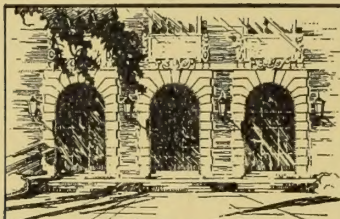






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# THE FREEMASON;

A

Masonic Monthly Journal,

DEVOTED TO THE INTERESTS OF

## ANCIENT CRAFT MASONRY

AS REPRESENTED BY

THE AMERICAN SYSTEM.

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### VOLUME I.

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EDITED BY

GEO. FRANK GOULEY,

GRAND SECRETARY GRAND LODGE, GRAND CHAPTER, GRAND COUNCIL, AND GRAND COMMANDER KNIGHTS  
TEMPLAR STATE OF MISSOURI.

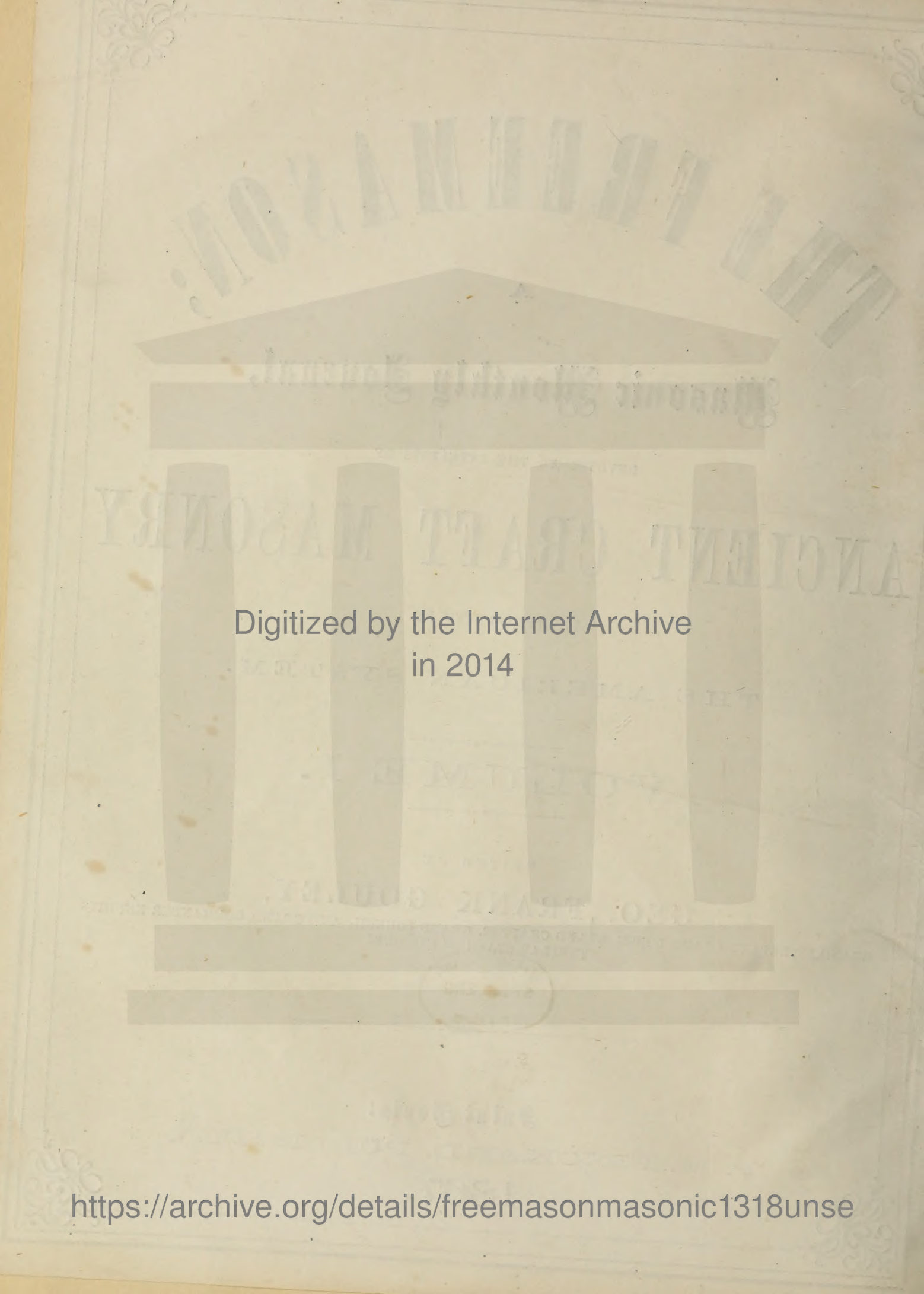


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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

VOL. I.

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## THE FREEMASON,

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### FLOWERS.

Flowers are the bright stars of man's existence. They are ever called to his aid, and their place is everywhere. They serve to form the bridal chaplet, and are laid upon the caskets of loved and loving ones! Thus they are associated with him in all the scenes of life.

What is more pleasing to the sick than a bunch of flowers culled by the hand of some dear friend, and sent to beguile the tedious hours? He constantly asks to have them brought near to him that he may inhale their sweet perfume, and, as it were, gathers new strength to bear the sickness sent by that Hand that woundeth but in love.

They serve to lift our thoughts "from nature up to nature's God"; for we can not look upon things so beautiful without the thought that they were formed by other than human wis-

dom. Many are the lessons we may learn from these types of angelic beauty. The glory of all earthly kings can not compete with them, for even Solomon, the wisest and wealthiest of monarchs, as our Savior tells us, was not arrayed like the lily of the valley, one of the least among flowers. Though its outward robe may not be so gaudy as that of others, yet it is, and shall be through all future ages, the emblem of purity. And can we wonder, then, that He whose whole life was one of unsullied purity should speak thus of this humble flower?

Flowers, like all things else of earthly type, remain but for a short time. They open their petals to the influence of the sun and air, and having received new life and beauty, ere long they droop and die! Let us, then, as we see that upon all around us is written, in characters too plain to be mistaken, "passing away," remember that we too bear the same impress—and also, that each moment, as it is launched into the broad ocean of eternity, bears upon its bosom the record of every deed done in the body, for which we must give account in the day of judgement. Then shall all those things which we now suppose only known to ourselves and our Maker, be made manifest to all men—a solemn thought! Let it teach us to be watchful over our every action in life, knowing, also, that for every idle word God will bring us into judgment.—*Ex.*

### NOVEMBER.

Deep is the desolation now in the naked fields, and in the more naked woods. All is now a graveyard—for the flowers, and herbs, and trees, and the birds leave a requiem behind. This wind is not the summer wind, though the same. It also mourns. The flowers have died as they have lived, in silence. So have the butterflies. So do many beautiful things. So do our dearest joys expire.

The days are short. It is but a look of the sun, and that at a distance, and we are left to the long night. This look is the softest and saddest in nature. It will do now to walk forth and be alone. How fresh is the air, with here and there a flower yet—as we see on the verge of winter, in spring, flowers also. Yet how different! All is difference! Then nature was young; now it is old. The leaves are ever a prominent thing—ever in the way wherever we go. And can you find more harmless things, except the flowers? They always take the precedence. But the leaves have also been beneficial—these leaves that we tread upon. They grow the mighty forests (that cast them off so ruthlessly); all the fruit, too, and the grain. The leaves do this, that

now lie without a whisper or a motion, save when the wind moves them; then they complain severely, that were so happy during the summer, clapping their hands. Their fate is ours.

"Thus wastes man! To-day he puts forth the tender sprigs of hope; to-morrow, blossoms and bears his blushing honors thick upon him; the next day comes a frost, and when he thinks his greatness still aspiring, he falls, like autumn leaves, to enrich our mother earth."—*Monitor.*

### Warriors of the Truth.

"The lance is resting on the wall—

No laurel crowns are wore;

And every knightly strain is hushed

In castle, camp and grove.

No manly breast now fronts the spear,

No strong arm waves the brand,

To vindicate the rightful cause,

Or stay oppression's hand.

The minstrel's pilgrimage has ceased—

Chivalric days are o'er,

And fiery steeds bear noble men

To Palestine no more.

Rejoice in beauty more than gain—

Guard well the dreams of youth,

And with devoted firmness live

Crusaders for the Truth."

### Peace.

"Oh first of human blessings! and supreme!  
Fair Peace! how lovely, how delightful thou!  
By whose wide tie the kindred sons of men  
Live brothers like, in amity combined,  
And unsuspicious faith; while honest toil  
Gives every joy, and to those joys a right,  
Which idle, barbarous rapine but usurps."

[Thompson.]

A writer, about the beginning of the present century, well said: "A good Mason is an honest man, one who duly pays his duty to his great Creator; one who strives by honest industry to excel in that trade, profession or science he is called to; one who is just in all his dealings and dependencies, cultivating his mind and behavior with social adepts and brotherly benignity in all the duties of life; one who would willingly do to all men as he would have them do to him." This definition embraces the golden rule. Obedience to it will do to live by, it will do to die by. It is Masonry in its purest and unadulterated form, it is the Masonry taught in our Lodges, and it ought to be practiced by all.—*Grand Master of Indiana.*



## The Home Circle.

### The Influence of Women.

Women are, as Tennyson says:

"Not less, but different."

How do they differ? Let us see. And here I mean to cite not those points of difference produced by condition—by barbarism or by high civilization, by wealth or poverty, education or ignorance, but, so far as I can collect and present them, those radical and natural differences which circumstances may exaggerate but can not entirely efface. How are women different from men?

Physically, the woman is less in stature than the man; her form is more rounded; her bones are smaller; her muscles are not so hard. Her voice is soft, the man's coarse; her glance modest and diffident, his forward and daring; her motions graceful, his powerful; her step light, his firm. She arrives at maturity sooner than man, and her life is by some years shorter, according to the best tables of mortality. But it is tedious and unprofitable to consider separately the physical and psychological differences, because they can not properly be separated. For instance, man commands, and woman persuades; man has, accordingly, the Roman nose, but a woman with that form of nose is avoided by prudent men as carefully as a Roman-nosed horse.

Compare closely the natures of man and woman, and you will see "weakness" written in every line of man's character, and "strength" in every mark of woman's. Men claim that they are the more courageous, but women every day look cheerfully in the face the most terrible of sufferings, the most cruel of deaths. Men are venturesome—all fools are; but see how this poor creature, Man, when in the face of the danger he has invited, at once takes to stimulants. Who smokes tobacco? Men. Who drinks all the whisky and other pernicious liquors, which afford half the revenues, and fill seven-eighths of the jails of Christian nations? Men. Their weak natures need such artificial aids. But women—equal to all conditions, to every trial—scorn such helps.

Scarcely one man in twenty millions is fit to command an army; not a hundred men in a million can conduct prosperously a great business. Yet they are trained to it; they are educated for it. But women command in every house. Ignorant, falsely educated, flattered as inferior beings, young, with their bones scarcely hardened and no more notion of life than can be got out of some man-milliner's foolish novel, they are married, and at once burdened with cares, with responsibilities, the very thought of which makes conscientious men shudder—the slightest glimpse of which makes every man lose his temper. Talk of a campaign against the enemy! The General in the field has his staff; but here is a young creature of twenty, who is not only commander-in-chief, but commissary, and quartermaster, and adjutant-general into the bargain; whose campaigns are not relieved by winter-quarters; whose eyes must be in every part of the field all the time; whose pitched

battles, called house-cleanings, are not followed by long periods of inactivity and rest, but are merely notable incidents in the daily and uninterrupted routine of vigilant and fatiguing skirmishes and minor engagements. And yet how few of these young Napoleons fail! How few but manage to beat the enemy! How bravely they lead in the very front of battle! How gallantly they cheer on their forces! How quickly they redeem their blunders! How circumspect; what vigilance, what skill, what genius they display! I protest I would rather plan a dozen campaigns than devise the breakfast of a single month in any decent house.

It would not be difficult to show that all the qualities for which men most value men—which are exceptional in the male creature—are natural to and everywhere found in woman. For instance, the best part of courage is endurance; it is this quality which makes the noblest and most admired soldiers. But the first frail, tender woman you meet in the street has more of that than any dozen men. She will go to the dentist and have half her teeth pulled out and the remainder of them hammered, scraped and filed without a murmur. Ask any dentist who makes him the most trouble, and he will tell you the men. When a great steamer was burned on Lake Erie, some years ago, it was a woman who gave up to a man, her husband, the spar which could not float both, and sank, with only a "Good-by!" to her death. The woman who is ready to faint at sight of a spider has courage and presence of mind enough to scare off a tiger with her parasol.

That women are instinctively different from men every mother knows who has watched her boy and girl at play. It is not only that the boy is rough and the girl is gentle. The boy's toys are different from the girl's. The boy scorns dolls, the girl finds the drum a tiresome nuisance. The girl develops earlier than the boy, not only physically, but mentally; she is "brighter," as we call it; she is arch where the boy is mischievous; more easily moved to tears of sympathy; readier witted—as she ought to be, being the weaker; less violent in temper. She develops at an astonishingly early period the maternal instinct, and fondles and dresses her dolls before the boy exhibits a desire for a horse or a gun. Girls, I have observed, like flowers at an age when boys care only to pick them to pieces; they have a natural love for ribbons and other finery, which boys have not; and, so far as I have noticed, they care nothing for boots. In this last particular there would seem to be a radical difference between the sexes. Little girls, too, are more cleanly and neater than boys. They may have the same fondness for mud-pies, but in constructing them they soil their clothes less. A little girl's long locks are generally in better order than her brother's close-cut crop.

I think, too, that it would be difficult to make boys take to the needle and to quiet work, as girls do, without great violence to their natures. They pine for out-door life, as though their blood required more oxygen. Girls, too, earlier learn the use of language;

and I have noticed that they better understand the meaning and place of words than boys of the same age.

Nor can it be said that the love of dolls and like playthings is a result of modern civilization. The little girls of Rome amused themselves with dolls, as do those of New York; in Pompeii the doll is of frequent occurrence; and thousands of years ago, as to-day, the boy acted the soldier, while his sister played with toy-dishes and a baby-house.

Modesty is the distinguishing attribute of woman, as courage is said to be that of man. No traveler among savages has reported seeing women in a state of nudity. The barbarous Australian walks the earth as naked as when he came upon it; but his "gin," whether young or old, is covered.

The love of ornament is another distinctive trait of woman. It is shown in the child, and goes with her to old age. It is an instinct, and not a habit, and an instinct which the man has not, or but in a very small degree. There is here among mankind a curious reversal of the order of nature among the animals. There the male is always the most beautiful. The hen is plain and almost slovenly; the cock gaudy, proud and beautiful. This is so among all birds, and, so far as I know, among quadrupeds as well. See, for instance, the lioness, how unobtrusive, how plain, compared with the magnificence of the lion!

The love of ornament is found in women, even in the most savage races. It is the instinct which gives civilization its first hold upon barbarians—and very properly it is given to women, the guardians of civilization. Everywhere women wear the hair long—it is their first ornament. In the Pacific Islands the women come down to the beach, wearing flowers in their hair; the men look on and admire. It may be objected that tattooing among these Islanders is confined to men; but tattooing is not by way of ornamentation, it is a mark of rank, the equivalent of the stars and orders of an European noble.

Women are tender-hearted and humane, men savage. The story of Pocahontas is, with variations, repeated a dozen times in the history of our Indian wars in the West; and Mungo Park found women in the heart of Africa as kind and sympathizing as Cook and his companions found them among the cannibals of the Pacific. And here I may remark that no instance of female cannibalism is recorded by travelers. Cook, indeed, positively records that the women of the man-eating tribes he met were innocent of the practice; and it is known that among the Feejees and New Zealanders human flesh was *taboo*, or forbidden to the sex. Pork is in like manner *taboo* in New Zealand.

Finally, it may be said that men admire courage, but women adore it; men love gentleness, but women despise it in the other sex, and scarce do it justice in their own. To the man the greatest reproach is cowardice; to the woman impurity; and rightly, for to her farther-seeing vision, no splendor of achievement, no magnificence of genius, can make up for lack of virtue. Women are conservative, men destructive; men create, women



preserve; men kill, women save life; the courage of men leads to enterprise, but the greatest enterprises have been saved from ruin by the quick wit or the courage of a woman. Men temper their pity with judgment; women give theirs for sweet pity's sake alone, neither inquiring nor caring as to the merits of the case. Thus, I have noticed, the unsuccessful villain of a novel has generally the sympathies of the lady-reader—if only his misfortunes are great enough; and in real life your unsuccessful man is mostly found—by some divine law of compensation—the husband of a jewel of a woman, who fondly sees in him all the virtues which Dame Fortune delights in disappointing of a reward. Women are quicker witted than men. They jump at a conclusion by instinct, which the man slowly and painfully reasons out. Mr. Buckle, in an admirable lecture on “The Influence of Women on the Progress of Knowledge,” argued that “Women are more deductive than men, because they think quicker than men;” and he remarks that, “when you are in a foreign country, and speaking a foreign language, women will understand you quicker than men will; and for the same reason, if you lose your way in a foreign town, it is always best to apply to a woman, because a man will show less readiness of apprehension.” Dr. Currie mentions in one of his letters that “when a laborer and his wife came together to consult him, it was always from the woman he gained the clearest and most precise information.”

Men may have talent, but women have tact; men accomplish much with great exertion, but women move the world by unseen influence, and by work which neither shows nor exhausts. It is admitted that women are better judges of character than men; and this I conceive is partly owing to the fact, that in their instinctive judgment the question of morality has greater influence on the judgment than with men. A woman can not give you reasons for her decision, but it is generally correct; a man will overwhelm you with reasons in favor of an erroneous conclusion. Women have, all, many of the prominent traits of character which make up what we call genius in men; the great poets, the great artists, even the great conquerors, had all the woman's side of their nature strongly developed; and it has been often observed that almost every really great man owed his best points of character, those which made him powerful, to the mother.

Women live by faith; men by works. Women believe; men wait for proof. Mary went to the grave to seek the risen Savior; but Thomas must lay his finger in the wounds before his stubborn doubts gave way. Men take the world by storm, women gain their point by slow and careful approaches. Men are impetuous—women persistent. Men are easily discouraged—women patient and tenacious. Men are ready for change; the nomadic nature is strong within them. Women suffer by change; they do not bear transplanting well. Men are like dogs, they have a regard more for persons; women are like cats, who have a stronger affection for places. It would have been a trifle for a man to say to the widowed Naomi what Ruth said; and he who

forgets this misses half the noble sublimity of her faithful sacrifice.

These differences are radical and characteristic. They are not the result of education or training, but inborn. There are others which may be set to the account of woman's physical weakness—and here come in her peculiar vices. Women are cunning, which is the fault of weak men also. They abhor the sight of blood more than men do; though this instinct is strong also in men, and even leads the pirate to force his victims to “walk the plank” in preference to shooting or stabbing them. So the woman bent on murder oftenest uses poison; and the notorious poisoners have been women. The learned jurist Hieronimus de Cavallos, caused to be printed, in 1661, at Cologne, a work in which he gives a formal catalogue of the vices of women. The misogynist philosopher accuses them of inconstancy, love of scandal, pride, vanity, maliciousness, envy, curiosity, superstition, flattery, falsehood, suspiciousness, subservience, hypocrisy. The list condemns itself, for there is scarce a vice mentioned, except the love of scandal, which is not common to men and women; and it may be added that women can not be accused of flattery, drunkenness, lasciviousness, quarrelsomeness, and other of the vices in which the hot blood and grosser nature of the man show themselves.

The crimes of women are in general caused either by love, jealousy, or vanity; those of men by covetousness, ferocity, and recklessness of character. The woman displays more cunning and ingenuity in their commission; the man, inferior animal that he is, works here, as in everything else, by main strength and stupidity. The woman, with doubtless greater temptations, contributes vastly fewer to the number of criminals than the man; and it has been noticed in England, as well as here, that of reformed criminals the greater number are women—and this in spite of the fact that it is much more difficult for a woman once fallen than for a man to recover a place in society. Nor should I omit to notice here the fact that in many countries acts have been counted criminal in women which were not noticed in men. Thus scandal-mongery, quarrelsomeness and scolding were punishable once all over Europe in women; and how many hundreds have suffered for the imaginary crime of witchcraft!

If I have taken pains to set forth in some detail the radical differences between man and woman, it is because I believe they have not received sufficient attention from those who discuss what is called the “Woman's Question;” and they are, after all, the facts on which we must base all reasoning. Nor must I omit to mention two more, which are in truth the most important of all. Women, at least in civilized countries, are not aggressive in their passions, while men are; and women have an instinct, that of motherhood, which men have not. The one makes women the conservators of virtue and morality, the other inspires them with the spirit of self-sacrifice, and is the corrector of every fault and vice in their character.

If, now, we ask what influence women have

had on civilization, the simple answer is that they have made it—made it, that is to say, what it is. It is their peculiar qualities which make civilization possible; it is their love of ornament which gives employment to at least one-half of the human race, and impels inventions and discoveries all over the world; it is their love of home which preserves and improves what at their demand is created; it is their love of virtue and morality which makes society possible. And it seems to me clear that women are influential not as they are like, but as they are different from men. Mr. Buckle asserts that the women of Sparta, who were educated in common with their brothers, and taught in the same exercises, had more influence than those of Athens, who were confined to the houses. I think it would be more correct to say that they had louder voices. But it is clearly not the women who cry aloud in the market-places who most trenchantly mould the character of society. Else must we give to *Lais*, *Phryne*, *Aspasia*, and *Sappho*, courtesans, one and all, and public women in every sense, a merit above the quiet mothers who moulded the characters of Plato, Socrates, Demosthenes, and the other sages, long before these consorted with the women whom their companionship made famous. And who will say that Socrates did not gain more from the ill-conditioned *Xantippe* than from the most brilliant of the *hetærae*? Nor are we to forget that the love of the Greeks was purely physical. Women had no real or elevating part in their civilization. The Greeks mocked at women; “instead of valuing them as companions they looked on them as toys,” says Buckle, who goes on to remark that “in modern Europe the influence of women and the spread of civilization have been nearly commensurate, both advancing with almost equal speed.” But among the ancient Greeks, “so far from women participating in this movement [the advance of civilization], we find that in the state of society exhibited by Plato and his contemporaries they had evidently lost ground, their influence being less than it was in the earlier and more barbarous period depicted by Homer.”

As to the influence of the loud-mouthed and somewhat dissolute women of Sparta—if I may return to that point for a moment—what was it? In what way did it improve, humanize, civilize those devourers of black broth? Did they ever succeed in improving even the black broth itself?

Women have made modern civilization. Without them society could not endure: without the influence of their pure and correct instincts all would go to wreck. That is the corrective—not the only one, but certainly the most powerful, for all the evils our civilization brings in its train. Woman is the conservative element in modern society. That country which has been called the modern Sodom—if to-day it is to be saved, it will be by the few pious women who remain, and whose influence is already, within two or three years, felt as a power—not in their own direct and manifest work but in the results of their teachings and their prayers, upon the men—their sons, brothers and husbands, who are beginning to speak,



here and there, in corrupt France, in a language strange to many of their countrymen, but, nevertheless, full of force, and bearing the seeds of great results—the hope of a moral regeneration. If this France, from which all moral purity seemed to have departed, is ever converted and purified, it will be saved by the unseen influence of a few good and noble women. In Sodom of old were not found ten righteous men; perhaps if Lot had been told to seek for a hundred pure women he could easily have found them.

But if women have made our civilization, it is worth while to ask what has their creature done for them? How has it rewarded them? There are who believe that it has given but little, and that grudgingly. But consider, for a moment, the places which woman has held from the beginning. Among the lowest savages she is the drudge. Ascending to the next stage of human development, we find her the breeder of children, valued chiefly for the quality of fecundity—to multiply and replenish the earth was the work assigned her. A stage higher, and she became the toy of man's passions and of his leisure. Yet another stage—a half stage rather—and we reach the Middle Ages, when woman was half toy, half idol, worshiped and defiled in the same breath. Then came the great Protestant Reformation; born, as Tetzels was fond of saying, of the wedding of a monk with a nun (Catharine Von Bora, Luther's wife), and assuredly never carried through had it not been for the courage and the wisdom of brave and wise women. From that day the place of woman has been that assigned her by God in Paradise—the companion of man.

And the equal? We can not make equals and superiors; Nature is the truest Democrat. You can not, by anything you can do, by laws or enactments, make Smith the equal of Jones. You may indeed force them to be equal, but then they cease to be free. Why should women cry out to be equal when they are already superior?

(To be Continued.)

#### Invalid Cooking.

Eight out of every ten patients that survive are saved by "good nursing," and as a good Mason has much nursing to do during a lifetime, we shall insert some directions from *Godey*:

#### A FEW RULES TO BE OBSERVED IN COOKING FOR INVALIDS.

1. Let all the kitchen utensils used in the preparation of invalids' cookery be delicately and *scrupulously clean*; if this is not the case, a disagreeable flavor will be imparted to the preparation, which flavor may disgust and prevent the patient from partaking of the refreshment when brought to him or her.

2. For invalids never make a large quantity of *one thing*, as they seldom require much at a time, and it is desirable that variety be provided for them.

3. Always have something in readiness; a little beef tea, nicely made and nicely skimmed, a few spoonfuls of jelly, etc., etc., that it may be administered as soon almost as the invalid wishes for it. If obliged to wait a long time

the patient loses the desire to eat, and often turns against the food when brought to him or her.

4. In sending dishes or preparations up to invalids, let everything look as tempting as possible. Have a clean tray-cloth laid smoothly over the tray; let the spoons, tumblers, cups and saucers, etc., be very clean and bright. Gruel served in a tumbler is more appetizing than when served in a basin or cup and saucer.

5. As milk is an important article of food for the sick, in warm weather let it be kept on ice, to prevent its turning sour. Many other delicacies may also be preserved good in the same manner for some little time.

6. If the patient be allowed to eat vegetables, never send them up undercooked or half raw; and let a small quantity only be temptingly arranged on a dish. This rule will apply to every preparation, as an invalid is much more likely to enjoy his food if small delicate pieces are served to him.

7. Never leave food about a sick-room; if the patient can not eat it when brought to him, take it away and bring it to him in an hour or two's time. Miss Nightingale says, "To leave the patient's untasted food by his side, from meal to meal, in hopes that he will eat it in the interval, is simply to prevent him from taking any food at all." She says, "I have known patients literally incapacitated from taking one article of food after another by this piece of ignorance. Let the food come at the right time, and be taken away, eaten or uneaten, at the right time, but never let a patient have 'something always standing' by him, if you don't wish to disgust him of everything."

8. Never serve beef-tea or broth with the *smallest particle* of fat or grease on the surface. It is better, after making either of these, to allow them to get perfectly cold, when *all the fat* may be easily removed; then warm up as much as may be required. Two or three pieces of clean whity-brown paper laid on the broth will absorb any greasy particles that may be floating at the top, as the grease will cling to the paper.

9. Roast mutton, chickens, rabbits, calves' feet or head, game, fish (simply dressed), and simple puddings are all light food, and easily digested. Of course these things are only partaken of supposing the patient is recovering.

10. A mutton chop, nicely cut, trimmed, and broiled to a turn, is a dish to be recommended for invalids; but it must not be served *with all the fat* at the end, nor must it be too thickly cut. Let it be cooked over a fire free from smoke, and sent up with the gravy in it, between two very hot plates. Nothing is more disagreeable to an invalid than *smoked* food.

11. In making toast and water never blacken the bread, but toast it only a nice brown. Never leave toast and water to make until the moment it is required, as it can not then be properly prepared—at least the patient will be obliged to drink it warm, which is anything but agreeable.

12. In boiling eggs for invalids let the white be just set; if boiled hard they will be likely to disagree with the patient.

13. You can not be too careful as to *quality*

in sick diet. A nurse should never put before a patient milk that is sour, meat or soup that is turned, an egg that is bad or vegetables underdone. It is here that the clever nurse appears—she will not bring in the peccant article, but, not to disappoint the patient, she will whip up something else in a few minutes. Remember, that sick cookery should half do the work of your poor patient's weak digestion.

14. Take care not to spill ink in your patient's saucer; in other words, take care that the outside bottom rim of his cup shall be quite dry and clean. If every time he lifts his cup to his lips he has to carry the saucer with it, or else drop the liquid upon and to soil his sheet, or bed-gown or pillow, or, if he is sitting up, his dress, you have no idea what a difference this little want of care on your part makes to his comfort and even to his willingness for food."

One-half of the American people die on account of miserable cooking. Everything is either "fried" in floating grease or else got up in such a *mess* that a man loses all appetite and only eats in self-defense. Between the omnipresent "frying-pan" and sour bread, quack doctors make fortunes. For the sake of the Fraternity we shall from time to time put in some good recipes. The following is from *Godey*—we have tried it:

To BOIL CALF'S HEAD.—Split the head in two parts, and remove the brains, wash the brains in three waters, and lay them for an hour in cold, salted water. Wash the head clean and soak it in tepid water, until the blood is well drawn out. Put it in cold water; when it boils remove the scum and simmer gently until a straw can be run through it. A head with the skin will take three hours, if large, and without the skin two. Scald the brains by pouring over them boiling water, take them out and remove the skin or film, put them in plenty of cold water and simmer gently fifteen minutes. Chop them slightly, stew them in sweet butter; add a teaspoon half full of lemon-juice, or not, as desired, and a little salt; when done, skin the tongue, lay it in the centre of the dish, and the brains round it. Send the head to the table very hot, with drawn butter poured over it, and more in the tureen.

SAUSAGES.—The proper seasoning is salt, pepper, sage, summer savory, or thyme; they should be one-third fat, the remainder lean, finely chopped, and the seasonings well mixed, and proportioned so that one herb may not predominate over the others. If skins are used they can not be prepared with too much care; but they are about as well made into cakes; spread the cakes on a clean white wood board, and keep them in a dry, cool place.

Sound travels at the rate of 1,142 feet per second in the air, 4,960 in water, 11,000 in cast-iron, 17,000 in steel, 18,000 in glass, and from 3,600 to 17,000 in wood, according to density.

The pressure of the atmosphere upon every square foot of the earth amounts to 6,160 pounds. An ordinary sized man, supposing his surface to be fourteen square feet, sustains the enormous pressure of 20,340 pounds.



## Memoriam to

R. W. BRO. ANTHONY O'SULLIVAN.

*Late Grand Secretary of Grand Lodge of Mo.*

We reprint herewith the report of the Committee appointed to prepare a memoriam of the life and services of our late brother, Anthony O'Sullivan, as it furnishes as complete a record of our lamented brother as can be procured at this time :

## REPORT OF COMMITTEE.

*To the M. W. Grand Lodge of Missouri:*

Your committee appointed to prepare a memoriam and resolutions upon the life and death of our late R. W. Grand Secretary, Bro. Anthony O'Sullivan, present the following :

Bro. Anthony O'Sullivan was born in the county of Kerry, Ireland, on the 29th of November, 1808. He emigrated to America about the year 1838, and lived in New York city until the next year, when he removed to New Orleans, where he was married to Miss Mary Drake, January 30, 1841. In that year he moved to Missouri, and settled in Arrow Rock, Saline county, March 17, 1841. In that place he was initiated in Arrow Rock Lodge, No. 55, on the 9th of May, 1846; Passed June 6, and Raised June 20, same year. He was exalted a Royal Arch Mason in Boonville Chapter, No. 5, Boonville, Cooper county, in the year 1849, and received the degrees of Royal and Select Master in same Chapter. He was created a Knight Templar on the 1st of August, 1852, in St. Louis Commandery, No. 1. He received the degrees of the Scottish Rite in the southern jurisdiction in 1859, at a meeting called in Chicago, Illinois, of that year. He was then made a 33d and Sov. Grand Inspector General of Missouri and bordering States.

In 1852 he removed to St. Louis, where he resided until 1860, when he removed to Springfield, Mo., and remained until 1863, when he returned to St. Louis, and remained until the close of his life. On Wednesday, May 5, 1852, he was elected Grand Secretary of Grand Lodge; on Friday, April 7, 1854, he was elected Grand Secretary of Grand Chapter; on Tuesday, May 19, 1863, he was elected Grand Recorder of the Grand Commandery; and on May 19, 1864, he was elected Grand Puissant of Grand Council, and from the organization of the Order of High Priesthood, he was its Secretary. All of the above offices he filled until death came to summon him from his labors.

Of the subordinate bodies of which he was an active member in the latter years of his life, we find the following :

In 1851 he became a member of Missouri Lodge, No. 1, and in 1852 he affiliated with Meridian Lodge, No. 2. May 21, 1852, he was elected a member of St. Louis Chapter, No. 8, and by his indefatigable labors he raised it from a precarious existence to be one of the first Chapters in the West. He was its High Priest in 1853, 4, 5, 6, 7, 8 and 9. He was the first Thi. Ill. G. Master of St. Louis Council, No. 7, during its charter from Illinois, and remained such after the formation of the Grand

Council of Missouri, and was considered one of the best authorities in Cryptic Masonry in the United States. He remained a member of St. Louis Commandery, in which he filled the office of Eminent Commander during the years 1855 and 1857. For fourteen years, as Grand Secretary of the Grand Lodge of Missouri, he ever displayed those rare qualities which peculiarly belong to that office, and, without any disparagement to his illustrious predecessors, we doubt whether there ever was a more faithful and laborious officer. He served under fourteen Grand Masters and received the cordial approval of all, and was fourteen times re-elected, without scarcely any opposition; and in the last two elections he was chosen by acclamation.

It was in the broad field of Foreign Correspondence that he most attracted the attention of the Fraternity at large, and demanded that respect and consideration for the opinions of the Grand Lodge which its position justified. He measured lances with the strongest, and never surrendered when he knew he was right, nor did he ever advocate the wrong for the mere sake of factious opposition or for the plaudits of victory. He early laid down for his line of action, a pure conservative policy, and no force of attack nor the smiles of flattery could beguile him from his course. To him the law of the Grand Lodge of Missouri and the "Ancient Regulations" were supreme, and he recognized no other. His library contained every work on Jurisprudence, but he only studied them as "individual views on general Masonry," to be thrown aside the moment their teachings came in conflict with the "Book of Constitutions." His firm stand early had its effect on the Grand Lodge, until it became as immovable as himself in its declaration of principles, and thus saved itself from being tossed to and fro by every wind of doctrine continually advanced by the multitudinous authors of the day.

In important positions, whether Grand or Subordinate, the great Masonic qualities of the man shone forth with a brilliancy and intensity that cast no uncertain light. He ever exhibited those qualities of indefatigable labor, research and administration which characterize a man of high purpose and steady resolve to accomplish the greatest good in his day and generation. Being a man of strong will, he was not easily baffled in the course he marked out for his official duties; and having the highest good of the Fraternity at heart, he determined to leave the spirit of the Order better than he found it, however exalted that might be.

Having entered behind the sacred veils that enshrined the mysteries of Freemasonry, he set at once to the work of becoming a master of its rituals. He was not satisfied with the mere drapery of words that surrounded it, but penetrated into the deep reasoning of the great heart of Masonry; he studied its past—back to the farthest memory and records of man; he compared the work of localities with the great framework of the Continent and of Europe; he analyzed word by word, sentence by sentence, through every degree, from the petition of the Initiate up to the last step of the finished

Mason. He was one of those men who could be satisfied with nothing less than perfection, as far as the human mind could carry him. His great and grandest pride was the Grand Lodge of Missouri; his ambition was to see her second to no other jurisdiction in the universe in the perfection of her work. He traveled from the Lakes to the Gulf, and from the Mississippi to the Atlantic, in search of every ray of light that had not yet penetrated his own Masonic home, and with a most remarkable memory, he lost nothing he acquired; but by the force of analogy and his own strong mind he brought order out of chaos, and at the sacrifice of health and comfort, ease and profit, he visited every corner of our Commonwealth, and there relit the pure fires of rational Masonry upon the altar of every Lodge.

He grappled prejudice and ignorance with a giant hand, and broke down the barriers of false doctrines as though they were cobwebs. When once satisfied his work was right, he allowed no tampering with it by itinerant peddlers and lecturers from abroad, but covered the proud monument of his labors by the broad mantle of Grand Lodge authority. There was, perhaps, no man of his times who had such great Masonic difficulties to overcome, and none, perhaps, that ever so successfully conquered them. He has left the impress of his signet upon the work and lectures of his jurisdiction that can never be effaced; there is a system, a harmony and a force of character in his work that will not easily pass away. His mission as Grand Lecturer he always recognized as the greatest mission of his life, because he appreciated the great soul of Masonry, and struggled to see it embodied in the perfect similitude of its own harmonious character.

Discord in work, next to discord in Lodge, caused him inexpressible mortification; and it is no wonder, then, that having gone out into the broad field of his labor—"having led the blind by the way they knew not—made darkness light before them and crooked things straight," that he should be known the country over as the great "Masonic Lyncurgus of Missouri." He had mingled with the best and greatest of the Order, and was at home wherever he went, for his genial nature, his exuberant love for his fellows and the warm heart that he ever carried in his hand secured him a life invitation to every Masonic fireside in the land. Loved thus by strangers, can we be blamed for loving his memory with almost the devotion of children for whom he had done so much!

He had struggled and saved here a little and there a little from his salary, and gathered together a library of the choicest Masonic works and published proceedings, to be presented, by his dying breath, to his beloved Grand Lodge as a monument of his life-long ambition to see her stand full and square upon the basis of Masonic intelligence. In this he has set a bright example to his successors to observe and preserve everything that will be of use to the craft, and thus form the nucleus for a magnificent and valuable collection. But it was in the domestic circle that the beauty of his character most shone forth; it was there that he unfolded the tender leaves of his heart, upon which



could be found no dark spot of unkindness or reproach. At his fireside the poorest and the richest were alike at home—there was a kind word and the hospitable cup for all. That he should have had faults or eccentricities is only to acknowledge his humanity; but those who knew him best were best prepared to make due allowances for the years of intense agony during the latter period of his life, caused by an incurable disease; but “take him all in all, we shall not soon see his like again.”

This important life was brought to a close on the morning of the 11th of August, at half-past nine o'clock, after having remained at his desk until four o'clock the evening before. At midnight his assistant was sent for, and arriving at his bedside at half-past one he recognized him and gave him the last injunctions of his office, and spoke his last Masonic words on earth, which were characteristic of the man and the mind, and showed the “ruling passion strong in death.” They were: “TAKE CARE OF THE AFFAIRS OF THE GRAND LODGE” He fell back upon his pillow, and lingered but a few hours more. Thus have we given a brief picture of the life and death of Anthony O'Sullivan, with whose departure hence went out one of the brightest Masonic lights that ever shone in Missouri.

### Masonic Jurisprudence.

#### Opinions Upon the New Code of Missouri.

Lodges U. D. may do those things only which are set forth in their Dispensation, and those acts enumerated in Art. XV.

Chartered Lodges may make their fees for Degrees as much higher than *thirty dollars* as the circumstances of their location will permit. It has been found, upon experiment, that it is best to put more than half of the aggregate fees upon the E. A., as it results in earlier proficiency upon the part of the candidate, and hastens his application for the remaining degrees, thus diminishing the probability of having a long list of E. A. on the roll.

Candidates for Passing or Raising can apply at the next *regular* meeting after being Initiated, even should the □ meet twice a month. The petitions of E. A. and F. C., hailing from another □ than the one in which they are Initiated or Passed, must lie over one month.

Lodges are not compelled to close at “midnight” in order to comply with Sec. 9, Art. XVI (although no meeting should in propriety last so long), but when closed for the night, it is closed (not adjourned) until the next stated or special meeting.

Sec. 15, Art. XVI, in alluding to the proper jurisdiction of a non-resident, means those only who have not resided in the State one year.

Non-affiliated E. A., F. C. or M. M., may apply at *any time* upon furnishing a proper certificate or dimit from the □ to which they belonged; such certificate by an E. A. or F. C., and dimit by a M. M., settles the question of jurisdiction.

No □ can be opened, nor can any business be transacted in it after being opened, unless

the W. M. or one of the Wardens is present. A Warden can not appear merely to open his □ and then retire, leaving the affairs of his □ to a P. M., but must remain until his □ is closed.

The Grand □ holds the first three officers of a □ responsible for all the work done therein, and no one else, and this responsibility can not be conferred by proxy. Funeral □ are excepted by the law.

Every officer of a □, elected and installed as such at the annual elections, is an officer until the next annual election, when his successor is elected and installed. Such officer can not resign, and should his station become otherwise vacated, it is filled by appointment pro tem. at each meeting, provided it is not of the first three officers; in that case the highest survivor in rank assumes the powers of his predecessor; and if all three stations be vacated, then the □ can not be opened, except by Dispensation from Grand Master.

The Grand □ of Missouri does not allow the issuing of traveling and begging certificates, nor does it recognize those issued by any other jurisdiction. Therefore, every Mason must stand upon his *individual merits* as such.

No □ can be said to be *completely* “clothed” unless it is in white gloves and aprons. The latter is absolutely indispensable—the former should at least be always used by the officers when in □.

The floor between the East and the Altar is the “Master’s carpet,” and should never be used by the brethren in moving about the hall. Nor should any brother cross the room without permission of W. M.; and in addressing the W. M. upon any question, it should be done by a *salute* of the degree then open.

Ignorance of the “Written Law” of the Grand □ is not sufficient excuse for a □ to do wrong. It should be *carefully* studied by the officers especially, as well as by every brother who desires to see his □ do right.

#### Grand Lodge of Missouri and Religious Toleration.

[Extract from Report of D. D. G. M. 13th Dist., 1859.]

“In one □ the practice had been introduced to require the candidate to express his belief on the Divine Inspiration of the Old and New Testaments. As this would be disfranchising those to whom we are indebted for the organization of our beloved Institution, it should be promptly and strongly rebuked.”

Adopted.

#### DIMITS.

“The committee are not cognizant of any written law of this Grand □ prescribing the manner of taking the ballot, or requiring any definite number of votes, to grant a dimit, but are of the opinion that it is a matter of usage and custom, known only to the unwritten law of our Ancient Order; and that the usage best known to the jurisdiction of this Grand □ (Missouri) is a majority vote of the members present of the subordinate □.”

Adopted.

Sec. 25, Art. XVI, New Code, says:

“No □ shall grant a dimit to any of its members until all dues are paid; nor then, un-

less the brother declares that he is about to move out of the jurisdiction of the Grand □, or to join another □, or to assist in forming a new □.”

It follows, by a parity of reasoning, that should a brother make the above declaration, his dimit must be granted, unless charges are preferred against him.

Sec. 26, same Article:

“A Masonic dimit dates from the □ record, when the same was granted, and membership ceases with said date.”

#### Affiliation -- Advancement -- Rejection.

By the New Code of Missouri, a rejected candidate for *Initiation* must lie over one year; but no such probation being assigned to rejected candidates for *advancement*, it follows that they may apply at any regular meeting, unless charges are preferred. This construction of the law by the Grand □ will settle an old difficulty that existed about this class of rejected candidates, as it will compel a □ to grant, eventually, the petition of the E. A. or F. C., or else pronounce him unworthy of the character of a Mason, and thereby expel him. We believe it to be the only true construction of the law as it stands, and as such is practiced by the □.

The same construction applies to candidates for application. Non-affiliated Masons may apply for membership, without reference to duration of residence, before the first petition.

Beautiful extracts from the address of Worthy Brother John F. Phillips, Grand Orator, Grand Lodge of Missouri. Delivered at Sedalia, Missouri, June 23d, 1866:

#### CHARITY.

Home is a dear word; and I have often thought that he who penned the old melody called “Sweet Home” came as near as ever poet did of baptizing his muse in the affections of the human soul. It is the language of the heart. If there be on this earth one sacred spot o’er which angels may be supposed to fondly linger, and “scatter the sweet incense of heavenly blessings from their hovering wings,” it must be the sanctuary of a consecrated home. It is one of the relics of Eden; and the highest Christian and social obligation rests upon every head of a household to provide for its comfort. He is worse than infidel who fails in this matter. Imperative as are these duties, however, they are not the whole task of life. God has not lighted up cheerful hearthstones, and said it is sufficient. He has not filled home with the music of loved voices, that we should hear no voice from the outer world; for, amid the luxury and serenity of home-life, there comes a wail of distress, which, borne on the winter’s blast, pierces through curtained windows and steals through gay and laughing parlors, to tell us that there are those without claiming our care.

Yes, out in the world, shivering with cold and famishing with hunger, is a fellow man, bound to you by the ties of a common humanity. His locks are wet with the dews of heaven; his garments are in shreds, and “on the haggard lineaments of his face squalid want has left his furrows, and despair has written his



blistering lines of anguish." His lot may have once been as happy as yours. Living in a little cottage, redolent with the fragrance of flowers, he was the respected lord of a happy home. A fair and tender being, whom he loved and who loved him, was queen of this domestic circle. "The prattle of happy children was in that quiet household, and sweeter to him than the melody of the brook that rippled by his door was the glad music of their sportive voices."

But the iron hand of misfortune knocked at his door and gained admittance. The family altar is made desolate. The vines no longer clamber up the little cottage, for the hand that guided and nursed them so tenderly is nerveless in death. The flowers exhale their odors, and "heaven distils its dews" on a desert waste. His wife and little ones sleep in the graveyard. And he, a man, with the bright Promethean spark yet big within him, now crushed with calamity, stands pleading at your door for sympathy and shelter! Or there is that widowed one of the damp cellar or dingy attic, with scanty dress and anxious face, with tearful eye and aching heart, with skeleton babe pressed to her desert bosom, looking the very impersonation of despair and dependence. Look upon all this, and then tell me not "self" and "home" are all of life or its duties.

Masonry, under the banner of brotherly love and relief, marches to the aid of these creatures of misfortune, and especially if they are associated with the household of the brotherhood. Our Order is charity organized. She stands preëminent in this work. Her caveat was filed in the court of humanity long centuries ago, and she holds letters patent of benevolence. Her attesting witnesses are that unheralded host of widows and orphans who have gone before us to bear witness with the Father on high.

#### Masonry Perpetual.

Time, the great wonder-worker in the material world, in its flight has written change and desolation upon the face of all nature, from the blade of grass to the rock-ribbed mountain that props the sky. With the finger of decay it has traced the doom of cities upon their walls and marble palaces. Empires have risen and fallen; temples have crumbled, and the owl holds his midnight serenade over the lonely pile, and the bat flaps his gloomy wing in their deserted courts. But Masonry, in ever-increasing wisdom, beauty and strength, has survived all. When perjured villains, cowards and eaves-droppers have attempted to circumvent her, she has, from the exhaustless armory of Truth, armed herself anew and defied the world. When persecuted by tyrant and infidel, she has fled to the valleys and hills, and in Nature's own temple built new altars to God. And when the messenger, with one foot upon the sea and the other upon the land, shall proclaim "Time was, time is, but time shall be no more," even then Masonry, like the angel of Manoa's sacrifice, shall spread her wing on the blast of "Nature's funeral pyre," and soar away to her source—the bosom of the Eternal God.

Brethren, let us live up to the mark of our high calling, so that when life's *chequered*

*pavement* is passed, and the archangel's trump shall sound *high twelve*, we may be called from *labor* to that *refreshment* which knows no gavel's sound in the East.

#### Selections from "Ancient Charges," Adopted by Grand Lodge of Mo.

A Mason is obliged by his tenure to obey the moral law; and if he rightly understand the ART, he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves—that is, to be *good men and true*, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished, whereby Masonry becomes the *centre of union*, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

The persons admitted members of a Lodge must be good and true men—free born, and of mature and discreet age—no bondmen, no women, no immoral or scandalous men, but of good report.

None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the Lord's profit unless he be thoroughly acquainted with the designs and draughts of him that began it.

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasion calls him, or doing or saying anything offensive, or that may forbid an easy and free conversation, for that would blast our harmony and defeat our laudable purposes. Therefore, no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy. We being only, as Masons, of the Catholic religion above mentioned, we are, also, of all nations, tongues, kindreds and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will.

#### 6. Behavior toward a strange brother.

You are cautiously to examine him in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge; but if you discover him to be a true and genuine brother, you are to respect him accordingly; and if he be in want you must relieve him if you can, or else direct him how he may be relieved; you must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability—only to prefer a poor brother, that is a *good man and true*, before any other poor people in the same circumstance.

Finally, all these charges you are to observe, and also those that shall be communicated to you in *another way*; cultivating brotherly love—the foundation and cap stone, the cement and glory of this ancient fraternity—avoiding all wrangling and quarreling, all slander and backbiting; not permitting others to slander any honest brother, but defending his character and doing him all good offices, as far as is consistent with your honors and safety, and no farther; and if any of them do you injury, you must apply to your own or his Lodge, and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the Annual Grand Lodge, as has been the ancient, but laudable conduct of our forefathers in every nation—never taking a legal course except when the case can not be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent you going to law with strangers, or would excite you to put a speedy period to all law-suits, that so you may mind the affairs of Masonry with more alacrity and success. But with respect to brothers and fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must, however, carry on their process or law-suit without wrath and rancour (not in the common way), saying or doing nothing which may hinder brotherly love and good offices to be renewed and continued, that all may see the *benign* influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. Amen. So mote it be.

#### THE ANNUAL FESTIVALS.

"ST. JOHN, THE PATRON SAINT."—The 24th of June is the Festival of St. John the Baptist, and the 27th of December the Festival of St. John the Evangelist; the first the longest day—the second the shortest, or the first sensible return of the sun northward. The great Deity of the Phœnicians was the Sun, known under many epithets, as Baal, Tina, Hercules, Henele, etc., etc. His great feasts were at the summer and winter solstices, when the days were longest and shortest.

The Christian Masons, finding the Festivals of John the Baptist and John the Evangelist arriving on these periods, adopted St. John as their patron, and it is thus that these feasts have been continued among us; not for any connection with either the one saint or the other, but because these periods were the festivals of the solstices among the Cabiri."—*Etruscan Antiquities*.

The greatest height at which visible clouds ever exist does not exceed ten miles.



## THE FREEMASON.

GEO. FRANK GOULEY, Editor.

ST. LOUIS, JANUARY 1, 1867.

## THE FREEMASON.

We enter to-day upon the edition of this Masonic Journal with feelings of gratification at being able to present to the Masonic Fraternity a cosmopolitan paper, in which every brother has a mutual interest. If we felt that we were beginning an enterprise in which only a certain locality were interested, or the advocacy of doctrines in which but a few were to be benefited, or did we feel that we were to be defenders or enemies of one party against another, we confess that our first impulses would be dampened with fear, and our future prospects for good clouded with the probabilities of only temporary and local success. But, brethren, such are not our feelings. With an unbiased purpose and clean hands we extend to one and all, from the center to the circumference, a hearty and fraternal salutation—"Good Morning."

Your interests are our interests—your Lodge is our Lodge—"your God is our God."

Political or sectarian discussions can have no place in these columns. Faithful and fearless in the performance of a solemn duty, we shall endeavor to elucidate the controlling principles of our beloved and peaceful Order, and thus contribute our share toward developing the sublime doctrines of Masonic harmony, upon which rest the firm foundation of civil order and enlightened society.

We issue this, the January number, as a sample, and trust it may meet with a reciprocal good will wherever it may chance to fall, and that due allowance may be made for a first issue, which can not be expected to display all the improvements of experience and time.

To the Masons of Missouri we shall furnish (after the paper has got fairly circulated) a condensed history of the Grand Lodge of this State, from its formation, together with that of every subordinate Lodge which has ever existed under this jurisdiction, and in this list will be included many who held dispensations and charters in all the surrounding States and Territories.

To them we will also submit elucidations of our constitutional law and customs as followed by this Grand Lodge from time to time.

To the Masonic Fraternity at large we shall furnish such facts and items as will be of interest to a Freemason wherever found; spreading, throughout, that cement of Brotherly Love which unites into "one sacred band or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who can best work or best agree," GEO. FRANK GOULEY.

## PUBLISHER'S NOTE.

This January number is sent as our first regular monthly issue, at \$2 per annum, in advance; and all those who desire to enter regularly with the first number will please remit the money along with the name and post office address, plainly written out.

Address, P. M. PINCKARD,  
No. 510 Pine street, St. Louis.

## Importance of Filing the Freemason.

It will be the object of the editor to compile such a mass of statistical information, and such full reports of proceedings of the various Masonic Grand Bodies, and the paper will be published in such a form that it may be bound into convenient volumes for perpetual record.

Having access to the oldest Masonic data of this country, we shall go back from time to time to the earliest periods and bring up such points as will be well worth preserving in any Masonic library, and afford a medium of reference that will be valuable to the student in his search for facts and light generally. We therefore request our subscribers to carefully preserve each number, beginning with this one.

## HARMONY.

The sublime thought of eternal rest is one of the sweetest inspirations that comes to the human heart. The glorious peace of evening, after the exhausting conflicts and duties of the day, is the only solace enjoyed by more than half of the toiling world.

Harmony is to the Masonic family what security and good laws are to the State—it is its life and unity.

The man does not live who does not hope at least for escape from turmoil and discord, either in this world or the

world to come. If it were the Omnipotent will to declare that neither here nor hereafter there should be rest or harmony, the intellectual mind of the universe would rush into that maddening despair which ends only in suicide. The anxiety of the ever-recurring hours of life—the disappointed hopes of gain, and even, sometimes, of necessary sustenance—the weary nights of sickness and pain, the sad catalogue of broken friendship reviewed; all these have their distant horizon tinged with the golden fringe of peace, and over the tombs of buried hopes the ear catches the sweet chant of Harmony, that never dies upon the harp of man's guardian angel. Masonic harmony is the silken chord that binds together the conflicting passions of the world; sunder that chord and humanity again drifts out into the sea of warring prejudices and personal animosities.

Little, therefore, does the profane world know of the great obligations under which it rests to our Fraternity. We enter a town and find society divided up into little petty "classes" or cliques—we enter the stores where men most congregate and find no common sympathy between them apart from the ties of mutual commerce—we enter the churches and find men and women ready to accept any dogma that may be enunciated against the personal rights of men to form societies for mutual improvement on account of their secrecy—we go to the fireside and listen to the endless chit-chat of gossip, where everybody's character except their own is torn into shreds, while the young men are scattered around among the various saloons. In this town the situation explains itself—*there is no Masonic Lodge.*

We pass on to the next place of importance—the families are bound together by unseen ties, and the female members find themselves acquainted, and that every one has spoken well of them in their absence; the men are glad to meet each other, and extend a mutual greeting with a warm shake of the hand that the world does not appreciate, and each one finds that his *Brother* has a sincere interest in his welfare; petty cliques and jealousies have disappeared, and the evenings are occupied by social improvement, while the church, attending to its sacred du-



ties, disseminates those exalted sentiments of morality which are carried out and practiced by a contented, peaceful and prosperous community.

In that town *there was a flourishing Lodge*; and every young man of any ambition felt himself an applicant for its mysteries by putting himself upon his best behaviour. All this is an enigma to the outside world, and it can not well be otherwise; yet that world receives its full share of the blessings distributed by a peaceful and law-abiding community. Political wrangles are hushed, and men of opposite feelings are made brothers, who, without the Lodge, would be enemies.

This is the grand result of *Masonic harmony*; and doubly condemned should be that member who would wilfully violate this sacred peace or sow the seeds of discord in the masonic family. Let us bury our feelings of prejudice for the public good, and thus, from a well-ordered state of society, we will reap the common benefits provided for all, and leave the rich legacy of "morality," brotherly love and truth to coming ages, and have posterity to rise up with feelings of fraternal gratitude and call us "blessed."

#### Brother A. O'Sullivan.

We extract the following from the annual address of Comp. James Hoge Miles, Grand Puissant of Grand Council of Illinois, at the annual meeting, October 4, 1866, at Chicago:

"I have also to announce, my Companions, the departure to the spirit land of another illustrious Companion, once an active member of this Grand Council, but at the time of his death a member of a sister Grand Council. I allude to Illustrious Companion A. O'Sullivan, late Grand Puissant of the Grand Council of Missouri, who died at St. Louis on the 11th day of August last, after an illness which he bore with great fortitude. He was a good and very zealous Mason, and enjoyed largely the confidence of his brethren. His record here below has been completed, and he has gone to meet the reward of his stewardship.

"Thus does the message come to warn us to be constantly ready; for when the summons comes there is no reprieve; no tyler with drawn sword can resist his entrance; he breaks down all barriers and demands his victims. "Be ye therefore also ready."

The notices from the Masonic press and writers of the country have been very complimentary indeed on the worth of our late Brother, and most of the Lodges, Chapters, &c., in the State have sent up rich memorials in the forms of resolutions, &c., to the widow of their deceased Grand Secretary.

She begs us to say that to them all she returns her heartfelt thanks for these delicate expressions of sympathy in her loss.

#### MASONIC DUTIES OF THE HOUR.

The whole country is fearfully agitated by the different political issues of the day. With these issues, as political, we have nothing to do. But as Masons, we find their influences forced upon us, as members of a common society, formed of men representing every shade of opinion.

It is in just such issues that the truth and power of the principles we profess rise triumphant above the baser passions of our nature, and demonstrate that man, when properly educated, need not be the mere weathercock of the passing storms of party prejudice, but can prove himself the stern and adamant bulwark against which the blasts of partisan hate will spend their fury in vain.

The civilized world stood aghast at the immutable power of our Order, as it passed through the most tremendous war of feelings and arms the earth had ever witnessed. Take that war, from its beginning to the end; consider all the circumstances of its inception; its first fearful re-echo of defiance from the Gulf to the Lakes, from the Atlantic to the Pacific; consider that the warlike feelings of thirty millions of human beings were enlisted upon one side and the other; consider that fathers and sons, brothers, and every tie of family relationship were torn asunder, and met in mortal combat; consider that nearly a half million of our fraternity were of necessity participants in that dreadful civil warfare, one against the other; we say, consider this mere skeleton view of the scene through which we passed, and then turn to the day the last gun was fired and behold the solid unity of our fraternity, as though the war had been a dream, and as if all had been comrades together upon the same field!

It is no wonder that civilization and Christianity even stood speechless at the spectacle; no such scene had ever before been brought to the gaze of the world.

Every other institution—churches, schools, religious publication societies, missionary associations, legislatures and civil courts, Cabinets and sovereign States, were shattered to fragments, or so disintegrated that their moral force for good was paralyzed. The universal Order of "Ancient Free and Accepted

Masons" alone withstood the dreadful shock; and when the storm, dark, dreary and protracted as it was, had passed away, her bright, pure banner of Peace and Brotherly Love still floated to the breeze, unstained and untorn. Why all this? Because it is founded in the genuine principles of forgiveness and charity; because its obligations of friendship and love are more sacred than all the catch-words of party or sections, because of the obedience of the Brotherhood to the great lessons taught in its sublime ritual; and, finally, because these principles, being the attributes of the eternal Godhead, are as eternal as Truth itself.

Every true Mason recollects that his Order was not instituted for this country or this age; it is for the world and all time. He knows that it will stand as some vast mountain in the centuries to come, when every Government, State and Empire of the World now existing shall have passed away, and "the places that now know them, shall know them no more forever."

While a Freemason, therefore, as a citizen, may mingle and assume his share of the responsibilities of public life, still he must ever do it with that calm and dispassionate sense of honor and justice so beautifully taught him in his first masonic lessons. He can never be a bigot or fanatic without ceasing to be a genuine Mason; these characters are perfectly incompatible with each other. He has a love for his Order, on account of its great good to mankind; this love arises from genuine, Godlike charity—it is unselfish.

He works upon the temple and prepares its chambers for the benefit of coming generations, just as the benevolent old man plants the tree whose fruit he knows he will not live to gather. That is true nobility. What cares our Order, as such, who rules, who executes the laws, who exercises the rights of citizenship, only so they be good, obedient and peaceable citizens?

The parties that to-day would ask us to persecute a brother on account of his political opinions would to-morrow persecute us because we are a secret society of brethren, and because we can not be used for their selfish purposes.

No, no, brethren, we must be true to



each other against all the political influences of the hour; we must be obedient and peaceable subjects—that is all the State can ask of us; and if we are not, the State must attend to its own business of setting us right without endeavoring to follow us into the bosom of our fraternity, and there, through the instrumentality of a perjured member, to punish us in our lodge-room.

The political parties of thirty-five years ago tried this measure, and they rode into power in some States on account of their “anti-Masonry;” but it was a short-lived power, because it was founded upon falsehood and fraud, and the victors of that day are now cursed by those who voted for them, and the few puerile Masons, who sacrificed their honor and manhood by renouncing their brotherhood, have been “\* \* buried downward, with faces looking to hell,” and none so mean to acknowledge they knew them when living.

This is the gratitude of political parties; and “Woe to him who puts his trust in princes,” for he can expect no other reward than the paltry pittance of a bribe to-day, to be condemned and forgotten to-morrow.

Therefore, the Mason who would dare to drag the filthy thing we call “politics” into the sacred presence of a Lodge should himself be punished and expelled as an infamous imposter. His presence pollutes the very atmosphere of Masonry, and his teachings tend to disturb that harmony without which Masonry is dead. Let us be true to our obligations as brothers—true to each other as citizens; let us forgive and forget the past, as it will soon be forgotten and buried in the tomb of time, recollecting that our frettings and passions of a day only embitter the few years allotted to us in life and destroy our usefulness for good, which extends to eternity.

#### WASHINGTON.

Washington was Initiated in Fredericksburg Lodge, Va., Nov. 4, 1752; Passed March 3, 1753, and Raised Aug. 4, 1753. In 1788, April 28, he was associated with Robert McCrea, Wm Hunter, jr., and John Allison, in the charter of Alexandria Washington Lodge No. 22, Washington as its first Master. This Lodge attended his burial, December 16, 1799.

#### IMPOSTERS.

It is a melancholy fact that about eight out of every ten applicants for relief are base imposters.

Those who apply for Masonic charity even are divided between worthless vagabonds and expelled Masons, and those who are not Masons at all.

Honest members of Lodges can not be too particular in the examination of every applicant, and when found to be a worthless Mason, should be well punished; and those who are not Masons, but pretend to be, should be “slightly hung” to a tree at every town at which they stop and apply.

This system of imposition is becoming intolerable, and a curse to honest applicants, and must be stopped. The Masonic Board of Relief in St. Louis, we are glad to see, have got tired of merely *refusing* these vagabonds, or publishing them in Masonic papers, but have resorted to the more effective and practical plan of putting them in jail, “for endeavoring to obtain money under false pretenses,” and sending them to the “county farm” to break rock for a six months’ living.

These thieves have a new name for every town; they have associates who follow in their wake; they have just had their pockets picked, and are trying to get home, to some Eastern city, etc. In short, they have a thousand lies and excuses at their tongue’s end for any emergency, and every one of them should be refused, unless they bear with them the most incontestible proof of genuine character. Our Missouri Masons have been entirely too liberal in helping every beggar that comes along, and the consequence is that our State has become a regular tramping ground for these miserable jackals who prey upon the honest charity of the Craft. We must turn over a new leaf, and adopt such measures as shall make us known, the country over, as “Masonically liberal to all worthy applicants, and death or corporeal punishment to all imposters.”

We warn our brethren against a new lottery swindle, gotten up in Medina, New York, for an orphan asylum. It is without authority of the Grand  $\square$  of New York, and the agents, when they come among us, should be properly handled. They are flooding our State with their circulars.

“Beware of Imposters.”

#### The Grand Lodge of Illinois.

We extract the following from the *Trowel* of October, from which it will be seen that the Grand Lodge has a “break” in its history of about twelve or thirteen years; and as most of our readers are aware that several Lodges in Illinois worked under Missouri charters until the formation of the Grand Lodge in 1840, and for the benefit of history, we would be pleased to learn the date at which the present Grand Lodge of Illinois fixes its organization, 1820 or 1840?

Brother Reynolds says:

In 1820 a Grand Lodge was formed at Kaskaskia, of which the Lodges at Shawneetown, Kaskaskia, Albion, Edwardsville, Carlyle, Jonesboro, Lawrenceville, Waterloo and some other places were constituents. Of this Grand Lodge, the first Governor under our State organization, Shadrach Bond, was Grand Master. It continued in existence, and for awhile with flattering prospects, until 1827, when, through the influence of the anti-Masonic excitement, internal mismanagement and the baleful intermingling of political intrigues, it dissolved, or in other words became dormant. Its last and we believe its only Grand Secretary was Hon. Wm. H. Brown, now a citizen of Chicago. No information can be obtained from him for some reason which he does not disclose. Some of the Lodges took charters from Kentucky and Missouri, and the Lodges at Vandalia, Hillsboro, Shawneetown, Galena and some other places continued in that connection for several years after the present Grand Lodge was formed.

Some time in the autumn of 1839, our late Past Grand Masters, Wm. B. Warren and Alexander Durlap, consulted together with regard to the propriety of forming a Grand Lodge. This resulted in correspondence and a representation of the Lodges at Quincy, Springfield, Columbus, Equality and Jacksonville. The meeting was held January 20, 1840, at Jacksonville, when Abraham Jones, P. G. Master of Kentucky, was elected Grand Master, and Col. Wm. B. Warren Grand Secretary.

How much disgrace to the church and shame to mankind would be avoided if every human heart would say—

“Let not this weak, unknowing hand  
Presume thy bolts to throw,  
And deal damnation round the land  
On each I deem thy foe.”

How equally proper is it now, when the spirit of peace is hovering over our war-stricken land, if this great truth could be impressed upon the minds of all—

“Who made the heart? ’Tis He alone  
Decidedly can try us;  
He knows each chord, its various tone,  
Each spring, its various bias;  
Then at the balance, let’s be mute,  
We never can adjust it;  
What’s done we partly may commute,  
But know not what’s resisted.”

It is a good sign to see a man doing an act of charity to his fellows.



**Masonic Neutrality.**

From the Masonic Monthly, September, 1866.

The moment men begin to think, reflect, define, form opinions, seek to arrive at independent conclusions, they at once alight upon points of mutual separation, where their paths diverge. Where differences arise, where opposition and alienation of feeling commence, the individual views of interests beget conflict, and throw those apart who previously may have been members of one family and household. If man will think and act independently these divergencies and repulsions are inevitable. They are absolutely inevitable so long as men possess brains and retain force and individuality. To terminate this tendency were as vain as to try to still the restless ocean, to make the sun to stand still, to stop Time in its course. It is a tendency this to division and separation among men, which must be accepted as the natural and unavoidable condition of humanity. It is to be accepted because it is good that it should be so. There is much of evil flowing from it, but more of good. The evil there is is only relative, unnecessary and accidental. The good that issues from it is positive good. All the progress that has ever been achieved has resulted from the reaction of opposites. Stagnation is death intellectually, morally, religiously.

As mankind will divide and take opposite sides in science, in art, in matters which refer to the social organization, in politics, in religion, and as these conflicts of opinion, in themselves productive of good, also lead to and prepare the way for many great evils arising from the excesses into which these conflicts may be carried, a counterpoise, a balance, something to counteract and check the disposition to run into excess, becomes a desideratum.

Because if men do think independently, they will think differently, and it may be arrive at conflicting opposite conclusions, there is no need that they should quarrel, that ill-temper should enter into their discussions and disputations, that any alienation of feeling should creep in to mar the general harmony. All sides, all parties, in intellectual controversies, in scientific discussions, in the State and in the Church, may honestly differ, may differ because they cannot help but differ, and it would seem easy under the circumstances to agree to disagree, to preserve temper and continue good feeling. But the conflicts of opinions and interests beget a quality and quantity of heat which consumes the philosophic spirit, which causes us to overlook these great facts, to forget that we may all honestly, and therefore rightly and properly, differ in matters of opinion, and leads us to demand for our own personal opinions special respect, to insist upon their adoption with intolerant tones, to frown upon or despise those who differ from us, and thus create bitterness and ill-feeling strife among brethren.

No man or body of men have any right to demand special respect or consideration for an opinion of any description, nor has any opinion whatever any superiority over any other, except in so far as it is true, and the decision as to its truth or falsity must be left to man-

kind to decide individually each for himself. In all sects, in all parties, there are wise and good men who see and admit the necessity of this; but the ignorant, ill-tempered and intolerant are too apt to preponderate, and are ever the most active, so that it is difficult to belong to sect or party without participating in some degree in the intolerant spirit which all sects and all parties exhibit or are compelled to keep in abeyance only by the force of circumstances.

In this condition modern society in all civilized communities finds itself, and amid these circumstances Freemasonry steps in, the great neutralizer, pacificator, calmer of strife, casting the oil of charity upon the troubled waters of sect and party, building up a temple of harmony among the prevailing discords, a city of refuge for all seekers after peace and rest from the general turmoil, wherein those who are weary with fighting their brethren may become one again and take each other by the hand in the bosom of a Fraternity, which, from the placid heights of philosophic toleration, looks down in pity upon the silly feuds maintained in State and Church by party and sect, and sees something to respect in each, and everywhere neither race nor rank, neither color nor creed, but only men, brethren, who can all worship the same great God, and should dwell together over all the earth harmoniously and happily, whatever may be their differences as to nationality or language, in ideas, in religion, in politics, in manners or customs.

With the religious or political opinions which divide mankind Freemasonry has no more to do than with what shall be eaten, drank or worn. It knows of but one test which bears any relation to the faith. It simply requires that the candidate for admission to its mysteries shall be a believer in the G. A. O. T. U. There lives not a man upon the face of the earth, in the full possession of his mental faculties, not the subject of self-deceit, who can not subscribe to that faith. Atheism is a moral impossibility. This test does not therefore apply as a limitation of the sphere which Masonry is intended to fill.

Masonry is cosmopolitan. Its mission is to all mankind, whatever accidents in the form of birth or language, creed or opinion, may keep them asunder. There is no gulf so wide, of race, nationality, religion or party that Masonry can not bridge it over. To do this very thing it exists. Because it has aimed to do this thing it has been enabled to exist while so much around it is perishing or doomed to perish. Nationalities, languages, governments, religions may pass away one after the other, but so long as mankind lasts on this planet will Masonry last if it do but remain true to the sentiment of universal brotherhood, charity and toleration on which it has been wisely based.

It does not follow from the essentially neutral and profoundly tolerant spirit of Freemasonry that Masons themselves are at all indifferent in matters of opinion—that they are men who possess no positive faith. Some of the most active and most sturdy thinkers of the world have been embraced within the ranks of the Masonic fraternity. There is nothing

in Freemasonry to emasculate the mind, nothing promotive of latitudinarianism or indifference to opinion. There is no reason whatever why a Mason should not be an ardent disciple and advocate of special religious or political doctrines. Masons are to be found in all parties, in all the churches. The true Mason differs in this from the brethren of the particular church or party to which he may attach himself, that he permits no littleness, no ill-feeling to enter into the controversies he may wage in behalf of what he may regard as the truth. Whatever the cause he may advocate he will conduct himself charitably toward all who may oppose him, for to combat against error is not to combat with men, but with principles. He may pursue a false theory with a relentless logic, endeavoring to root up and destroy everything which affords shelter to what he calls error, and after expending his uttermost strength of argument and invective feel no ill-will toward mortal man. He may be of a sect, but will be no bigoted sectarian. He may work with a party, yet can not become a mere partisan. His opinions may in many respects be narrow and limited in their scope, but his heart will be in the right place toward all of mankind, whatever the political or religious creed professed.

Freemasonry is of no religious sect. It is neither Christian nor Jewish, neither Mohammedan nor Buddhist. It belongs to no nationality or race, but employs a language which men of every land and tongue alike may understand. It confines itself within no geographical boundaries. Its country is the whole habitable world.

If such be the character of Freemasonry, it follows that the bigoted of any and every stripe should find no welcome, no encouragement within its walls. The bigoted Christian, the bigoted Jew, the bigoted Moslem, the bigoted Buddhist, the bigoted republican, the bigoted monarchist, the bigoted sectionist or sectarian of whatever kind has no affinity with the spirit of Freemasonry, and if perchance such should be able to secure his entrance to the institution, he should be compelled by the frowns of his brethren to carry himself or his bigotry as early as possible beyond our boundaries. The lodge-room is the place of all places on earth where men should forget that they are Christians or Jews, Moslems or Buddhists, republicans or monarchists, of any particular race or nationality, and remember only that they are brethren. The true Masonic Christian, Jew, Moslem, Buddhist, will silence in the lodge-room whatever in his faith and ism may be calculated to offend his brother of an opposite faith. As the gates of the Masonic Institution are closed against no man of whatever religious or political faith, it must follow that no man has a right more than another to intrude or assert the supremacy of his particular creed, that all alike should in the lodge be profoundly silent on subjects of difference, for Masonry is intended to unite those who might otherwise be kept at a perpetual distance.

Air is about 816 times lighter than common water.



**Illinois.**

On the first Tuesday in October last the Grand Lodge convened for the second time in Chicago, in the spacious Commercial College Hall of H. G. Eastman, on the corner of LaSalle and Randolph streets.

**PRESENT.**

H. P. H. Bromwell, Grand Master.  
J. R. Gorin, Deputy Grand Master.  
N. W. Huntley, Senior Grand Warden.  
Charles Fisher, Junior Grand Warden.  
Harrison Dills, Grand Treasurer.  
H. G. Reynolds, Grand Secretary.  
J. C. Reynolds, Deputy Grand Secretary.  
L. W. Shepherd, A. S. Babcock, Assistant Grand Secretaries.  
Alonzo Ransom, Grand Pursuivant.  
Reuben Cleveland, Grand Marshal, p. t.  
S. B. Dugger, Grand Standard Bearer.  
Daniel Frost, Grand Sword Bearer.  
James Lowe, Senior Grand Deacon.  
Rodney Ashley, Junior Grand Deacon.  
J. M. Burnett, James Gourley, Grand Stewards.  
O. N. Stafford, Grand Tyler.  
J. P. Ferns, Assistant Grand Tyler.  
Past Grand Masters Lusk, Lavelly, Dills, Buck and Turner. M. W. Bro. Edward A. Guilbert, Past Grand Master of Iowa, visitor. Also, Past Deputy Grand Masters Blaney, Hibbard, Baker, Matheny and Ring.

**Representatives.**—Two hundred and fifty Masters of Lodges, eight Senior Wardens, forty Junior Wardens and eighty-nine proxies, being four hundred and sixty actual representatives present from three hundred and sixty-five Lodges. In addition to these, about thirty Past Masters and as many more Masters of Lodges under dispensation, were present, making not less than five hundred and twenty-five in all.—*Trowel*.

We have received the Prospectus of the "Crescent Monthly," and from the favorable notices of the Press we should judge it to be a good family magazine, and one just needed in its locality to take the place of such trashy stuff as the *Harpers* and some others that so long ruled supreme. It is published by Wm. Evelyn & Co., 98 Camp street, New Orleans, at \$5 per annum.

We have also received the November number of the *Keystone*, published at Raleigh, N. C., at \$3 per annum. From its masonic tidings we extract the following:

"Gen. Mosquera, with two or three Masons, have formed, at Bogota, Co-

lombia, a spurious and clandestine "Grand Orient Colombiano," within the jurisdiction of the regularly constituted and recognized "Grand Orient Neo-Granadino," at Carthagena.

The Supreme Council for the Southern Jurisdiction has denounced the action of Gen. Mosquera and others, in attempting to form a new Grand Orient in New Grenada, and his efforts to pervert Masonry to political purposes, and has forbidden all parties holding allegiance to said Supreme Council of recognizing or holding any masonic intercourse with any parties recognizing the spurious body established by Mosquera and others."

"St. Asaph's Cathedral, England, a fine work of the mediæval masonic fraternities, is to be restored at a cost of \$50,000.

Stavely Parish Church, England, another monument of our brethren, has been restored at a cost of \$30,000.

Still another, the Church of Caerleon, England, the ancient city of Isca Salurum, of the Romans, the seat of one of the three earliest English arch-bishoprics, remarkable for its legends and traditions of our masonic brethren, and the chosen ground of Tennyson's "Idylls of the King," a work of the thirteenth century, is to be erected at a cost of \$20,000.

"A Masonic school is proposed in India to educate children of indigent and deceased Masons."

Edited by Wm. B. Smith, Raleigh.

**Notices of Papers.****The National Freemason.**

This is a weekly Masonic journal, published in New York City, and edited by Rev. Robert McMurdy, D. D. LL. D., one of the most accomplished gentlemen and polished scholars of the day.

It comes to our table a welcome visitor, ever laden with choice selections and able articles of general interest to the Craft, and to it we are and will be indebted for many valuable thoughts. We wish it success, and promise it our hearty assistance. Address box 5,903, New York City.

**The Trowel**

Is a useful paper, and too well known among our Missouri and Western brethren to need any explanation from our hands; and its past success is

sufficient guarantee for the future. It is edited by our R. W. Bro. Harman G. Reynolds, Grand Secretary Grand Lodge of Illinois. Address, Springfield.

**The New York Weekly Courier.**

This valuable family secular paper is a regular visitor, and always has two or three columns devoted to general Masonic literature and tidings from the Craft. The name of the Masonic editor is not announced, but the character of his able criticisms are sufficient guarantee of the abilities of the author. The paper, even without its Masonic columns, is worth the money, \$3 per annum. Address, *New York Weekly Courier*, New York City.

**The Masonic Review,**

By Bro. Cornelius Moore, still flourishes under its old motto of "Brotherly Love, Relief, and Truth." We had a call from Bro. Moore the other day, and he looks the same as ten years ago. Address, 178 Vine street, Cincinnati.

**The Freemasons' Monthly Magazine,** By Bro. Chas. W. Moore, the veteran Grand Secretary of Massachusetts, and which has lived out the mutations of many years, retains all of its original worth as a first class monthly, and from present appearances has none of the symptoms of decay upon its features. Address, E. S. Coombs & Co., 21 School street, Boston.

**The Masonic Monthly,**

Edited by Bro. Samuel Evans, is a first class Masonic periodical. There is a freshness and life about it that we admire; and above all, its undeviating conservatism in its criticisms. Address, Ed. L. Mitchell, 24 Congress street, Boston.

**The Signet and Journal,**

By an old P. G. Secretary of Missouri, has been revived at Macon, Georgia, and promises to do well. Address J. W. S. Mitchell, Macon.

**The Eclectic,**

A monthly, by Bro. J. W. Simons, New York City, furnishes much matter of general interest, and is worthy of support. Address the above, No. 30 Catharine street, New York.

There are some other Masonic journals in the country which we will notice hereafter, as we become better acquainted with them; and to them, one and all, we come with the best wishes for their success and prosperity, believing in the doctrine that if one good paper is beneficial, many more will increase the benefits of the reading public.



**Subordinate Lodges in Missouri.**

We shall commence in this number the publication of a brief historical register of all the Lodges that have existed under the Grand Lodge of Missouri since its organization, beginning with the letter A. The list includes Lodges both living and dead:

Ark No. 6—At Newark, Knox co., Mo. Dispensation issued June 4, 1851, by D. W. Campbell, D. D. G. M. Chartered May 8, 1852.

Agency No. 10—At Walnut Grove, Buchanan co. Dispensation issued November 15, 1865, by John F. Houston, G. M. Chartered May, 1866.

Auburn No. 14—At Auburn, Lincoln co. Dispensation issued September 13, 1851, by M. H. McFarland, G. M. Chartered May 8, 1852.

Ætna No. 41—At Ætna, Scotland co. Dispensation issued September 18, 1865, by John F. Houston, G. M. Chartered May, 1866.

Anderson No. 50—At Chapel Hill, Lafayette co. Dispensation issued April 7, 1858, by Cyrus Osborn, D. D. G. M. Chartered May, 1858. Lodge destroyed by the war in 1861.

Arrow Rock, No. 55.—At Arrow Rock, Saline co. Dispensation issued January 18, 1842, by Joab Bernard, D. D. G. M. Chartered October 11, 1842.

Alexandria No. 69—At Alexandria, Clark co. Dispensation issued December 29, 1843, by P. H. McBride, G. M. Chartered October 16, 1844. Lodge went down during the war.

Ashley No. 75—At Ashley, Pike co. Dispensation issued January 17, 1845, by Bro. Marmaduke, D. D. G. M. Chartered October 19, 1876.

Acacia No. 95—At Jackson, Cape Girardeau co. Dispensation issued December 13, 1847, by Joseph Foster, G. M. Chartered May 5, 1859. Lodge gone down.

Athens No. 127—At Albany, Gentry co. Dispensation issued November 30, 1850, by E. A. Lewis, D. D. G. M. Chartered May 8, 1851.

Ashland No. 156—At Ashland, Boone co. Dispensation issued September 15, 1858, by H. Rawlings, D. D. G. M. Chartered May, 1859.

Angerona No. 193—At Missouri City, Clay co. Dispensation issued March 6, 1858, by A. J. Calhoun, D. D. G. M. Chartered May, 1859.

Allensville, No. 198—At Allensville, Gentry co. Dispensation issued January 11, 1859, by Samuel M. Hays, D. D. G. M. Chartered May, 1860.

Alto Vista No. 208—At Alto Vista, Daviess co. Dispensation issued January 19, 1861, by J. J. Clark, D. D. G. M. Chartered May, 1861. Arrested, 1865.

Austin No. 212—At Austin, Cass co. Dispensation issued February 14, 1860, by James McCowan, D. D. G. M. Chartered May, 1861. Everything destroyed by the war same year.

Aztec U. D.—At Las Cruces, New Mexico. Dispensation issued June 4, 1866, by Garnd Lodge.

Alanthus, U. D.—At Alanthus, Gentry co. Dispensation issued September 28, 1866, by John D. Vincil, G. M.

We are endeavoring to perfect a register that will contain all the material history of every Lodge that has existed under this jurisdiction. We find the records very imperfect, and we shall be under obligations to every member for such facts as will aid us, especially as to date of charter, and if arrested, surrendered, burned, &c., to furnish the date of each event.

We furnish the exact day of each event, whenever we are able to find it.

**Knights of the Round Table.**

"King Arthur established all his knights, and gave them lands that were not rich of lands and charged them never to do outrage nor murder, and always to flee treason. Also, by no means to be cruel, but to give mercy unto him that asked mercy, upon pain of forfeiture of their worship and lordship of King Arthur for evermore; and always to do to ladies, demoisells and gentlewomen succor upon pain of death. Also, that no man take no battailes in a wrong quarrel for no law, nor worldly for goods. Unto this were all knights sworn of the Round Table, both old and young."—MORTE D'ARTHUR.

**"Lancelot du Lac."**

"Thou wert never matched of none earthly knight's hands; and thou wert the curtiest knight that ever bore shield; and thou wert the truest friend to thy lover that ever bestrode horse; and thou wert the truest lover, of a sinful man, that ever loved woman; and thou wert the kindest man that ever struck with sword; and thou wert the goodliest person that ever came among press of knights; and thou wert the meekest man, and gentlest, that ever ate in hall among ladies; and thou wert the sternest knight to thy mortal foe that ever put spear in the rest."—MORTE D'ARTHUR.

**Shakspeare's Incarnation of Love.**

"All Shakspeare's women, being essentially women, either love, or have loved, or are capable of loving; but Juliet is Love itself. The passion is her state of being, and out of it she has no existence. It is the soul within her soul; the pulse within her heart; the life-blood along her veins, 'blending with every atom of her frame.' The love that is so chaste and dignified in Portia, so airy-delicate and fearless in Miranda, so sweetly confiding in Perdita, so playfully and fond in Rosalind, so constant in Imogen, so devoted in Desdemona, so fervent in Helen, so tender in Viola, is each and all of these in Juliet."—MRS. JAMESON.

**An Old Puzzle.**

"Among the unsolvable riddles which nature propounds to mankind, we may reckon the question, Who is *Mother Carey*, and where does she rear her chickens?—H. BRIDGE.

**Little Shoes and Stockings.**

"Little shoes and stockings!

What a tale ye speak,  
Of the swollen eyelid,  
And the tear-wet cheek!  
Of the nightly vigil,  
And the daily prayer,  
Of the buried darling,  
Present everywhere.

"Brightly plaided stockings,  
Of the finest wool;  
Rounded feet and dainty,  
Each a stocking full;  
Tiny shoes of crimson—  
Shoes that nevermore  
Will awaken echoes  
From the toy-strewn floor.

"Not the wealth of Indies  
Could your worth eclipse;  
Priceless little treasures,  
Pressed to whitened lips;  
As the mother nurses,  
From the world apart,  
Leaning on the arrow  
That has pierced her heart.

"Head of flaxen ringlets,  
Eyes of heaven's blue,  
Parted mouth—a rosebud—  
Pearls just peeping through;  
Soft arms, softly twining  
Round her neck above,  
Little shoes and stockings,  
These the dreams ye weave.

"Weave her yet another  
Of the world of bliss,  
Let the stricken mother  
Turn away from this;  
Bid her dream believing  
Little feet await,  
Watching for her passing  
Through the pearly gate."

**To-Morrow.**

" \* \* \* Can that hoary wisdom  
Borne down with years still doat upon to-morrow?  
That fatal mistress of the young, the lazy,  
The coward and the fool, condemned to close  
An useless life in wishing for to-morrow,  
To gaze with longing eyes upon to-morrow,  
Till interposing Death destroys the prospect!  
Strange! that this general fraud from day to day  
Should fill the world with wretches undetected!  
The soldier, lab'ring through a winter's march  
Still sees to-morrow dress'd in robes of triumph;  
Still to the lover's long expecting arms  
To-morrow brings the visionary bride;  
But thou, too old to bear another cheat,  
Learn that the present hour alone is man's."—  
[Johnson.

**Red Cross.**

"Like the Red Cross Knight, they urge their way,  
To lead in memorable triumph home  
TRUTH—their immortal Ula."—WORDS-  
WORTH.



## Agricultural Department.

Compiled from the Rural World.

### Care of Horses in Winter.

1. During the winter months those horses which are used for labor should be well shod. Unless, however, they are to be driven in such places as render them very liable to slip, the corks should not be very sharp. When a horse is newly shod, be a little careful when you drive him, especially if he feels well, or he may cork himself. Like men, it takes a few days for them to become accustomed to handling their feet with new shoes.

2. See that the stables in which horses stand are strong, and so arranged that they can not kick each other. In cold weather, if they are not well fed and do not work much, they kick and paw, or bite their mangers for exercise. It is not viciousness that makes them do it, but frequently a want of exercise. Often a valuable horse is badly injured just for want of proper arrangement of the stalls. A little expense to-day often saves a good deal to-morrow.

3. See that the floors are strong, and the horse-barn well banked up to prevent the cold air from passing under the building and making the floor constantly cold. Every means ought to be taken to have the floor as warm as possible. A horse that has worked all day, and his legs wet, often takes a cold because his legs are kept so during the night by a floor. Warm feet for horses are as important as for men.

4. A horse's bed is of some importance. We know a good many farmers who allow them to stand and lie on the hard floor all winter. They may get used to it, but what can be got used to is not always the best. A good bed of straw, or some similar material, kept clean by frequent changing, should be furnished to all horses. They will frequently paw it from under them, but this is for amusement, and not because they do not wish for a bed. When this is the case, great pains should be taken to prevent it.

5. Always clean out the droppings of your horses, both morning and evening. They ought always to be removed so far from the stable that the air will not be poisoned by the emanations from them, or the sills and sidings of the barn will be rotted by coming in contact with them. We have always thought the practice of throwing the manure into a heap by the side of the barn door, slovenly, wasteful and detrimental to the health of the horse. With a broom sweep out all dust that accumulates daily.

6. All horses should be groomed every morning when stabled. A good grooming is worth as much as half a peck of oats. Every barn should be supplied with a good curry-comb, card, comb for mane and tail, brush and stiff broom for this purpose. It keeps the circulation in surfaces vigorous, keeps the skin clean and in good condition to withstand both heat and cold, and makes the horse look very much better. An ungroomed horse is like an unwashed boy, or a person who never attends to his toilet.

7. It is a question with some whether a horse

should be blanketed in the winter. If the stable is a good one, and sufficiently warm, we should not use the blanket, except when the horse is out of doors, or has been subjected to severe labor or exposure. If it is used when they do not need it, it will do them little good when they do need it.

8. In a cold day of winter, when a horse's bits are full of frost, always warm them thoroughly before placing them in the mouth. Not to do this is very cruel. Touch your tongue or even wet finger to a very cold piece of iron, and you can appreciate the importance of this hint. It may be a little trouble to do it, but it should be done. The frost may be taken out conveniently by placing the bits in water.

9. If you have no labor to perform with your horse, see that he has plenty of exercise daily. This is necessary to the health of the animal as well as to his and your comfort.

10. Do not allow him to drink very large quantities of ice-cold water at once. Moderately warm water is the best for animals, but a large quantity of very cold water is injurious. Especially is this the case when they do not have moderate exercise immediately after drinking, or when the horse is warm or much wearied by hard labor.

11. A horse's food can never be exactly measured to him. Sometimes he needs more than at other times. Give him as much as he needs, and exercise judgment in regard to the matter. At all times give as much bright hay as your horse can eat. If the weather is very cold the horse needs heat-producing material, and corn is as good a grain as can you give. Grind it and feed wet, and mixed with a little cut hay or bright straw. When it is warm, oats is the best of grain for horses, and for laboring horses nothing is superior to them. Oats are to the horse what steak is to the laboring man—they furnish the material for muscle.

12. Young colts should not be stabled in winter, but protected from cold storms and winds by sheds, or kept in unexposed situations. They need to be kept where they can move about as much as they desire. It gives them better constitutions and better locomotive power. Give them a little grain daily, and domesticate them by treating them kindly and handling them frequently.

13. Brood mares, unless they are worked, should be allowed to run out, except when the weather is severe. Give them plenty of hay and a moderate allowance of oats. A few roots occasionally are good, but never feed frozen roots or those very cold to them or any animal. It is like putting so much ice in the stomach.—Ohio Farmer.

### Profits on the Concord Grape.

This is truly the "Grape for the Million;" and if you take into account its many good qualities, its health, luxuriant growth, easy propagation, productiveness, early bearing, fine size and fair quality, we can not wonder at its being the universal favorite. Acres upon acres are planted every year, and it will soon completely supplant the Catawba here. As an example of its profitability, let me insert an account I have opened with a small piece, one-third of an acre:

#### COST.

1861. 400 small plants at 25 cents each.....	\$100
Preparing ground, planting and attendance.....	50
1862. Labor during summer.....	50
Making trellis.....	100
1863. Labor and attendance.....	75
1864. Labor and attendance.....	80
Total.....	\$455

#### PRODUCT.

1861. 1300 summ'r layers at 13 cts. each.....	\$ 169
2000 cuttings, \$12 per 1000.....	24
1862. 7000 layers at 10 cents.....	700
8000 cuttings, \$10 per 1000.....	80
1863. 2000 lbs. grapes, 16 cents netted....	320
30,000 cuttings, \$10 per 1000.....	300
1864. 2040 lbs grapes, 24 cents netted....	489
40000 cuttings, \$10 per 1000.....	400
Total.....	\$2,482

The product last summer would have been much greater had not the extreme cold of last winter destroyed a great many fruit buds, and I think the same piece of vineyard will furnish at least 5000 pounds of grapes the next season. I also planted 30,000 cuttings made in 1863 myself, and grew from them 20,000 splendid plants, which are worth now, at the lowest calculation, \$2,000. Deduct from this, cost of cuttings, labor spent on them, etc., would leave \$1,100 for the plants, which could be added to the product, making it \$4,582 from the third of an acre during four years, and these being the first, of course the product of fruit will be much greater the following season.—Geo. Husmann, in *Horticulturalist*.

### Trellising Grape Vines.

My method of trellising is one of my own originating, and in all my observations I have never seen one that seems to answer the purpose as well. I first set posts of cedar, chestnut, oak, or any lasting timber, eight feet apart and projecting about one foot above the ground. To these are spiked with large nails, either before setting the posts or afterward, two by four scantling, eight feet long; stretch three or four No. 15 wires along them, and at the top nail a strip of board, one by three, to keep the whole secure. No apparatus is needed to stretch the wire, as a man will pull it sufficiently tight for all practical purposes. The vines are fastened to the uprights by staples made of No. 9 wire and bent in proper shape. The trellis is cheap, can be made by any one, and answers every purpose. Some object to it as being too high; but I like to have it high enough, for some strong-growing varieties require more room than others, and the vineyardist is not obliged to train to the top unless he pleases. My canes are tied to the trellis at distances of about two feet, with any kind of string that will not soon wear apart—usually common cotton twine—and if the cane is allowed to grow to the top board, I take a small strip of leather and tack it around the cane to the board.

I renew my canes about once in four or five years by letting, at the summer pruning, a new cane grow near the old one I propose to cut away. Thus I take away about one-fourth or one-fifth of the vine yearly, which makes the vineyard perpetual. Strong canes should be chosen for the new one, and every chance given to it during the summer, or but little fruit will be found upon it the first year. Old canes will never be as productive, neither will the fruit be as fine or well ripened as upon younger ones. The renewal system should always be adopted in some shape, and with my method it is a very simple affair.—Cor. *Rural New Yorker*.

Mercury freezes at 380° fahrenheit, and becomes a solid mass, malleable under the hammer.



**American Masonic Periodicals.**

Compiled by the Masonic Monthly, Boston.

It is an interesting subject of Masonic detail to see how the Craft in this country have favored Masonic periodicals, and the great number of those publications that first and last have been issued from the American press. A list of such will, we conceive, be a valuable addition to the pages of the Monthly. The following may be relied on as correct; it has been verified both by the standard histories of the Order and the files in the possession of the Cosmopolitan Masonic Library Association of New York.

The oldest Masonic periodical issued in this country was "The Freemason's Magazine and General Miscellany." Of this really valuable and enterprising publication two volumes were issued at Philadelphia, in 1811. The editor's name is not appended. Messrs. Lewis & Weaver were the publishers.

Following upon this Joseph T. Buckingham began, in 1818, the issue, at Boston, Mass., of "The New England Galaxy and Masonic Magazine." It was in folio form, and contained but little original matter.

In 1820 Luther Pratt commenced in New York city "The American Masonic Register and Ladies' and Gentlemen's Magazine."

In 1821 William Gibbs Hunt began at Lexington, Ky., "The Masonic Miscellany." We give the remainder in a more compact form: "Masonic Register," Wm. C. Kean, Vevay, Indiana, 1825.

"Masonic Mirror and Mechanics' Intelligencer," Moore & Prowse, Boston, Mass., 1825.

"Escrutoir or Masonic and Miscellaneous Album," E. B. Child, Albany, N. Y., 1826.

"American Masonic Record," E. B. Child, Albany, N. Y., 1827.

"Masonic Intelligencer," R. Martin, Batavia, N. Y., 1827.

"The Amaranth or Masonic Garland," C. W. Moore, Boston, Mass., 1828.

"The Masonic Souvenir," L. F. W. Andrews, Pittsburgh, Pa., 1828.

"The Craftsman," E. J. Roberts, Rochester, N. Y., 1829.

"Masonic Mirror," Moore Seavey, Boston, Mass., 1829.

"Masonic Olive Branch," McCabe & Ball, Fredericksburgh, Va., 1837.

"American Masonic Register," L. G. Hoffman, Albany, N. Y., 1839.

"Masonic Journal," Davis & Thompson, Augusta, Ga., 1841.

"Freemason's Monthly Magazine," C. W. Moore, Boston, Mass., 1842.

"The Masonic Mirror," C. A. Fuller, Columbia, Tenn., 1843.

"The Freemason," T. B. Shaffner, Louisville, Ky., 1844.

"The Masonic Mirror," Geo. Crookshanks, Covington, Ky., 1845.

"The Masonic Review," C. Moore, Cincinnati, Ohio, 1845.

"The Port Folio," W. Tannehill, Nashville, Tenn., 1847.

"The Masonic Signet," J. W. S. Mitchell, St. Louis, Mo., 1848.

"Southern and Western Masonic Miscellany," A. G. Mackey, Charleston, S. C., 1849.

"The Masonic Union," F. M. King, Auburn, N. Y., 1850.

"The Temple," Parke & Blumenthal, Carlisle, Pa., 1851.

"The Ancient Landmark," A. C. Smith, Mt. Clement's, Mich., 1851.

"The Masonic Sentinel," H. C. Atwood, New York City, 1851.

"The American Keystone," Callicot & Webster, New York city, 1851.

"The Masonic Mirror," L. Hyneman, Philadelphia, Pa., 1852.

"The American Freemason, Rob Morris, Louisville, Ky., 1853.

"The Masonic Journal," George W. Chase, Haverhill, Mass., 1854.

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"The Masonic Register," J. F. Adams, New York city, 1854.

"Der Triangel," Edward Roeher, Williamsburg, N. Y., 1855.

"The Masonic Messenger," M. J. Drummond, New York city, 1855.

"The Acacia," William P. Mellen, Natchez, Miss., 1855.

"The Advocate," Rob Morris, Louisville, Ky., 1855.

"The Adopted Mason," J. W. Leonard, New York city, 1855.

"The Masonic Pioneer," J. H. Isaacson, Montreal, C. E., 1856.

"The Ashlar," A. Weston, Detroit, Mich., 1856.

"The Masonic Delta," J. Lamarre, New Orleans, La., 1857.

"The Western Freemason," J. R. Hartsock, Iowa city, Iowa, 1857.

"The Masonic Trestle-board," J. J. Clarkson, Chicago, Ill., 1857.

"Masonic Quarterly Review," A. G. Mackey, New York city, 1857.

"Freemason's Monitor," Ed. Willis, New Brunswick, 1857.

"Freemason's Monthly Magazine," Miricksville, C. W., 1859.

"Voice of Masonry," Rob Morris, Louisville, Ky., 1857.

"Masonic Eclectic," John W. Simons, New York city, 1861.

"Masonic Monthly," E. L. Mitchell, Boston, Mass., 1863.

"Masonic Trowel," H. G. Reynolds, Springfield, Ill., 1863.

"Mystic Star," Billings & Co., Chicago, Ill., 1864.

"The Keystone," W. B. Smith & Co., Raleigh, N. C., 1865.

"Masonic Tidings," John Raouson, Warsaw, N. Y., 1865.

Many of these papers were short-lived. Others were but scrap-books; while some were established for special purposes, scarcely answering the purpose of public instruction; yet in this great list is a library of Masonic facts and sentiments to be found nowhere else in our literature. The tendency of most of them has been to disseminate principles of peace and honor; to instruct the Fraternity in the great lessons underlying the institution of Masonry; to gather up valuable facts of a historical nature, and to give the public mind a

favorable bias toward Freemasonry. Besides these journals, wholly or mainly devoted to Masonic matters, there have been and still are newspapers in New York, Boston and elsewhere, that permit in their weekly issues a column or more of Masonic intelligence, often of so much value that without them the reader will scarcely keep up with the news of the Order. R.

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## THE MOON.

If the Moon is found in our Lodges, bestowing her light upon the brethren, and instructing the Master to imitate, in his government, the precision and regularity with which she presides over the night, we shall find her also holding a conspicuous place in the worship of the first seceders from the true spirit of Freemasonry.

In Egypt, Osiris was the sun and Isis the moon; in Syria, Adonis was the sun and Ashtoroth the moon; the Greeks adored her as Diana and Hecate; in the Mysteries of Ceres, while the hierophant or chief priest represented the Creator, and the torch-bearer the sun, the *hæpi bomas*, or officer nearest the altar, represented the moon. In short, moon worship was as widely disseminated as sun worship. Masons retain her image in their rites, because the Lodge is a representation of the Universe, where, as the sun rules, over the day, the moon presides over the night; as the one regulates the year, so does the other the months; and as the former is the king of the starry hosts of heaven, so is the latter their queen; but both deriving their heat and light and power from Him who, as a third and the greatest light, the Master of heaven and earth, controls them both.—*Quarterly Review*.

**RAISING AND SAVING CLOVER SEED.**—First prepare your ground well. Have it clean and mellow. Sow early and heavily, and do not pasture much. Sow plaster early, and cut your hay very early. Watch your seed; pass through the field often as it begins to ripen, and rub the heads in your hand; if there is not much seed you had better cut it for hay, as it will make first-rate hay; but if you find from twenty to forty seeds in a head, or more, it will do to save for seed.

Do not cut too early, for some of the heads may not be ripe—nor too late, as some of the ripe seed will fall off and be lost. If cut with a mower, have a platform and gather it as you cut, if possible. In gathering it use no kind of rake, horse or hand, but do it carefully with the fork. As soon as it is dry, draw, and if stacked it must be done with the greatest care, and be well covered with fine hay, straw or boards.

Of all of heaven's descended virtues, that elevate and ennoble human nature, the highest, the sublimest and the divinest, is *charity*.

There are in the world 355,000,000 Christians, 5,000,000 Jews, 600,000,000 of Asiatic religions, 160,000,000 Mohammedans and 200,000 Pagans.

## FACETIÆ.

"I don't want mother to marry again," said a little boy one morning at the breakfast table. "Why not?" was asked with some surprise. "Because," said he, "I've lost one father, and I don't want the trouble of getting acquainted with another."

A dentist presented a bill for the tenth time to a rich miser.

"It strikes me," said the latter, "that this is a pretty round bill."

"Yes," replied the dentist, "I have sent it around 't'en enough to appear so; and I have called now to get it squared."

The late Archbishop of Dublin once asked a "Dr."—"Why does the operation of hanging kill a man?"

"Because inspiration is checked, circulation stopped and blood suffuses and and congests the brain."

"Bosh!" replied His Grace, "it's because the rope is not long enough to let his feet touch the ground."

A certain Lord Chancellor had begun life as a barber's apprentice. A fop threw this into his teeth. The great man rejoined—"My lord, there's only this difference between us: if you had once been a barber's apprentice, you'd be one still."

A good deal of the consolation offered in the world is about as solacing as the assurance of the man to his wife when she fell into the river—"You'll find ground at the bottom, my dear."

Why is the letter "E" a gloomy and disconsolate vowel? Because, though never out of health and pocket, it never appears in spirits.

What is the principal difference between a picnic and the national debt of England? —One is fun-alive, and the other is fun-ded.

It is a good sign to see an honest man wearing his old clothes.

It is a bad sign to see them filling the holes in his windows.

It is a good sign to see a man wiping the perspiration from his face.

It is a bad sign to see him wiping his mouth as he comes out of a cellar.

It is a good sign to see a woman dressing with taste and neatness.

It is a bad sign to see her husband sued for her finery.

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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

VOL. I.

ST. LOUIS, MO., FEBRUARY 1, 1867.

NO. 2.

## THE FREEMASON,

PUBLISHED ON THE FIRST OF EACH MONTH,

R. W. GEO. FRANK GOULEY,

G. Sec. G. Bodies of Mo., Editor.

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### THE TRUE MASON.

'Tis he whose every thought and deed  
By rule of virtue moves;  
Whose gen'rous tongue disdains to speak  
The thing his heart disproves.

Who never did a slander forge  
His neighbor's fame to wound;  
Nor hearken to a false report  
By malice whispered round.

Who vice, in all its pomp and power,  
Can treat with just neglect;  
And pity, though clothed in rags—  
Religiously respect.

Who to his plighted word and trust  
Has ever firmly stood;  
And, though he promises to loss,  
He makes his promise good.

Whose soul in usury disdains  
His treasure to employ,  
Whom no reward can ever bribe  
The guiltless to destroy

### Purity of Character.

Henry Ward Beecher draws the following beautiful parallels:

"Over the beauty of the plum and apricot there grows a bloom and beauty more exquisite than the fruit itself—a soft, delicate flush that overspreads its blushing cheek." Now, if you strike your hand over that, it is gone at once. The flower that hangs in the morning impearled with dew—arrayed with jewels—once shake it so that the beads roll off, and you may sprinkle water over it as you please, yet it can never again be made what it was when the dew fell lightly upon it from heaven. On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes and trees, blended in a beautiful, fantastic picture. Now, lay your hand upon the glass, and by the scratch of the finger, or by the warmth of the palm, all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character which, when once touched and defiled, can never be restored—a fringe more delicate than frost-work, and which, when torn and broken, will never be re-embroidered. A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears. When a young man leaves his father's house, with the blessings of his mother's tears still wet upon his forehead, if he once loses that early purity of character, it is a loss that he can never make wholly again. Its effect cannot be eradicated; it can only be forgotten.

### Beautiful Sentiment.

Shortly before the departure of the lamented Heber for India, he preached a sermon which contained this beautiful illustration:

"Life bears us on like the stream of a mighty river. Our boat at first glides down the narrow channel—through the playful murmurings of the little brook, and the windings of its grassy borders. The trees shed their blossoms over our young heads, the flowers seem to offer themselves to the young hands; we are happy in hope, and grasp eagerly at the beauty around us. But the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a deeper and wider flood, among objects most striking and magnificent. We are animated at the moving pictures and enjoyment and industry around us. We are excited at some short-living disappointment. The stream bears us on, and our joys and our griefs are alike left behind us. We may be shipwrecked, but we can not be delayed, whether rough or smooth. The river hastens on, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our future voyage there is no witness, save the Infinite and Eternal."

### Home Piety.

One thing is certain: None who are educated in a home of cheerful piety can ever afterward be led to despise religion. The world may lure them into forgetfulness; folly and vice may for a time make them deaf and blind; they may wander far into the paths of evil, and spend many years in tumultuous enjoyments of passion; but the memory of such a home—the echoes of the songs of childhood—the vision of the family altar, where once an unbroken band was sheltered under the wings of divine protection, and father, mother, sister, brother, now dead or far away, sang the dear old heart-hymns or joined in the same prayer—all these will revisit the soul of the wanderer, and his heart of stone. Memory's guiding hand will lead him back to childhood's haunts and the old hearth-stone, until his begrimed nature will loathe itself, and long, above all things, to be restored to the purity and freshness of those early years.—*Exchange.*

Nothing makes societies so fair and lasting as the mutual endearment of each other by good offices; and never any man did a good turn to his brother, but at one time or other did eat the fruit of it.—*Jeremy Taylor.*



**God's Tender Care.**

'Even as a nurse, whose child's imperfect pace  
Can hardly lead his foot from place to place,  
Leaves her fond kissing, seats him down to go,  
Nor does she uphold him for a step or two;  
But when she finds that he begins to fall,  
She holds him up, and kisses him withal.  
So God from man sometimes withdraws his hand  
A while, to teach his infant faith to stand;  
But when he sees his feeble strength begin  
To fail, he gently takes him up again.'

**The Influence of Women.****[CONCLUDED.]**

Is this avoiding the question? Drudge, breeder, toy, idol, companion—is there no gain to woman from her work? The mistake which many make is to think that man has given all this to woman; that she is what he chooses to make her; that she accepts what he consents, from his own advantage and his own good nature, to give. So women take with bitterness of heart their place in life—and well they may, if they feel themselves beggars, and their life the bone flung to a dog. But the world *gives* nothing; the ancients pictured Fortune as a woman, partly because her favors are not given, but must be conquered. What women are they have made themselves; their place they have achieved; they owe no thanks to men. What they are to be, is for women and not for men to decide. In the Journal of Master Albrecht Dürer (1521) is this passage: "Master Gerhardt, illuminist in Antwerp, has a daughter about eighteen years old; her name is Susannah, and she has illuminated a parchment of a Savior's head, for which I gave a florin. *It is a great marvel that a woman could do so much!*" Three centuries later, and Rosa Bonheur hangs her master-pieces in the places of honor in every exhibition; but no one wonders "that a woman could do so much." Why? Because she has done it. I said a while back that the stupid world had a curious reverence for facts; see here a proof. "Shall women be painters?" you ask the world, and it calmly replies, "Yes, if they will paint well." That is all. But if you insist that they shall paint, be it master-pieces or daubs, then the world shrugs its shoulders and says you lack common sense. For a painter, to the world, is a painter, a writer a writer, a worker a worker, and so far as the work goes, the world, which is extremely practical, and looks only to the results, does not want to know anything about the sex of the producer. Those ingenious political economists, the bees, give us a curious example here. The workers in the busy hive are all neuter or sexless.

This is where certain women fall out with the world and exclaim against it. They want to work, not as workers but as women; but when they enter the arena they must lay aside that armor. In the fight of life there must be fair play. The world does not force women to it; if they will enter the lists, it demands that they shall submit to the conditions. There will be Marthas; there will be women moved of the spirit to take upon themselves the work of the world; and the world accepts their services, and is grateful according to the excellence of what is accomplished. But it is grateful to the worker, and not to the woman;

and with an instinct as true as truth it still declares that 'Mary hath chosen the better part.'

What is that better part? Is it to sell dry-goods, to lecture, to paint, to plead in court? Is it to plow and hoe, to dig, to write novels? Is it better to be drudge? If I say that the one main advantage which women have gained from that advance in civilization of which they are the moving cause is exemption from the bitter struggle for bread, you will at once reply that in England, in America, in the countries we call most highly civilized, women are not thus exempt. But is this true? Consider for a moment why it is that women do not with us form a regular and constant part of the producing class. Why are they not workers as men are? Ask an engraver why he does not employ women; inquire why there are so few women compositors; why girls are not apprenticed as boys are; why master-tradesmen, with the best will, yet refuse, after due trial, to train girls as they do boys to special occupations? All who have tried—and they are more numerous in this country than is suspected—will tell you that it is because when a girl has, with much care, been taught a trade, she marries, and is at once lost to the laboring community. I have received this reply in a dozen cases. Does it not prove the truth of my assertion? If you say women do work—and at less advantage, that their labor is not for the most part skilled labor—I can only reply that they are the exceptions, and that the rule is still that women are exempt, in modern society, from the great struggle for bread and life.

Is it not good that they should be? The single effective argument for an aristocracy, inheriting wealth, exalted position, and political power, is that it perpetuates a class in the state which is placed above the temptations which assail those who can attain these only by their own efforts. An aristocracy is therefore, it is said, conservative of honor and honesty; it stands ready to condemn the faults and to check the vices engendered in the struggles of the mass. It is in this sense that women are the conservators of morals and manners in modern society. They do not enter into the fight, but stand aside in the shade; they are not carried away by the heat and turmoil of battle, but sit at home composed, unruffled, ready to wipe the fevered brow, to soothe the fervid blood, to heal the wounds, to send forth their heroes, on the morrow, refreshed, invigorated, calm, and equal to the conflict of the day. They are interested in the result, but not as those who bear arms and meet the enemy face to face; to them temptations come not, as to men who stand in the market-place. They have time for thought; they have room for aspiration; the solitude of their lives forces them to look upward; and to many a poor, tempted, beset and troubled man the calm and holy face of his wife is a daily savior from perdition. From her he draws that trust, that faith, that courage to do right, and to avoid wrong, which keep and guide him on his daily way, which preserve his soul from destruction.

It is not good for man to be alone. Never was this truer than now, in these latter days, when the battle of life grows more and more ardent; when business takes up so many daily

hours of every man's life; when the passions are excited in the eager race, and the blood boils daily. In this nineteenth century, when woman is more than ever before mistress and creator of the home, it is more than ever before necessary that there should be somewhere, for each one of us who take part in the great struggle for life, a monitor, calm, unmoved by the din and dust of the strife, to guide, to warn, to calm, and to inspire men to holier thoughts and less selfish works.

This is the place which woman has achieved in the nineteenth century. She does not fill it, do you say? So much the worse for her. It is the best she can do—the highest, the most beneficent work she can labor at. And who that has penetrated the life of our people, that knows what has maintained the moral tone, the virtue of the American nation—what true observer of our life, but sees that what is good in us we owe to our women, at whose knees we were taught, whose prayers surrounded our youth and manhood—the fragrance of whose unselfish and quiet virtues has lured us back from the fierce and selfish struggle for wealth—whose patient and pious wisdom has been, from the days of the mother of Washington to the present time, the safeguard and the real conservator of American society?

Foreigners complain that our women are petted and spoiled. But they mistake the deference we pay them for servility; and they do not perceive how important is the share which women have had in our rapid development—how vast the influence the mothers and sisters and wives of America have wielded; they have been the civilizers of the rudest backwoods homes, the teachers of manners as well as morals. Had they been other or less than they were, American society, in many ways forced to rude and savage expedients, would have been despicable indeed, and free government would have become impossible in our States long ago.—*Exchange.*

**Names of Countries.**

*Europe* signifies a country of fine complexion—so named because the inhabitants there were of a lighter complexion than those of either Asia or Africa.

*Asia* signifies between, or in the middle, from the fact that geographers then placed it between Europe and Africa.

*Africa* signifies the land of corn, or ears. It was celebrated from its abundance of corn and all sorts of grain.

*Spain*, a country of rabbits, or conies. This country was once so infested with this animal, that the inhabitants petitioned Augustus for an army to destroy them.

*Gaul*, modern France, signifies yellow-haired, as yellow hair characterized its first inhabitants.

*Hibernia*, is utmost, or last habitation, for beyond this, westward, the Phœnicians, we are told, never extended their voyages.

*Britain*, the country of tin, as there were great quantities of lead and tin found on the adjacent island. The Greeks call it Albion, which signifies, in the Phœnician tongue, either white or high mountains, from the whiteness of its shores, or the high rocks on the western coast.



**List of Lodges Under Jurisdiction of Grand Lodge of Missouri, Commencing with Letter B.**

Beacon, No. 3, St. Louis, chartered May 10, 1849.

Boonville, 14, Boonville, Cooper county. Disp. Jan. 1, 1827, by Edward Bates, G. M.; chartered April 3, 1827; arrested Oct. 3, 1838.

Burlington, U. D., Burlington, Iowa. Disp. Nov. 20, 1840; chartered by Grand Lodge of Iowa.

Bolivar, 41, Bolivar, Polk county. Disp. Oct., 1846, by B. W. Grover, G. M.; new disp. May 8, 1852, by Grand Lodge; chartered June 9, 1853; surrendered 1863.

Bonhomme, 45, Manchester, St. Louis county. Disp. May 9, 1841, by Jos. Foster, D. G. M.; chartered Oct. 8, 1841.

Bowling Green, 75, Bowling Green, Pike county. Disp. Jan. 17, 1845, by — Marmaduke, D. D. G. M.; chartered Oct. 14, 1846; removed to Ashley, same county, Oct., 1847, and name changed to "Ashley Lodge."

Bridgeton, 80, Bridgeton, St. Louis county. Disp. March 31, 1846, by John D. Taylor, D. G. M.; chartered Oct. 14, 1846.

Brookfield, 86, Brookfield, Linn county. Disp. Feb. 22, 1866, by John F. Houston, G. M.; chartered May, 1866.

Bates, 88, Butler, Bates county. Disp. Sept. 26, 1857, by B. E. Morrow, D. D. G. M.; chartered May 28, 1858; Lodge burnt 1861, and went down.

Boone, 94, Columbia, Boone county. Disp. Nov. 30, 1847; chartered, May, 1848; surrendered April 3, 1858.

Bethany, 97, Bethany, Harrison county. Disp. May 4, 1853, by J. B. Allen, D. D. G. M.; chartered May 25, 1854.

Bloomington, 102, Bloomington, Macon county. Chartered May 4, 1849.

Barry, 130, Cassville, Barry county. Disp. December 10, 1850, by J. W. Chenoweth, D. D. G. M. Chartered May, 1852. Arrested 1852.

Buffalo, 147, Buffalo, Dallas county. Disp. December 30, 1854, by J. W. Chenoweth, D. D. G. M. Chartered May, 1855. Surrendered 1861.

Birming, No. 150, Birming, Buchanan county. Disp. April 27, 1857, by W. A. Cunningham, D. G. M. Chartered May 28, 1858.

Bloomfield, 153, Bloomfield, Stoddard county. Disp. April 7, 1858, by John H. Wilson, D. D. G. M. Chartered May 27, 1859.

Benevolence, 170, Utica, Livingston county. Disp. April 6, 1856, by R. H. Dickey, D. D. G. M. Chartered May 30, 1857.

Bent, 204, Fernando de Taos, N. M. Disp. November 16, 1859, by J. Houghton, D. D. G. M. Chartered June 1, 1860. Surrendered 1865.

Bucklin, 233, Bucklin, Linn county. Disp. as O'Sullivan Lodge, October 14, 1863, by Jno. H. Turner, G. M. Chartered under new name, May, 1864.

Bollinger, U. D., Weolford's store, Bollinger county. Disp. September 19, 1855. Continued till 1857 by J. H. Wilson. Name changed to Union, 173.

Bourbontown, U. D., Bourbontown, Boone county. Disp. April 8, 1856. Continued till

1857 by P. H. McBride, D. D. G. M. Changed to Sturgeon Lodge 174.

Border, U. D., Elk Mills, McDonald county. Disp. September 9, 1859, by J. M. Barker, D. D. G. M. Lodge dead.

**SUBORDINATE CHAPTERS OF MISSOURI.**

**ALPHABETICALLY ARRANGED.**

Boonville, No. 5, at Boonville, Cooper county. Disp. granted March 2d, 1843; chartered September 13, 1849. Suspended operations on account of the war.

Brunswick, No. 9, at Brunswick, Chariton county. Disp. issued Sept. 2, 1847; chartered Oct. 14, 1847; surrendered 1852.

Bloomington, No. 22, at Bloomington, Macon county. Disp. issued Aug. 20, 1853; chartered May 23, 1854; moved to Macon City, and rechartered as Macon Chapter, No. 22.

Bond, No. 23, at Louisiana, Pike county. Disp. issued Sept. 10, 1855; chartered May 23, 1856.

Bellefontaine, No. 25, at St. Louis. Disp. issued 1855; chartered May 23, 1856.

Bloomfield, at Bloomfield, Stoddard county. Disp. issued Jan. 25, 1861.

Columbia, No. 17, at Columbia, Boone county. Disp. issued May, 1850; chartered May 14, 1853. Dead.

Concord, No. 35, at Concord, Callaway county. Disp. issued Oct. 21, 1865; chartered May 24, 1866.

Cass County, at Pleasant Hill, Cass county. Disp. issued Jan. 10, 1852.

Charleston, at Charleston, Mississippi county. Disp. issued Aug. 19, 1866.

Davenport, No. 19, at Westport, Jackson county. Disp. issued Dec. 8, 1852; chartered 1853. Dead.

DeMolay, No. 26, at Warrensburg, Johnson county. Disp. issued Sept. 8, 1857; chartered May 22, 1858. Died during the war.

Eastern Star, No. 29, at Memphis, Scotland county. Disp. issued Dec. 1, 1858; chartered May 19, 1859.

Fayette, No. 5, at Fayette, Howard county. Disp. issued May 13, 1843; chartered Sept. 13, 1844; surrendered Oct. 16, 1847.

Fayette, No. 6, at same place. Disp. from G. G. Chap. U. S.; chartered by G. Chap. of Mo. Oct. 16, 1847; arrested May 17, 1855.

George Washington, No. 24, at Carrollton, Carroll county. No record of charter on returns.

Greenfield, No. 31, at Greenfield, Dade county. Disp. issued Oct. 24, 1859; chartered May 25, 1860; surrendered June 27, 1864.

Hannibal, No. 7, at Hannibal. Disp. issued March 16, 1846; chartered Sept. 18, 1847, by G. G. Chap. U. S.; afterward chartered, Oct. 13, 1847, by G. Chap. of Mo.

Huntsville, No. 13, at Huntsville, Randolph county. Disp. issued Oct. 14, 1848; chartered May 23, 1849.

Independence, No. 12, at Independence, Jackson county. Disp. issued Jan. 10, 1848; chartered Oct. 13, 1848.

Jefferson City, No. 11, at Jefferson City, Cole county. Disp. issued Oct. 14, 1847; chartered Oct. 13, 1848; surrendered 1850; restor-

ed Jan. 18, 1853, and died. New disp. issued Feb. 6, 1854, but not chartered. A third disp. issued March 6, 1866; chartered May 24, 1866, and is in a flourishing condition.

Kansas City, No. 28, at Kansas City, Jackson county. No record of charter on returns. Surrendered 1861; restored May 24, 1866.

Liberty, No. 3, at Liberty, Clay county. Chartered Sept. 13, 1844.

Lexington, No. 10, at Lexington, Lafayette county. Disp. issued Jan. 10, 1848; chartered Oct. 9, 1848.

Lagrange, No. 33, at Lagrange, Lewis county. Disp. issued July 5, 1865; chartered May 24, 1866.

Lone Star, No. 30, at Chillicothe, Livingston county. Disp. issued May 20, 1857; chartered May 19, 1859.

Missouri, No. 1, at St. Louis. Disp. issued by G. G. Chap. U. S., and chartered by same body Sept. 18, 1826.

Monroe, No. 16, at Paris, Monroe county. Disp. issued April 19, 1850; chartered May, 1851.

Monticello, No. 20, at Monticello, Lewis county. Disp. issued May 14, 1853; chartered May 20, 1854.

Melody, No. 21, at Platte City, Platte county. Disp. issued Dec. 30, 1853; chartered May 22, 1854. Dead.

Macon, No. 22, at Macon City, Macon county. Disp. issued Aug. 20, 1853; chartered May 23, 1854.

Mexico, No. 37, at Mexico, Audrain county. Disp. issued Jan. 25, 1858; chartered May 22, 1858.

Meridian, U. D., at Barry, Platte county. Disp. issued July 31, 1866.

Palmyra, No. 2, at Palmyra, Marion county. Disp. by G. G. Chap. U. S., Oct. 4, 1836; chartered Sept. 14, 1838.

Ringo, No. 6, at DeKalb, Buchanan county. Disp. issued March 18, 1863; chartered May 22, 1865.

Rolla, No. 32, at Rolla, Phelps county. Disp. issued 1865; chartered May 24, 1866.

St. Louis, No. 8, at St. Louis. Chartered Oct. 16 1847.

St. Joseph, No. 14, at St. Joseph. Disp. issued Feb. 12, 1849; chartered May 23, 1849.

Springfield, No. 15, at Springfield, Green county. Disp. issued Oct. 15, 1850; chartered May 16, 1851. Went down during the war.

Savannah, No. 18, at Savannah, Andrew county. Disp. issued Dec. 1, 1851; chartered May 14, 1853; surrendered May 17, 1862.

Weston, No. 4, at Weston, Platte county. Chartered Oct. 16, 1847; originally under G. G. Chap. of U. S.

West Prairie, No. 31, West Prairie, Dunklin county. Disp. issued May 24, 1865; chartered May 24, 1868.

We shall be under obligations to our companions throughout the State for all information that will enable us to compile a perfect historical register of the chapters, as the above is all we can gather from the imperfect returns rendered from time to time.



### TIDINGS FROM THE CRAFT.

There are some fine Lodges in Greece, and they prefer working under the English constitutions.

It is not true, as stated by a New York paper, that Brother Albert Pike sought or used masonic influence to obtain his pardon.

The Masonic Fair in New York city is so far a great success. Bro. Edwin Booth gave a matinee on the 24th December, at Winter Garden, in behalf of the Fair.

A writer in the *National Freemason* says Bro. Jeremy L. Cross was not an expelled Mason.

Robert Burns was initiated July 4, 1781; Passed October 1, 1781; Raised July 27, 1784, and made a Royal Arch Mason May 19, 1787.

Grand Chapter of Arkansas met last month (November) and elected Comp. L. E. E. Barber G. H. P., and Comp. W. E. Blocher, of Little Rock, Grand Sec.

Grand Lodge of Virginia met December, and elected Bro. E. H. Lane, G. M., and Bro. John Dove, of Richmond, Grand Secretary. The Grand Commandery elected Sir E. H. Gill Grand Commander, and Sir John Dove Grand Recorder.

Grand Lodge of North Carolina met in December, and elected Bro. E. G. Reade, G. M., and Bro. W. T. Bain, of Raleigh, Grand Secretary.

The Grand Lodge of Florida has decided that desertion from military service does not come under the punishment of Masonry.

Sir James Welch, of Columbia Commandery, D. C., was assassinated by ruffians while attending the laying of a corner stone at Baltimore.

Ansel Gridley, of Massachusetts, and Carney Walker, of Missouri, are imposters.

The *National Freemason* and *The Trowel* have both published wood-cuts of our late Bro. O'Sullivan. The review of the former was very full, and both papers did the deceased full justice.

The Masons of Atlanta, Ga., laid the corner stone of their temple on the 25th of September last.

Grand Chapter of Kentucky met in October, and elected Comp. J. H. Branham G. H. P., and Comp. Philip Swigert, of Frankfort, Grand Secretary.

Grand Commandery elected our good old friend Sir Charles R. Woodruff Grand Com., and Sir Wm. C. Munger, of Louisville, Grand Rec.

Grand Commandery of Ohio elected Sir Heman Ely Grand Com.

Grand Council elected Comp. Wm. M. Cunningham, G. P.; Grand Chapter elected Comp. Geo. Rex, G. H. P., and Grand Lodge elected Bro. Thos. Sparrow, G. M., and Bro. John D. Caldwell, of Cincinnati, as Grand Secretary of all.

Mrs. Hannah Eveligh, of Timonsville, S. C., is anxious to learn the fate of her husband, James Eveligh, company E, 25th South Carolina Volunteers, captured April 1st, 1865, in Virginia.

Grand Chapter of California elected Comp.

Chas. Marsh, G. H. P., and Comp. L. C. Owen Grand Secretary.

Grand Lodge of Texas elected Bro. Richard Duglass, G. M., and Bro. Geo. H. Binghurst, of Houston, Grand Secretary.

We have received the annual address of the G. M. of Tennessee, Bro. T. A. Hamilton, in advance sheet. It is like Bro. Hamilton, strong, just, kind, masonic, and to the point.

Lord Lyton (a brother) is completing a new play for Christmas.

Admiral and Prince Adelbert, of Prussia (a Mason), will visit the United States to study naval affairs.

Don Pedro I, of Brazil (a Mason), will visit the United States on his way to Paris.

A new building has been erected in Paris on the exact mound of earth where Jacques de Molay, G. M. of Templars, was burnt, March 11, 1313.

Bro. C. Moore, of Cincinnati, proposes changing his *Monthly Review* to a weekly paper. We have not been favored with a copy.

We regret to learn that the *Signet and Journal*, of Macon, Ga., has ceased on account of starting on the "credit system," which system has been the death of many others. We do not propose to be buried under that epitaph. In the language of a returned missionary, when called on for an address on charity, said: "He that giveth to the deserving, lendeth to the Lord. If you like the security down with the cash."

We have just received the closing number of the fifth volume of the *Mystic Star*, published in Chicago and Indianapolis, and welcome it among our exchanges, and wish it renewed success.

We have sent to the Grand Secretary of the Grand Chapter of South Carolina the valuable Chapter jewels belonging to that jurisdiction, and purchased by one of our brethren from a soldier.

Grand Commandery of Indiana elected Sir Harvey Hazelrigg, G. C., and Sir Wm. Hacker, of Indianapolis, Grand Recorder.

We return sincere thanks to Bro. Hacker for a copy of the Constitution of the Grand Lodge of Indiana.

Grand Commandery of Iowa elected Sir Wm. Leffingwell G. C., and Sir Wm. B. Langridge, of Muscatine, Grand Recorder.

Grand Commandery of Pennsylvania elected Sir Wm. Leffingwell G. C. (since dead), and Sir Alfred Creigh, of Washington, Grand Recorder.

The *Masonic Ladder* published an article on "The Ear of Corn," and copied into the *Trowel*, which we think is out of place.

Z. Shedd, Thomas W. Darling and C. C. Marshall are imposters. Also Joseph R. Fitch, of Wisconsin.

Bro. John Ross, for forty years Chief of the Cherokees, was a zealous Mason.

Grand Lodge of Kansas elected Bro. M. S. Adams G. M., and Grand Chapter elected Comp. R. R. Rees G. H. P., and Bro. E. T. Carr, of Fort Leavenworth, as Grand Secretary of both.

Grand Lodge of Montana elected Bro. J. J. Hall G. M., and Bro. W. F. Saunders, of Virginia City, Grand Secretary.

Comp. Samuel Russell, G. H. P. of Missouri, was presented with a beautiful gold jewel of a G. H. P., handsomely chased and ornamented, made from Montana gold, and presented by the Virginia City R. A. C., November 12, 1866. The reply of the G. H. P. was beautiful and appreciative. Thanks to our Montana friends in behalf of Missouri.

Grand Lodge of Tennessee elected Bro. J. M. Anderson G. M., and Bro. Chas. A. Fuller, of Nashville, Grand Secretary.

Grand Lodge of Minnesota elected Bro. C. W. Nash G. M., and Bro. W. S. Combs, of St. Paul, Grand Secretary.

Grand Chapter elected Comp. B. F. Smith G. H. P., and Comp. L. E. Thompson, of St. Paul, Grand Secretary.

Grand Commandery of Illinois elected Sir G. C. Lanphere G. C., and Sir J. Hoge Miles, of Chicago, Grand Secretary.

A Lodge has just been established in Yokohama, Japan.

Industry and Masonry go together—Lodges flourish in the mines.

Nearly all the prominent Bishops of the Episcopal Church are Freemasons.

Grand Chapter of Massachusetts elected Comp. Richard Briggs G. H. P., and Comp. Thomas Waterman Grand Secretary. Grand Enc. elected Sir Chas. H. Titus G. C., and Sir Solon Thornton, of Boston, Grand Recorder.

Grand Chapter of Iowa elected Comp. G. H. Hemenway G. H. P., and Comp. W. B. Langridge Grand Secretary.

Grand Chapter of Mississippi elected Comp. W. S. Patton G. H. P., and Comp. O. T. Keeler, of Hazelhurst, Grand Secretary.

Grand Chapter of Michigan elected Comp. B. Cudworth, G. H. P., and Comp. J. E. Johnson, of Centreville, Grand Secretary.

Grand Chapter of New York elected Comp. Horace S. Taylor G. H. P., and Comp. John O. Cole, of Albany, Grand Secretary.

Grand Chapter of Maine elected Comp. Josiah H. Drummond G. H. P., and Comp. Ira Berry, of Portland, Grand Secretary.

Grand Chapter of North Carolina elected Comp. Alfred Martin G. H. P., and Comp. Thomas B. Carr, of Wilmington, Grand Secretary.

Grand Chapter of Connecticut elected Comp. L. A. Lockwood G. H. P., and Comp. John W. Paul, of Waterbury, Grand Secretary.

Grand Council of Mississippi elected Comp. Wm. L. Patton G. P., and Comp. O. T. Keeler Grand Secretary.

Grand Council of Indiana elected Comp. Thomas Newby G. P., and Comp. Hacker, Grand Secretary.

Grand Council of Maine elected Comp. Oliver Gerrish G. P., and Comp. Ira Berry Grand Secretary.

Grand Lodge of Maryland elected Bro. Jno. Coates G. M., and Bro. J. H. Medairy, No. 6 Howard street, Balto: Grand Secretary.

Grand Lodge of New York elected Bro. Robert Holmes G. M., and Bro. Jas. M. Austin, New York City, Grand Secretary.

Grand Lodge of Colorado elected Bro. Chas. Withrow as G. M., and Bro. Ed. C. Parmlee, of Central City, Grand Secretary.



Grand Lodge of Illinois elected Bro. R. Gorin G. M., and Bro. H. G. Reynolds, of Springfield, Grand Secretary.

Grand Lodge of Nova Scotia elected Bro. Chas. J. McDonald, of Halifax, Grand Secretary.

Grand Lodge of Nebraska elected Bro. R. W. Furnass G. M., and Bro. J. N. Wise, of Plattsmouth, Grand Secretary.

Grand Lodge of Vermont elected Bro. L. B. Englesby G. M., and Bro. H. Clark, of Poultney, Grand Secretary.

Grand Lodge of Connecticut elected Bro. E. S. Quintard G. M., and Bro. John W. Paul, Grand Secretary.

Grand Lodge of Oregon elected Bro. A. W. Ferguson G. M., and Bro. A. G. Hurford, of Oregon City, Grand Secretary.

Grand Lodge of Iowa elected Bro. C. K. Peck, G. M., and Bro. Theo. Sutton Parvin, of Iowa City, Grand Secretary.

Grand Lodge of Wisconsin elected Bro. M. L. Youngs G. M., and Bro. Wm. T. Palmer, of Milwaukee, Grand Secretary.

Grand Lodge of Louisiana elected Wm. M. Perkins G. M., and Bro. Samuel M. Todd, L. Box 93, New Orleans, Grand Secretary.

Grand Lodge of Maine elected Bro. Timothy S. Murray, G. M., and Bro. Ira Berry, Grand Secretary.

Grand Lodge of Kentucky elected Bro. J. T. Martin G. M., and Bro. J. M. S. McCorkle, Grand Secretary.

We return thanks to the Sir Knights of Milwaukee, to the brethren and Sir Knights of Dubuque, to the Sir Knights of Chicago and Cincinnati for courteous invitations to participate in their annual festivities—press of business alone prevented our accepting them.

To the many Lodges throughout our own State we return sincere thanks for kind invitations to meet them, but have been prevented as above stated, but promise them to comply at earliest opportunity.

To Bro. John D. Caldwell, Grand Secretary of Ohio, we return thanks for valuable documents to our library, and sincerely wish every success to the Masonic Library of Cincinnati, of which he is the worthy President.

To Bro. W. W. Austin, of Richmond, Ind., we tender thanks for valuable records to the *Freemason Library*.

From Messrs. Applegate & Co., 43 Main street, Cincinnati, O., we have received a copy of the *Franklin Almanac and Diary* for 1867 and it is in every sense a genuine family necessity. Its diary is worth the money alone, apart from full columns of valuable information.

From the same we have also been favored with *Webb's Freemason's Monitor*, gotten up in elegant style, and should be in every Mason's library—its additions in the A. & A. Rite are useful to those, at least, in the northern jurisdiction belonging to that rite. Where so many monitors are constantly produced, it is difficult to make distinctions, as all are meritorious in their several spheres.

We have also to acknowledge from our esteemed Bro. Daniel Sickles, of the Masonic Publishing House, 430 Broome street, New York, a copy of his beautifully printed *Gen-*

*eral Ahiman Rezon*, 1866, and for the historical notes throughout the work, as well as the ritual for a "Lodge of Sorrow," he deserves the thanks of the Craft.

From the same house we have also *Book of the Commandery* and *Book of the Chapter*, both in pocket form, and more complete productions we have not yet seen, for the size. We have had occasion to use the former since its reception, and recommend it to all Sir Knights in Missouri.

We regret to announce the death of Bro. Marcus Boyd, P. G. M. of Missouri, who died November 30, 1866, in the 63d year of his age. He was G. M. during the year 1859. He was a TRUE MASON—the noblest epitaph of man.

One of the saddest occurrences of the year was the destruction of the Masonic Institute at Henderson, Texas, by a tornado on December 5th. The destruction was fearful, but more painful than all was the death of four students, children of Masons, and the anguish of the heart can only be imagined.

The Grand *Encampment* K. T. of Ohio have changed the name of their grand body to that of Grand *Commandery*, in accordance with the request of the Grand Enc. of the United States, and we hope sincerely that Massachusetts will not long continue as the only one retaining the name of "Encampment."

The Committee on Foreign Correspondence endorses Sir Knight Creigh's new name for Bro. Webb, viz: the "Prince of Innovators," a title he richly deserves. He was the American McDermott of his age.

John Ely is pronounced by the Grand Lodge of Rhode Island as an imposter—and Mercer Lodge No. 50, of Trenton, New Jersey, also posts a Scotchman passing as John Weston, alias John Wells, &c., as an imposter.

We have received the funeral discourse, by Rev. W. M. Prottsman, on the death of Rev. Samuel S. Headlee, late Grand Chaplain of Grand Lodge of Missouri. He was murdered July 28, 1866, near his home at Hickory Barrens.

From R. E. John McClelland, G. C. of Tennessee, we receive the mournful intelligence of the death of R. E. Sir Amasa S. Underwood, P. G. C. He died December 15, 1866. He was a noble Companion, and "died with his armor full knightly on." We sympathize with Tennessee.

The *New York Mail Bag and Masonic Mirror* comes to us filled with its valuable fund of postal information and masonic intelligence, and we do not see how a city like New York could get along without such a journal. It has our right hand.

The *Marble City Weekly News*, of Cape Girardeau has reached us with its fifth number, and exhibits a support that is due to the enterprise which it displays. It is a political paper, like many others of our exchanges. From both parties we welcome all, as we have no political preferences. What the people want is *truth* by all parties and sects.

The *Humming Bird*, a weekly from Richmond, Ind., has reached its 35th number, and promises a healthy life. It is a good family journal.

The *New York Courier* continues its weekly visits, ever laden with its rich collection of wit, intelligence and morality. We consider it the best secular weekly of the country.

The *National Freemason* continues to live up to its high mission of Masonic intelligence, and its weekly summary is indispensable to the inquiring Craftsman, and, as we stated in our first number, we are and shall be indebted to it for valuable tidings from the Craft, which we shall be compelled to make use of in our column of *Tidings from Craft*, in a condensed form, along with original matter and extracts from exchanges, without specifying each credit that may be due, but in all special articles we shall give credit to whom credit is due.

The *Masonic Trowel*, by Bro. Reynolds, of December 15, inflicts a severe criticism upon the Grand Lodge of South Carolina for electing Bro. Bruns Grand Secretary instead of Bro. Mackey. We do not exactly see the justice of this criticism, unless it must be taken for granted that a Grand Secretary has a patent right to an office, which we do not acknowledge. That a Grand Lodge, as a sovereign and independent body, has the right to put out and put in whom it pleases without let or hindrance, we do not presume any one will deny. So far, then, Bro. Mackey can not complain, and we do not know that *he* does. The criticism charges the ousting process to political influences, but, unfortunately for the *Trowel*, we have no proof of this grave charge; and while we grant to the *Trowel* sincerity of belief in its declarations, still we shall never condemn any man or body of men on mere "suppositions," more especially so honorable and important a body as the Grand Lodge of South Carolina. For all we know to the contrary, the Grand Lodge may have done this act on account of its displeasure at mixing politics with Masonry. If such were the case it looks bad for Bro. Mackey, and not for the reverse, for no doubt all recollect a certain speech that was made in New York City after Charleston surrendered; but be this as it may, one thing is certain, that it is a dangerous thing for masonic papers to advocate any officer or office-seeker in masonic bodies, and we hope never again to see any Masonic journal attacking a Grand Lodge for electing whom it pleases. The motives of Masons when casting their votes are sacred, and can never be impugned or debated, especially by the press.

From the *Gate City* we learn that Gen. Samuel R. Curtis was buried at Keokuk with religious and masonic ceremonies on the 31st of December. We were not before aware that the General was a member of the Fraternity, but as we notice that the Templars and Lodges turned out and performed the last rites, he must of course have belonged to each. The attendance was very large, and the ceremonies imposing.

From the *Dubuque Herald* and the *Times* we gather the particulars of the largest Masonic celebration ever held in Iowa, viz: The celebration of St. John's Day. There were 36 Lodges and 4 Commanderies represented. The banquet was a magnificent affair, and the ladies of Dubuque did full honor to the occa-



slon by their presence and their hospitality. The principal feature was a splendid address by P. G. Master Dr. E. A. Guilbert, of Dubuque. It was full of the spirit of eloquence, and its gems of truth will make it worth preserving. We regret we can not give it entire. It was an important era in Iowa Masonry.

The *Masonic Ladder*, edited and published by John Sherer, of Cincinnati, has been handed to us for review. We have read it carefully, and do most unqualifiedly condemn it as a work both unmasonic and dangerous. There are a certain class of book writers in America whose whole aim is to make dollars out of the Fraternity at the sacrifice of weak consciences. They have not got brains sufficient to analyze the great frame-work of Masonic jurisprudence, or to ascend to the sublime heights of our symbolism as applicable to organized humanitarianism, and thus benefit the craft and the world by publications, but who have just sufficient smattering of our rituals to enable them to babble something to the world which belongs alone to the esoteric teachings of Masonry. With Dr. Mackey's *Lexicon* at the head, and the *Ladder* at the tail of such publications, there is but little else to publish. The work under review is not even a correct monitor, and we do not know exactly where to place it, except in the stove.

#### Address of Grand Officers.

*Grand Lodge.*—M. W. and Rev. John D. Vincil, Grand Master, Macon City; R. W. Wm. E. Dunscomb, Deputy Grand Master, Jefferson City; R. W. Geo. Frank Gouley, Grand Secretary, 11 North Fifth street, St. Louis.

*Grand Chapter.*—M. E. Sam'l Russell, G. H. Priest, St. Joseph, Missouri; R. E. Martin Collins, Deputy and Acting G. H. Priest, St. Louis; R. E. Geo. Frank Gouley, Grand Secretary, St. Louis.

*Grand Council.*—James A. H. Lampton, Acting Grand Puissant, St. Louis; Geo. Frank Gouley, Grand Secretary, St. Louis.

*Grand Commandery.*—Rt. Em. Geo. Frank Gouley, Grand Commander, St. Louis; Very Em. Lewis F. Weimer, D. G. Commander, St. Joseph; Em. A. B. M. Thompson, Grand Recorder, St. Louis.

*Supreme Council A. and A. Rite, Southern Jurisdiction.*—Albert Pike, Memphis, Tenn., Sov. Grand Commander; Albert G. Mackey, Charleston, S. C., Sec. Gen'l; Martin Collins and Wm. N. Loker, St. Louis, Sov. Grand Insp. General for Missouri, &c.

#### ADDRESS OF SECRETARIES OF SAINT LOUIS LODGES.

Missouri Lodge, No. 1, George W. Ferris, Water Rate office; Beacon Lodge, No. 3, Milton Wash, 921 Montgomery street; Polar Star Lodge, No. 79, Wm. P. Curtis, box 2990; George Washington Lodge, No. 9, H. L. Wilson, ticket office C. and A. R. R.; St. Louis Lodge, No. 20, Theodore Nagle, 225 (old No.) North Ninth street; Naphtali Lodge, No. 25, Francis McFaul, National Banking and Ins. Co.; Occidental Lodge, No. 163, A. B. M. Thompson, Custom House; Pride of the West Lodge, No. 179, W. H. Phornburg, Seventh and Franklin avenue; Keystone Lodge, No.

243, Fred. Volmer. Secretaries of other Lodges will please send in their addresses for next number.

#### MASTERS OF LODGES.

Missouri Lodge, No. 1, Jno. McKittrick; Beacon Lodge, No. 3, Jas. Crooks; George Washington Lodge, No. 9, J. A. H. Lampton; St. Louis Lodge, No. 20, J. Nathan; Naphtali Lodge, No. 25, Jno. A. Giddillan; Polar Star Lodge, No. 79, Jno. H. Pottenger; Occidental Lodge, No. 163, Thos. Richeson; Pride of the West, No. 179, M. L. Cohen; Keystone Lodge, No. 243, Thos. M. Wannal; Erwin Lodge, No. 121, F. Loeffler. Other Lodges will please report.

#### OTHER OFFICERS.

Missouri Chapter, No. 1, Jas. O. Alter; St. Louis Chapter, No. 8, R. H. Huza; Bellefontaine Chapter, No. 25, —; St. Louis Council, No. 1, T. E. Garrett; St. Louis Commandery, No. 1, Wm. H. Stone. We desire to receive returns from all Masonic bodies in the State.

#### BY-LAWS---ERRORS.

We have just examined a new code of By-Laws for ———— Lodge (in Osage county), and notice some grave errors:

1st. It provides for the Lodge to fill all vacancies that may occur by an election. This is wrong; vacancies can only be filled *pro tem.* by appointment from Worshipful Master.

2d. It deprives the Worshipful Master of all right to vote, except in case of a tie. This is wrong, as by no law can be taken away from a Worshipful Master his right to vote; it is not only his privilege, but his *duty*. He must vote upon all questions, and in case of a tie he gives the casting vote, thus (in case of a tie) having two votes, first as a member, and second as a presiding officer.

3d. It provides that a Senior Warden may get a Past Master to assume all the powers and duties of Worshipful Master (in the absence of the latter). This is wrong. In the absence of the Worshipful Master the Wardens preside according to seniority, and can not leave the East, although they may call any experienced brother to assist them.

4th. It provides for "the previous question," and we will here say that there is no such thing as a "call for the previous question" known to any body or degree of Masonry.

6th. It makes a Committee of Inquiry on Petitions a "Standing Committee," which is a new feature to us, and, as we think, fraught with danger to the Lodge.

6th. It establishes a Grievance Committee; and we ask the consideration of the Lodge to our article upon that subject.

In other respects the By-Laws are excellent.

#### Nebraska City Lodge, No. 12.

Geo. D. Foglesong, Worshipful Master; S. L. Gant, Senior Warden; T. O. Crenshaw, Junior Warden; J. H. Catron, Treasurer; Benj. Knott, Secretary; E. S. Seuseney, Senior Deacon; F. S. Moore, Junior Deacon.

I send you a roster of our officers. Should you, or any of your Masonic friends, visit this part of the far West, call on us, and we will give you a brotherly welcome. Meets every Tuesday night.

GEO. D. FOGLESONG.

NEBRASKA CITY, N. T.

#### MASONIC ELECTIONS.

##### Words of Advice from the "Courier."

"During the present month one of the most important duties which devolve upon the members of subordinate Lodges will have to be performed, and that is the selection of their officers for the ensuing year. With many this is not considered a subject of more than ordinary routine; but in reality we know of none other on which depends, in so great a measure, their welfare and prosperity, their harmony and continued usefulness.

"A few words, therefore, on this subject can not be considered other than well-timed by every reflective member of the Craft, by every well-wisher of the Society.

"It is well known that, in the Masonic as well as in other Institutions, there has of late years been observed a growing desire to obtain office; and in many, alas! too many, instances personal ambition and an overrating of their own abilities have led to a system of electioneering for the attainment of even the highest office, for which the candidates have no other qualification than their over-weening vanity and self-aggrandizement.

"This is not as it should be. It is unmasonic, for in every instance *the office should seek the man, and not the man the office*. In other words, it should be the voluntary tribute of the members of the Lodge to the worth and qualifications of the brother to be selected for the office. Whenever this great fundamental maxim has been lost sight of, the aspirant, if defeated, losing sight of all the noble tenets inculcated by the Masonic Society, becomes a disappointed brother; and if he do not act in opposition to the best interests of the Lodge—which did not place a due estimate on *his* aspirations—but too frequently, with a few of his personal supporters, ask for a dimit, and immediately petitions for the formation of a new Lodge; the consequence of which is, almost invariably the case, that in their desire to make a front, they are over desirous of strength, and do not guard the ballot-box with sufficient care, and thereby admit the seeds of not only discord, but of the loosening of those ties which the introduction of such imperfect material has given too many and too sad evidences of.

"The too frequent change in office we consider to be a Masonic calamity, but more especially in that of Master of a Lodge. The true maxim is, that when you have secured the services of a faithful and competent brother—one who is not only posted up in the routine services of the Lodge, but is capable of giving Masonic advice and instruction—retain him if possible. For the sake of change, do not make a change. The qualifications which secured to him your *unsought* suffrages should induce you to *demand*—under the usual Masonic understanding—his continuance; for not only has his experience in Lodge matters rendered him more perfect, but his knowledge of Grand Lodge proceedings, in which all are interested, more valuable.

"We therefore say, brethren, do not change your officers, if possible. If a change be compulsory, choose for yourselves, but *avoid self-seekers*. This rule will apply to every officer in the Lodge equally with the Master, but



more especially with the Secretary, in whose office the less frequent the change—that is, if the incumbent be competent—the better.

“Follow these rules and well-established usages, and our word for it your Lodge will be better governed, your work better done, while the representation will be of a more stable and satisfactory character. Brothers of subordinate Lodges, on you rests the responsibility of not only maintaining, but extending their usefulness; on you the preservation of our landmarks and time-honored laws, by sending none but true, trusty and well-tried Masons to represent you in Grand Lodge. If you fail to follow our advice, the responsibility will rest upon you, and upon you alone.”

It is unnecessary to add that every word of the above applies with equal force to every jurisdiction. We had prepared an article of our own on the same subject, but suppressed it to give place to the excellent remarks of our contemporary; and we offer the following amendment to the By-Laws of every Masonic body in the country:

“Any member discovered to be concerned in any clique for the official advancement of a favorite candidate, or who shall seek his own preferment by announcing himself as a candidate, or soliciting votes thereby, shall be deemed guilty of a Masonic offense, and is hereby debarred from holding any office in this body for the space of twelve months, or until he shall make apology therefor, and be excused by the Lodge.

#### Penal Responsibility of Officers.

Some doubt having arisen upon the penalty of official misconduct, and more especially upon the construction of section 21, article 18, of Grand Lodge By-Laws, and our opinion being asked, we shall begin by quoting the section entire:

“Whenever a charge or charges shall be exhibited against a member of the Grand □, growing out of his official conduct, the Grand Master, on receipt of the same, shall cause a true copy to be served on the accused, and shall forthwith suspend him from the exercise of his privileges as a member of the Grand □, and cite him to appear before the Grand □ at its next meeting, to answer to the charge or charges exhibited against him: *provided*, that a Master of a □ shall be amenable to the Grand □ alone for unmasonic or immoral conduct.”

We take it that the officers alluded to above are the W. M. and the Wardens.

The first clause includes *all* three officers for official misconduct; the latter clause includes only the Master as being amenable to the Grand Lodge for official, unmasonic or immoral conduct. The latter clause explains the first in this wise, that for official conduct all the officers are amenable to Grand Lodge; but for unmasonic or immoral conduct the Wardens are amenable to their own Lodge, while for the latter offense the Master is not amenable to his Lodge, but to the Grand Body alone, on the well-settled usage that “a Lodge can not try its Master.” All three officers, for the time being, being members of the Grand Lodge, may be suspended from office by the Grand Master upon proper charges being preferred, and for official conduct, all three must be tried by Grand Lodge; but for immoral or

unmasonic, the Lodge may proceed and try a Warden in the Lodge without suspension by Grand Master, whereas the Master can only be tried in Grand Lodge for any offense as above provided.

#### GRIEVANCE COMMITTEES.

The appointment of Standing Committees in Lodges, before whom all complaints must come, without defining their exact sphere of action, we consider a practice fraught with much evil, and, from the functions they often assume, entirely unmasonic.

Through a close masonic observation of nearly ten years, and in many Lodges, we have been totally unable to see any necessity at all for such standing committee.

Every charge of whatever kind that affects the masonic standing of a brother should be specially stated, according to the rules of “Charges and Trials” laid down by the law, and presented to the Lodge, signed by the accuser, and there read, and a day fixed for trial, of which the members have all been notified, and the accused appear in his defense personally or by his friend.

There is no power in a Lodge to do this or any part of it by proxy. It may refer it to a committee in order to save time, so far as the preliminaries are concerned, and yet we have got the first instance to witness in which any time was saved; on the contrary, in a majority of cases the committee only entangles the matter and defeats the ends of justice either toward the accused or the accuser, and after all its work, the matter *must* eventually be referred to the Lodge for its hearing and decision. We look upon all proceedings where a Lodge takes merely the report of a committee and their recommendation for acquittal or conviction, and decides upon that, as wholly unmasonic, and in violation of the pure principles of justice.

Upon what ground can a Lodge vote adopt such a report? It has heard no evidence in the case, knows nothing of its merits, and perforce, out of mere courtesy or force of custom, it “adopts the report of the committee.” What is the result of this? The plain English of it is that the “committee” have tried the accused and cleared or acquitted him, according as it saw fit, and the Lodge is merely a bench of judges confirming sentence instead of being the jury to try the case, and by a vote assess the measure of punishment. The trial of a Freemason by his Lodge is one of the most ancient and sacred forms of trial in the world, and every member felt his honor safe in the hands of his peers; but of late years some Lodges have got to running by steam, and in order to evade the responsibility and time of giving a brother a fair trial in open Lodge, they refer the case to a cabal of the committee to make “report,” and adopt the same. This idea of *Grievance Committee* is an interpolation into our Order from other societies, and we enter our solemn protest against the whole procedure, and solemnly declare that in all the great framework of Masonry we can find no authority or utility in it.

If there is a difficulty between brethren, and they can not agree, and one or both of them

appeal to their Lodge, the W. M. is a “standing” committee to exercise his good offices of reconciliation; if he is unsuccessful, he can call his Wardens to his assistance, and if they still fail, and the case presents such a character that the Lodge must notice it in order to protect its honor, then the regular form is fixed by the laws, and let the brethren decide. There ends the matter in that Lodge.

If an appeal be taken to the Grand Lodge, that body can appoint a special committee to hear the case and review the testimony sent up, and report the whole matter for final adjudication. We contend that every member of a Lodge is a grievance committee, and the Lodge itself can alone hear and decide all cases submitted to it. It can not do it by proxy. The rights of Masonry and Masons are too sacred to be decided by two or three negligent committeemen.

#### The Book of Constitutions Guarded by the Tyler's Sword

Reminds us that we are all the sworn guardians of the law—that every Mason is a sentinel in his Lodge to see that no errors are allowed to enter, and that every innovation in the body of Masonry shall be attacked and crushed.

This is one of the most important duties of a member; and as it is a privilege as well as a duty, it shows that no member, however humble, is debarred the high prerogative of his profession. Many a Lodge has thus been saved from anarchy, false doctrine and even arrest of charter by some member who never aspired to nor held an office. Every brother is a tyler to the law, and the more he studies it, the closer will he guard it, ever remembering his charge: “The ancient landmarks of the Order intrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages of the Fraternity.”

#### TEMPLAR DUTIES.

It is a common practice in some sections of the country, where the Fraternity assemble for some public celebration, installation, etc., for invitations to be extended to Knights Templar, Royal Arch Masons, etc., to participate in the parade. This is courteous and perfectly proper upon proper occasions; but we have noticed a great irregularity on this point by the manner in which Sir Knights accept the invitation.

In the first place, no Knight Templar can turn out in uniform as such without the special permission of his Eminent Commander; and, in the next place, no Commander should grant this permission without he can himself be present, or deputise one of his two next officers in rank to take the members in charge; and, finally, no Sir Knight who is not an active member of a Commandery in this jurisdiction can, under no circumstances, appear in uniform as a Templar, unless by invitation of a regular Commandery or its Commander.

The same regulation may be said to apply with equal force to Royal and Select Masters, and Royal Arch Masons.

A certain method of keeping eggs from spoiling. Eat them while they're fresh.



# The Freemason.

GEO. FRANK GOULEY, Editor.

ST. LOUIS, FEBRUARY 1, 1867.

## OUR RECEPTION.

We have been kindly received by the secular and Masonic press, as well by a list of subscribers, which we could not have expected under all the circumstances.

Our prospects are indeed flattering, so much so that we contemplate at an early day to issue a semi-monthly edition, *at the same price*, (\$2) which will make it the cheapest Masonic publication in America. We can accomplish this just as soon as our friends work and send us enough names to justify the enterprise; and we thus leave the matter with our present subscribers, to decide for themselves how soon they will receive the FREEMASON semi-monthly instead of monthly. We do not intend to try and force our paper where it may not be wanted, but we do intend to furnish such a journal that will be wanted wherever Masonic intelligence is desired, and, by so doing, we shall make the obligations between publisher and subscriber *mutual*.

To the Fraternity of Missouri we present this fact—that the FREEMASON is the only Masonic publication west of the Mississippi and Missouri rivers. We know what our brethren want, especially on points of local laws, and shall endeavor to supply that want, by correcting the many errors that have unintentionally been introduced by journals representing opinions of law and usage at variance with our own practice. Our “general opinions” will be based upon those well-settled principles recognized and acknowledged by Masons everywhere.

Our selections for the female members of the family, as well as those for the planter, the artisan and the student, will be such as will supply the place of a secular paper to many families, while our reports from proceedings of foreign grand bodies will keep the Craft thoroughly posted. All this can be doubled by our semi-monthly, and we are as anxious to furnish it as our patrons will be to receive it.

The pecuniary profits of a paper of this kind could not be made sufficiently large to warrant the devotion of time and thought which its publication and editing requires. If our *hearts* were not in it, the first number would not have been issued. But we have a pride—whether it is a vain one or not, you must decide—to see this great State, and the vast region between us and the Pacific, able to boast of at least *one* Masonic journal; whether it be the FREEMASON or any other is immaterial to us, only so it be a good one, and faithfully meets the wants of our great brotherhood.

We could name many men who have been pronounced insane for thinking of a Pacific Railroad, of navigating this river by steam, &c., &c., and we may be put down in the same list when we here state that we expect St.

Louis to be the great central metropolis of the continent, from which will radiate the great sinews of commercial wealth and manufacturing power, and that in the revolutions of society, Freemasonry will be recognized and felt as the grandest moral philosophy which regulates and controls the hearts and impulses of a free people, and that its sublime doctrines will be so earnestly sought after by initiated and profane, as will justify the publication of a *daily* Cosmopolitan Freemason on a scale never yet contemplated. It may be in the distant future, but society must be reformed, and it can never be accomplished by the general character of the secular press, already fearfully demoralized (with noble exceptions, of course), and society will look to the Masonic press for purity and truth in its self-defense.

## DEMORALIZATION OF SOCIETY.

We are not of that school who cry that “the world is much worse than it used to be,” but we do say that it is not half as good as it should be. We have made great boasts, in public declamation and periodicals, about the “Civilization of the Nineteenth Century,” but, considering the advantages we possess, we must confess that our country has not made the same advances in civilization that it has in inventions. It has been a century of *mind*, at the sacrifice of *heart*. Let us take the press, as a whole, for instance, and look at the picture. We can select the leading journals, who, by their patronage, are presumed to represent public opinion, and we find them the vehicle of advertisements that are a disgrace to society, and unfit to be read at the fireside. We will give this paper free for one year to any brother who will dare step up and say that he will allow his daughter to read all the articles in the papers we allude to, and that he will explain the meaning of all the words. Again: those papers seem, in some cities, to thrive most which contain the most uncharitable denunciations of their fellow-creatures, and whose editorials are endorsements upon cases of murder, arson, rapine and lust, ready to justify every outrage upon the rights of fellow-citizens, without once reflecting that for all these things God has reserved a day of judgment.

To such criticism we have, of course, noble exceptions, but they are just barely enough to save us from the fate of Sodom and Gomorrah; and in these exceptions we would gladly include all the various religious journals of the day, but, alas! for the brutality of the natural heart, such exception is impossible. We have read articles in many so-called religious journals that would mantle with shame the tawny cheek of a Mussulman. We have read even Sunday school papers, intended for the tender minds of pure young childhood, that breathed the spirit of unkindness and hate. We have perused sermons that have been publicly applauded by clapping of hands, which contained nothing but politics, and that, too, of the most unrelenting and factious character.

Is this Civilization? As a Mason, we emphatically say, *No*. Pure civilization begins and ends with a pure heart. To neglect the

heart and simply educate the mind is like putting a lunatic as engineer on a locomotive—he has got possession of a power which he can not control, but must follow it to destruction or wait until it burns itself out.

Nine-tenths of the false philosophy which has demoralized society has its birth in colleges where the principles of a pure and gentle religion are ignored, and where the young man is taught that he is an intellectual giant, irresponsible to God and man. It is this sort of civilization that has propagated the libertinism of infidelity, free love-ism, and the thousand other doctrines which so sap and undermine the heart as makes it the willing echo of the class of papers and sermons to which we allude.

We have read Masonic papers dating back to half a century, but we have got to find the first one that inculcated immorality or irreverence toward God, or ignored the rights of men.

## MASONRY THE FIELD OF EDUCATION.

Ignorance is darkness—Masonry is light. There never was an institution founded in the world whose whole tendency has been toward the enlightenment that can be compared to the Order of Freemasonry. Its governing impulse is to advance the social and intellectual condition of man, for no man can be a Mason (in its true sense) and be a fool. He must progress, he must study and think, or he must give way for those who will. The moment he begins to ascend the ladder of thought and improvement, he begins to be recognized as a “bright Mason,” and to take his place in the swelling ranks of active men whose achievements leave their impress upon the age in which they live.

“Great moral ideas” is a phrase that has become a “cant” term on account of its being connected with self-sufficient bigotry and conceit, and used as the philosophy of those whose whole education tends toward the demoralization of society, and teaches us that virtue is the synonym of mere weakness. The miserable hypocrites who thus use the term never had a “moral idea” in their life, but are slaves to a passion that burns out the pure fires of the soul and leaves the heart a naked hearth, covered with the dead embers of ruined hope and life. Masonry reverses all this—she has her “beautiful system of morals veiled in allegory and illustrated by symbols,” and her members are taught that great moral ideas consist in being good, humane and true—that all men have rights and feelings which others must respect and reverence—that the “golden law” of God is stamped upon the universe of man—that every brother must do to another as he would be done by.

This is the frame-work of true education, and without this all learning is but the confusion of tongues and conflict of interests, ending in the destruction of harmony, and throwing society into a mass of gigantic apes, babbling discord among men and blasphemy before heaven.

Gossip.—It takes a crow to find carrion; a clean bird never picks it up.



### "BUT THE GREATEST OF THESE IS CHARITY."

The word "Charity" has been, and is, generally treated as the synonym of "donation." In a limited sense this definition is correct, but by the Masonic idea of Charity it is almost uncharitable.

We appreciate the benevolence of heart that causes a man to minister to the wants of a suffering fellow-creature, as it evidences the impulse of a nature with which mankind are not generally endowed.

But the highest and noblest Charity is that which looks with compassion and forgiveness upon the common errors of humanity, and makes those due allowances for the temporary faults of our fellows, and puts the best construction upon the motives of those who differ with us in doctrines or opinions.

It was the boast of original and pure Christianity, that it never persecuted; that if it were struck upon one cheek, it turned the other also; that if it lost a garment, it added a cloak to the sum total of loss; if reviled, it reviled not again, but prayed for those who spitefully used them. In this it differed from the stern and implacable dogmas of sects, who would not even eat with their opponents, nor sit with them in religious places.

How far this claim to an exalted type of religion is true depends entirely upon the *practice* of its devotees, for Paul says, "If I have not Charity, I am become but sounding brass and a tinkling cymbal."

True and genuine Charity is not limited by the laws of God to any sect, nation or country—it is the noblest attribute of man, wherever found, and develops itself most wherever the attributes of a Benificent Father are most earnestly inculcated. It is the mainspring of that amiability which makes men brothers; it is the bond of social affections, and the grand leveler of self-pride, arrogance and bigotry. In some men it is found as though planted by nature; in others it is the result of reason triumphing over passion, and of the force of education and example. Some men may be possessed of gigantic intellects; others, by their wealth, overshadow the society in which they live; others wield the destinies of empires by the caprice of fortune or the success of political plans; but the true spirit of Charity, emanating from the eternal Godhead, rules and preserves the universe by the magic wand of Love.

### LAYING CORNER STONE AT BALTIMORE.

On the 20th of November last, the Grand Lodge of Maryland laid the corner stone of the new Freemasons' Hall, in Baltimore, with all the honors and solemnities of the Order, and was accompanied on the occasion by one of the grandest Masonic pageants ever witnessed in the country. There were fifty-two Lodges in line, escorted by fifteen Commanderies Knights Templar, in full dress uniform. The Grand Lodge of Maryland was presided over by the venerable Brother John Coates, its first G. M., who presided in 1783. The President of the United States, Bro. Andrew Johnson, and the Governor of Maryland were also in attendance.

The records of the proceedings and address occupies seven closely printed columns of the *Sun*, of which we can only give a very brief summary. The prayer of the occasion was offered by our Rev. Rro. R. McMurdy, D. D., LL. D., of the *National Freemason*, and breathed as pure a sentiment of love, humility and fraternity as we ever read. The oration was delivered by Bro. J. H. B. Latrobe, of Baltimore, and dwelt at length upon the history of the Order, and abounded with exalted eloquence. The Grand Commandery of Missouri was represented by our proxy, Sir Knight J. H. Pottenger, as we were absolutely unable to be present, and his report is replete with testimonials of hospitality extended by the citizens of Baltimore, both as civilians and Masons.

It was a happy time, as there was a cordial reunion of men from extreme sections, all meeting under the peculiar spell and magnetism of Masonic love, and no part of the solemnities was marred by a single instance of discord.

### INNOVATORS.

There is a class of men who can not be taught, by "precept or example," that they should be satisfied with the great framework of Masonry as they found it. They must be ever tinkering and trying to make improvements in some part or another, either in language, or work, or symbols, or something of that kind. Each one of them appears to have a peculiar talent of his own, and he exercises it upon all occasions, if the Master does not happen to rap him down before he gets too far.

We have no objections to a sensible construction of a non-essential in Masonry (if there is such a thing), but this appetite to continually interfere with the very temple itself, we have no patience with it.

One man comes from a jurisdiction where they do such a thing, and at once he wants his new Lodge to adopt the "improvement." Another has been a great light in Odd Fellowship, or some other society, and at once he wants to change the language and ritual to suit what he has already learned; and so it goes. It is this spirit of trying to shape everything to one's own notion of propriety that has caused one-half the wars of the world, and that has divided nine-tenths of the human associations that have existed; and were it not that the W. M. has sworn never to countenance "innovations in the body of Masonry," and that he is clothed with an emblem of power that few men possess, these innovators would be ever upon the floor, harping upon some one set idea or another.

Our motto is, "Use the *Gavel*." It preserves harmony, and will save Masonry from a thousand doctors.

### MISSOURI SOUTHERN RELIEF ASSOCIATION.

This enterprise elicited the sympathies of every truly masonic heart in the great work of charity, as well as the co-operation of every humane citizen, of whatever church or party he may have belonged to.

It was merely enough to announce to the people of Missouri that our fellow-beings were in want, and at once there sprung into active

operation an association taking in its area the whole western country, as it received liberal assistance from the surrounding and Eastern States. Everything was done by system, and every avenue of money was put under contribution, both public and private. Horse railroads, theatres, fair-grounds, tournaments, concerts, as well as combinations of all the industrial pursuits of our citizens, culminating in the grand Fair, corner of Sixth and Chouteau avenue, which lasted nearly three weeks, and presented one of the grandest scenes of art, beauty, wealth and manufactures ever collected together west of the Mississippi river. It should have been a success, and it *was*. God only knows how many thousands of grateful hearts will palpitate into new life as the bounties of this immense store are scattered to the needy and suffering.

We suffered fearfully ourselves on account of the cholera, which lasted from the first of August till the middle of September, and great fears were entertained for the result; but the heroic women who had the work in hand never despaired, and our own calamity only seemed to nerve them to renewed efforts, as they began to realize the agony of a people whose fortunes and lives had been swept away by more than cholera devastation.

A kind heaven smiled upon them, their harvest is gathered, and they bring their sheaves with them, full and overflowing. God bless woman! We never before so fully realized her inestimable worth and her pure, untiring devotion to goodness as when walking through the almost endless array of her handiwork in the great fair building. We could not but reflect, as we looked upon every species of needle-craft, how tired must have become the fingers that did all this! Almost every town in the State was represented by some choice present from the old grandma, with her knitting down to the little "doll fixens" of the school miss; and as one goes over in imagination the immense field that produced all this collection, and the heart awakens to a realizing sense of the tender emotions that prompted each gift, however small, the eye instinctively fills with the tear of gratitude to the Benificent Author of our existence, that he made us *men*, not brutes.

Each one who gave is richer to-day than when they parted with their gift. God has put it to interest.

### False Teachings.

Every Mason must obey the law of whatever Grand Lodge he lives under, and not pretend to reform the work, because he comes from or goes to some other jurisdiction. Many men have a natural tendency to introduce "improvements," and they are the origin of nine-tenths of the false work done in Lodges; and our advice would be to all Lodges, in whatever State they may be located, never to elect newly affiliated members to office, or allow them to lecture, until they have thoroughly mastered the work in their new Lodge, according to the established laws of the State, and have evinced a disposition to obey the same, after which they become very valuable members, by having double experience.



### OFFICERS CAN NOT RESIGN OR DIMIT.

Can a Worshipful Master or Wardens resign or dimit? has been a question so often propounded, and the principle involved so often violated, that we deem it proper to say a word upon it. The simple language of the general and subordinate laws, together with the form of installation, would seem to be sufficient to settle any doubt; but there is a tendency in human nature to frame decisions to meet personal emergencies, and not to go below the surface of first impulses, which has caused many errors in Masonic jurisprudence.

The By-Laws of every Lodge set the time when the annual election of officers takes place. The election is held, and the officers are duly installed by a proper person, and announced as "installed for the ensuing twelve months, and until their successors are elected and installed." The Grand Lodge of Missouri, in October, 1844, ordered that "all Lodges under this jurisdiction shall have the right to convene as Free and Accepted Masons, \* \* \* \* \* to elect officers once in every year, \* \* \* etc. Again, "A Past Master is to be understood to belong only to those who have been duly elected and installed, and have served at least one year as Master of a subordinate Lodge, under the jurisdiction of some Grand Lodge;" all going to show that a Worshipful Master is elected, installed and receives the Past Master's degree as an officer who is to serve at least one year.

We know of no competent Masonic authority that has ever presumed to decide upon the right of a Master to resign, and unless he can resign, he certainly can not dimit; for if they could, then the singular spectacle might be presented of a Worshipful Master and both Wardens applying for dimit at the same time, which, if properly signed, would be a Masonic suicide, unparalleled in Masonic history: they would be dimitted, and yet not dimitted, for they would have certificates signed by themselves, who are no longer members, and authorized by a Lodge that is not a Lodge, as it has no head or authority.

A Worshipful Master may die, or be deposed, or remove from the jurisdiction; in neither case could a dimit be granted, for the Senior Warden succeeds to the powers—not as Worshipful Master, but as Acting Worshipful Master. The Senior Warden may undergo the same transition, and then the Junior Warden succeeds, as did his senior, and he too may die, etc.; then the Lodge, as such, has ceased its powers, and occupies, in a physical sense, a quiescent state, depending upon the Grand Master to breathe into it again the powers of active life, by giving them a Dispensation to elect officers until the next annual session of the Grand Lodge, when the exact status of the Lodge is defined by a law, and the Dispensation is based upon the necessity of preserving the existence of a charter.

Let any jurisdiction once acknowledge the right of an installed officer to resign, and it must then grant the right without limitation. What follows? Any Lodge may then have in the course of a year as many as twelve Past Masters and Past Wardens, etc.; for if an installed officer can resign, then his successor

can be installed and resign also, and so on *ad infinitum*, the very contemplation of which is perfectly revolting to any mind that appreciates the conservative and perpetual character of Masonry.

So far as Missouri is concerned, officers can not resign, and therefore can not dimit.

Some other jurisdictions permit a great many things to be done, such as a Lodge trying its Master, etc., that are entirely at variance with the fundamental law and usage of Missouri, and their edicts as such are null and void with us, as are our laws within the limits of any other Grand Lodge; and as we do not desire any of our local opinions to influence members out of our jurisdiction, neither can we admit the opinions of others working under different laws to pass as authority in this State, unless they conform to the Constitution and By-Laws thereof.

The great eternal landmarks of Masonry, as defined by the ancient regulations and old charges, are law everywhere, although there may be, and are, honestly divergent interpretations of them, yet fortunately there has been no fatal differences, and we hope there never will be. Our own Grand Laws are based upon those ancient landmarks as nearly as could be accomplished by our forefathers, whose opinions are accepted as second to none in the country; and until they are abrogated or repealed, no Lodge, and no Masons, however intelligent, who may sojourn among us, has any authority to violate them. Every Grand Lodge must perpetuate its own existence, and it therefore can not permit the resignation of officers, which *might* leave every Lodge without a representation, the very essence of vitality in its existence.

### Masonic Advertisements.

There has grown up such a rivalry among dealers in Masonic "fixings," that they seem to have lost all sense of propriety or of conscientiousness on the questions of secrecy. They have forgotten the third great cardinal virtue of *Prudence*, and by their advertisements, in nearly every paper and magazine we pick up, we find an open violation of that privacy with which an honest masonic supply manufacturer and Tyler cover their charge.

In the name of the Masonic Brotherhood we enter our protest against it, and there is not a Masonic publisher or advertiser but knows what articles they *should* name and *not* name; and we here give warning, that unless they curtail their cupidity within the bounds of common masonic propriety, we shall commence such publication of the advertisers and the journals as shall result in their losing trade wherever the FREEMASON shall have any influence.

If men love dollars better than Masonry, and are willing to sacrifice it at the shrine of mammon, they should be expelled.

### Masonic Review.

We have just received our first copy of the above paper, published in Baltimore, by Messrs. Richardson and Rose, and edited by P. G. Masters McJilton, Ohr, and Grand Chaplain McCron, of same city. It is published weekly, at \$4 per annum. It is well printed and edited, and we wish it success.

### Premiums.

It has been suggested to us to offer premiums of one kind or another to those who procure subscriptions, beyond that already offered in our usual club rates. We have declined, for the reason that we think the practice a wrong one. The value of excessive premiums which we may give to agents must be deducted from the value we give the subscriber. We have to pay expenses *some how*, and we do not choose to furnish our subscribers a paper worth only its postage, in order to give an agent a horse and carriage out of the money the subscriber pays in. No, brethren; the best premium we *can* offer is the FREEMASON, and we are under lasting obligations to those worthy brethren who have sent us long lists, with a hope of no higher reward than a free copy of our paper, and the clear conscience of benefiting their friends.

### Masonic Hall Association.

This Association made its annual report on the 14th inst., which shows a favorable result. The building is expected to be completed in October, for dedication by Grand Lodge. It will be an ornament to the city, and an incalculable benefit to the Craft.

The house and lot will be worth \$200,000, and will be self-sustaining from its incomes, with a fair dividend besides.

### Rolla Chapter, No. 32.

We had the pleasure, on the 11th inst., of accompanying R. E. Martin Collins, Acting G. H. Priest, and Comp. Bosbyshell, to Rolla, and assist in constituting No. 32 under her charter. Comp. Glenn, H. P., and his associates are genuine *Companions*. We had a glorious time—no end of "good things." The work was well done, and the hall is second to none for comfort and safety, while the paraphernalia is of the best in the market. On our return we visited St. James Lodge room; it is a gem. To Bro. Nivens, of Rolla Lodge, and the host of good fellows there generally, we are under many obligations.

### Proceedings of the Grand Lodge of England.

We have just received from the Grand Secretary of the Grand Lodge of England the proceedings of 1865 and 1866, and shall furnish our readers with extracts from the same in future numbers. We are crowded out in our present issue.

### Samuel Russell.

We have just received a letter from our Grand High Priest, Comp. Russell, in which he announces that he will, in a few weeks, return to his home at St. Joseph, after a pleasant sojourn in Montana. Our Montana brethren have not forgotten their old Missouri home—so says our publisher.

### Palmyra Chapter, No. 2.

We have received very complimentary resolutions, passed by this Chapter, upon the retirement of Comp. Wm. J. Jackson from the office of H. P., after an arduous and devoted administration. He deserved it; and we regret that space will not permit us to publish the resolutions entire.



**Grand Masters of Missouri.**

We shall commence the publication of the Past Grand officers of the Grand Lodge. In this number we have prepared a list of the Grand Masters from the organization.

- Thomas F. Riddick, of Missouri Lodge, No. 1. Elected April, 1821. Served seven months.
- Nathanial B. Tucker, of Missouri Lodge, No. 1. Elected October, 1821-22-23 and 24.
- Edward Bates, of Missouri Lodge, No. 1. Elected April, 1825-26-27 and 31.
- Hardage Lane, of Missouri Lodge, No. 1. Elected October, 1828-29 and 30.
- Hamilton R. Gamble, of Missouri Lodge, No. 1. Elected October, 1832.
- Sinclair Kirtley, of Columbia Lodge, No. 16. Elected December, 1833 and 35.
- A B. Chambers, St. Louis Lodge, No. 20. Elected November, 1834.
- S. W. B. Carnegy, Palmyra Lodge, No. 18. Elected October, 1836-37 and 38.
- Priestly H. McBride, of Paris Union Lodge, No. 19. Elected October, 1839-40-41-42 and 43.
- J. W. S. Mitchell, of Fayette Lodge, No. 47. Elected October, 1844 and 45.
- John Ralls, of New London Lodge, No. 21. Elected October, 1846.
- Joseph Foster, of Naphtali Lodge, No. 25. Elected October, 1847 and 48.
- John F. Ryland, of Lafayette Lodge, No. 32. Elected May, 1849 and 50.
- Benj. W. Grover, of Johnson Lodge, No. 85. Elected May, 1851 and 52.
- Wilson Brown, of St. Marks Lodge, No. 93. Elected May, 1853.
- L. S. Cornwell, Johnson Lodge, No. 85. Elected May 1854 and 55.
- Benj. Sharp, of Danville Lodge, No. 72. Elected May, 1856.
- Samuel H. Saunders, of Relief Lodge, No. 105. Elected May, 1857 and 58.
- Marcus Boyd, of United Lodge, No. 5. Elected May, 1859.
- Marcus H. McFarland, of Ashley Lodge, No. 75. Elected May, 1860.
- Wm. R. Penick, of St. Joseph Lodge, No. 78. Elected May, 1861.
- George Whitcomb, of Constantine Lodge, No. 129. Elected May, 1862.
- John H. Turner, of Fulton Lodge, No. 48. Elected May, 1863.
- John F. Houston, of Wakanda Lodge, No. 78. Elected May, 1864 and 65.
- John D. Vincil, of Hannibal Lodge, No. 188. Elected May, 1866.

**Condensed Proceedings of the M. W. Grand Lodge of the State of Missouri, from its Organization in 1821.**

The publication of this history is deemed of importance to the intelligent Mason everywhere, as it will include many years that have never appeared in print.

A convocation of Masons met, pursuant to previous notice given by the Convention delegates, at the Lodge room of Missouri Lodge, No. 12, April 23, 1821, for the purpose of organizing the Grand Lodge of the State of Missouri. Opened in third degree in due form.

Present—Edward Bates, W. M., Pt.; James Kennerley, S. W., Pt.; William Bates, J. W., Pt.; Abram Beck, Secretary, Pt.; Joseph V.

Garnier, Treas., Pt.; Isaac A. Letcher, S. D., Pt.; Joseph White, J. D., Pt.; John C. Potter, Tyler, Pt.

Representatives—Missouri □ 12, Edward Bates; Joachim □ 25, Wm. Bates; Bros. J. Jones, J. Craig, Thornton Grimsley, W. H. Pococke, J. H. Penrose, Wm. G. Pettus, H. H. Hopkins and H. Hardin.

On motion, the proceedings of the Convention held at St. Louis, February 22, last, and the Constitution adopted by them were read.

[Here follows the Constitution, which is too long for republication, and has already been published.]

Adjourned until to-morrow at 3 o'clock.

TUESDAY, April 24, 1821.

Met pursuant to adjournment.

Present—Same officers as on preceding day.

Representatives—Missouri □, No. 12, Edward Bates, Jno. D. Daggett; Joachim □, No. 25, Wm. Bates; St. Charles □, No. 28, Abraham S. Platte. Bros. H. Rankin, Hervey Hunt, Thompson Douglass, and Thomas F. Riddick.

On motion, it was resolved that all Past Masters present be entitled to a vote at the present meeting.

An election for the officers of the Grand Lodge for the ensuing year was then held, with the following result: Thos. F. Riddick, of Missouri □, No. 12, M. W. Grand Master; James Kennerly, of Missouri □, No. 12, R. W. S. G. Warden; Wm. Bates, of Joachim □, No. 25, J. G. Warden; Archibald Gamble, of St. Charles □, No. 28, G. Treas.; Wm. Renshaw, of Missouri □, No. 12, G. Sec.

Adjourned to Friday, 4th May next.

St. Louis, Friday, May 4, 1821.

Grand Lodge met pursuant to adjournment.

Present—Thos. F. Riddick, M. W. G. Master; Jas. Kennerly, G. S. Warden; William Bates, G. J. Warden; Wm. G. Pettus, G. Treas. Pt.; Wm. Renshaw, G. Sec.; Jno. W. Howry, G. S. D.; Jno. Jones, G. J. D.; Hugh Rankin, Tyler.

Representatives—Ed. Bates, Jno. D. Daggett.

Visitors—Bros. Pocock, Stark, Haldeman, Melody, Grimsley, Beck, Boss, Bothick, Garnier, Cotes, DeCamp, Ayres, Hoffman, Paxton, Fellowes, Douberman, White, Andrews, Davis, Rollins, Morton, Pettus, Arnold, Potter and Douglass.

Bro. Thompson Douglass having been requested by M. W. G. Master elect for the purpose of consecrating and installing the officers of this Grand Lodge, a procession was formed, and proceeded to the Baptist Church, where the solemn ceremony of consecration and installation was performed, in conformity with the ancient landmarks and customs of the fraternity. Procession again formed and returned to the Lodge room.

Bro. E. Bates offered the following resolution, which was adopted, viz.:

*Resolved*, That a committee of three be appointed to draft a code of By-Laws for the government of the Grand Lodge, to report as soon as possible.

Bros. Douglass, Pettus and Garnier were appointed.

Resolution of Convention of Delegates, which met February 22, and the Constitution

formed on that occasion by the committee, were severally read.

Grand Lodge adjourned until to-morrow evening, May 5.

St. Louis, Saturday, May 5, 1821.

Met pursuant to adjournment.

Present—Same officers as on preceding day.

Bros. Douglass, Pettus and Garnier, who were appointed the committee to draft a code of By-Laws, reported as follows:

[Here follows the code, which we omit for the same reason as the Constitution.]

Adjourned till to-morrow at 4 P. M.

St. Louis, May 6, 1821.

Grand Lodge met pursuant to adjournment.

Present—Same officers as on preceding day.

Bro. Douglass offered the following, which was adopted:

*Resolved*, That the M. W. G. Master be authorized to open a communication with the different Grand Lodges in the United States and the subordinate Lodges in this State, and that during the recess of the Grand Lodge the G. M. and Grand Wardens be authorized, on the receipt of any charter or warrant of Dispensation from any Lodge under this jurisdiction, to grant them a new Charter or Dispensation from any Lodge under this jurisdiction to grant them a new Charter or Dispensation under their private seals, attested by the Grand Secretary, which shall be full authority for such Lodge to continue their labors until the next regular communication of the Grand Lodge, but no longer, unless the Grand Lodge shall then confirm the same, and that the M. W. Grand Master be requested to communicate this resolution to each of the subordinate Lodges under this jurisdiction.

On motion of Bro. Douglass, fifty copies of the Constitution and By-Laws were ordered printed.

On motion of Bro. Bates, the Grand Secretary was authorized to procure a seal for the Grand Lodge, with such devices as the Grand Master might select, until which time the Grand Officers will use their private seals.

The account of Bro. Daggett, the S. Grand Deacon, was allowed for sundries.

The Grand Lodge was then closed until the next regular communication in October, 1821

**"Mouth to Ear."**

"Nay, speak no ill, a kindly word  
Can never leave a sting behind;  
And, oh, to breathe each tale we've heard  
Is far beneath a noble mind.  
Full oft a better seed is sown,  
By choosing thus a kinder plan;  
For, if but little good we know,  
Let's speak of all the good we can.

"Give me the heart that fain would hide,  
Would fain another's faults efface;  
How can it pleasure human pride,  
To prove humanity but base?  
No, let it reach a higher mode,  
A nobler estimate of man;  
Be earnest in the search of good,  
And speak of all the best we can.

"Then speak no ill, but lenient be  
To other's failings, as your own;  
If you're the first a fault to see,  
Be not the first to make it known.  
For life is but a passing day,  
No lips may tell how brief the stay;  
Be earnest in the search of good,  
And speak of all the best we can."



## Masonic Jurisprudence.

### Rejection—Dr. Mackey.

Brother Mackey, in his *Jurisprudence*, fifth edition, pp. 132-133, lays down his opinion, that an "unfavorable report" on a petition by committee is a "rejection" without the formality of ballot, and that no ballot need be had, &c. This may be a very good "opinion" in the way he reasons it out, but it is a long way from being good law. We agree with him, that where a committee has reported unfavorably, there is not much doubt but the candidate *will* be rejected; but we hold that there is not a W. M. on earth who can conscientiously pronounce a candidate *rejected* until the ballot has been had, nor can he pronounce him *elected* simply on a "favorable report," without a ballot.

We look upon all "jumping at conclusions," in Masonic law, as dangerous. It is just this loose way of doing things that causes so much trouble in Lodges, and leads them to evade responsibilities. In Missouri the ballot must be had. (See art. xvi., §§ 11 to 14, inc.)

### The Status of an Expelled Mason.

We have carefully examined this question, and find much diversity of opinion held by various jurisdictions. Some hold that when once expelled, he is forever expelled; others that he can only be restored by the Grand Lodge; others that unless an appeal is taken to the Grand Lodge by the expelled party, the Lodge which expelled him can restore him by unanimous ballot, after the whole Lodge has been notified to attend.

As far as we can learn from the proceedings of the Grand Lodge of Missouri, it is held that a subordinate Lodge can, by unanimous vote, restore an expelled member, providing the Grand Lodge had exercised no special authority in the case; but if it had, then the Grand Lodge alone can restore the party, or authorize the subordinate Lodge which expelled him to receive his petition, provided the Lodge makes such request. In no case, however, can any other Lodge than the one expelling him take action in the matter. Our Grand Lodge law allows the suspended or expelled party *thirty days* in which to take appeal—after that he will be judged to have confessed sentence as just. We understand this appeal to be simply an appeal in error, or for excess of punishment; but if he take no appeal, he acknowledges his guilt, and then his restoration must depend upon penitence, reformation, &c. Some writers argue that he must be initiated *de novo*, but we can see no good ground for such reasoning. If the Lodge is able to reinstate it is competent to restore. It is the *unanimous ballot* which settles the question, and nothing else. Reinitiation is an idea borrowed from another certain society, and is not in accordance with ours. An expelled Mason is different from a non-affiliated Mason—the latter can apply anywhere; the former can not. If a Mason has been expelled by a Lodge since become defunct, we hold that the Grand Lodge in that case, is the only power which can restore him to good Masonic character, *after which he may apply to any Lodge*, upon the

certificate which the Grand Lodge issues. The Grand Lodge can not restore any suspended or expelled Mason to the Lodge which took action in the case, nor to any other Lodge. It can only restore him to "good Masonic character," as a "non-affiliated Mason" (providing a "non-affiliated Mason" has any good Masonic character at all).

### Advancement—Rejection.

#### EXPLANATORY.

In our last number we stated that it was settled that a candidate for advancement or membership could re-apply at next meeting, and so on; also, that this usage would *eventually* result in the final acceptance or expulsion of the applicant to or from the bosom of the fraternity, by compelling the Lodge to take final action in the premises, &c.

It being a *settled law* that the ballot is *inviolable*, and no questions can be asked or measures used to find out an objector, we never dreamed that such an interpretation could be put upon our word *compel*—except that the moral force and character of a Lodge would settle this question for itself—that if a man was so bad that he must be *continually* rejected, the fraternity would put him upon trial, and deprive him of even those benefits he had already received, or else clear his character by investigation, to such an extent as would make him unanimously acceptable.

It must be understood, once and for all time, that the *ballot is sacred*, and no means whatever, direct or indirect, can be used to discover what color a member casts.

All re-applications for *membership* must be by petition, and duly referred and reported on. Applications for *advancement* may be upon verbal petition, and not referred—but acted upon immediately.

### Definition of Lodges.

There is no such thing as a "Lodge" outside of the Master's Lodge. In other words, there is legally no such thing as an E. A. Lodge, or F. C. Lodge. The Grand Lodge recognizes nothing but the Lodge of M. Masons. On Oct. 12, 1839, the Grand Lodge of Missouri adopted the following:

"The degree of E. A. and F. C. are, of necessity, the mere appendages to a Lodge, of which apprentices and F. C. can not legitimately be members, and consequently prohibited any participation in the work of the Lodge. They are merely candidates for mastership and membership. In each of the degrees of E. A. and F. C., those candidates must serve a probationary term before they can attain the rank of master, or claim any of the privileges thereto annexed. Lodges, *as such*, can not consistently *work* as E. A. or F. C., even provided none but Masters be present; and, in the opinion of this Grand Lodge, no business can legitimately be transacted in those degrees other than lecturing or conferring of the degree."

This resolution was sent to all the Grand Lodges in the United States, and the Baltimore Convention was called together in consequence of many such points, and before that Convention this point was definitely settled, as stated above—thus confirming the regularity

of the Missouri work. It is now enforced, that all Lodges, on regular meetings, must open in the Master's Lodge, and conduct all its business in that Lodge; and if any other degrees are to be conferred, they are conferred in the proper degree, &c., as is understood by all Masons.

Therefore, E. A. and F. C. are not, strictly speaking, *members* of a Lodge, but are amenable to the higher authority in whose jurisdiction they live.

### Keys.

Of any kind or character, come under the denunciation of our Grand Lodge, as applied to the "Conservators' Association," and are strictly forbidden. Any "Conservator" may take the oath of *renunciation*, and should keep it in good faith.

No good Mason should think of working by any other guide than that established by legal authority. All extraneous aids are unmasonic.

### Vouching

For a brother is *lawful information*, and may come through several parties; but it must come originally from a brother who has sat in Lodge with him, or from an examining committee. A. has sat with B.; A. vouches for B. to C., and C. vouches to me, and my voucher is good. Of course, all those who vouch *must be known* to the next party as good authority for so doing.

### Cannot Suspend By-Laws.

A Lodge cannot "suspend" any of its by-laws, for any purpose whatsoever.

### Dimits.

No petition for affiliation can be received without a dimit accompanying it.

### Cripples.

Neither the Grand Lodge nor the Grand Master can grant a dispensation to a Lodge to confer the degrees on a cripple or maimed person. (See resolution of Grand Lodge, April 8th, 1823.)

### By-Laws.

All by-laws of subordinate Lodges that are in conflict with the laws of the Grand Lodge are *ipso facto* null and void, and not binding upon any member.

### Suspension.

No Lodge can suspend a member "indefinitely." The time must be specified. If suspended for non-payment of dues "until the dues are paid," the payment of them restores him, *ipso facto*, without a vote.

### The Greater and Lesser Lights

Should, in Missouri Lodges, be placed at the altar.

Avoid disputation for the mere sake of argument. The man who disputes obstinately, and in a bigoted spirit, is like the man who would stop the fountain from which he should drink. Earnest discussion is commendable, but factious argument never yet produced a good result.



## LITERAL COPY OF AN OLD SCOTCH CHARTER, 1626.

*Charter Granted by the Masons of Scotland to Wm. St. Clair, of Roslyn.*

BE IT KEND till all men be thir present letters, us Deacons, Maistres and Freemen of the Masons, within the realme of Scotland, with express consent and assent of Wm. Schaw, Maister of Wark, to our Souane Lord, for sa meikle, as from aige to aige it has been abse-  
rvit amang is that the Lairds of Rosling has ever been Patrons and Protectors of us and our priviledges, likeas our predecessors has obeyed and acknowledged them as Patronis and pectoris; while that within thir few years, throwch negligence and sleuthfulness the samyn has past furth of vse, whereby not only has the Laird of Rosling lyne out of his just rycht, but also our hail craft has been destitute of ane patron and protector and overseer; q<sup>h</sup> has genderit manyfauld corruptions and imperfections, baith amangis ourselves and in our craft, and has given occasion to mony persones to conseve evill opinioun of us and our craft and to leive off great enterprises of policie be reason of our great misbehaviour w<sup>t</sup>out correction, whereby not only the committers of the faults, but also the honest men are disapoyntit of their craft and pfeit. As lyikwayes when divers and sundrie contraverties falls out amangis ourselfs their follows great and manyfald inconvenientis through want of ane (Patron and Protector). We not being able to await upon the ordinair judges and judgment of this realme through the occasioun of our powertie and langsumness of process for remeid q<sup>r</sup> of and for keeping of guid ordour amangis us in all tymes cumyng, and for advancement of our craft and vocation within this realme and furthering of policie within the saymn. We, for ourselves, and in name of our hail brethrene and craftsmen, with consent foresaid, agrees and consents that Wm. Sinclair, now of Rosling, for himself and his airis, purchase and obtene at ye handis of our Souane and Lord, libertie, fredome and jurisdiction vpon us and our successors in all tymes cummyng, as patrons and judges, to us and the hail pfectories of our Craft w<sup>t</sup>in this realme quhom off, we have power and commission sua that hereafter we may acknal-  
ege him and his airis as our patrone and judge under our Souverane Lord without any kind of appellation, on declynyng from his judgement, with power to the said Williame and his airis, to depute judges, ane or mae, under him, and to use sick, ampill and large jurisdictione upon us and our successors, als weill as burghe, as land, as it shall please our Souerane Lord to grant to him and his airis.

WILLIAM SCHAW,  
Master of Wark.

Edinburg—Andro Symson, John Roesoune.

St. Androse—\* \* \* \*

Hadingtoun—P. Campbell, takand ye bur-  
dyng for Jon Saw, J. Vallance, Willm. Ait-  
toun.

Achiesone Heavin—Georg Aittovn, Jo.  
Fwsetter, Thomas Petticif.

Dumfermling—Robert Pest.

Thomas Weir, Mason in Edi.; Thomas Rob-  
ertson, Wardane of the Lodge of Dumferm-

ling and Sanct Androis, and takand the bur-  
ding upon him for the brethren of the Mason  
Craft within they Lodges and for the Commis-  
sioners efter mentional, viz.: David S. Kow-  
gall, Alexander Gilbert and David Spens for  
the Lodge of Sanct Androis; Andrew Alisone  
and Archibald Angons, Commissionaris for  
the Lodge of Dumfermling, and Robert Balze,  
of Haddington, with our handis led on the pen  
be the notaris underwritten at our commandis,  
because we can nocht write.

Ita est: Laurentius Robeson, notarius pub-  
licus, ad præmissa requisitus de specialibus  
mandatis diet personarum scribere nescien ut  
aseruerunt testan manu mea propria.

[Ita est] Henricus Banna [tyne], connota-  
rius ad præmissa, [de mandatis] antedictarum  
personarum [scribere nescientium ut aparue-  
runt teste] manu mea propria.

This Charter was subscribed by Willham  
Wallace, as Deacon of the Edinburg Masons.

### The Love of the Beautiful.

The love of the beautiful is born with us. Beauty exists everywhere in the external world that it may appeal to, and pleasureably affect, our æsthetic perceptions and sensibilities. A beautiful face, or flower, or tree, or landscape, leaves us no election in our appreciative sense of the loveliness of the same. These, and similar types of physical beauty, involuntarily excite our admiration. We come to the beautiful through the eye and the impressionable senses, and not by the measured steps of reason. It strikes us at once or not at all. The fool decides that the rose is beautiful as quick as the philosopher.

The CREATOR has invested every object in the outward realm with the charm of beauty, that it may answer to our inward perceptions and emotions. Stars gem the heavens and flowers robe the earth with their radiance and loveliness for a purpose. The rainbow paints the sky, the mountain lifts its summit into the clouds, the forest bends before the storm, music wakes the echoes of the grave, rivers dance at our feet, and old ocean hymns its eternal bass in Creation's grand anthem—all to impress us with the beautiful, and kindle in our souls Divine sources of pleasure and happiness. All these external exhibitions in nature, this wealth of beauty in the heavens above and the earth beneath, can not but be for the ennoblement of our minds and hearts. They must speak, however silently, to the true soul; and that soul in its noblest emotions and feelings must respond to their ministry. Realizing nature as a felt presence and a Divine inspiration in its higher manifestation, well might the poet exclaim:

"Live not the stars and mountains? Are the waves  
Without a spirit? Are the dropping eaves  
Without a feeling in their silent tears?  
No, no; they woo and clasp us to their spheres,  
Dissolve this clog and clod of clay before  
Its hour, and merge our soul in the great shore."  
—Cassady.

A cold season prevents too hasty growth, as in the moral world some seasonable disappoint-  
ment may give a salutary check to an aspiring  
mind, and establish it in wisdom and patience.

## Home Circle.

### A Mother's Love.

The love of a mother! How tender and sweet,  
With the essence of care and duty replete;  
It findeth a home deep down in the breast,  
And all its rich depths no words can express.

'Tis given to us in our infantile days,  
And it shows its devotion in numberless ways;  
It lingers till death's dark angel appears,  
And wafts it away from this valley of tears.

'Tis a star that will brighten the pathway of life,  
Which is often all clouded with trouble and strife;  
At joy's happy morning—in grief's dreary night,  
We ever behold its soul-cheering light.

Oh! be it our aim to cherish and keep  
The love of a mother, so tender and deep;  
'Twill gladden our hearts, whatever may come,  
And guide us at last to a heavenly home.

Edward A. Barnes.

### ADVICE TO WIVES.

"A wife must learn how to form her husband's happiness; in what direction the secret lies. She must not cherish his weaknesses, by working upon them; she must not rashly run counter to his prejudices; her motto must be, never to irritate. She must study never to draw largely on the small stock of patience in a man's nature, nor to increase his obstinacy by trying to drive him; never, never, if possible, have scenes. We doubt much if a real quarrel, even made up, does not loosen the bond between man and wife, and sometimes, unless the affection of both be very sincere, lastingly. If irritation should occur, a woman must expect to hear from most men a strength and vehemence of language far more than the occasion requires. Mild as well as stern men are prone to this exaggeration of language; let not a woman be tempted to say anything sarcastic or violent in retaliation. The bitterest repentance must needs follow if she do. Men frequently forget what they have said, but seldom what is uttered by their wives. They are grateful, too, for forbearance in such cases; for whilst asserting most loudly that they are right, they are often conscious that they are wrong. Give a little time, as the greatest boon you can bestow, to the irritated feelings of your husband.

"Be kind in little things. The true generosity of the heart is more displayed by deeds of minor kindness, than by acts which may partake of ostentation."

### HOW TO TREAT A WIFE.

"First, get a wife; secondly, be patient. You may have great trials and perplexities in your business with the world, but do not carry to your home a clouded or contracted brow. Your wife may have had many trials, which, though of less magnitude, may have been as hard to bear. A kind, conciliating word, a tender look, will do wonders in chasing from her brow all clouds of gloom. You encounter your difficulties in the open air, fanned by heaven's cool breezes; but your wife is often shut in from these healthful influences, and her health fails, and her spirits lose their elasticity. But oh! bear with her; she has trials and sorrows to which you are a stranger, but which your tenderness can deprive of all their anguish. No-



tice kindly her little attentions and efforts to promote your comfort. Do not treat her with indifference, if you would not sear and palsy her heart, which, watered by kindness, would throb with sincere and constant affection. Sometimes yield your wishes to hers. She has preferences as strong as you, and it may be just as trying to yield her choice as to you. Do you find it hard to yield sometimes? Think you it is not difficult for her to give up always? If you never yield to her wishes, there is danger that she will think you are selfish, and care only for yourself, and with such feelings she can not love you as she might. Again, show yourself manly, so that your wife can look up at you and feel that you will act nobly, and that she can confide in your judgment."

#### The Economics of Dress.

Among the useful pursuits and home amusements to be derived from a knowledge of needlework, there is no one by which a young lady can so easily and so essentially profit herself, and assist her family, should they need her help, as in the art of making her own dresses. The high prices now charged by mantuamakers are more than a young woman of moderate means can, prudently or conscientiously, spend on her outside articles of dress; and yet she does not like to appear in ill-fitting apparel, as "a fright or a dowdy."

There are very few trials of taste or domestic troubles that may not be met and overcome if calmly considered and bravely combatted. "Throw but a stone, the giant dies."

Young ladies, if you will take up this neat work of making your own dresses, you will find it a very simple process. We suppose you have some readiness with the needle; you have hemmed pocket-handkerchiefs, stitched up seams, and gathered ruffles. If you can do these neatly never fear any difficulties in making a dress, by the aid of the hints we will now give, and the plates and directions to be found in the *Lady's Book*.

Take one of your worn-out dresses that fits you exactly, rip it up, and lay the several parts on your new material, cut carefully and exactly, baste the different seams together, and try how it fits. At first you may have a little difficulty, but never be discouraged; try on again till it fits. Experience, the best of teachers, will, in due time, give you precision and skill, and you will find dresses of your own make fit better than those made by a stranger, as no hired skill can be stimulated by so strong an interest as you feel for yourselves. As to the trimmings, that is fancy work in which you will improve your own taste, and show your judgment. A dress loaded with trimmings makes a dowdy of its wearer. The real lady subordinates her attire to her own style, character and condition.

Nature is a book of sweet and glowing purity, and on every illuminated page the excellence and goodness of God are divinely portrayed.

Be sociable—avoid reserve in society. Remember that the social elements, like the air we breathe, are purified by motion. Thought illumines thought, and smiles win smiles.

#### Something to Do.

"My young lady friends, of from seventeen upward, your time and the use of it is as essential to you as to any father or brother of you all. You are accountable for it just as he is. If you waste it, you waste not only your substance, but your very souls—not that which is your own, but your Maker's.

"Young ladies, 'tis worth a grave thought—what, if called away at eighteen, twenty, or thirty, the most of you would leave behind you when you die." Much embroidery, doubtless; various pleasant, kindly, illegible letters; a moderate store of good deeds, and a cartload of good intentions. Nothing else—save your name on a tombstone, or lingering for a few more years in family or friendly memory. 'Poor dear! what a nice, lively girl she was!' For any benefit accruing through you to your generation, you might as well never have lived at all."

#### Ladies Should Read Newspapers.

It is a great mistake in female education to keep a young lady's time and attention devoted to the fashionable literature of the day. If you would qualify her for conversation, you must give her something to talk about—give her education with this actual world and its transpiring events. Urge her to read the newspapers, and become familiar with the present character and improvements of our race. History is of some importance; but the past world is dead, and we have nothing to do with it. Our thoughts and our concerns should be for the present world, to know what it is, and improve the condition of it. Let her have an intelligent opinion, and be able to sustain a conversation concerning the mental, moral, political and religious improvements of our times.—*Exchange*.

#### To CLEAN WHITE OSTRICH FEATHERS.—

Four ounces of white soap, cut small, dissolved in four pints of water, rather hot, in a large basin; make the solution into a lather. Introduce the feathers, and rub well with the hands for five or six minutes. After this soaping, wash in clear water, as hot as the hand can bear. Shake until dry.

**A GOOD POUND-CAKE.**—Beat one pound of butter to a cream, and mix with it the whites and yolks of eight eggs, beaten apart. Have ready, warm by the fire, one pound of flour, and the same of sifted sugar; mix them and a few cloves, a little nutmeg and cinnamon, in fine powder together; then by degrees work the dry ingredients into the butter and eggs. When well-beaten, add a glass of wine and some caraways. It must be beaten a full hour. Butter a pan, and bake it an hour in a quick oven.

The above proportions, leaving out four ounces of the butter, and the same of sugar, make a less luscious cake, and to most tastes a more pleasant one.

**QUEEN CAKE.**—Mix one pound of dried flour, the same of sifted sugar and of washed currants; wash one pound of butter in rose-water, beat it well, then mix with it eight eggs, yolks and whites beaten separately, and put in the dry ingredients by degrees; beat the whole an

hour; butter little tins, teacups, or saucers, filling them only half full; sift a little fine sugar over just as you put them into the oven.

**LEMON CAKE.**—Beat six eggs, the yolks and whites separately, till in a solid froth; add to the yolks the grated rind of a fine lemon, and six ounces of sugar, dried and sifted; beat this a quarter of an hour; shake in, with the left hand, six ounces of dried flour; then add the whites of the eggs and the juice of the lemon; when these are well beaten in, put it immediately into tins, and bake it about an hour in a moderately hot oven.

**CREAM PIE (fine).**—Half pound of butter, four eggs, sugar, salt and nutmeg to your taste, and two tablespoonfuls of arrowroot, wet; pour on it a quart of boiling milk, and stir the whole together. To be baked in deep dishes.

**GINGER SPONGE-CAKE.**—One cup of molasses, one cup of butter, two cups of sugar, four eggs, three cups of flour, one cup of milk, soda and ginger.

**FRENCH JUMBLES.**—One pound and a half of flour, one pound of sugar, three-quarters of a pound of butter, three eggs; dissolve one teaspoonful of soda in one half-cup of milk; add this, also one nutmeg, and roll out the dough and cut into small cakes of any shape, and bake them in a quick oven.

#### HINTS ABOUT HEALTH.

##### Moral Hygiene.

Under this heading, Dr. Hall gives some wise counsel that we think deserves to be widely circulated.

"It may not seem much to wound another's feelings, but who does not know that both men and women have been 'mortified to death,' literally; have committed suicide while laboring under the influence of wounded sensibilities. Many a delicate nature has been pained to the quick by being passed on the street without recognition from a friend or an acquaintance, especially if superior in social position. Many a worthy heart has pined in oppressive sadness for weary weeks at not having been invited to a party given by an associate. One of these 'woundings' may not be much, but repetitions may be ruinous. One slight scratch of a pin may be a trifling matter, but its repetition in the same spot will soon induce fearful convulsions; a drop of water on the head from the height of a yard or two may not be much, but if repeated for a time it is said to induce insanity. There are at all times persons pining away into the grave from the influence of mental states, as remorse, wounded vanity, mortified pride, and misplaced affection. If, then, the preservation of life and the maintenance and promotion of health are duties incumbent on all, as none will deny, then do we owe it to ourselves, to our neighbors, friends and kindred, to do all that is practicable to promote in one another pleasant, agreeable and profitable states of mind; and on the other hand to avoid scrupulously and studiously doing or saying anything which would wrongfully, uselessly or unjustly cause an unpleasant frame of mind in another, and thus, in the expressive phrase of Holy Scripture, be 'void of offense.'"



**The Lodge.**

Here

"Friendship, on wing ethereal flying round,  
Stretches her arm to bless the hallowed  
ground;  
Humanity, well pleased, here takes her stand,  
Holding her daughter, Pity, by the hand;  
Here Charity, which soothes the widow's  
sigh,  
And wipes the dewdrop from the orphan's  
eye;  
Here stands Benevolence, whose large em-  
brace,  
Uncircumscribed takes in the human race,  
She sees each narrow tie, each private end,  
Indignant—Virtue's universal friend—  
Scorning each frantic zealot, bigot, tool,  
She stamps on Mason's breasts her golden  
rule."

**True Politeness**

"Is benevolence personified. It is the practice of kindness. There is virtue even in the form of politeness; it may be merely mechanical; still, like an air cushion, although there is nothing in it, it is very comfortable in use. Why not cultivate a pleasant mode of recognition for every one we meet on the street, however slight the acquaintance? It would many a time lighten the load of some sorrowing heart, or cause some new resolve to 'try again,' when on the verge of utter hopelessness, by the inspiration of the feeling 'there's somebody, at least, cares a little for me.' It elevates the lowly to have their superiors greet them courteously; it, unwittingly to themselves, begets a resolution to act more worthy of such recognition—to earn it by a better behavior, a more tidy dress, a more dignified deportment."

"CLEANLINESS.—The want of cleanliness is a fault which admits of no excuse. Where water can be had for nothing, it is surely in the power of every person to be clean. In places where great numbers of people are collected, cleanliness becomes of the utmost importance."

**OURSELVES.**

From the New York Courier.

THE FREEMASON.—It is with much pleasure we announce to our Masonic friends and readers that it is the intention of Bro. P. M. Pinckard, of St. Louis, Mo., to publish a first-class Masonic Monthly paper, with the above title. The editorial management of the same has been entrusted to R. W. Bro. George Frank Gouley, Grand Secretary of the Grand Lodge of Missouri, and from his known conservatism, as well as his cosmopolitan views, so ably expressed on more than one occasion, we have no doubt it will prove a most acceptable exponent of Masonry, pure and undefiled. The price will be \$2 a year, and in addition to its Masonic tidings, &c., there will be choice reading matter for the family circle. It will commence on the first of January next, the first number of that date will however be issued on the 15th. We cordially welcome it, and wish it success.

From the same.

We have just received the initial number of THE FREEMASON, published at St. Louis, Mo., and edited by R. W. Bro. Geo. Frank Gouley, Grand Secretary of the State. It is well printed, and on excellent paper; and we have no doubt will prove a valuable medium by which the Craft in that State can receive Masonic information; especially on such subjects of local or State jurisprudence as may be left to the decision of its accomplished editor. We wish it success.

From the Missouri Baptist Journal.

We have received the first number of this new periodical. It is a handsomely printed quarto of 16 pages, filled with original and selected articles of great interest to the Craft. We feel sure that this enterprise will succeed, not only because the initial number shows real merit, but because the Order in Missouri is in a prosperous condition, composed to a very great extent of men who have too much intelligence and public spirit to depend on the organs of other States for their literature.

From the Trowel.

THE FREEMASON.—Rev. P. M. Pinckard, Grand Chaplain Grand Lodge of Missouri, has commenced the publication of a paper, same size and form of *Trowel*, monthly, at \$2 per annum. The initial number, edited by our co-laborer, R. W. Bro. Geo. Frank Gouley, Grand Secretary of Missouri, is now before us. Its selections are good, the paper is neat, and the editorials show the genius and handiwork of one who will soon take rank among the most eminent Masons in our land. Frank, here is a warm right hand, and good wishes for your success.


From the Cape Girardeau (Mo.) News.

THE FREEMASON.—We have just been shown a neatly printed sixteen page quarto bearing the above title. It is issued in St. Louis, Mo., by P. M. Pinckard, and is full of interesting matter, and should be in the hands of every brother of the "mystic tie."

From the Bolivar Weekly Sentinel of Missouri.

THE FREEMASON.—We have received the first number of an elegant quarto sheet, bearing the above title, published monthly, at St. Louis, Mo., by P. M. Pinckard, and edited by G. F. Gouley. The mechanical execution of the FREEMASON is excellent, and its selections varied and extensive. It should find its way into every Masonic home in the country. Those who desire it can see a specimen number at this office. Terms, \$2 per annum. Address P. M. Pinckard, No. 510 Pine street, St. Louis, Mo.

From the New York Mail Bag and Masonic Mirror.

THE FREEMASON.—We had the pleasure of receiving the first number of this neatly printed Masonic periodical. It is published at St. Louis, Mo., on the first of the month, by Bro. P. M. Pinckard, and very ably edited by Bro. Geo. F. Gouley, Grand Secretary of the Grand Lodge of Missouri. There can not be too many such publications—we bid them all God-speed. Here's our , Bro. Gouley, and may success attend your efforts in the cause of Masonry.

From the Raleigh (N. C.) Keystone.

THE FREEMASON, published at St. Louis, Mo., by Bro. P. M. Pinckard, and edited by Bro. George Frank Gouley, Grand Secretary of the Grand Lodge of Missouri, is also on our table. The sheet before us is gotten up in a very neat and creditable style, and filled with matter unusually interesting.

From the *National Freemason* we also received a most cordial welcome, pronouncing the FREEMASON to be its *beau ideal* of a Monthly—but we regret we lost the extract.

Our pile of congratulatory private letters is too extensive to quote, as we have received a welcome from every town in the State, and shall be satisfied with extracting the following:

CINCINNATI, O., Dec. 5, 1866.

"The editors who are to feed the cultivated appetites of a well-informed brotherhood, should have eyes to see down into the depths of human relations, and a friendly, but honest tongue in talking out. I know how important will be an electrical battery (Masonic paper) on the bank of the Mississippi—midway in the march of great peoples, who are to fill up the intermediate States between the Ohio and the Pacific. Man is more valuable than he ever was—Masonry can be more useful to him than ever. God and man are great themes—the Father and our Brothers are loveable relations. Be bold, be true—I hope strongly of you."

NEW YORK CITY, November 22, 1866.

"Yours is the best Monthly in the nation—success to you."

"ROANOKE, MO., Jan. 1, 1867.

*"My Dear Brother Gouley:*

"We will try at our next regular meeting to increase the subscription from our Lodge, as I am very anxious to see a Masonic paper well sustained in Missouri, and think it the duty of Masons to respond promptly, and hope and believe they will do so. Hoping your effort may be crowned with complete success,

"I am, fraternally,

"\_\_\_\_\_, W. M."

The above is certainly encouraging, coming from a Lodge that had already sent half its members.

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In the obituary column of the New York Times is the notice of the death of a lady, which says of her:

"Her superiors were few:  
Her equals none."

This remarkable woman died of jaundice, and was "much and deservedly lamented."

A newspaper recently informed the public that the hands of Mr. Jones' machine-shop had struck. Mr. Jones came out the next day denying it, as they had not *struck a stroke* for a week.

"Come till America, Pat!" writes a son of the Emerald Isle to his friend in Ireland; "tis a fine country to get a living in. All ye have to do is to get a three-cornered box and fill it wid bricks, and carry till the top of a three story building, and the man at the top does all the work."

Peterson, the comedian, lent a brother actor two shillings, and when he made a demand for the sum, the debtor turned peevishly from him, and said:

"Hang it! I'll pay you to-day in some shape or other."

Peterson good-humoredly replied:

"I shall be much obliged to you, Tom; let it be as like two shillings as you can."

A man in London, by suit of law, recovered one hundred pounds from a druggist who prescribed and gave him mercury pills, whereas he should have administered rhubarb. The man fell sick, sued and *recovered* as above.

Coleridge was acknowledged to be a bad rider. One day, riding through the streets, he was accosted by a would-be wit:

"I say, do you know what happened to Baalam?"

Came the answer, sharp and quick:

"The same as happened to me. An ass spoke to him."

"You do wrong to fish on Sunday," said a clergyman to a lad he saw so doing.

"Well, sir," replied the boy, "it can't be much harm, for I ain't cotched nothing."

A HARD CASE.—To be shipwrecked, and cast upon an uninhabited island without a shilling in your pocket.

The gentleman who borrowed an oyster knife to open an account at his bankers with, is anxious to meet with a patent corkscrew to draw a cheque.

"Mary," asked Charles, "what animal dropped from the clouds?" "The rain-dear," was the whispered reply.

"That was greedy of you, Tommy, to eat your little sister's share of cake."

"You told me, ma, I was always to take her part," said Tommy.

"Jeems, my lad," said a hopeful father to his son, "keep away from the gals. Ven you see one comin', dodge. Just such a creature as that young 'un, cleaning the doorstep on t'other side of the street, fooled your poor old dad, Jemmy. Don't cast your eyes that way and wink. If it had'n't been for her, you and yer dad might have been in Brazil, huntin' dimuns, my son."

## Advertisements.

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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

VOL. I.

ST. LOUIS, MO., MARCH 1, 1867.

NO. 3.

## THE FREEMASON,

PUBLISHED ON THE FIRST OF EACH MONTH.

R. W. GEO. FRANK GOULEY,

G. Sec. G. Bodies of Mo., Editor.

ONE COPY, ONE YEAR, - - \$2 00

Grand officers of all Masonic bodies, Masters, High Priests, Commanders, Records and Secretaries are all agents, everywhere, without further notice, and are fully authorized to receive and remit moneys.

Our agents are authorized to solicit subscriptions and to receive pay for the same, and retain ten per cent. as compensation.

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We want, if we can find them, good Masons who can give us the endorsement of Masons, or business men we know, and to such we will give work and pay.

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No. 510 Pine street, St. Louis.

### CLANDESTINE LODGES.

Mackey defines clandestine Lodges thus: "Not legal. A body of Masons uniting in a Lodge without the consent of a Grand Lodge, or although originally legally constituted, continuing to work after its charter has been revoked, is styled a clandestine Lodge, and its members are styled clandestine Masons; with clandestine Lodges, or Masons, regular Masons are forbidden to associate or converse on Masonic subjects."

This is the general definition of the term, but it is somewhat indefinite for practical purposes, to the extent that it does not specifically state what Lodges, or Grand Lodges even, come under the rule. Clandestine means "secret"—such as a clandestine marriage, without proper sanction or authority. For instance, a regular Grand Lodge may, without proper Masonic right, plant a Lodge in another jurisdiction, and the jurisdiction in which such Lodge is planted may protest against the infringement, and if the invasion is still persisted in, such Lodge may be declared illegal and clandestine, and all communication with it interdicted as a secret organization, and outside of the pale of Masonic recognition. We hold that all Lodges, Grand and subordinate, which hold, or claim to hold, any Masonic authority in any State outside of the legitimate Grand Lodge, which is based upon the organization of the original chartered Lodges in such State or Territory, are illegal and clandestine, and as such are not recognizable by any Freemason.

We shall now speak more particularly of the territory under the jurisdiction of the Government of the United States, and of the Confederation of Canada, in which is included what is known as the American Grand Lodges. All of these are recognized and are in correspondence with the "Most Worshipful Grand Lodge of Missouri, A. F. and A. M.," and are recapitulated in another column to the number of forty-four

We can not recognize any other Grand Lodges, nor their subordinates, in those States and Territories than those named therein, whether they be white or black.

It has come to our knowledge that there are in several States so-called Grand Lodges of negroes, having subordinates, and style themselves "Masonic Bodies," claiming to have competent authority to confer the degrees, and basing the authority upon foreign charters. We know, and can know, no foreign Masonic authority within the American jurisdictions. We have our own legally constituted Grand Lodges, and all others are illegal, come from

whence they may. Qualifications to do correct work is no argument whatever in favor of a clandestine Lodge, any more than it is in favor of a bright imposter, suspended or expelled Mason—all are alike profanes, and we can not recognize them, though they may be sufficiently bright to be Grand Lecturers.

This pretension, however, on the part of negroes to have regular charters, is all a fiction, ingeniously manufactured for a certain purpose by certain parties; as any charter that may have once been issued by a foreign power was illegal to begin with, and so proven, whereupon they were canceled, and nothing but fraudulently retained charters, or copies of them, is all that remain upon which to erect these bogus institutions. They have never, and can never, be recognized by the American Grand Lodges, and we don't presume that any of our Grand bodies would for a moment seriously entertain the motion to recognize them or their offspring.

Many Grand Lodges have thought it proper to enact laws to prevent communication with those parties, and the Grand Lodge of New York, in 1851, promulgated the following doctrine: "It is not proper to initiate into our Lodges persons of the negro race; and their exclusion is in accordance with Masonic law, and the Ancient Charges and Regulations. All Lodges of negroes in North America are clandestine, and no one made in such a Lodge should be admitted or examined by any regular Lodge."

We know of no Lodge in the United States that would admit a negro as a member, on account of the very law of inequality—for "where there is no equality there can be no Freemasonry."

For ourselves, we have no objection to the negro race enjoying every association among themselves for their mutual improvement in mind and morality, for they need it, as Providence has seen proper to bestow upon them but a very small moiety of that intellectual ability which distinguishes the controlling race of the world. We have also no objections to their calling themselves by whatever name may suit their fancy, and we are not astonished at their assuming the name of Freemasons, as it is a characteristic of the race to generally claim the most distinguished and most venerated. All that goes for what it is worth. We must take mankind as we find it, as citizens; but as Masons, we only choose to take it as we want it.

All negro Lodges (so-called), of whatever society or name, therefore, are clandestine, and every Freemason is therefore solemnly



bound, as such, to repudiate them. They can not converse with them as Masons; can not examine, or be examined by them, in any way, style or form, without becoming subject to the severest penalty.

It, however, coming to our knowledge that some members, so lost to all self-respect and dignity as men and Masons as to hold communication with these clandestine creations, we have been compelled thus to allude to the subject; and we hereby give notice that any such infringement of our laws, as shall come within our jurisdiction, shall be punished to the full letter of the law.

A *Freemason* is supposed to ascend in the moral scale of society, and never to descend; and when a man so far forgets the dignity and honor of our great independent organization of gentlemen as to drag its sacred name into the arena where gentlemen never associate, he should at once be expelled from the fraternity of those whose presence he fouls and whose plighted faith he can not appreciate, or willfully violates.

Let it be understood by all that every Society, of whatever name or character, and composed of whatever individuals they may be, and of whatever color or race, that do not hold allegiance to the recognized sovereign Grand Lodges of A. F. and A. M. of the world are to us, as *Masons*, "clandestine,"

### tidings from the Craft.

The reports from Lodges throughout the State all go to show a new and fervent interest in the cause of our Order. Lodges that went down under the whirlwind of war, and the ruthless hand of barbarous force, are again rising, Phoenix-like, from the ashes, and rebuilding comfortable halls, and refurbishing the jewels that have been stolen or destroyed. Old animosities, engendered by the civil strife, are being buried among the rubbish of the dead past, and the feelings of brotherly love are assuming that force and character which distinguishes the true Mason.

The petitions for dispensations are numerous, and come well attested; and it will not be long before all the vacant numbers will be filled, and the roll of Lodges in this jurisdiction will again assume that magnitude which is worthy of the State. The Fraternity in St. Louis are in a prosperous and harmonious condition, but they have ever evinced a sad want of public Masonic spirit. Considering the position they have occupied, and the influence they should and could have exerted, they have accomplished but little in the way of public improvement, especially among the wealthy members. They have been too much engrossed by their daily avocations, and have left the burdens of Masonic work to be performed and carried out by a comparative few. It was not until stern necessity drove them (after a quarter century of inconveniences) to start a new hall, and even under these circumstances the great majority of stock was subscribed by brethren in only ordinary circumstances; and it is, in fact, upon this class of *Masons* that nearly all the work of the Order

dependa. This is not as it should be. Men who have shared well of the bounties of heaven should not be niggard of their resources in the great work of human improvement.

Men love to be flattered, but flattery is a language that we never studied; and our natural impulse is to tell our brethren the solemn truth, and, in doing so, we can assure the *Masons* of St. Louis that they are a long ways behind their weaker brethren in the country, as well as of those of our large sister cities, in the grand march of public activity. Now that the war is over, and good order is once more assuming its sway, it is to be sincerely hoped that the monied members of the brotherhood here will arouse from their lethargy, and enter at once upon the determination that our Lodges shall be worthy the name and fame of this the great metropolitan city of the inter-Mississippi and Pacific lines.

From Chapman Lodge, No. 95, at Fort Union, New Mexico, we have the list of officers elected for the ensuing year, viz.: M. Bloomfield, W. M.; J. D. Osterhout, S. W.; J. W. Heeps, J. W.; W. D. Pearson, Treas.; Geo. W. Stebbins, Sec'y.

On the 1st of January last, M. E. Comp. L. W. Mitchell set Sedalia Chapter to work under their dispensation, with Comp. George R. Keill as H. P. The prospects for our Sedalia Companions are very promising.

On the 27th of December the hall of Macon Lodge, No. 106, was dedicated by the M. W. Grand Master, who delivered an address on the occasion, together with Brother J. F. Williams, of Macon, Prof. Robinson, of Patee College, and others.

Comp. Francis H. Wellmeyer is High Priest of Bellefontaine Chapter, No. 25, St. Louis, and Comp. Joseph W. Branch, of Branch, Crooks & Co., Secretary.

Bro. Joseph Crooks is W. M. of Beacon Lodge, No. 3, and Milton H. Wash, No. 921 Broadway, is Secretary.

Bro. Samuel B. Stannard is W. M. of Mt. Moriah Lodge, No. 40.

Bro. P. J. Hengden, of the Jefferson Mutual Insurance Company, is Secretary of St. Louis Lodge, No. 20.

Warrensburg Lodge, U. D., was burnt out by the large fire there on Christmas eve, and lost everything. They went immediately to work and procured a new hall, and are all right now.

Dispensations have been issued to brethren of late Mt. Vernon and Bolivar Lodges, and they have got fairly to work.

Bro. J. P. McCown, now of Sevierville, East Tennessee, lost his library in its transition through this city during the war, and he has been unable to trace it up, and he desires, if any of the brethren should hear of it, that they will address him as above. They were valuable books.

Bro. M. A. Miller has been elected Secretary of Liberty Lodge, No. 31, at Liberty, Clay county.

Bro. Wm. F. Wilcox has been elected Secretary of Independence Lodge, No. 76, at Independence, Mo.

Salem Lodge, No. 225, has resumed labor under her old charter, and the address of the Secretary is Bro. James D. Reddick, Dent C. H., Dent county.

The following are the officers for Zeredatha Lodge, No. 189, St. Joseph, Missouri, for 1867: C. A. Rowley, W. M.; E. A. Dutton, S. W.; Robert Gunn, J. W.; Thos. Edwards, Treas.; H. C. Branson, Secretary.

Leutz's grand painting of "Washington as a Worshipful Master," cost nearly \$10,000. Copies of this work, 17x22 inches, have been gotten up with credit to all concerned, and the reader is referred to the advertisement of the Agent, in another column.

MULTANOMAH LODGE, No. 84, OREGON.—On the 19th of October, 1846 (over twenty years ago) the Grand Lodge of Missouri chartered the above Lodge, at Oregon City, and it afterward became Multanomah Lodge No. 1, under the Grand Lodge of Oregon.

It was the first Lodge chartered on the North Pacific coast, and we are much pained to hear that they were burnt out in January, 1866, and lost their original charter, which they of course prized very highly. During the year they erected a new hall, which was dedicated September 4th, last, and we unite with the M. W. Grand Master in "the fervent hope that prosperity may hereafter attend this matron among our Lodges, and that the torch of the incendiary may never again come nigh her dwelling." The Grand Lodge of Missouri has always cherished an undying love for her children, scattered as they are over many States and Territories, and we sincerely sympathize with our distant brethren on the far off Pacific.

THANKS.—We desire to extend our earnest thanks to Bro. A. B. M. Thompson, Secretary of Occidental Lodge, No. 163, for the deep interest he has felt, and for the noble efforts he has made in our behalf. To him the *Freemason* is indebted for very much of the material foundation upon which it is built.

Wolf Island, in Mississippi county, Missouri, is claimed by the State of Kentucky, and the case is now in the Supreme Court of the United States, and we learn that our brethren of Wolf Island Lodge, No. 172, are somewhat exercised over the issue as to which Grand Lodge they will ultimately belong, Missouri or Kentucky.

We return thanks to the committee for complimentary tickets to the "Coronation of the King and Queen" of Mt. Vernon Temperance Order.

Bro. Albert Pike has entered upon the editorial work of the *Memphis Appeal*, assisted by Bro. Jno. Ainslee. We have received a "specimen of their work," and we think it will pass, for if any man under the line of our observation is able to earn his "wages" by the exercise of brains, we think that individual is Brother Pike. We wish him success in his new field.

Brother R. F. Taylor, of Windsor, Henry county, has been elected Secretary of Windsor Lodge, No. 29.



**District of Columbia.**

We have the proceedings of this Grand Lodge for the meeting held November 6th, 1866. Much labor was consumed in trying to get straight with the Grand Lodge of Rhode Island, one of whose citizens they had made a Mason upon a mere temporary residence; and we presume that should the Grand Lodge of the District of Columbia continue to do this sort of work, as threatened by her Grand Master, Brother Whiting, that the remonstrances will come in so fast from all the sister jurisdictions as shall cause her to regret so unwise a course of initiations.

Proper respect was paid to the memory of Brother William G. Parkhurst, G. S. Warden, who was drowned October 10th, 1866. We knew him to be a true and very intelligent Mason and gentleman, and his death was a severe blow to the Grand Lodge of which he was an officer.

Brother G. C. Whiting was re-elected M. W. Grand Master, and Brother Noble D. Larner, of Washington City, Grand Secretary.

There are 17 Lodges returned, which report 485 initiations, 468 passed, and 505 raised; total membership, 2,323.

**Maryland.**

We have received the proceedings of the Grand Lodge of Maryland for 1866, got up in excellent style. The proceedings are unusually interesting, containing the full programme and ceremonies attending the laying of the corner stone of the Hall in Baltimore, with the oration by Brother Latrobe.

The Grand Lodge adopted resolutions sympathizing with the Grand Lodge of Louisiana in their material losses. M. W. Bro John Q. A. Fellows, of New Orleans, was appointed as representative of Maryland near the Grand Lodge of Louisiana.

We notice that hereafter all applications for dispensations must certify that the proposed officers are capable of conferring the degrees. We are glad to notice that the various Grand bodies of the country are adopting this old Regulation of our own Grand Lodge, together with that other very important one, that no candidate shall be advanced from one degree to another until he has shown his proficiency in open Lodge on all the lecture he has received.

Bro. Wm. J. Wroth rendered a report from the Committee on Foreign Correspondence, which is well produced, and will be referred to at another time. A just tribute was rendered to our deceased Grand Secretary, Bro. O'Sullivan.

M. W. Brother John Coates was re-elected Grand Master, and Brother Jacob H. Medaury was re-elected Grand Secretary.

The *Masonic Eclectic*, by Brothers Simons and Macoy, for February, is in hand, and we think much improved by dropping its original small size. It is replete with interesting matter, but we must call their attention to our article on "Masonic Advertisers," in another column.

One *Delanque Leon Alexandre*, pretending to hail from a French Lodge, is an unmitigated imposter.

We regret to announce that old Pauldingville Lodge, No. 11, was burnt out on the 31st of January last, losing everything but records. They have received a duplicate charter, and a dispensation to meet hereafter at Wright City, Warren county. They have our sincere sympathies.

On January 7th, Mrs. James F. Aglar was presented with a splendid portrait of her husband, by the members of St. Louis Commandery, as a token of esteem for their Past Eminent Commander and his hospitable wife.

**A LUCKY BROTHER.**—The winner of Crosby Opera House was Brother A. H. Lee, member of Polar Star Lodge, No. 79, of this city, and the old adage comes true, "to him that hath much, more will be given," for No. 79 has the reputation of possessing the greatest individual wealth of any Lodge in the State, and we don't see why Brother Lee did not happen to belong to some less favored Institution; but as he is known to be a "good fellow," it is all in the family which hopes soon to occupy the new Hall, northwest corner of Seventh and Market streets.

From the Masonic Directory, of Memphis, Tenn., we extract such information as will be useful to our readers when visiting that hospitable city:

Killwinning Lodge meets 4th Fridays, 204 Front Row.

Lelia Scott Lodge meets 1st Fridays, 118 southeast corner Second and Madison streets.

Angerona Lodge, 1st Mondays, at Odd Fellows' Hall.

South Memphis Lodge, 2d Fridays, corner Second and Madison streets.

Hamilton Lodge, 3d Fridays, Odd Fellows' Hall, corner Court and Main streets.

Eureka Council R. and S. Masters, 3d Mondays, Odd Fellows' Hall.

Cyrene Commandery, K. T., 4th Mondays, 204 Front Row.

Penn Chapter, R. A. M., 2nd Mondays, Odd Fellows' Hall.

The Lodges, Chapters, Councils and Consistory of the Scotch Rite, meet at the Asylum of Cyrene Commandery, on the 4th Wednesdays.

The Masonic Hall in Lancaster, Ky., was burned down on the 3d of February.

We extend our sincere thanks to Sir Knight H. G. Reynolds, and the committee of Ellwood Commandery, No. 6, Springfield, Ill., for the very courteous and beautifully engraved invitation to attend the First Annual Banquet of that Commandery, on the 23d of January. Unavoidable circumstances alone prevented our attendance. We knew that Ellwood was able to do the good thing, and they did it.

The Grand Lodge of New Jersey met on the 6th of February, at Trenton. M. W. Bro. Wm. Whitehead was elected G. M.; R. W. Bro. Robert Rusling, D. G. M., and R. W. Bro. Joseph H. Hough, G. Sec'y. Four charters were issued.

A dispensation was issued to the brethren of old Carthaze Lodge, Jasper county, Feb 8th.

We have received the February number of Bro. C. W. Moore's *Magazine*, of Boston, and find it an interesting number. It contains the

address of M. W. Charles C. Dame, G. M., giving an instructive history of the Grand Lodge of Massachusetts. It announces Mrs. Grace W. Hamilton, a self constituted Masonic solicitor, as unworthy and unauthorized.

The sixth number of the 1st volume of the *St. Louis Weekly Hesperian* has been placed upon our table, and it promises to be a good family paper, devoted to social morality and improvement, and we trust it may meet with such success as will justify it in securing the best talent of the West, and thus take the place of the many trifling periodicals with which this city is flooded from other sections of the country. There is entirely too much "yellow covered" literature abroad, and it speaks badly for the taste and morals of the rising generation, and we, as members of an Order whose aim it is to strengthen the foundations of a pure society, should encourage every home effort that tends to develop social virtues.

**Grand Lodge of England.**

We have received from V. W. Bro. Wm. Gray Clarke, the Grand Secretary, the proceedings of the Special Session, July 8, 1865; Quarterly Communication, September 6, 1865; Quarterly Communication, December 6, 1865; Quarterly Communication, March 7, 1866; Annual Grand Festival, April 25, 1866; Quarterly Communication, September 5, 1866, and the Quarterly Communication, December 5, 1866.

The first was held under special summons, for the inauguration of the School House for Sons of Indigent and Deceased Freemasons, in Lordship Lane, Wood Green, Tottenham. The Grand Master was absent, owing to serious domestic affliction. The procession was formed, and the ceremonies conducted under the Prov. G. M., in ancient form.

The second was held with R. W. Victor A. Williamson, Junior Grand Warden, as Grand Master. The Hon. Earl of Zetland, Grand Master, sent in his acknowledgment of the fraternal sympathy expressed by the Grand Lodge in his severe affliction. Belvidere Lodge, 503 Maidstone, was suspended for making a Mason in opposition to the ballot. The Worshipful Master sent in as an excuse the following cool proposition, that "he thought every body of Masons had a right to rule themselves as they thought best," viz.: to override a law by the voice of a majority; but the Prov. Grand Master thought otherwise, and impounded the charter, and the Grand Lodge confirmed the action. Bro. Mason, of Lodge, 144, in voting for suspension of charter, said "there was an idea current among young Masons that the Master in the chair was not bound by the Book of Constitutions, and that, when its observance was inconvenient, he could act in contravention to it. Such an idea was utterly erroneous, and ought not to be allowed to exist. It was no uncommon thing for attempts to be made to reverse the decision that had been come to by ballot. It was at all times a painful task for a Mason to be obliged to put in a black ball, and it was not a right thing for him to be called upon openly to justify such an act; the existing mode of voting had been long established, it



was no doubt a very beneficial one, and must be upheld." It was upheld unanimously. Halifax Lodge, 118 Nova Scotia, was suspended by Prov. Grand Master, and on appeal, after being reprimanded, was restored. During the discussion, a brother made a very sensible remark, to-wit: "There were certain opinions in the appeal which were held by Dr. Oliver, a gentleman for whom he entertained the highest respect and admiration as a Mason, but who was at times apt to lead Masons very much astray." That has been our opinion of Dr. Oliver's works. Quarterly balance in Fund of Benevolence, \$6,865; Quarterly balance in Fund of General Purposes, \$9 370.

The third session was held under R. W. Alex. W. Adair, Prov. Grand Master, for Somersetshire.

THE RT. HON. THOMAS EARL OF ZETLAND was put in nomination for Grand Master, election to be held in March, 1866.

The Grand Lodge adopted an amendment conferring on Provincial Grand Lodges the power to revise their affairs within their jurisdictions, and giving the Prov. Grand Masters appellate jurisdiction; also the power to appoint District Grand Masters under them. In all cases, appeal lies from District Grand Lodges to the Grand Lodge of England.

Balance in Fund of Benevolence, \$7,940.

The fourth session was held under M. W. the Rt. Hon. the Earl of Zetland, K. T. G. M. on the Throne, and at the annual election he was, for the twenty-third time, elected Grand Master.

He delivered the following address: "It was with no ordinary feeling that he thanked the brethren for the honor they had for the twenty-third time conferred on him in electing him to the office of Grand Master. If at any time he had failed in the performance of his duties, the failure had not been intentional. He was ever desirous of doing his duty to the Craft, but that he could not but be sensible that some of the infirmities of age were creeping on, and he hoped that when the brethren were of opinion that he was becoming incapable of efficiently performing the functions of his high office, they would give him a hint, when he would be ready to resign to some other brother those duties which he had ever discharged to the best of his ability. He felt grateful to the brethren for the manner in which they had sustained him during his late domestic afflictions, and trusted that so long as he continued to hold the office of Grand Master he might continue to merit the approbation of the Craft."

The Grand Lodge are justly proud of their noble Grand Master, and love him with a filial devotion.

V. W. Samuel Tompkins was unanimously elected Grand Treasurer.

These are the only elective officers in that Grand body.

The income of the Grand Lodge, from all sources, for the year 1865, was \$99,360, of which \$79,140 had been expended on the new Freemasons' Hall, on Great Queen street.

The fifth session was held under the M. W. Grand Master, the Earl of Zetland, who was saluted according to ancient form in confirma-

tion of his election. He then made his appointments for the ensuing year, including the re-appointment of V. W. Bro. Wm. Gray Clarke as Grand Secretary, and W. Bro. Wm. Farnfield as Assistant Grand Secretary.

The Grand Master paid a most fitting tribute to the memory of V. W. Bro. William Henry White, who had for nearly fifty years served as Grand Secretary, and whose death he deplored so much. The Grand Lodge passed very strong resolutions on the same subject.

The sixth session was held under the M. W. G. M., June 6, 1866. The salaries of the various clerks and assistants in the Grand Secretary's office were fixed at a very liberal rate.

An appeal was brought up from Lodge of Harmony, No. 438, Cawnpore, Asia, in which the question of the religion of an Asiatic was called in question, on account of the initiation of a certain prince. The Grand Registrar stated that the By-Law fixing a certain religion was "in contravention of the Book of Constitutions, because in the first of the Ancient Charges it is declared that '*Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of Heaven and Earth, he worshiped one God, and practiced the sacred duties of morality.*'" The religion of the candidate was a Mono-theistic religion. He believed in the G. A. O. T., he worshiped but one God, and practiced the precepts of morality. By the Constitution he was eligible to be admitted, if he could find a Lodge willing to receive him. The objectionable By-Law had since been rescinded, and could no longer prohibit the initiation of Asiatics." And the Grand Lodge unanimously confirmed the Registrar.

We find on the roll of Lodges, returns from every quarter of the habitable globe, numbering 1,220.

The seventh session, September 5, 1866, was held under R. W. Robert John Bagshaw, Prov. Grand Master of Essex, as Grand Master.

The Assistant Grand Secretary resigned, after a service of forty-one years, and the rank of Past Assistant Grand Secretary was conferred upon him.

Eaton Lodge, 533, came very near losing its charter, on account of the negligent manner in which the records were kept, and the Treasurer having failed to keep the proper books. By promise of reformation they were saved, after a reprimand.

The eighth session, and the latest report which we have received, was held December 5, 1866.

The following amendment was proposed:

"No brother shall attend in any public place as a Mason, clothed in any of the jewels or badges of the Craft, nor at any funeral or public procession, without the license of the Grand Master, or Prov. Grand Master, or District Grand Master. If a brother shall transgress this law, he shall be rendered incapable of ever being an officer of a Lodge, and excluded from the benefit of the general charity. And if a Lodge shall so offend, it shall stand sus-

pended until the Grand Lodge shall determine thereon."

This lies over under the rules, and we hope to hear of it having been adopted.

Our contemporaries are welcome to all our "Tidings," providing they give us proper credit, especially that from Europe.

We have received the sixth number of the *Masonic Weekly Review*, of Cincinnati, and would like it much better if the editor would draw a proper distinction between original and copied matter, in order that we may not unjustly judge him for editorials which are not intended as such. In other words, we would like to see the good old custom of (") quotation marks fully applied, especially by the *Masonic* press, for we should never forget that we profess to work by the Plumb. Brother Moore is not the only delinquent on this point, but we thought it a good time to draw the attention of editors to such omissions. For ourselves we assume the responsibility of all matter in this paper that is not otherwise credited.

The *Christian Advocate*, edited by Rev. Dr. McAnally, still maintains its old prestige, and is increasing in strength. The Rev. Editor is a live writer, and he calls things by their real names: if he means a hoe, he says "hoe," and does not ask for a "garden implement." Such men are bound to leave their mark behind them, and we hope the Doctor may live long to write the Truth.

The following list of officers for Rolla Chapter, No. 32, has been handed in:

Wm. E. Glenn, H. P.; C. P. Allen, K.; A. Dempewolf, S.; Thomas Niven, P. S.; Wesley M. Smith, R. A. C.; Joseph Campbell, 3d V.; W. J. Hawkins, 2d V.; L. Prigmore, 1st V.; C. H. Frost, Treasurer; F. S. Huckins, Secretary; C. G. Woody, Tyler.

We know the above officers to be "useful, as well as ornamental."

#### Kentucky.

From the proceedings of the Grand Lodge of Kentucky, held last October, we find they have 15,157 members, and initiated 2,494 during the year. We notice that Entered Apprentices ballot for initiation, Fellow-Crafts passing, etc., and find many Entered Apprentices suspended for non-payment of dues. We had hoped that this novel way of doing things had been abandoned by all Grand Lodges, but we still find Kentucky adhering to her own custom; and still hope that the time will come when the Master's Lodge will be recognized as the Lodge in which all balloting must be done. In the above 15,157 no distinction is made between one degree and another.

The report on foreign correspondence is very interesting, and we make an extract from its review on

FRANCE.—"At the meeting of the Grand Orient, in 1865, 240 Lodges were represented by 218 delegates.



The following declaratory resolutions were adopted:

"Freemasonry, an essentially philanthropic, philosophical and progressive institution, has for its objects the investigation of truth, the study of universal morality, of the sciences and arts, and the exercise of benevolence. It recognizes, as fundamental principles, the existence of God, the immortality of the soul, and the mutual obligations of mankind. It regards liberty of conscience as a right belonging to every man, and excludes no man on account of his belief. Its device is—Liberty, Equality, Fraternity.

"In the elevated position in which Freemasonry has placed itself, it respects the religious faith and political opinions of each of its members; but expressly forbids, in its assemblies, all discussions upon any religious or political subject, which would tend to produce controversies in regard to different religions, criticisms upon acts of the civil Government, and different forms of Government. It reminds its members that one of their first duties as Masons, and as citizens, is to respect the laws of the country in which they live."

The protests of the French Lodges in reply to the Allocutions of the Pope are favorably distinguished by their spirit of kindness and toleration, and their scrupulous adherence to truth and justice.

The Grand Orient has under its jurisdiction, in France, 214 Lodges; in Algiers, 9; in French colonies, 8; in Wallachia, 2; in Moldavia, 1; in Turkey, 8; in island of Corsica, 1; in Tunis, 1; in other foreign countries, 8; besides 89 Chapters and 18 Consistories—being 335 Masonic bodies in all.

The committee (Brother McCorkle) protests against the assumption of the District of Columbia to make Masons from any State; and we are pleased to find that the strong ground we took last May, in our report to the Grand Lodge, is being confirmed by all the Grand Lodges of the country. We believed then, and still believe, we were right, although we had no other Grand body for a precedent.

#### Ohio.

From the proceedings of the Grand Lodge, held in October last, we find that Ohio has 323 Lodges, and 19,750 members, with 2,600 new members for 1866.

The transactions were of a harmonious character, and related principally to local matters, except the adoption of the resolution interdicting all Masonic communication between the Masons of Ohio and the citizens of Ohio who have received the degrees in the District of Columbia without the consent of Ohio.

The Committee on Foreign Correspondence pays a generous tribute to our late Bro. O'Sullivan, and endorses our sentiments on the District of Columbia infringements, and quotes the following from our report on that subject, and which we reproduce in the FREEMASON as expressive of our present advice: "We recommend to our good fraters to do less work, and do it on their own rightful timber, and not upon the refuse and floating logs they may find drifting along the stream of political life." And we renew the warning, that un-

less they shall adopt some such principle, that they will find themselves at variance with their best friends. Bro. John D. Caldwell re-elected Grand Secretary, Cincinnati.

#### Arkansas.

From the proceedings of the Grand Lodge, held in November, we have a splendid address by the G. M., Bro. E. H. English, and from his past and present efforts, we should judge him to be one of the most eloquent Grand Master's in our country. We regret we can not give it entire, but will quote liberally hereafter. A monumental page is set apart to Bro. Thomas D. Merrick, late Grand Secretary, who died March 18, 1866.

The report on Foreign Correspondence is good, and pays our deceased Grand Secretary a worthy tribute; but it has misunderstood the arrangement of our officers, by making us G. M. instead of G. Sec'y, and Bro. Houston G. Sec'y, instead of P. G. M. M. W. Rev. John D. Vincil is our present G. M., Macon City. Whole number of members, 6,134; number of Lodges, 176; number initiated, 637. R. W. Bro. Wm. D. Blocher, of Little Rock, Grand Secretary.

The *National Freemason* is making an urgent appeal for the Masonic sufferers of the South, in connection with the popular movement now going on in New York City. We are glad to see this, and for the encouragement of our Gotham brothers will say, what has not yet been mentioned, that during the operations of the Southern Relief Association here, the Fraternity rallied as one man to its support, both by individual efforts and through their families, and since the fair is over, nearly all our Lodges have remitted drafts of fifty dollars and upward to such Southern Lodges as sent in their appeals. Our own local demands were heavy, on account of cholera, etc., but they still found something to spare. We wish Bro. McMurdy success in his appeal, and hope sincerely that the various fairs, North and South, may prove successful.

To Lodges throughout the State that desire to contribute, we will state that we will volunteer to have their funds remitted, free of exchange, to worthy and suffering brethren.

The *National Freemason*, on page 85, February 9, has an article on the "passages of Jordan," which is certainly very instructive, except the third section of the same, where a recapitulation is made that we think entirely out of place. We should rather hear than read a description of the contest. We have been relying considerably on the *National* to assist us in our warfare against "hermaphrodite exposures," as it but seldom indulges in improper allusions, and we know the editor has the same object in view as ourselves.

#### Grand Lodge of Nova Scotia.

We regret to see that the Provincial Grand Lodge of Scotland, in Nova Scotia, has refused to recognize the "Grand Lodge of Nova Scotia," and has issued an edict, dated December 14, 1866, interdicting Masonic communication. We consider this an unfortunate movement, especially as the Scottish Lodges advanced toward the formation of their independent Grand

Lodge with a great deal of care and fraternal feeling, and did not complete it until after mature reflection and correspondence with the mother Grand Lodge, in which all the causes and necessity for such movement were fully set forth. The reasons given, and the object to be attained, and the legality of the proceeding, were so far satisfactory that the new Grand Lodge was recognized, and its officers installed by the Grand Lodge of Canada. At least one-half of the American Grand Lodges have recognized the Grand Lodge of Nova Scotia, and the Grand Lodge of Scotland has not given us sufficient reason why they should withhold their right-hand also, unless they assume the ground that chartered Lodges, in distant provinces and countries, have not the right to erect Grand Lodges of their own. This, we think, would be the assumption of a new principle in international Masonry, and one that will not stand the test of that authority vested as an inherent right in independent or distant sovereignties. Nova Scotia is a Province, and as such has no jewel in the British crown: it is merely an attache of the realm, having its independent parliament, and its existence under the mother flag is rather nominal than absolute; and so long as such a wide latitude has been allowed to the commercial and civil status of the Provinces, we can not understand why the same Masonic privileges, belonging of right to such Lodges under our ancient customs, should be denied to the brethren of Nova Scotia. To them we tender the advice of moderation, and the parent Grand Lodge we exhort to be just and fraternal.

The *Masonic Monthly*, for February, by Bro. Samuel Evans, of Boston, has reached us, and still maintains its genuine reputation for sound conservative Masonry. It was gladly placed upon our exchange list; but it was only lately that we discovered the publisher's mailing clerk had failed to send out the list, and we have remedied the error as soon as possible. The *Monthly* has no love for sectarian notions in Masonry, and we sincerely hope that he will show bigotry no quarter. For ourselves, we believe that just so soon as Masonry advocates a religious or political dogma, it ceases to be Masonry. There are two dangers which Masonry has to guard against, and they are the introduction of sectarianism and fanatics into the Lodge, on one hand, and the too free publication of esoteric rituals outside of the Lodge, and against both we have taken up the quill. We do not approve of the system of seeing how close a writer can get to the edge of a secret without going too far. All such experiments are dangerous. The contents of the *Monthly* are valuable. In our first number we copied a list of Masonic publications from the *Monthly*, in which the paper of Bro. McMurdy was omitted, by mistake, we suppose, and we did not notice it until too late to correct it. We would much prefer if "H. A." in corresponding with Brother Irish, would select some other signature. The editorial on "Harmony" is in true Masonic harmony with the very genius of our Institution.

Aztec Lodge, U. D., Las Casas, N. M., under Grand Lodge of Missouri, has been reported as fully organized and at work. Bro. R. H. Blake, Secretary.



### Grand Lodge of Delaware.

We have received the proceedings of this Grand Lodge for June, October and December, 1866, and are the first proceedings that have come to us for several years.

The Lodges in the State appear to be in a healthy condition, and show a strong disposition to improve in the work.

The Grand Lodge adopted the work of Maryland, and invited the Grand Lecturer of that State to visit and exemplify the work of the Grand Lodge.

The Grand Lecturer of Delaware was ordered to perfect himself in the work, and is required to visit each Lodge in the State once in twelve months. the Lodges paying expenses M. W. Daniel McClintock, was elected G. M., and R. W. John P. Allmond, Grand Secretary, both of Wilmington. This being our native State, we take great interest in her welfare.

### Grand Chapter of New York.

This Grand body met on the 5th of February, and the reports exhibit a healthy and harmonious organization throughout the State. The Grand H. P. had granted during the year ten dispensations for Chapters. Comp. Seymour H. Stone was elected G. H. P., and Comp. John W. Simons, D. G. H. P. Comp. John O. Cole, who had filled the office of Grand Secretary for forty-two years, declined re-election, and Comp. Christopher G. Fox, of Buffalo, was elected to that office.

### Brother Mackey Again.

As we supposed at the time, we are now convinced by the proof, that our distinguished brother editor of the *Trowel* "put his foot in it" when he charged the defeat of Bro. Mackey, as Grand Secretary of the Grand Lodge of South Carolina, to political influences. He was entirely wrong, and we sincerely hope that his Masonic magnanimity will cause him entirely to retract the charge, and set his readers right on so important a subject. We publish herewith an extract from a letter written by the Grand Chaplain of South Carolina to the New York *Conrier*:

"\* \* \* \* \*

"I have never heard one word of politics in the Grand Lodge, or any other Lodge in this Masonic jurisdiction, and I have freely mixed with the brethren in their Lodges 'from the mountain top to the ocean's shore,' for the last thirty years, nearly.

"I regret these attacks on the Grand Lodge, because I think them untrue. Dr. Mackey has always been known as a *Union man* when there was political excitement on UNION or SECESSION, six years ago, as all along during the five years of war. In all that excitement Bro. Mackey was constantly elected. Now, when there are no such political watchwords in all the South, and the *Union* element at a premium, all the States and people trying to get into the Union, and taking the oath of allegiance, for any one to say that now the Grand Lodge of South Carolina is a 'Political Club,' is certainly a slander, though it might not have been intended by the young Mason,

as he calls himself, in his blind devotion to his friend and instructor, Dr. Mackey, whom I desire should be worthy of such homage always.

"Now, while our brethren in the North are calling for help in behalf of us in the South, whose Lodges have been burnt, whose jewels have been scattered over the North in the hands of a ruthless soldiery, for the editor of the *Trowel* to call on his brethren of the *Magazine, Star, Review, Keystone, Freeman, etc.*, etc., to join him in our condemnation, without hearing but one side, does not accord with the old Roman law, which did not condemn *unheard*. A better Masonic principle was in Cicero, whose maxim was, '*Audi alteram partem*.' We will be glad to hear from all those brethren after they have heard both sides.

"So far as political bias is concerned, the present officers of the Grand Lodge are still quite mixed on the old issue, *Union or Secession*; for our Grand Master has always been regarded as a 'Union man,' until the State seceded. Our Treasurer, I am told, was one of the same party. In fact, there may be many others, for all I know, for it has never been a question, when political excitement was running high. The *Trowel* does us the justice to say that 'no Grand Lodge has ever more thoroughly excluded political and sectarian influences from its councils than the Grand Lodge of the Palmetto State,' and, though I have been a Christian minister of the Gospel for a third of a century, I was not surprised at such an absence of sectarianism as permitted a member of a Jewish synagogue to give me a nomination for an office, to which I was unexpectedly elected, being that of

"GRAND CHAPLAIN OF G. L. OF S. C.

"S. C., Jan. 22, 1867 (post marked 29th).

"P. S.—Editors friendly to the cause of Charity, please copy. G. C."

We would call the Grand Chaplain's attention to our article in the February number, in which we disagreed with our brother across the river, believing at the time that he had been misinformed.

### The Masonic Fair at Charleston, South Carolina.

Relative to this fair we have received several inquiries as to its legitimacy, etc., and in order to test the question, some time ago, we caused a letter to be addressed to the Grand Secretary, R. W. Bro. R. S. Bruns, at Charleston, and through him ascertained that the circular was *bona fide*, and our St. Louis Lodges, therefore, took the subject under consideration, and have commenced contributing. Bro. C. Troneberger is Committee on Transportation, and Bro. Bruns is Chairman of Committee on Contributions at home and abroad.

We regret that the circular was not more judiciously gotten up, and its validity stamped upon its face, by seal, or otherwise, as the country is flooded with bogus enterprises, and we are glad that our brethren are cautious not to be swindled. The Charleston Fair, however, is all right, and we hope that its appeal will meet with a hearty response.

### Masonic Ideal of Labor.

"Few of us have considered how much our Institution has done to elevate the craftsmen, mechanics, and all laborers, and give them their rightful place in society. The time is rapidly approaching when the Masonic ideal of justice and equality will be realized. The signs of the times all point to this result. Not the warriors, who have spread desolation and sorrow through the earth, nor those who owe their social rank to accident of birth or wealth, but those who have toiled usefully and endured patiently are recognized to-day as the sovereigns of the moral world. They stimulate the thoughts, control the desires, and direct the ambitious and affections of mankind. As the sweeping ages brush off the deceitful glitter of the conqueror's crown, it no longer fascinates the enslaved multitude. Already they begin to see who are the true heroes and real benefactors of their race.

"The armies of craftsmen, and all laborers, exploring usefully in their various callings, covered with the sweat and dust of productive labor, are beginning to receive that reverence and respect they are entitled to.

"Even in the earliest times this ideal of society, this system of social progress was revealed in the mystic ceremonies of the Order. The initiate, passing through his various ordeals, was considered a type or representative of the human race marching onward through its various conditions to a high degree of social refinement, perfection and enlightenment. All the ancient rites shadowed forth a more perfect social state, where Virtue triumphant over Vice, and Truth victorious over Error, would be installed on the Throne of the world, and direct all human activities and relations."—A. C. L. Arnold.

### "How Not to Do It."

The following is a good picture of the "circumlocution of office" at Washington, and of State and National offices generally:

"As an illustration, you and your family meet in convention of the whole and adopt a resolution authorizing the construction of a hen-coop in your back yard. You at once appoint me superintendent of the work, putting a thousand or two dollars in bank for me to check on; I get my brother-in-law appointed chief engineer, and appoint two of my brothers assistant superintendents, and my brother-in-law appoints two of his as assistant engineers—all at your expense. We buy a fast horse and buggy, and ride around town, drink cocktails, and play billiards till the funds give out, when we make a printed report of twenty-three pages, furnishing you a complete topographical survey of your back yard, and a vast amount of statistical information with regard to the number of hens you are likely to have for the next forty years. We wind up the report with the announcement that the *site* of the hencoop has been selected, and a call for another appropriation to prosecute the work, which we assure you will be done with 'vigor.'

"You place another one or two thousand dollars in bank, and we employ two hundred hands, at three dollars per day, to transport seventy-five cents worth of lumber to the



place of operations; this requires three months. In the meantime, we drive around and go on vigorously with the liquor and billiards, after which we make another report, and get more money. With this we get the walls up, and with sundry appropriations, and a great many cocktails and billiards, get the thing covered in, and at the end of our 'fiscal' year we put you in possession of a \$10,000 hencoop, that any negro carpenter would have been glad to knock up on a Saturday afternoon for a suit of old clothes."

#### Vote at Trials.

The Grand Lodge has established by law that all votes at trials shall be taken by ballot, and not *viva voce*. After the trial is concluded, and the ballot reached, the vote is taken upon the specifications singly, "guilty," or "not guilty," and then the ballot is taken upon the general charge—"guilty," or "not guilty," and it requires a two-third vote to pronounce "guilty." After the judgment of "guilty" has been pronounced, then the ballot must be taken on the assessment of punishment, beginning with the highest first, as expulsion, then suspension, then reprimand, and as the Lodge decides any one of these penalties by a two-third vote, the ballot ceases. If it comes down to the penalty of "suspension," the vote is taken for the "term of suspension," beginning with the longest term first.

From these ballots no member can be excused by the Lodge or Master. When the penalty of expulsion or suspension is pronounced by the Master, all Masonic communication ceases with that party at once, as though he had never been a member.

The Grand Lodge does not require trials to be held at special meetings, nor does it require the Lodge to summon its members—a simple notice of time and place is sufficient. The shortest notice at which a brother can be tried is ten days. The condemned has thirty days in which to appeal to the Grand Lodge.

#### Heirs of Suspended and Expelled Masons.

The beneficiary rights which a Mason acquires, as such, he acquires also for his immediate family, especially for wife and children. He acquires them by being a "Mason in good standing," and he maintains those rights until his death, and they are transmitted to his widow and orphans after death, by maintaining his "good standing."

It follows, therefore, by parity of reasoning, that whatever rights he loses during his lifetime, and remain lost to his death, are *ipso facto* lost to his heirs. He loses them by suspension or expulsion, and with those beneficiary rights he loses all honor, rank, title, and even the name of "Mason." A Lodge, therefore, can not dispense its funds to the heir of such an one, any more than they can dispense them to a profane. This may seem like a hard judgment on widows and orphans, but every one must see the absolute justice of it. Bro. B. was made a Mason in 1850; he neglects or refuses to pay dues until 1860, and does not ask for their remittance, and he becomes suspended; he dies in 1862, and his widow comes

forward and claims that her husband had been a Mason for ten years, and yet is refused. Why? Because her husband, during those ten years, enjoyed the pleasure, profit and protection of the Craft, and never paid one cent toward its support, until they could stand no it longer, and suspended him until he paid up; he dies in the meantime, and justly forfeits all claims that he or his may have on the Fraternity. As a general rule, those who do most work, and pay most promptly, present the fewest claims for relief, while those who first call on the Fraternity are, eight times out of ten, those who never attend Lodge, and dodge the payment of dues. Every true Mason will leap at the opportunity of rendering relief to a worthy brother and his family.

#### WEALTH'S MISSION.

I came to earth with lavish hand,  
I scattered plenty o'er the land;  
The rarest gems for man I sought,  
Which from the depth of seas I brought;  
I gave him honor, rank and power,  
And all that gilds life's fleeting hour.

I built him castles, quaint and high,  
With towers that seemed to touch the sky;  
With spacious halls, and perfumed air,  
And gorgeous splendor, rich and rare.

I placed man on a lofty throne;  
Obedient millions round him come;  
The mighty chieftain, humble page,  
Art's votaries, and the learned sage,  
Submissively before him stand,  
And tremblingly wait his command.

The wilderness, so dark and deep,  
I changed into a busy street;  
Where tall trees waved so grand and proud,  
The lofty spires point to the cloud;  
And towers and battlements look down  
With grandeur solemn and profound.

I gave man power the world to bless,  
To aid and comfort the oppressed!  
To bear his weaker brother's part  
With a strong hand and willing heart;  
Dispel the clouds o'er life's rough way;  
Dost wonder man bids me to stay?

E. A. LAMB.

#### The Religion of Masonry.

"Never intermeddling with points of doctrine, in politics or religion, Masonry labors to improve the social order, by enlightening men's minds, by warming men's hearts with love of the good, by inspiring them with the great principle of human fraternity, by requiring of its disciples that their language and actions shall conform to that principle; that they shall enlighten one another, triumph over their passions, abhor vice, and pity the vicious man as one afflicted with a deplorable malady. It is the universal, eternal, immutable religion; such as God planted it in the heart of universal humanity. Its ministers are ALL the Masons who comprehend it, and are devoted to it. Its offerings to God are good works: the sacrifice of the base and disorderly passions, and perpetual efforts to attain to all the moral perfection of which man is capable.—*American Quarterly Review*.

#### The Lessons of the Seasons.

"And chiefly now that spring's soft breath  
Wakes latent energies below,  
Leaves, buds and blossoms bursting forth,  
With graceful life and beauty glow,  
Symbols of triumph over death,  
The Resurrection hope they show;  
The grave her tenants shall restore,  
And Death, of victory, boast no more."

#### An Eloquent Passage.

The finest thing Bro. Geo. D. Prentice ever wrote is this inimitable passage:

"It can not be that earth is man's only abiding place. It can not be that our life is a bubble cast up by the ocean of eternity to float a moment on its waves, and sink into nothingness. Else why is it, the high and glorious aspirations, which leap like angels from the temples of our hearts, are forever wandering unsatisfied? Why is it that the rainbow and cloud come over us with a beauty that is not of earth, and then leave us to muse on their loveliness? Why is it that the stars, which hold their festival around the midnight throne, are set above the grasp of our limited faculties, forever mocking at us with their unapproachable glory? And, finally, why is it that bright forms of human beauty are presented to our view and taken from us; leaving the thousand streams of our affections to flow back in an Alpine torrent upon our heart? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades; where the stars will be spread out before us like the islands that slumber on the ocean, and where the beautiful beings which pass before us will stay forever in our presence."

#### "There is an Immortal Spark Within Us."

Like the belief in a Deity, the belief in the soul's immortality is rather a natural feeling, an adjunct of self-consciousness, than a dogma belonging to any particular age or country. It gives eternity to man's nature, and reconciles its seeming anomalies and contradictions; it makes him strong in weakness, and perfectable in imperfections; and it alone gives an adequate object for his hopes and energies, and value and dignity to his pursuits. It is concurrent with the belief in an infinite Spirit, since it is chiefly through consciousness of the dignity of the mind within us that we learn to appreciate its evidences in the universe. To fortify, and, as far as possible, to impart this hope, was the great aim of ancient wisdom, whether expressed in forms of poetry or philosophy: as it was of the mysteries, and it is of Masonry. Life rising out of death was the great mystery which symbolism delighted to represent under a thousand ingenious forms.—*Albert Pike*.

The following officers of Quitman Lodge, No. 194, were installed January 26th: D. G. Porter, W. M.; Samuel F. Guthrie, S. W.; William V. Smith, J. W.; F. M. Carpenter, Treas.; B. Warren, Secretary; T. B. Spring, S. D.; William H. Franklin, J. D.; Joel Albright and Jerry C. Smith, Stewards; Wm. H. Smith, Tyler.



**"THE MOSAIC PAVEMENT"**

**Is emblematical of human life, checkered with good and evil."**

The spirit of good is in a continual warfare with the spirit of Evil, and it is a warfare that will never end until humanity shall cease to exist, and the heart of man no longer affords a battle ground for the contests of passion. This small earth of ours is but one of the myriad planets that revolve in the illimitable fields of space, and, for aught we know, may contain the fewest inhabitants of them all. Man, therefore, as we know him, in his best estate, is but an infinitesimal atom of the universe; but one of the sands on the boundless shore of life. More helpless in infancy than all created beings, and his years, in the great average of mortality, do not reach beyond childhood. At his prime he is a child in the iron hand of circumstances, and is compelled to work out his destiny on the checkered floor, equally set with good and evil.

What, then, is man? In the true sense of his nature he is the only earthly emblem of immortality. Everything else ceases at death—man alone survives the wreck of dissolution, and passes into the realms of eternal thought and action; he alone is capable of doing deeds that shall leave their impress upon the coming ages of time. What a solemn thought! What a vast field for the reflective mind! We are warriors of the truth, or we are the slaves of error. We are planting the seeds of goodness, or we are sowing the tares of evil.

No man lives or dies unto himself; the faintest thought expressed, or word uttered, has its influence upon ourselves and others, and no man can escape that responsibility.

The smallest stone dropped in the water creates its ringlets, that expand at every circle, and never cease until they reach the farthest shore; and each ringlet has its influence upon those it may meet, caused by some other pebble; and thus, from one human being to another, there passes the silent and unseen influences of actions and words. They are either good or evil; if good, it is all a man leaves behind him worth commemorating; if evil, it is all that will cause a pang to his survivors and remorse to himself.

If I have spoken a kind word to some poor heart-broken child, or assisted some desolate woman to regain her rights or obtain a living, or have procured for a suffering brother his much needed employment, I have done more, and left a more enduring monument, than one who may have ruled empires only to the injury of his race. None are immortal except the good, and every monument erected to the wicked is a libel upon humanity and an insult to heaven.

If a man's good actions do not overbalance his evil ones, he is a curse to his species, and will be rewarded accordingly. As Freemasons, we should select upon our pathway the bright spots of good deeds, and leave the black ones to those who rush indiscriminately over the floorway of life regardless of evil, only so the floor be smooth. It is an easy thing to be immortal, simply by avoiding all evil. It is not a hard matter to be always kind to young and old, of all conditions; to be forgiving is a

noble attribute, and is sure of its reward; to assist the suffering is a bounden duty upon all, except devils, and they do as they please; to be just, we should never forget the plumb; to be temperate, keep passion under foot, and never let the bridle fall from your hand; to be true, remember God. Very small circumstances may change the whole course of a man's life, but should never, and need never, change his good intentions.

A Mason is a Mason everywhere, and no matter what small current may have changed the channel of his voyage, yet he is a worker for good wherever he stops. We have lived out more than half our allotted life, yet we have to find the first man who escaped the evil he did; and men generally die as they have lived, for "as a man's thoughts are, so he is."

**Ancient Masonic Memorials.**

While digging in various points in England, for the purpose of securing foundations for new edifices, many ancient memorials have from time to time been brought to light which seem to afford some evidence of the antiquity of Masonry, inasmuch as they have been of a character known and understood as appertaining to that ancient craft, and can not be appropriated by others than operative Masons. They are at least of interest.

January 17th, 1712, in a plowed field in the parish of Stunford, near Woodsford, Oxfordshire, was found an entire tessellated pavement of thirty-five feet in length, and twenty feet in breadth, formed of little square stones of the size of dice, of various colors, and disposed in regular order. It appeared to have been constructed upward of 1,400 years.

August 15th, 1773, a Roman pavement of mosaic work was discovered in digging for a foundation in Bishopsgate street, which must have been executed considerably more than 1,700 years.

September 4th, 1747, a curious tessellated pavement was discovered in Lincolnshire, being twelve feet wide and thirty feet long, wrought in circles, with a bust in the center representing a man, in the same work as the pavement.

September 22d, 1751, several workmen employed excavating upon the site of the ancient city of Aventicum, built by Vespasian, and destroyed in the fifteenth century, discovered a mosaic work sixty feet long and forty feet broad, with figures, well preserved.—*N. Y. Mail Bag.*

**MASONIC INSURANCE.**

A custom has been established some time since in a Masonic body in this city, wherein a member insures his life for a certain amount, say \$500, for the benefit of the body to which he belongs, and to whom the policy is made payable at his death. At the time of death, the Lodge takes charge of his remains, consigning them to final sepulture, and pays all funeral expenses, and whatever funds are left over goes into the treasury for the benefit of widows, orphans, and general Masonic charity.

The idea originated with St. Louis Commandery, No. 1, and we think it a most excel-

lent provision. The annual premium amounts to but a few dollars per annum, and can be made payable during life, or on the ten year plan, or all paid at once, and no brother would miss the small outlay. He is certain to have his funeral amply provided for without expense to his family or Lodge, and as five hundred dollars will generally much more than pay all expenses, he is thus providing for a fund toward helping the poor, which is one of the noblest objects in life. We have no interest in any one life insurance company, and can therefore recommend our brethren to them all, and would be glad to hear that the Lodges throughout the State will all adopt the custom.

**THE BEE-HIVE.**

"Let each brother be a workman:  
Higher worship there is none!  
With its hymn of work devoted,  
Nature is one choral tone.

"Ever working, ever doing,  
Nature's law is space and time;  
See thou heed it in thy worship,  
Build thou up a life sublime.

"Everywhere the earth is hallowed;  
Temples rise on every soil;  
In the forest, in the city!  
And their priest is toil!"

**Delivery of the Freemason.**

Our papers are put up in wrappers and addressed regularly to each subscriber in the city, giving the number of the house, etc., accurately, whenever known, and sent through the post office, and should be delivered free by the carriers; but having heard some complaint on that point, we request each subscriber to call on the Publisher, state the case and make all necessary corrections, and we shall endeavor to have the matter attended to in the post-office. Call, or send note to the Publisher, 510 Pine street.

**Postal Money Orders.**

Apply to your postmaster for a postal money order. No more losses by mail.

"The postal money order system just established by law provides that no money order shall be issued for any sum less than \$1, nor more than \$30. All persons receiving money orders are required to pay therefor the following charges or fees, viz.: For an order for \$1, or for any larger sum not exceeding \$10, the sum of ten cents shall be charged and exacted by the postmaster giving such order; for an order of more than \$10, and not exceeding \$20, the charge shall be fifteen cents; and for every order exceeding \$20 a fee of twenty cents shall be charged."

**Registered Letters.**

We again repeat, that any one sending a registered letter, must take the responsibility of the same. The loss must rest upon the person sending a registered letter. A more outrageous humbug was never before perpetrated upon the American public, and the Post Office Department knows it.



## Masonic Jurisprudence.

### The Legend of the Third Degree.

The legend, as it is called, of the Master Mason, is one of the most touching and beautiful in the great drama of life. Founded, as it is, upon the mysteries and ceremonies of the ancient Egyptians, it has come down to us as the very embodiment and substance of Masonry. It is the impressive exemplification of the birth, the life, the duties, the death, and the resurrection of man. It stamps upon the intelligent Mason, the sublime doctrine of the immortality of the soul; and it was a wise provision of all Grand Lodges, that that degree should never be mutilated, that it should never be given in part only, but should be completed at every undertaking. To omit this legend is to omit the degree itself, and for its omission the Grand Lodge of Missouri will accept no ordinary excuse, not even the ignorance of the Master, who may not have the talent or industry to learn it. This legend is the grand landmark, the unfailing beacon of Masonic centuries. It is never changed: it will admit of no removal, for it is the rallying point of the universal Brotherhood. It conveys volumes of thought, and furnishes food for the reflective mind down to the grave, and as a simple drama stands unequalled beside any of the productions of genius. No Mason ever participated in and forgot it; he felt its moral upon his soul, as though it were the touch of a Divinity, and when properly understood, it inspires a solemnity second only to the scene of death. Let no inventive and tinkering genius, therefore, ever tamper with this beautiful legend; it wants nothing added to it, and will allow nothing taken from it.

### Examination of Candidates.

Candidates can not be examined at special meetings. The reason for this is obvious. Candidates, under the law, can only be elected at *stated* meetings, and petitions can only be received at such meetings. A candidate comes up and asks for examination as an E. A., for passing; that application for examination is as much of a petition as was his original paper, and those who witness the examination are the only proper parties to ballot on advancement, as they are the only judges of his Masonic qualifications. Therefore, as the original petition could not be received at a special meeting, neither can his subsequent verbal ones. If the examination is not in the sense of acting on *application*, then it is nothing except mere amusement or mutual improvement. We hold that the examination of E. A. and F. C., is as much a part of the work of progression and necessity, as is the original committee appointed on the original petition, except that in examination the Lodge is sitting as a whole committee of investigation; therefore, a Lodge can no more vote at a stated meeting on an examination held at a special meeting than it could elect in the first instance without the report of the committee.

Those who vote at stated meetings may be an entirely different set of members from those who attended the special meeting, and consequently could only vote in the dark upon

those candidates who were previously examined.

This is an important point, and often overlooked.

### Moral Perfection—Jacob's Ladder.

Moral perfection is a moral impossibility. Man's mission on earth is to *improve*, and he can only "hope to arrive at a state of perfection" by the exercise of Faith, Hope and Charity.

Born into the world, clothed only in human frailty, man begins his pilgrimage to the tomb, with the lessons and influences surrounding his childhood, manhood and age, his three great steps through life. If those lessons are good, and if the influences thrown around him are of a virtuous character, he will, in all human probability, go down to the tomb bearing the inspired wand that robs "death of its victory."

To claim "perfection" in this life is simple blasphemy—that attribute we ascribe alone to Deity. Every man has within him some besetting temptations, some natural weakness, which his conscience tells him is in violation of the great law of God, and over this weakness he wages a continual warfare, and he may not win the victory in a day or a year, but he will by force of daily resistance so weaken the attacks of evil that his soul will rest in comparative peace. This is the great aim of our brotherhood, as well as of all pure religions. We are to remind each other of our faults, "to admonish with friendship, and reprehend with justice;" we are to strengthen a falling brother, and point him to the sublime symbols of virtue, purity and peace. Every *true* Mason improves his moral character; every meeting he attends he roots up some bitter weed from his nature, and every time he reflects and meditates upon the lessons he has received he will resolve to abandon some cherished vice. Let none, therefore, despair because he is not a perfect Mason *to-day*; remember that the sun does not spring like a meteor into the vault of heaven; but, like man, the planets perform their independent orbits, according to the mission they are to perform, all by an imperceptible career.

Some profanes will point to a newly-made Mason, and say he is no better than he used to be; but they do not know that in conferring a degree we simply give the candidate the "working tools" whereby to erect his spiritual temple, and tell him *how* to use them. We can not use them for him. This he must do for himself, and if he never attend the workshop wherein character is chisled from the rough ashlar, and apply the plumb, square and level to the rough edges of his own heart, and use freely the gavel, day by day, he will never be anything but a profane. Improvement comes only by a constant application, and he who expects to be a *Mason* by simply receiving the degrees, and then neglecting the Lodge, may as well expect to be rich by simply investing in one lottery ticket during a life-time; all the chances are against him. Such a man may grow rich by bowing daily at the shrine of Mammon, and he may, in his second chattering childhood, repent and be

saved, and thus offer to God the gift of a poor miserable wreck of humanity, when no one else would receive it. As a true Mason, he should have dedicated his life in the great mission of self-improvement and deeds of goodness, thus receiving the heavenly welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Let the watch cry be EXCELSIOR!

### Grand Lodge of Massachusetts.

This body held its stated meeting December 27, 1866. The address of the G. M., Bro. Wm. Parkman, is very interesting, and gives the following extract from the first charter or "commission" issued by Lord Montacute, of the Grand Lodge of England, in 1733, authorizing R. W. Henry Price to open and hold a Provincial Grand Lodge for New England. "And lastly, we *will* and *require* that our said Provincial Grand Master of New England do *annually* cause the brethren to keep the FEAST OF ST. JOHN THE EVANGELIST, and dine together on that day or any other day near that time."

Of universal Masonry, Bro. Parkman says, "Wherever civilization has extended, there is the banner of Masonry seen waving in the breeze. In the farthest India, in the flowery Empire of China, in Japan, at the Sandwich Islands, all along the shores of the Pacific, from Cape Horn to the extreme Northern boundary of the United States, and back into the interior, where, but a few years since the voice of the white man was, in reality, a voice in the wilderness, along the banks of the Nile, and even on the shores of the Barbary States, and North again to the borders of the Arctic ocean, is heard the sound of the gavel calling the craftsmen to labor." There are 160 Lodges in the State, and about 16,000 members.

The Grand Hall will be dedicated next St. John's day, and is pronounced one of the handsomest buildings in the country. All honor to the enterprising craft of that city; for in Boston our beloved institution has fallen in the hands of men who are not content to live in a fine house at home, while the Craft have to meet in rickety old buildings. The wealthy Masons of Boston open their vaults to the wants of the brotherhood, and are not satisfied to lock up their funds until some key with "ten per cent" on the end of it comes to draw them out.

The Grand Orient of Lusitania, in Portugal, was recognized by the Grand Lodge.

The G. M., does not feel authorized to recognize the Grand Lodge of Nova Scotia until the Grand Lodge of Scotland shall first recognize them.

The initiates number 2,311, and the rejections amount to 1,051, which latter, the G. M. thinks, is out of proportion, and charges it, in some instances, in a malicious spirit of revenge, which he characterized in the proper language which such cowardly actions deserve. The largest Lodge (Hampden, at Springfield,) numbers 594 members. M. W. Charles C. Dame elected G. M., and R. W. Charles W. Moore, of the *Magazine*, re-elected Grand Secretary.



## ART.

We copy the following beautiful sentiment from the *Missouri Republican*, and recommend it to every Fellow-Craft Mason:

"There is much gratifying evidence that St. Louis, with her increasing population and wealth, has acquired culture, education, refinement, a discriminating taste for works of art, and a generous disposition to expend money in embellishing dwellings with those silent but always eloquent and impressive teachers of elevated ideas, cultivators of taste and judgment, enrichers of the fancy, and inspirers of refined and refining sentiment. There can not be too much of this. It is good for the man and woman and for the child. It is good to live amid works of genius and amid its beautiful inspirations. It is an antidote to sordid tastes, and meanness, and base aims, and fills the mind with images which are antagonistic to vice. It is something in this world to keep alive a sense of delicacy, and sympathy, and tenderness, for it is through such a sense that much pleasure and joy is both received and bestowed. Familiarity with God's beautiful and varied natural world, and with man's beautiful and varied world of art will cultivate and widen the range and resources of such a sense."

#### THE WIDOWS AND ORPHENS OF THE SOUTH.

Our M. W. Grand Master has issued the following letter, which was first published in the *St. Louis Christian Advocate*, and which we republish, believing it to be more in the right direction, and invite the attention of our readers to it; and we will here say, that we will see to the transmission of all funds placed in our hands, free of exchange:

"I have been maturing a plan in mind for the relief of a certain class of destitute and suffering poor in the South—I mean the widows and orphans of Masons who need the aid of charitable and humane brethren of the craft. The Churches and liberal-minded abroad are responding to the appeal for relief, that comes up from the suffering poor in the land made desolate by war, and threatened by famine—May God open wide ten thousand more generous hearts! While so much is being done for the destitute by the liberal, who provide liberal things, I wish it understood that Masons, *as such*, are never behind others in good works. Many of us feel that in our character as Masons, 'Charity is a grand characteristic of our magnanimous Order,' and that we should not only 'give alms to weary pilgrims,' but also 'succor the needy, feed the hungry, and clothe the naked,' rendering aid to 'destitute widows and helpless orphans.' There are many of the latter in the South, doubtless, and their appeals to, and claims upon, the fraternity can not be met, because, in many parts of the Southern Masonic jurisdictions the craft are not able to meet their obligations. This class—widows and orphans of Masons—have a peculiar claim upon the brotherhood everywhere. My plan is, to issue an appeal to my brethren of Missouri for the purpose above named. All contributions to be forwarded to the Grand Secretaries of the most destitute

Grand Lodge jurisdictions. These Grand officers to ascertain from each subordinate Lodge the necessitous widows and orphans of Masons residing near and under their care. Then the Grand Secretary can make such appropriations as he may judge proper. I doubt not if this, or some similar plan, were adopted, and a general appeal made to the Masonic fraternity, thousands would be contributed, that would flow out as a stream of blessings to the poor and needy. The call would not only strike a warm chord in fraternal bosoms in Missouri, but elsewhere. The Masons of the United States are proverbially liberal, charitable, nobly generous. I propose starting the plan is Missouri.

"JOHN D. VINCIL,  
"Grand Master Grand Lodge of Missouri.

"Macon City, Mo., January 14, 1867."

#### The Oldest Affiliated Mason in Missouri.

R. W. Bro. John D. Daggatt was initiated in Missouri Lodge, at St. Louis, in 1819, and is still a member of that Lodge, and a regular attendant at its meetings.

In the Lodge he was S. W. in 1821; Sec. in 1822 and 23; W. M. in 1824; Treas. in 1849, 1850-56 and 59, 1860 and '61.

In the Grand Lodge he was Grand Secretary from 1825 to 1829; he was Grand Treasurer from 1855 to 1863, and Deputy Grand Master from 1836 to 1838.

He was Grand High Priest of Grand Chapter in 1849, and is its present Grand Treasurer. In the other Grand and subordinate Lodges he has, and does, fill important stations, thus setting a bright example of that strict devotion to duty, and to the interests of our well beloved fraternity, well worthy of the imitation of those who flutter awhile, like a butterfly, gilded with the temporary jewels of rank, and then fall asleep by the wayside. Here is a noble service of forty-eight years devoted to the good of mankind. Go thou and do likewise.

#### Grand Lodge of England.

We invite the attention of our readers to the Proceedings of the Grand Lodge under "Tidings from the Craft," as we have there furnished more information about the proceedings of that venerable Grand body than has ever appeared before in any journal in the country, at one time. We are making arrangements to have it followed up by other foreign reports; but it takes time to finish such extended communication.

"CHINA.—A country where the roses have no fragrance, and the women no petticoats; where the laborer has no Sabbath, and the magistrate no sense of honor; where the old men fly kites; where the needle points to the south, and the sign of being puzzled is to scratch the antipodes of the head; where the place of honor is on the left hand; the seat of intelligence is in the stomach; where to take off your hat is an insolent gesture, and to wear white garments is to put yourself in mourning; which has a literature without an alphabet, and a language without a grammar."—*Industrial Advocate*.

#### Knights Templar Dates of Sacred Events.

Our Savior was born on Wednesday, December 25, 4707, Julian period; 193d Olympiad (2d year, 6th month); A. U. C. 747 (9th month, 5th day); Julian year, 39.

He was baptized by St. John in the river Jordan, on Sabbath (Saturday), January 6, 4738.

His public entry into Jerusalem was on Palm Sunday, March 21, 4741, Julian period; 201st Olympiad (4th year, 9th month); A. U. C. 780; Julian year 73, A. D. 28; 19th year of the associate reign of the Emperor Tiberius; 5th year of his sole reign.

He was betrayed by Judas Iscariot on the following Wednesday evening, March 24.

He celebrated the Passover and instituted the Eucharist on Thursday evening, March 25.

On Friday morning, March 26, at the third hour, or 9 o'clock, he was nailed to the cross; the hour when the lamb of the daily morning sacrifice was offered in the Temple. At the 9th hour, or 3 o'clock, P. M., when the lamb of the daily evening sacrifice was offered in the Temple he expired. At 5 P. M. his body was taken down and deposited in the tomb of Joseph of Arimathea.

On the first Easter Sunday, March 28, about the beginning of the morning watch, 3 o'clock, A. M., He rose from the dead. It was the morrow after the last Jewish Sabbath, when, according to the law, the first sheaf of the earliest ripe grain was waved in the Temple, by which the whole harvest was sacrificed, that Christ, "the first fruits," rose from the dead, as a type and pledge of the future resurrection of his faithful followers.

On Thursday, May 6, He ascended into heaven.

On Sunday, May 16, the day of Pentecost, the Holy Ghost descended upon the apostles and disciples,—*Rural World*

#### To the Working Craftsmen.

In order to accommodate the Craft who are out of employment, as well as those who are in want of journeymen, we have determined to set apart a sufficient amount of our paper to publish the *Wants* of the Brotherhood free of charge. Therefore, if any brother wants to employ one of the Craft, or any brother desires to hire one, can send us their name, address, and want, and we will insert it. We hope thus to be able to assist our brethren, especially those who would rather work than beg, but can not find employment.

#### The St. Louis Medical Reporter.

We are favored with the above in our exchange list, and find it very interesting to the general reader. One of the editors, Bro. and Dr. O. F. Potter, is P. D. G. M. of Missouri, and devotes much time to his valuable *Reporter*, in connection with Dr. J. S. B. Alleyne. Pinckard, publisher.

We fraternally invite attention to the cards of Bro. Lighthizer, of Seely & Lighthizer, Lawyers; B. Kimball, of B. Kimball & Co., Commission Merchants, St. Louis; and Bro. W. Galland, Lawyer, and W. M., at Bolivar, Mo., which appear in another column.



**Masonic Rules, from an Old Monitor.**

Never *solicit* a man to become a Mason.

Never recommend an applicant, unless you know him to be a *good man*, and who will conform to the precepts of the Institution.

Never cast your ballot in favor of a candidate unless you know him to be worthy and free from reproach.

Never fail to vote as a member of a Lodge upon all questions before it.

Never disclose the manner of your vote upon applications.

Never speak of Lodge matters in improper places.

Never indulge in practices which will bring reproach upon the Institution.

Never forget that you are a Freemason, a link in the chain of the universal brotherhood.

Never be absent from your Lodge, if you can help it.

Never make a display of Masonic emblems to attract attention for purposes of business.

Never forget that a Mason is your *brother*, and treat him accordingly.

Never become an informer or spy upon your brethren.

Never fail to admonish a brother if you see him err.

Never repel a brother because he is poor.

Never act or sympathize with any clique or party in the body of Masonry.

Never electioneer for Masonic candidates, as no man is a true Mason who solicits office.

Always abide the decision of the majority, without murmuring or dissent.

A Mason must be a "peaceable subject" to the State in which he lives.

He must be prudent in his conversation and actions.

He must consult his health, by not continuing too long from home after Lodge hours.

He must relieve a brother in want, if he can.

He must avoid all wrangling and quarreling, and backbiting and slander.

He must not set up his own ideas of law and usage against the constituted authorities of jurisdiction.

He must defend his brother's character, and do him all good offices, as far as may be consistent with his honor and safety.

Masons must salute each other courteously, calling each other brother.—*Ancient Regulations.*

The *Round Table*, a literary journal published every Saturday, at 132 Nassau street, New York, at \$6 per annum.

This is no "namby pamby" production, gotten up at half price, with nothing in it; but it is a genuine living specimen of pure literature. It is cosmopolitan in the true sense of the word, and should therefore meet the hearty approval of *Freemasons*. It is high-toned and strictly moral, and when we say moral, we mean moral, we do not mean that class of secular and religious journals who make great flourishes about "advanced moral ideas" on one page, and yet contain on another whole columns of medical advertisements (of which, perhaps, the editors know the use better than any one else); but we allude to that sterling sense of public virtue which disdains the pal-

try bribe of dollars, and unfurls its standard to the world, letting those fight it who dare. Its criticisms and reviews are to the point, and there is no misunderstanding them, and, from a constant reading, we must say that they are as impartial as we have ever read.

We have given the *Round Table* the benefit of this full notice, simply on account of its real merit as a literary journal, and above all, its stern adherence to TRUTH as a Divine attribute, dealing with every question on broad and liberal grounds. Fanaticism, and all her brood, get no quarter from us, and we extend our right hand to every arm that carves into them right and left.

### Agricultural.

From *Colman's Rural World*, published in St. Louis, we are indebted for our best items in this department.

#### The Culture of Tobacco.

In order to have plants, there must be sown about five times as many seed as you desire to have plants, in order to have a good selection of early plants. To prepare the plant beds, first burn them, and then pulverize the beds completely. Then sow one tablespoonful of seed to forty square feet of ground. When sown, the beds should be tramped, and when tramped they should be covered over thickly with brush, which should remain on the beds until the plants are the size of a ten cent piece, when the brush should be taken off, the beds weeded, and, where the plants are too thick, thinned out, thereby giving more room to grow, making a thriftier and earlier plant.

#### PREPARATION OF THE GROUND.

The land on which you intend to cultivate a crop of tobacco should be the first ground plowed in the winter or spring; and, after it is well broken up, it should lay until a week or two before the plants are large enough to set out, when it should be stirred and completely pulverized. In new land it should be laid off three and a half feet one way, and three feet the other way, making for the plant a low, flat hill, well pulverized, so that a light shower of rain will penetrate and make a season for the reception of plants. If possible, set your plants in the month of May, or the first of June. In old land prepare as above, but set your plants in hills three and a half feet one way by fifteen to twenty inches the other way. By so doing you crowd the tobacco on the ground, and make the leaf finer and less sap in the stock.

#### CULTIVATION.

The cultivation of tobacco should commence as soon as possible after the plant has been set out, and continued as rapidly as possible. It matures rapidly, and, in order to give it weight or body, it should be thoroughly worked three or four times before it reaches such a size as to injure it by driving through the rows.

#### TOPPING.

In topping tobacco it should grow until it is large enough to top at from twelve to fourteen leaves, then top so that the stalk will spread, and not harden. It is topped at sixteen or

twenty leaves, the stalk runs up and gets hard, and there are from two to six leaves on the top of the stalk that are small and dark, when the top leaves should be the largest and best on the stock. The worms and suckers should be kept off well. There are but two suckers to each leaf to be taken off. After topping, tobacco should stand in the field from six to seven weeks, so that it fully matures and becomes dead ripe, and turns yellow on the stalk in the field.

#### CUTTING AND HOUSING.

In cutting tobacco, if it is large, there should not be more than six or seven plants, and if small, from seven to eight plants on a stick, and then using great care in hauling to the barn, so as not to bruise it. In placing tobacco in the house, it should have ten or twelve inches space between the sticks, and continue in that way to put the crop in until the barn is filled; and should more room be required, then, by the time it is thus filled, the first put in will be sufficiently cured to move it up to six or seven inches without doing any injury to the tobacco, and thus the tobacco will cure brighter, and in the end have more room for the residue of the crop. In curing there should be both as much light and air as possible given to tobacco. The barns should not be closed so as to obstruct either the light or the air until the tobacco in them is thoroughly cured up, say about October or the first of November, then the barns should be closed up tight, to keep the fall and winter winds from tearing and bruising it.

#### STRIPPING AND BULKING.

Now comes the most important time of handling a crop of tobacco—that of assorting (cutting), stripping and bulking. In stripping, the most experienced should assort, and in assorting, he should have as many piles of tobacco as he has kinds, placing the dark and bright each in separate places, and at the same time he should separate his long and short from each other, and he should see that his strippers, both in size and color, keep each kind to itself. After it is stripped, hang it on sticks and bulk it in the barn, and do not trouble it until the fifteenth of March or the first of April, then let it be hung in the barn, and remain until the last of April or the first of May, when it can be bulked down in good keeping order and taken to market. A man may make a very good crop of tobacco a bad one by bad handling, while a good handler may make a bad crop good or better by proper handling. It is an important matter to handle tobacco properly.

Gentlemen, it is important, in the fine promise that we have of a large crop of tobacco, that you should labor to make a bright crop, and handle it well, as cutting tobacco is in demand, and that is all that our tobacco is good for. Fail in color and in handling, and we are out of the market. I have had experience in growing tobacco, and in handling it after it was grown, and I say to those interested that our success depends upon the color and proper handling of our tobacco.—*Correspondence Cincinnati Enquirer.*



**Commutation.**

We propose to furnish the *Freemason* and *National Freemason* for \$5 per annum.

**Grand Chapter of Illinois.**

Report of meeting in October just received. Very neatly and creditably gotten up, except that we can find no summary of Chapters or members. This we regret, as it is an important item. The report of Foreign Correspondence is well gotten up, and from it we shall hereafter prepare a report on the Grand Chapter of Scotland. We are just going to press, and must be brief.

**United States Grand Lodge of Odd Fellows.**

From the *Missouri Republican* of the 21st of February we learn that this Grand Lodge is in perfect harmony throughout the country, and at the reunion which took place in Baltimore, September, 1865, the M. W. Grand Sire directed that a day of prayer and thanksgiving be set apart throughout the State Grand Lodges for the return of peace; and, in pursuance thereof, the Grand Master of Missouri, R. W. C. G. Mauro, has ordered the 26th of April next as that day, which is also the 48th anniversary of Odd Fellowship in the United States. From the tables rendered we learn that there are in the United States 2,620 Lodges and 189,128 members, or about one-half that of the Masonic fraternity. From the amount of relief reported as rendered during the year, the Order fills a very important part in the great work of humanity.

**TEXAS.**

Acton Lodge, No. 285, writes us for information relative to Brother N. T. CHALK, late member of Castilian Lodge, 141, of Texas. He belonged to the 15th Texas regiment of dismounted cavalry, was captured at Arkansas Post and brought to this city, and was left here sick about January, 1863, in the hands of our Fraternity. Any tidings of him sent to this office will be transmitted to his distressed family.

Damascus Commandery, No. 5, K. T., Keokuk, Iowa, celebrated its second annual banquet on the 22d of February, and the Printers' of Hannibal also celebrated the same day by an Anniversary Ball, and to both of them we return our fraternal compliments for the beautiful invitations at hand. We trust they had a happy time.

The *Trowel* comes to us in handsome style, and is full of interesting matter; and its last number shows up one Delavique Leon Alexandre, who imposed upon our Illinois brethren, and whom we helped to capture in his rascality. We ask our friends over the river to let these imposters find that, when they go fishing for Suckers, they will be sure to "catch a Tartar."

The *Mystic Star*, of Chicago, has arrived in its February number, and is still interesting; but we desire to call their attention to an opinion on page thirteen, of January number, wherein it says that an E. A. who loses an

arm may proceed; that the Ancient Regulations only applied to E. A. We beg to differ. If an E. A. without an arm may proceed, what is to stop him if he should lose both arms and feet? On the same principle he might proceed simply because the Ancient Regulations do not say that a "dead E. C. can not be raised." No, brethren; the true interpretation is, that the perfection of body which those Regulations require for an E. A., is required for all others; because if he is fit for an E. A. he is fit for the balance, and if he is unfit for an E. A. he is unfit for the balance; and the *Star* must know that a one-armed man can not be made an E. A. The case is clear.

Bro. and Dr. O. F. Potter is co-editor of the *St. Louis Medical Reporter*, published here, by Bro. P. M. Pinckard. It is a valuable addition to the medical data of the day.

**CHRONOLOGY OF AMERICAN GRAND LODGES.****Latest Revised List.**

Massachusetts.....	March 8, 1777.
Virginia.....	October 30, 1778.
Maryland.....	July 31, 1783
Pennsylvania.....	September 25, 1786.
Georgia.....	December 16, 1786.
New Jersey.....	December 18, 1786.
South Carolina.....	March 24, 1787.
New York.....	1787.
North Carolina.....	December 16, 1787.
Connecticut.....	July 8, 1789.
New Hampshire.....	July 16, 1789.
Rhode Island.....	June 25, 1791.
Vermont.....	October 19, 1794.
Kentucky.....	October 16, 1804.
Delaware.....	June 7, 1806
Ohio.....	January 2, 1809.
District of Columbia.....	February 19, 1811.
Louisiana.....	July 11, 1812.
Tennessee.....	December 27, 1813
Indiana.....	January 13, 1818.
Mississippi.....	August 25, 1818.
Maine.....	June 24, 1820.
Missouri.....	May 4, 1821.
Alabama.....	December 11, 1821.
Michigan.....	July 31, 1826.
Florida.....	July 5, 1830.
Texas.....	April 16, 1838.
Arkansas.....	November 25, 1838
Illinois.....	1840.
Wisconsin.....	December 18, 1843.
Iowa.....	January 8, 1844.
California.....	April 19, 1850.
Oregon.....	September 15, 1851.
Minnesota.....	February 23, 1853.
Canada.....	November 2, 1855.
Kansas.....	March 17, 1856.
New Brunswick.....	September 24, 1856.
Nebraska.....	September 25, 1857.
Washington Territory.....	December 9, 1858.
Colorado.....	August 2, 1861.
West Virginia.....	April 12, 1865.
Nevada.....	January 17, 1866.
*Nova Scotia.....	March 22, 1866.
Montana.....	April 24, 1866.

\*Not yet recognized by the Grand Lodge of Scotland.

We have thus, in the Confederation of Canada and the United States, forty-four Grand Lodges; Missouri standing twenty-third in order of age, having been formed nearly forty-six years ago, and the first one organized west of the Mississippi river.

**EUROPEAN GRAND LODGES.**

England.....	1717	Sweden.....	1754
Scotland.....	1736	France.....	1756
Ireland.....	1730	Holland.....	1757
Prussia.....	1740	Switzerland.....	1764
Germany.....	1741	Poland.....	1782
Denmark.....	1743	Saxony.....	1814

We take pleasure in acknowledging our obligations to many brethren and companions for clubs of subscribers to the *FREEMASON*, and for other favors. Among them, to—

A. B. M. Thompson, George Brua, T. H. Russell, H. P. Bond, J. R. Collins, J. F. Houston, J. C. Statler, Geo. D. Fogelson, P. D. Vandyke, L. F. Weimer, G. C. Pepper, W. M. Sharp, W. V. Hall, W. F. Baird, Samuel Russell, D. J. Miller, E. Godlove, G. T. Hill, L. M. Applegate, J. W. McDonald, J. D. Ousterhout, W. B. Wilson, J. M. Wilhoit, J. G. Owen, B. B. Gaither, J. Carroll, P. H. Tucker, T. Niven.

**Home Circle.****A Wife's Power.**

"The power of a wife for good or evil is irresistible. Home must be the seat of happiness, or it must be forever unknown. A good wife is to a man wisdom, and courage, and strength, and endurance. A bad one is confusion, weakness, discomfiture, and despair. No condition is homeless where the wife possesses firmness, decision and economy. There is no outward prosperity which can counteract indolence, extravagance and folly at home. No spirit can long endure bad domestic influence. Man is strong, but his heart is not adamant. He delights in enterprise and action; but to sustain him, he needs a tranquil mind and a whole heart. He needs his moral in the conflict of the word. To recover his equanimity and composure, home must be to him a place of peace, of cheerfulness, of comfort; and his soul renews its strength again, and goes forth with renewed vigor to encounter the labor and troubles of life. But if at home he finds no rest, and is there met with a bad temper sullenness or gloom, or is assailed with discontent or complaint, hope vanishes, and he sinks into despair."

**Kindheartedness to Children.**

"Blessed be the hand that prepares pleasures for a child, for there is no saying when and where it may again bloom forth. Does not almost everybody remember some kind-hearted man who showed him a kindness in the happy days of childhood? The writer of this recollects, when a barefooted lad, he stood at the wooden fence of a little garden in his native village, while with longing eyes he gazed upon the flowers which were blooming there in the brightness of a Sunday morning. Their owner came forth from his little cottage. He was a wood-cutter, and spent the whole week at work in the woods. He had come into the garden to gather flowers to place in the button-hole of his coat when he went to church. He saw the boy, and breaking off the most beautiful of his carnations, gave it to him. Neither the giver nor the receiver spoke a word, and with bounding steps the boy ran home. And now here, at a vast distance from that home after so many years, the feeling of gratitude which agitated the breast of that boy expressed itself on paper. The carnation has long since withered, but now it blooms fresh."



## The Difference Between Masonic Gov- ernment and All Others.

The tendency of human nature is to assimilate. From this tendency there arises many difficulties in the government of Masonic bodies, and which require the unceasing care of the Master's eye to see that no alterations are made in the delicate framework of Masonic Jurisprudence. All this could be easily obviated if young Masons would at once learn that a Masonic Lodge is a miniature "constitutional monarchy," and not a free republic, nor an absolute despotism. A Masonic Lodge presents one of the most beautiful specimens of that government which affords just as much latitude to the brotherhood as is consistent with good order and security. The Laws of Masonry are different from any other organization in the world, and yet out of Masonic laws have been framed nearly all the civil statutes of the past three centuries, especially in England and the United States. In the former country they have liberalized the crown; while in the latter they have been applied to the republican standard, but rather too loosely for public security. We intend, however, in this article, to treat more particularly of those social organizations which have laws of their own; and, while we have studied nearly all of them, we shall, instead of detailing what they contain, rather allude to those which our own society does not contain.

In the first place, a W. M. is a sovereign—his will, under the Grand Lodge restrictions, is supreme. No such thing can possibly be known in a Masonic body as a Lodge “trying its Master.” He may err; but if he does he is only amenable to the Grand body, of which he is *ipso facto* a member. He may make a wrong decision, but there is no appeal to his Lodge from that decision; it can only be carried to the Grand Assembly of sovereigns, over whom presides the “Grand Master of Masons,” clothed with such dignity and power that he is considered so incapable of “doing wrong” that there has never been enacted a code by which he may be tried; and, while he reigns, his decision is so far the law that there is no appeal from it to any power on earth. He may make a wrong decision, but it can not be appealed from; all the Grand Lodge can do is to enact a statute that will reverse its force, provided it can be done under the Constitution and Ancient Regulations, adopted from time to time for many centuries back, and codified in 1721 by the Grand Lodge of England. A Lodge can not be “adjourned” by the members, because that would conflict with the will of the Master, who may close his Lodge whenever he sees proper. A Lodge can not be called together by the members, because that would ignore the Master as the “sovereign parent,” who knows what is best for the interests of his family; the most the Lodge can do in that direction is to establish By-Laws fixing its stated meetings, and even they must be approved by the Grand Lodge.

A motion to "lay on the table" is debatable, because it is the high prerogative of a Mason to be heard upon every question affecting the interests of the great brotherhood; he can alone be decided in order or out of order by

the Master, who is presumed to know more about the interests of the Fraternity than his members.

There is no such thing known in the Lodge as the "previous question," for the simple reason that no Mason is so humble but he shall be protected in his right to speak, and shall not be choked off by a majority of his equals; the only power who can say when the "question" shall be put is the Master, and he is sworn never to rule the brethren in an "arbitrary manner." The members can not decide what work shall be done or not done, for the Master is the "Master Workman," and the Craft are to go according to the designs he has laid down on the "trestle board."

There is no such thing as a "Committee of the Whole" among Masons; a Lodge never ceases to be a Lodge, nor the Master to be "Master" while in the chair. The Master has the first right to be heard upon all matters brought before his Lodge, although he should never, with propriety, be garrulous, as Kings but seldom make speeches; but when he rises all others must be seated.

To the profane the question might be asked, "whether," after all these prerogatives of the Master, "any rights are left to the members?" There are, and very sacred ones, too.

Any member has the right to make a motion, and if it be Masonic it will be entertained; if not Masonic, he would oppose it himself.

Every member has the right, when he speaks, to be respectfully heard, and no member dare interrupt him by talking, walking, or any other system of annoyance, unless he is out of order, and only then by the "point of order" being briefly stated, and as briefly decided by the Master, without debate.

Every brother has the sacred right to vote as he pleases, and there is no power except the Almighty so supreme that can even impugn or question it. Every Mason meets in the Lodge on the most perfect equality, as to rights and powers, except the Master, while all are taught to "meet on the level" of Masonic love and respect.

The members have the right to select their officers once a year—therefore, he who may be the lowest now may soon rule the highest; in that sense, Masonry is democratic; and *through* those officers the Fraternity may elect the Grand Master—in that sense it is republican, or representative. After the election, however, the scene changes; for the brethren having chosen their leaders, they must be dutiful subjects, for those rulers are clothed with the attributes of kings, while they in turn are governed by the well-defined principles of constitutions.

There is scarcely a code of laws of any other society that could apply in a Masonic Lodge; yet there are some young Masons (and we do not mean by that young men) who come from other Orders, and who can not understand this fact, and they are therefore continually trying to help Masonry along, by introducing some regulation or rule of order that would be as horrifying to an experienced Mason as it would be to see some brother get up and move "that the Master be requested to resign," the very thing he could not do if he wanted to. We

say again, let every newly made brother appreciate and learn at once that he is under a "constitutional monarchy," and not in a free school debating society, nor in a State legislature, nor in any other kind of organization where "Jefferson's Manual," or such works, are applicable; but that he has come to live under laws framed and applied in our mysterious centuries before America was put upon the map, and that he has become a subject to a line of elective kings back to regal s<sub>1</sub> lenders of "the city of the great King."

### The Grand Lecturer.

M. W. Bro. Jno. F. Houston, Grand Lecturer for Missouri, has established himself at Richmond, Ray county, having changed his residence from St. Louis. We wish him success in his new business relationship, and know that he will be always glad to serve the Craft, as opportunity will permit.

**MASONIC MEETINGS IN ST. LOUIS.**

St. Louis Commandery, No. 1	Cor. Third and Chestnut streets	1st & 3d Mondays
St. Louis Council, No. 1	Cor. Third and Chestnut streets	2d & 4th Fridays
St. Louis Chapter, No. 1	Cor. Third and Chestnut streets	1st & 3d Fridays
St. Louis Chapter, No. 8	Cor. Third and Chestnut streets	1st & 3d Mondays
St. Missouri Chapter, No. 1	Cor. Broadway and Monroe sts.	1st & 3d Thursdays
St. Redemptum Chapter, No. 1	Cor. Third and Chestnut streets	1st & 3d Thursdays
St. Wisconsin Lodge, No. 1	Cor. Third and Chestnut streets	1st & 3d Thursdays
St. Meridian Lodge, No. 2	Cor. Third and Chestnut streets	1st & 3d Thursdays
St. Beacon Lodge, No. 3	Cor. Broadway and Chestnut streets	1st & 3d Thursdays
St. Washington Lodge, No. 9	Cor. Third and Chestnut streets	1st & 3d Thursdays
St. Louis Lodge, No. 20	Cor. Third and Chestnut streets	1st & 3d Thursdays
St. St. Louis Lodge, No. 27	Cor. Third and Chestnut streets	1st & 3d Thursdays
St. Joseph Lodge, No. 29	Cor. Third and Chestnut streets	1st & 3d Thursdays
St. Michael Lodge, No. 46	Broadway and Salisbury sts.	1st & 3d Mondays
St. Polar star Lodge, No. 79	Cor. Third and Chestnut streets	1st & 4th Mondays
St. Erwin Lodge, No. 121	Second and Chestnut streets	1st & 4th Mondays
St. Germania Lodge, No. 163	Cor. 17th and Market streets	1st & 4th Mondays
St. Prince of the West Lodge, No. 179	Eleventh st and Franklin ave.	1st & 4th Mondays
St. Granite Lodge, U. D.	Cor. Third and Chestnut streets	1st & 3d Wednesdays
St. Board of 11 st.	Cor. Third and Chestnut streets	4th Saturdays
St. Board of 11 st.	Cor. Third and Chestnut streets	every Saturday

## Culinary Department.

We know the following to be an excellent dish, easily prepared, and cheap:

### Sago-Apples.

Put in a pan as many apples as you want to bake at one time; put in sufficient water to keep them from baking too dry; after being done take out the apples, and in the water that is left put a half-teacup of sago, and let it cook until it is all thoroughly dissolved like jelly; then take it out and pour it over the apples while it is hot, set the dish away until cold, and then eat with cream.

### Apple Float.

Take good tart apples, pare them and put them on to stew until soft, then strain them through a cullender; add a half pound of powdered sugar, beating it well. Beat the whites of twelve eggs to a stiff froth, put it with the apples, and then beat the whole to a stiff snow, and turn into a desert dish; With the yolks make a soft custard to put over the "snow" when eating it at the table.



### MASONIC LIBRARIES.

There has grown up a most worthy ambition in many Lodges throughout the West to acquire for themselves "Lodge libraries," to which all members in good standing shall have access. The value of such a movement can not be over-estimated, for in many places the only aggregated force of mind and thirst for mental improvement is to be found in the Lodges, and in them should be properly concentrated such collections of books as shall represent the varied wants of the Masonic community. We have been repeatedly solicited to furnish catalogues of appropriate works, but our brethren must recollect that it is a very delicate matter for one brother to recommend to another what he should read; besides, the catalogues themselves are very extensive, and of themselves form good-sized works, therefore we can only select from them such standard and miscellaneous works as are of universal value.

We may venture this advice, however, that in Masonic libraries there should be selected no religious or doctrinal work of one denomination to the prejudice of any other; in fact, every town or church should have its own doctrinal library, and it were better that they were not selected for Lodges, even by a majority vote, as they are liable to create discussions on questions strictly forbidden by Ancient Regulations. We will say the same of political or partisan publications, wherever they go beyond the strict bounds of impartial history. This will limit us down to a certain line of selections, where we may, perhaps, begin to recommend without danger of intrusion.

In the first place, every Lodge should have a secure home; in the next, it should have a secure book-case, under lock and key, and there should be a librarian elected (say the Secretary), who shall have charge of that case; and lastly, there should be kept a regular librarian's record, in which all books are entered as soon as received, stating how much they cost or by whom presented; and in this record should be charged to every member every book he takes out, and for which he must pay if not returned within the specified time (say one month), with privilege of renewal. The librarian should be accountable for all such property placed in his charge, for which he must account to his successor. The Lodge might set apart a certain fund, to be raised in a specified form, for the increase of the library.

Such regulations are as indispensable for the preservation of the first five books got in the library as for five hundred, and without perfect system it is all nonsense to talk about Lodge libraries, for the books will only be lost and the money thrown away; besides, when a Lodge once takes charge of a library, that property becomes as sacred as any other. In this number we shall only mention certain works to begin with, and in future numbers we shall mention others as we review them, for a library should not be confined to Masonic works alone.

In the library should be all of the proceedings of this and all other Grand Lodges that

can be procured, securely bound. There should be collected the various Masonic journals of the day, and which should never be carried from the room until the volume is complete and bound. The Lodge should solicit exchange of all Lodge By-Laws that can be procured, as well as Grand Lodge laws. The standard text books of Lodges, such as reliable Monitors, might with safety be selected, provided the members did not determine to work by all of them at once.

This will do for a commencement; in our next we shall be more extended and explicit.

### Appointment---Thos. E. Garrett.

It has pleased the M. W. Brother John F. Houston, P. G. M., and Grand Lecturer of Missouri, to appoint as his Deputy for the Eighth District (comprising the counties of St. Louis and St. Charles), the very accomplished and attentive worker R. W. Brother Thos. E. Garrett, of St. Louis. We consider this a most judicious appointment, and one that will reflect credit upon all parties concerned. The appointment was made wholly unsolicited, but will be none the less better attended to on that account. The Craft here will take notice, and be governed accordingly.

[For the Freemason.]

### A CARD.

The Legislature of the State of Virginia has incorporated "The St. John's Orphan Asylum," an industrial school for indigent orphans in Washington county, Virginia, and the Abingdon Lodge of A. F. Masons, No. 48, in said county, and the Catlett Lodge, No. 35, in Scott county, have each formally indorsed my appointment as agent of the same, with the seal of their respective Lodges affixed. And as our country has been greatly devastated by war, which has thrown a large increase of widows and orphans on our hands to be provided for, and at the same time lessened the means and resources among us for such an enterprise in a still greater ratio, we are compelled to make our appeal to the benevolent abroad.

I see in a recent communication from England, published in the Baltimore *Episcopal Methodist*, that in Bristol there is an orphan home with "1,150 comfortable and happy orphans; having been begun and continued without any other means of support than those voluntary contributions which are brought by the daily mail." For pure religion, and undefiled before God and the Father, is this: To "visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

I most respectfully and affectionately invite all who may read or hear of this card, to visit the fatherless and widows of Virginia, and the surrounding States, by sending a contribution to the St. John's Orphan Asylum, at Abingdon, Virginia. And may the special blessing of God be unto each contributor to this noble charity, according to Psalms xli: 1-3.

T. K. CATLETT,

Agent St. John's Orphan Asylum.

Send contributions to care of Dr. W. T. Barr, Abingdon, Virginia. T. K. C.

### THE GRAND MASTER.

We are gratified to announce that our paper meets the hearty approval of our M. W. Grand Master, who has extended to it his best wishes and support, with the understanding that on our part there shall be nothing contrary to Masonic Regulations nor the Grand Laws of Missouri, and that there shall be nothing of a sectarian or sectional character in it. For this support we return our gratitude, with the assurance that nothing shall be done which we will not willingly submit to our scrutinizing Grand Master and the Craft generally. We are pleased to announce, also, that Bro. Vincil's health is recovering, and that he is able to attend to his multitudinous affairs, "with pleasure to himself and honor to the Fraternity."

### Publication of Suspensions and Expulsions.

The following resolution was adopted by the Grand Lodge of Missouri, 1841, and the attention of Lodges is fraternally requested to it before sending their notices to papers for publication. These notices should be sent to sister Lodges, and the Grand Secretary alone:

"When any member is suspended or expelled from any Lodge, or when any applicant is denied admission into any Lodge, under this jurisdiction, it shall be the duty of the Secretary of such Lodge, immediately thereafter, to transmit information of such fact, with the name and residence of the member suspended or expelled, or the applicant denied admission, to each and all of the other Lodges under this jurisdiction. But no Lodge within the jurisdiction of this Grand Lodge, nor any member thereof, shall publish, or in any manner make public the suspension or expulsion of any member, except it be to the Fraternity, or within the walls of a Lodge. But nothing herein contained shall prevent the Grand Lodge giving publicity to such suspensions or expulsions, should they deem it proper so to do."

### Married.

BAUM—HART—On the 8th of January, 1867, in St. Louis, by Rev. Mr. Kuttner, Bro. Joseph Baum, jr., of Kirksville Lodge, No. 105, to Miss Caroline Hart.

We welcome the happy couple into the fraternity of housekeepers, and they will please accept the well-wishes of the FREEMASON.

### Died.

AT REST.

WILLIAM T. BAIN,  
R. W. Grand Secretary Grand Lodge of N. C.,  
Died at Raleigh, N. C., Feb. 1, 1867, in the 74th year of his age.

He served as Grand Secretary 26 years.

WILSON—At Kirksville, Mo., on the 8th of January, 1867, Brother Thomas C. Wilson, member of Kirksville Lodge, No. 105.

Hewas buried with Masonic honors, and appropriate resolutions were adopted by the Lodge.



**Warden, in Absence of the Master.**

"The right of the Warden to preside in the absence of the Master is imposed upon him by the 6th section of the 5th of Ancient Charges, which reads, "When a Fellow-Craftsman, [that is, one who has not been installed as Worshipful Master] is chosen Warden of the Work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the work in the Master's absence to the Lord's profit, and his brethren shall obey him." It is made imperative upon the brethren to obey him, and consequently it is his duty to discharge all of the obligations of the Chair in the absence of the Master—how otherwise could the brethren obey him unless he presided and performed the duties of the Master? The proper construction of the Ancient Charges implies competency on the part of the Warden, and a discrimination in the selection of the officer. It can not be too strongly enforced that the brother chosen Warden of the work should be possessed of Masonic zeal and ability; so that either on arriving at the Master's Chair, or being called upon to preside in consequence of the Master's absence, he be capable to discharge the duties pertaining to the Orient. \* \* \* \* \* *No rule or regulation of a Grand Lodge, or dispensation of a Grand Master, can deprive the Warden of his right to oversee the Master's work in his absence, from any cause.*

"Can a Warden resign? We emphatically say, No. He can not, without violating his obligation; and if the Warden can not, surely the Master can not. \* \* \* \* \* The obligation once taken, can not be abrogated; it is binding upon the officer of the Lodge. The Covenant is of too solemn and binding a character; no circumstances or contingencies can Masonically cause its revocation."—*Hyman*.

**Religious Tests.**

The Grand Lodge of Missouri, on the 5th of October, 1829, took up the following resolutions of the District of Columbia, and confirmed them as a part of the will of this Grand Body, and should be carefully reflected upon by all members who think that our simple and universal test of "Belief in God" is insufficient:

"Resolved, That in the opinion of the Grand Lodge of the District of Columbia, no authority on earth, except the universal body of Masons, or their representatives, especially empowered for that purpose, has the right or the power to alter, in any manner whatever, the ancient landmarks of the Order.

"Resolved, That the establishment of any other new or different test, or rule, for the examination or admission of visiting or other Masons, besides that handed to us from distant ages, can not rightfully be effected by any other than the high authority alluded to in the preceding resolution.

"Resolved, That the attempt to establish such a test by some of the Grand Lodges of the United States meets the settled disapprobation of this Grand Lodge."

**The Grand River Convention.**

The grand Convention of delegates from the great empire of States watered by the Valley of the Mississippi, which met here in February, had in it a very full representation of the Fraternity. We had the pleasure of greeting brethren from every quarter, and are very happy to say that they all expressed themselves as "at home." The genuine Mason ever feels a deep interest in the grand march of civilization and commercial progress, for from these peace wins her glorious triumphs; and the perfect harmony which prevailed throughout the deliberations evinced the lofty and dignified purpose at issue, as well as the superior character of those who participated in them.

**Warning.**

A young man and woman, representing themselves as the children of a Mr. Gray, Knight Templar, Liverpool, Nova Scotia, are swindlers. They are at present in Cincinnati, Ohio, traveling westward.

O'SULLIVAN LODGE, U. D., named after our late Bro. Anthony O'Sullivan, located at Walnut Grove, is doing finely. The Lodge is well equipped, and harmony prevails. Success to so worthy a name.

**Where Familiar Quotations Come From.**

There is death in the pot—is from the Bible, 2 Kings iv. 40.

Lovely and pleasant in their lives, and in death they are not divided—is spoken of Saul and Jonathan, 2 Samuel i. 23.

A man after my own heart—1 Samuel xiii. 12.

The apple of his eye—Deut. xix. 21.

A still small voice—1 Kings xix. 12.

Escaped with the skin of my teeth—Job xix. 20.

That mine adversary had written a book—Job xxi. 35.

Spreading himself like a green bay tree—Psalms xxxvii. 35.

Hanged our harps on a willow—Psalm cxxxvii. 2.

Riches certainly make (not take, as it is often quoted) themselves wings—Proverbs xxiii. 5.

Heap coals of fire upon his head—*Ibid.* viii. 22.

No new thing under the sun—Ecclesiastes, i. 9.

Of making many books there is no end—*Ibid.* vii. 12.

Peace, peace, where there is no peace, (made famous by Patrick Henry)—Jeremiah vii. 11.

My name is legion—Mark v. 9.

To kick against the pricks—Acts ix. 5.

Make a virtue of necessity—Shakspeare's Two Gentlemen of Verona.

All is not gold that glitters—Merchant of Venice.

Screw your courage to the sticking place (not point)—Macbeth.

Make assurance doubly sure—*Ibid.*

Hang out your banners upon the outward walls—*Ibid.*

Keep the word of promise to our (not the) ears, but break it to our hope—*Ibid.*

It's an ill wind that turns no good (usually quoted "It's an ill wind that blows no one good")—Thomas Tasser, 1650.

Christmas comes but once a year—*Ibid.*

Look ere you leap (commonly quoted, Look before you leap)—Hudibras.

Out of mind as soon as out of sight (usually quoted, "Out of sight, out of mind,")—Lord Brooke.

What though the field be lost, all is not lost—Milton.

Awake, arise, or be forever fallen.—*Ibid.*

Necessity, the tyrant's plea—*Ibid.*

The old man eloquent—*Ibid.*

Peace hath her victories—*Ibid.*

Though this may be play to you, 'tis death to us—Roger l'Estrange, 1704.

All cry and no wool (not little wool)—Hudibras.

Count their chickens ere (not before) they are hatched—*Ibid.*

Through thick and thin—Dryden.

When Greek join Greek, then comes the tug of war—Nathaniel Lee, 1692.

Of two evils I have chosen the least—Prior.

Richard is himself again—Colly Cibber.

Classic ground—Addison.

A good hater—Johnson.

My name is Norval—John Hume, 1808.

Ask me no questions and I'll tell you no fibs—Goldsmith.

Not so much the worse for wear (not none the worse)—Cowper.

What will Mrs. Grundy say—Thomas Morton.

No pent up Utica contracts our powers—Jonathan Sewell.

Hath given hostage to fortune—Bacon.

His (God's) image cut in ebony—Thomas Fuller.

Wise and masterly inactivity—Mackintosh in 1791, though generally attributed to John Randolph.

First in war, first in peace, and first in the hearts of his fellow-citizens (not countrymen)—Resolutions presented in the House of Representatives, December, 1790, prepared by General Henry Lee.

Millions for defense, but not one cent for tribute—Charles C. Pinckney.

As good as a play—King Charles, when in Parliament attending the discussion of Lord Ross' divorce bill.

Selling a bargain—Love's Labor Lost.

Go snacks—Pope's Prologue to Satires.

In the wrong box—Fox's Martyrs.

Smelling of the lamp—is to be found in Plutarch, and is there attributed to Pythias.

A little bird told me—Ecclesiastes, x. 20: "For a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

Hell is paved with good intentions—though found in Johnson and Herbert, was obviously in that day of proverbial expression. Walter Scott ascribes it to some divine.

*Vox populi, vox Dei.* The origin of this favorite phrase is not known, but it is quoted as a proverb by William of Malmesbury, who lived in the early part of the twelfth century—*New York Mail Bag*,



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" Certificates of Widowhood, per doz	0 25
" Committee Appointments, per doz	0 15
Committee Reports, per doz.....	0 15
Bills for Dues, per 100.....	1 00
Royal Arch Limits, per doz.....	0 50
" Petition for Membership, per doz	0 35
" Committee Appointments, "	0 15
Knights Templar Limits, per doz.....	0 50
" Petition for Membership, per doz	0 35

## JEWELS.

10 Pieces, M. M. solid silver, elegantly engraved.....	\$50 to 100
10 Pieces, M. M. heavily plated on fine German silver, engraved in same style as pure silver.....	25 00
12 do, R. A., elegantly engraved, gilt,...	\$35 to 50 00

## CLOTHING.

Aprons, Lambskin, with embroidered Jewel of office, trimmed with silk, each.....	5 00
Without Jewel.....	\$2 to 5 00
Lambskin Aprons, plain, each.....	1 25
Aprons, silk, each, with or without embroidered emblem.....	\$4 to 15 00
Officers' collars, velvet, trimmed with gilt or plated lace and stars, each.....	\$2 50 to 8 00
Scarfs, blue or scarlet, each.....	\$4 to 12 00
Chapter Robes, per full set.....	\$200 to 500 00
Knights Templar regalia, including sword, .....	\$50 to 150 00

## FURNITURE.

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do, Ebony.....	8 00
Mahogany Columns, for S. and J. W., per set	6 00
Rosewood do.....	10 00
do do extra finish.....	\$15 to 20 00
Ballot Box, plain mahogany.....	5 00
do secret.....	8 00
do fancy.....	12 00
do Black Walnut.....	10 00
Ballots, per doz.....	00 25
Rosewood Working Tools (set of four pieces) inlaid.....	7 50
Mahogany Working Tools (set of four pieces) inlaid.....	6 00
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Do for Stewards, suitably ornamented, per pair.....	9 00
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febl-3m]



# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

VOL. I.

ST. LOUIS, MO., APRIL 1, 1867.

NO. 4.

## THE FREEMASON,

PUBLISHED ON THE FIRST OF EACH MONTH,

R. W. GEO. FRANK GOULEY,

G. Sec. G. Bodies of Mo., Editor.

ONE COPY, ONE YEAR, - - \$2 00

Grand officers of all Masonic bodies, Masters, High Priests, Commanders, Records and Secretaries are all agents, everywhere, without further notice, and are fully authorized to receive and remit moneys.

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We want, if we can find them, good Masons who can give us the endorsement of Masons, or business men we know, and to such we will give work and pay.

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### THE WAIL OF DESOLATION!

From all parts of the South there comes up the sad wail of suffering widowhood and childhood. To say that they have lost everything, does not fully explain the whole matter. Men sometimes will pass through a conflagration, or some other fearful calamity; but, being men, they can rise from the ruins and rebuild their fortunes. Not so with poor, helpless, trembling women, and their little ones. The customs of the world have shut out from them nearly all the avenues of lucrative employment, and they are left to the shifting and uncertain resources of temporary supply. Fathers, husbands, brothers and sons have disappeared from the scene during the fearful whirlwind of war and disease; farming implements, stock, houses and fences went like chaff before the storm; and when the sun of peace once more burst upon this empire of States, it revealed only a desolation which no mortal pen can picture. The strong bands of society were rent asunder, and the whole system of political economy was shaken to its foundations. The problem of labor, a difficult one at best, was presented to this people under circumstances never before realized since the Ark rested upon the Mount. The poor have to contend against the competition of those who never knew a responsibility; and to add to the wreck of war comes the sirocco of pestilence and the overwhelming floods. Well may the stoutest heart quail before all this, and helpless ones stretch out their hands to the world and cry, "O, God! is there none to save!"

Yes, sufferers, thank God, there are many true, warm hearts which throb with the pulsations of humanity.

The world, reckless as it is, must yet acknowledge the overruling Providence which directs the purposes of men, and we feel that this almost boundless field of suffering will be the means of producing the richest growth of genuine humanity.

As Freemasons we have a deep interest in this work. Thousands upon thousands of widows and orphans, left by our buried brethren, appeal to us for help, and that speedily. We know of instances where these poor women have fastened up as best they could their homes, and with tottering limbs, enfeebled by hunger and disease, have carried and led their famishing children, crying for bread at every step of their little naked feet, and wended their way ten, twenty or thirty miles and more to receive some promised succour at headquarters of relief; but few out of thousands got anything, and at most but a few dollars, while the rest struggle back to their empty boards; and if they live to get back, it is only to sink down

in despair and die. Their neighbors have shared the last loaf; their crops are destroyed, or else the ground lies idle because the feeble hand can not ply the hoe or plow; nor is there any seed-corn wherewith to plant again. The coming summer will spread to overflowed regions the fearful poison of the cholera. Then will come the cry for physicians and medicine, or for transportation to higher ranges of country; and before it can be answered, many a devastated flower garden will be dotted with the grave mound of the little one or of the resting place of the lost protector, the mother.

Brethren of the mystic tie, share from your treasury; God will make it a "cruse of oil, that faileth not."

[NOTE.—Those having money to spare can send to this office, when the same will be receipted for and transmitted free of exchange; and those who can contribute corn or other shipping supplies, can consign to B. Kimball & Co., commission merchants, No. 22 South Main street, advising Bro. Kimball of the shipment and object. We make this request until further notice of other arrangements.]

### COSMOPOLITANISM.

The animosity that formerly existed between religious sects in Europe is fast giving way to a more genial and charitable spirit. Especially so is this the case in the British kingdom. And to the benign influences of our universal brotherhood much is due for this advance in pure civilization. One of the most striking illustrations of this fact is made by his Grace the Duke of Leinster, Most Worshipful Grand Master of Ireland, in the following letter:

CARTON, MAYNOOTH, Jan. 27, 1867.

Worshipful Sir and Brother: I have received your letter of the 23d of January, and am much gratified at the Lodge of Israel No. 126 wishing to elect me as honorary member, and will with pleasure join their Lodge.

I am yours fraternally,  
LEINSTER.

WOR. BRO. MORRIS HARRIS.

The Lodge of Israel, in Dublin, is composed entirely of Israelites, and the Duke of Leinster is a Christian; and this is the only Lodge in which he has accepted an honorary membership.

This simple fact shows that Freemasonry entirely robs man of that miserable and unchristian bigotry which has for so many centuries interfered with the exalted worship of our Heavenly Father. Whenever a man becomes a bigot, he at once ceases to be either a pure religionist or a true Mason.



### INCORPORATION OF LODGES.

We are pleased to see that this subject is attracting the attention of Grand bodies and Masonic journals.

The State incorporation of Masonic subordinate bodies we have always looked upon as useless and dangerous. Useless, because there are no commensurate benefits derived by the the Lodge in proportion to those it sacrifices; and dangerous, because it makes a Lodge amenable to courts and trials in which it must suffer all the disadvantages arising from the ignorance and prejudice of the profane. A Lodge becomes incorporated, and what has it gained? Simply the right to sue and be sued. There is nobody that a Lodge ever wants to sue, except some profane, on the adjudication of real estate, whereas all the real and personal property virtually belongs to the Grand Lodge, by the very nature of the organic creation of the Lodge, and at its death the Grand Lodge is the first heir and sole executor.

The Grand Lodge of Missouri is an incorporated body, and as such covers all its subordinates, and throws over them a shield stronger than they can create for themselves. It can sue and be sued for them, and all property that a Lodge acquires is acquired in the name of the Grand body, or if acquired in its own name, it holds it in trust for the Grand body, receiving and deriving all the benefits of such property until it dies, then it reverts to the supreme power.

A Lodge never sues its members for dues, because that is a punishment unknown to Masonic law, but the Grand Lodge has presented the manner of trial for all delinquents.

Few Lodge members reflect upon the extent to which they place themselves under the clutches of the law by acts of incorporation. They forget that nearly all the offenses usually tried in the Lodge under Masonic law may be carried into the courts, thereby placing themselves under the control of power that knows nothing of Masonry, for even if the court be Masons, it can know nothing but the law.

There is, therefore, no earthly benefit to be derived by charters of incorporation; but great evil may result from it, especially during any great anti-Masonic excitement, and we hope that all Lodges will avoid the legal trap, and stand alone upon their Masonic basis, under the *Aegis* of the Grand Lodge.

### Memphis Appeal---Brother Pike.

The *Weekly Appeal* comes to us absolutely gorged with general intelligence, and has a liberal space devoted to "Masonic intelligence," in which the FREEMASON has received due notice.

Brother Pike takes issue with the Grand Lodge of Missouri, when it declares that Entered Apprentices and Fellow-Crafts can not meet as Lodges and do work, as they receive no charter or warrant whereby to work. Our Grand Lodge does not deny to Entered Apprentices or Fellow-Crafts the character of *Masons*. It accords to all such all the rights they are entitled to under the *covenants* by which they are received into the Fraternity, but no more. Missouri issues charters only to Master Masons, and as such constitutes them

into a *Lodge*, and vests in them the entire controlling and governing power of the same, and does not recognize those of a lower degree as capable of being *members* of the Lodge to the extent prescribed in the By-Laws. Such is the law of this jurisdiction, which is not attempted to be forced upon other Grand Lodges; but we submit to the calm judgment of reasoning minds whether they can, under the construction of Masonry since 1735, call an Entered Apprentice or Fellow-Craft a *Mason* in the *full sense* of the name. He started out and sent in his petition for a definite purpose, viz.: to receive the mysteries of Masonry, and become a *member* of a certain Lodge; and in his progress thither he is merely a probationer in the outer temples—merely a novitiate seeking light by degrees, which light he receives in the Master Masons' Lodge to the full extent allowed by the charter and the work.

We deny Entered Apprentices and Fellow-Crafts the right of Masonic burial, or the privilege of appearing in processions, just as we do non-affiliated Masons of over one year's standing. On the other hand, they are exempt from all the dues and burdens of the brotherhood, simply because they are not members of a Lodge.

We agree fully with our illustrious brother on the ancient *operative* system of Masonry, as defined by the regulations. We agree on the complete status of a Lodge, U. D. We also agree on the right of independent Lodges, which existed before the Grand Lodge was formed.

We, however, disagree with Brother Pike when he denies the right of a Warden to preside in the absence of the Master. The ancient regulations say he shall preside, and the brethren shall obey him. We hold that he has this right by virtue of the charter, and we have noticed a growing disposition to construe the powers of a Lodge and its officers without paying due attention to the charter under which a Lodge works and exists.

We look upon the asserted rights of Passed Master as of doubtful validity, so long as the chartered officers are present; and one of the best things, we think, the Grand Lodge of Missouri ever did, was when it took all power out of their hands, except to vote in the Grand Body. It has resulted beneficially to the brethren, as it compels and encourages Wardens to learn the work and do it, a thing they never had a chance to do when a Passed Master could step up and take the gavel.

As to Grand Lodges being "nuisances as they are managed," we can not agree, for the simple reason that we must have a *head*, and these heads have been created by the subordinate Lodges themselves, and, in fact, *they are the Grand Lodge*.

"Freemasonry is an institution, not as the ignorant and uninstructed vainly suppose, founded on unmeaning mystery for the encouragement of bacchanalian festivity and support of mere good fellowship, but an institution founded on eternal reason and truth, whose deep basis is the civilization of mankind, and whose everlasting glory is supported by those two mighty pillars—SCIENCE and MORALITY."

"Each with his Mark in view,  
March with the just and true."

One would suppose, upon reading the press of the day, that the world is full of original thought. Only think of the immense number of newspapers in the country, and that nine-tenths of them are filled with matter not credited to any other source, not even by (" ") quotation marks! Out of the millions of items published daily, not over one thousand of them are original, and not one thousand of them are properly credited. In the rivalry of political parties, we overlook this as one of the inherent crimes of partisanship; but in literary and religious papers it is inexcusable. There is no name so appropriate for it as "piracy."

What shall we say, then, of Masonic journals, full of beautiful thoughts actually taken bodily from some ancient and modern works, without saying so much as "by your leave." We could fill this paper to-day from articles thus appropriated by Masonic papers and magazines, and scattered through their pages from first to last, in which no author or quotation is made known, leaving the reader under the impression that the papers are *ably edited*, and as such receive the plaudits of their patrons, when, in fact, all the *original* matter they contain could be put in about one page, or less. Is this fair, honorable, or Masonic? We say, no. We ask certain editors to remember a certain lesson in Masonry, where a young Craftsman came nearly suffering a severe penalty for "claiming work that was not his own, and attempted to receive wages when none were due him." No man should ever forget this, and especially a Masonic editor. We have no objections to *extracts*, especially when instructive, but we do object to a Mason pretending to conduct a journal, and claiming what is not his own. We contend that any item, however trivial, should be credited to the brain that arranged it, or at least to put such a *mark* on it that it will not be called ours.

This system of stealing a thought, and "clipping it 'round and 'round the edge, and then ask him whose it was, to swear to it" is beneath the contempt of an Apprentice; yet some Masonic journals we could name are so addicted to it that if we were to limit them down to original ideas, their whole production would be nothing but a simple rehash of publications that have lived and died in the last half century. Masonic editors should go upon the principle that their readers have brains, and that they will not always remain silent (even out of Masonic charity) against this wrong. This very paper may happen to fall into the hands of some one who never read a Masonic paper before, and the subject matter being new, he will credit us with all matter not "quoted;" when, in fact, we could present fifteen out of our sixteen pages with stolen articles, and it might not be found out for some time; but when it was, we would expect to meet our full reward of *contempt*. We do not include all under this sweeping charge, and for the present shall let the readers of the others find out for themselves; but hereafter, unless proper regard is paid to this Masonic virtue of honor, we shall begin to

"Caution them to beware  
Of the right hand."



**AN EDICT—IMPORTANT.**

The M. W. Grand Master of Masons in this State has issued an edict, dated March 18, 1867, covering several very important points.

Having viewed the very irregular manner of opening and closing Lodges, whereby the identity and supremacy of the Masters' degree was almost entirely ignored, and as much prominence given to one degree as another, so far as opening the Lodge was concerned, he has seen proper to cover the whole point by issuing an edict in accordance with the plain law and spirit of the Grand Lodge, which decides that the Masters' Lodge is the one to which the Charter is alone issued, and the one in which Master Masons alone can become members, E. A. and F. C. being only "probationers" under our jurisdiction. His edict decides that every Lodge, *as such*, must open at each communication on the third degree, in order to make legal all that the Lodge shall do under the Charter. The Lodge having opened, and any work (such as examination of candidates or conferring degrees) appearing in the lower degrees, labor is dispensed with in the third and entered upon in such lower degrees, after which labor is resumed in the third, and when the business of the Lodge is finished, it is closed for that communication. This covers the whole ground, and is certainly the most expeditious, and places the Masters' Lodge where the Charter establishes it, viz.: the controlling and governing power.

His next point is, that the "first great cardinal virtue," temperance, shall be enforced; and prohibits beverages of liquor from the Lodge and ante-rooms, as well as directing moderation in the daily walks of life.

His next prohibits all Lodge meetings on the Sabbath, except for funeral purposes.

His next explains the law relative to the duty of Wardens, and compels them to assume the East (according to seniority) in the absence of the Master; and without one of the first three officers presiding the Lodge can not be opened, nor any business transacted.

His last point declares the right of a member to object to the ballots or to the advancement of a candidate at any stage of the proceedings, and that right shall not be questioned or infringed upon.

He closes by calling upon his D. D. G. M. to carefully overlook the work in their several jurisdictions as they learned it from the Grand Lecturer, and to see that the law is duly obeyed, they being the executors of the law under the direction of the Grand Master.

We look upon this as one of the most important papers that could be issued to the fraternity of Missouri, as it must result in harmonious work and uniform obedience to the law; and it is to be hoped that wherever his admonition on the question of temperance is needed that reformation will take place, and the glorious fruits of happy homes and peaceful Lodges will be the result.

It is useless to say that our Grand Master never issues an edict as a mere matter of form. We believe him to be a man who acts prudently, but when he issues an order it must be obeyed; and, on the other hand, we do not

believe that there is a member or Lodge in Missouri who would wilfully disobey so important a matter as an edict.

**VIRGINIA.**

It has afforded us much pleasure to receive the proceedings of this venerable Grand Lodge, which met in Richmond last December. From it we learn that the difficulty which existed between it and the Grand Lodge of the District of Columbia, on the question of jurisdiction, has been amicably settled, and the Masons made in the Union Lodge, U. D., at Alexandria, Va., by the Grand Lodge of the District, are hereafter to be recognized as regular Masons. We congratulate our Virginia brethren upon the settlement of this question, although we trust that the Grand Lodge of the District will not take the settlement as a license to invade any more jurisdictions, for they might happen to enter a State where the Grand Lodge might not be found so amiable as that of Virginia.

Relative to the Grand Lodge of *West Virginia*, we find the question still an open one; and the refusal to recognize that Grand Lodge is based upon the soundest principles. Taking it for granted that the creation of the State itself was a legal act, still the subordinate Lodges had no right to erect a Grand Lodge, without even settling up their old dues, and without even showing that a majority of them desired to sever their connection with the mother Grand Lodge.

We think, however, the question might be settled by recognizing the Grand Lodge of West Virginia as the controlling power of such subordinates as have voluntarily attached themselves to it, and paid up their dues, reserving the right to control such Lodges as still adhere to the original body, for we contend that there is no power which can force a Lodge to desert its mother, except the mother herself; and especially so when that attempt to coerce is made by a minority. It was upon this ground that our Grand Lodge withheld its recognition at last session, and not upon political grounds, as some of our reviewers have supposed.

The review of the Committee on Foreign Correspondence is to the point, but entirely too flattering to the Missouri Committee for us to say anything on the question.

The representation was large, and the business harmoniously transacted. Two thousand copies of the authorized "Text Book," prepared by the venerated Grand Secretary, Bro. Dove, were printed. The address of the Grand Master, Bro. Ed. H. Lane, is a calm and useful paper, and shows deep interest in the welfare of his Grand Lodge. His great fear is "that Masonry may become too popular."

We regret we have no summary of Lodges and members. The highest number on the roll is Lodge 223, just chartered.

There is a strong family relationship in Virginia Lodges, and in one of them we noticed as many as fourteen members of the same name. This is a beautiful feature, as it shows that the example set by a brother has been appreciated by those who can see the most of his character.

The Grand Lodge passed a resolution prohibiting meetings on the Sabbath,

**Damascus Commandery—Keokuk.**

This Commandery celebrated Washington's birth day by a grand banquet at the Estes House, and it was an elegant affair. The house was beautifully decorated, which, with the uniform of the Knights and the party dresses of the ladies, rendered the scene at once picturesque and pleasing. Sir Knight Peck, Grand Commander, presided, assisted by Sir Knights Bower, Wells, Barker, Bridges, Tucker, Stillson and others, which guaranteed that everything was done "decently and in order," and that the liberal programme was fully carried out. Keokuk is celebrated for its female loveliness, and we are assured that the ball-room had the honor of a full representation. These fraternal reunions are of immense benefit to the social character of the Craft; they help to strengthen those tender chords of sentiment which unite men and their families into a common family, as brothers and sisters. May Damascus No. 5 enjoy many more.

**THE MAILS.**

Either our paper must be very popular with the post office clerks, or else the post office department is a most miserably managed concern. We have duplicated, and triplicated in some instances, our exchanges and subscribers names, and yet they fail to get our paper. There is not a Masonic exchange on our list (and we believe we have them all) to whom we have not sent at least duplicate copies of the FREEMASON, and still they come to us and say they have heard of our existence through some other channel. So with our city subscribers. This is all wrong. The public must be assured of the proper reliability of the mails, or else all correspondence becomes a mere mockery and continual anxiety. We can make no complaint of matter addressed to us, as we believe we receive it all, through our own faithful carrier, Mr. Johnson; but there is a leak somewhere in the distribution office, or in other cities. Can this matter be corrected?

**Masonic Widows and Orphans of the South.**

In our last number we published the letter of our M. W. Grand Master in behalf of our suffering friends, and the first reply to that appeal, outside of Lodge action, was made by Mrs. James F. Aglar, of this city, who presented a beautiful oil painting of "Peace," worth \$100, which will be raffled off for the object named.

It can be seen at our office, where subscriptions will be received. It is a beautiful piece of work, by Eichbaum. One hundred chances, at \$1 each.

**Masonic High School—Aberdeen, Mississippi.**

The *Corinth Weekly News*, of Corinth, Miss., is an excellent paper, and through it we had the pleasure of reading the very able oration delivered before the "Masonic High School," at Aberdeen, by Col. C. R. Barteau, in December last.

The orator took the high moral, physical and intellectual training of the student as a condition precedent to ultimate success.

The school has our warmest sympathies.



## PRAYER.

Prayer is the simplest form of language, because it is the heart-thought of the child seeking expression to the Father. The very moment that man bends in prayer he acknowledges a higher power. This power is recognized by every Mason, therefore every Mason has offered prayer; and he who ignores its efficacy, denies the first great principle of the Godhead, in whom he professed to put his trust.

Every great and important work should be baptized with the blessing of heaven, and one of the most important undertakings of a man is when he emerges from the caverns of worldly darkness to seek that pure light irradiated from the Masonic altar. It is next in importance only to the time when he dedicates himself solely to God by the religious faith that is within him. One of the most beautiful invocations for that light upon an initiate we copy below from an ancient Monitor:

"O Thou, whose temple we are! On the mountain of Thy truth let our sublime edifice display its glory. Let the eye of the Master meet the Son of Light as he enters. Let the greater lights, by the help of the less, illuminate the whole scene of his duty and of his pleasure. Behold us with Thy brightness, at this hour, leading a young son into Thy temple. Like the temple, let him be beauteous without, and all glorious within. Let his soul be capacious as Thy truth, and his affections pure as the serene heavens when the silent moon gives her light. Let him obey as the sun, who labors until perfect day with increasing strength; and let all the purposes of his heart be as the stars, which tell of worlds unknown, and are notices of boundless benevolence. Let him move like the heavenly orbs, in harmony; and should he stretch across the universe, may he disturb no soul in his course. Within this temple may he be sacred as the altar, sweet as the incense, and pure as the most holy place. Among Thy ministering servants may he be ready as an agent of God, and faithful as a beloved son. And when his service is finished, may his memory be celebrated by love on the durable monuments of eternity; and his reward, in the silent, solemn joy of heaven, be sure from the hand of God, the Grand Master of us all."

## THE FREEMASON.

We have the January number of 1867, being No. 1 of Vol. I., Geo. Frank Gouley, editor. The editor makes a graceful debut in his editorial columns; furnishes a variety of matter specially Masonic, and of interest to the fraternity, and other matter interesting to the farmer, under the head of "Agricultural;" and under the head of "Home Circle" is a valuable article on the "Influence of Women." The *Freemason* is furnished monthly, at \$2 per year. Light usually comes from the East, but in this case it comes from the West. Let the Masonic brethren hail this Western luminary of their Order with pleasure, and by the transmission of \$2 to P. M. Pinckard, secure its brightness in their Lodges and home circles.—*Christian Advocate*.

## THE TYRIAN ARTIST.

The ceremonial of the degree of Master Mason is unquestionably the most important, impressive and instructive portion of the Ritual of Ancient Freemasonry. It transcends all others in the profoundness of its philosophy, in the wide range of ideas it aims to elucidate, and the dramatic interest with which it is invested. Wrong interpretations, however, assuming what is evidently a philosophical and ethical mythus to be the description of a literal fact, have, in a certain degree, weakened the effect of which it is capable, otherwise, of producing. That portion of the rite which is connected with the legend of the Tyrian Artist is well worthy the deep and earnest study of thoughtful men. But it should be studied as a myth, not as a fact; and, if thus accepted, it will be found exceedingly rich in instructive lessons, and lessons, too, which admit of an immense variety of applications; whereas, if it be regarded simply as a ceremony commemorative of historical occurrences, it has no philosophical importance or significance whatever. Against the notion that it is the representation of a scene that actually occurred in the Temple, it may well be urged that, outside of Masonic tradition, there is no proof that an event such as is related in connection with the Temple builder ever transpired; and, besides, the ceremony is *older*, by more than a thousand years, than the age of SOLOMON. There are characters impressed upon it that can not be mistaken. It is thoroughly Egyptian, and closely allied to the supreme rite of the Isianic mysteries. OSIRIS, ISIS and TYPHON are the three principal figures in the ancient mythology. TYPHON—i. e., *Evil*—made war upon OSIRIS—i. e., *Beauty, Goodness and Truth*. A fierce conflict long raged between these spiritual forces, of which all the combats, antagonisms and disorders of the outward, visible world were only far-distant echoes or feeble reverberations. TYPHON (Evil) for a period appeared to triumph. With his wiles and arts, he overcame OSIRIS (Truth), dismembered his body, and concealed the fragments in the several quarters of the earth. Then the whole universe was shrouded in gloom, and resounded with lamentations and mourning over the Beautiful and Good! Isis set forth on her woful pilgrimage, to find the remains of the beloved OSIRIS. After many disappointments and trials, her efforts were crowned with success. The great day of triumph came. TYPHON (Evil) was destroyed by HORUS; the tomb of OSIRIS opened, and HE—*Order, Truth and Justice*—came forth, victorious, in the possession of immortal life, and harmony, peace and joy prevailed through the universe.

The Egyptian rite was a dramatic representation of these events, and its purpose is sufficiently obvious. It pictured, in an impressive and solemn

manner, the mighty and unceasing conflict of *Truth* with *Error*, *Light* with *Darkness*, *Beauty* with *Deformity*, *Virtue* with *Vice* and *Life* with *Death*; and the final certain triumph of the former, and the sure defeat and destruction of the latter.

This myth is the ante type of the Temple legend. OSIRIS and the Tyrian Architect are one and the same—not a mortal individual, but an idea—an IMMORTAL PRINCIPLE! In Egyptian Freemasonry, OSIRIS was the type of Beauty, Goodness, Order and Truth. So in the Temple myth, the Tyrian is the symbol of Beauty and Order, and of that creative art which is ever ready to seize the ideal and incarnate it in material forms—that divine art which robs the physical world in immortal splendors—embellishes and beautifies life—idealizes all Nature, transforming dull and prosy reality to a sunny, flowery dream:

"Clothing the palpable and the familiar  
With golden exhalations of the dawn."

TYPHON was slain, and the iniquitous triad of the Temple met a deserved doom. The Master's rites, from this point of view, has a wider scope and deeper significance than if recognized as merely the record of an historical fact. In one case, it simply tells us that a good man fell in the discharge of his duty, and that his foes were punished. In the other, it embraces all the possible conditions of humanity, ranges through all worlds, reveals the law of eternal justice, announces the omnipotence of Truth and proclaims the Immortality of man.

In this sense the myth of the Tyrian is perpetually repeated in the history of human affairs \* \* \* and in all ages we have seen Evil temporarily triumphant, and Virtue and Truth calumniated, persecuted, crucified and slain.

But Eternal Justice marches surely and swiftly through the world; the TYPHONS, the children of darkness, the plotters of crime, all the infinitely varied forms of evil, are swept into oblivion; and Truth and Virtue—for a time laid low—come forth clothed with diviner majesty, and crowned with everlasting glory. \* \* \* There were twelve companions of Isis, who assisted her in her long and wearisome search after the body of the slain OSIRIS.—*Sickel's Gen. A. Rezon*.

ALBANY, N. Y., March 3, 1867.

Bro. Gouley: I think your paper as good as any Masonic periodical published, and any Mason who would not understand so as to appreciate it, I do not think would appreciate any other. The worst feature of this State's Masonic works is, that too much of the paper is taken up with advertisements. Not so with yours. Hoping that you will meet with more than you expect in the publication of the *Freemason* I am fraternally yours, ———, Sect'y.



**"SIT LUX, ET LUX FUIT."**

Silence, ye troubled waves, and deep peace,  
Said then th' Omnific word, your discord end;  
Nor stay'd, but on the wings of cherubim  
Uplifted, in paternal glory rode  
Far into chaos heard his voice; him all his  
train

Follow'd in bright procession, to behold  
Creation and the wonders of his might.  
Then stay'd the fervent wheels, and his hand  
He took the golden compasses, prepared  
In God's eternal store, to circumscribe  
This universe and all created things;  
One foot he center'd and the other turn'd  
Round thro' the vast profundity obscure  
And said, thus far extend, thus far thy bounds,  
This be thy just circumference, O World!  
*Let there be light, said God, and forthwith*  
*light*

Eternal, first of things, quintessence pure,  
Sprung from the deep, and from her native  
*East*

To journey through the æry gloom began.

\* \* \* \* \*

Thus was the first day, ev'n and morn.

[Milton's *Paradise Lost*.]

"When the world was under the hands of her great Architect, she remained dark and without form; but the divine fiat was no sooner pronounced, than behold there was Light; creation was delivered from darkness, and the sun shot forth instantaneous rays over the face of the earth. He gave that great constellation to the espousal of nature, and vegetation sprang from the embrace; the Moon yielded her influence to the Waters, and the attraction begot the tides."

**NOBLE SENTIMENTS.**

Annual Address of S. C. Coffinbury,  
G. M. of Michigan, January 9, 1867.

Brethren, at the present juncture of events in our country, it may be considered that our Order stands in a most responsible position. A war has terminated leaving many of the ties and bonds which once united the people dissevered and broken. There is no power or effort of power which can exercise so successful an effort in reuniting these ties and bonds as the offices and influences of Masonry. We are not politicians. The political issues which have separated, and still, in a measure, separate the North and South, we ignore. With these, as Masons, we have nothing to do. All we can see as our duty in this most interesting crisis of our common country, is the humanitarian duty of diffusing brotherly love, peace and harmony, and a restoration of our Union to its former strength and integrity. It is our duty, by this means, to give strength where political issues weaken the bonds. The offices of Masonry are fraught with harmony and peace; political questions and their discussion harrass the mind, create discord, and arouse animosities. It is our duty to pour in oil and wine to soothe the rankling heart-aches of a disappointed, a conquered, and a submissive people.

If they have been in the fault, a reopening of the wounds by retrospections will but keep alive the animosities and widen the breach which separates us, thus defeating the great object, an affectionate reunion, upon which, alone, can a political reunion be founded. To re-establish these bonds of affection rests with the Order of Freemasonry, North and South, and if through this element they can not be re-established, then is our confederacy forever broken, for the tendency of every other effort is to fan the fires of discord between us.

But you ask what can Masonry do? It can, in the true spirit and genius of its original design and its sublime lessons, forgive the past where it sees a fault—it can, in the superabundance of its charity, sympathize with our unfortunate brethren of the South—it can mourn with them over their devastated plantations, their razed mansions and the smoking ruins of their cities and villages—it can drop the tear with them over their bloody battle fields, and the graves of their sires, their sons and their brethren, albeit they fell in arms against the North. This last, it is human to remember, but not to cherish, is Masonic. To forget it is noble—to forgive it is divine. Perhaps, if in the pure spirit of Masonry, we were to put ourselves under the same stringent rule of accusation and condemnation, to which we subject others, we might, in many respects, become supplicants for forgiveness. Have we all, so far, satisfied our own consciences, individually, as to enable us to look up to the throne of God with confidence, and with hope of forgiveness, and say, "forgive us our trespasses as we forgive those who trespass against us?" Then let us not reprehend too severely our brethren of the South. It will be remembered that they acted, doubtless, according to the convictions of their consciences, not ours, and, although that action was in open opposition to our national Government, they justify themselves, or attempt at least to do so, by the argument that it was their Masonic duty to submit with patience to the Government under which they lived, although that Government was but a Government *de facto*.

The object of alluding to this subject at this time is simply to impress upon Masons their duty in the liberal and the charitable exercise of the Masonic virtues toward our brethren in the South, with a view of conciliating friendship, establishing harmony and confidence between us, and thereby a perfect and a complete restoration of fraternal relations, which may lead in the end to a harmonious political reunion. The former of these are the elements of the latter, and without them the latter can never take place.

But how are we to cultivate these harmonious relations? What facilities are presented in circumstances? We rarely meet, and by what means are we

to open with strangers that intercourse which is to lead to these happy ends? Should we meet let us avoid those subjects upon which it is well known we will disagree, and dwell upon those only upon which we can not disagree. Let us look around us, and we may find the means and facilities in our very households. Almost every one of our soldiers have brought home from the South their respective trophies. Let us gather these and return them to their respective owners. Even if they were lawful spoils according to the iron rule of war, many of them are of so interesting, nay, even sacred, a character that there is an inhumanity in retaining them; while their return opens those avenues to the heart and its affections through which the sweet waters of gratitude flow, and inspire the soul with a faith and a confidence that lead to the harmonies and amenities which it is the office of Masonry to cultivate, and which, as we have remarked, is a paramount object in restoring our political union. I could note many instances of this kind which have fallen under my own observation. One soldier brought home a costly cottage Bible, containing the family register of a distinguished Southern family. It was purchased by a brother Mason, and after much difficulty in finding the members of the scattered family was restored to them. Another had a group of photographic portraits, which were likewise bought and restored. These drew out of the beneficiaries letters of most affectionate gratitude, and the establishment of the most pure and perfect friendship between the parties interested.

Here we find one of our Southern brethren standing sentinel over the ashes of the honored dead, although the deceased came as a stranger and enemy to the place where those honored ashes lie. How beautiful, how delicate, how affectionate! What higher testimonials can a Mason ask than this of the effect produced by its kind offices? Where is there a brother who is not anxious to participate in this work of brotherly love and harmony?

This duty Freemasons owe to their time-honored Order and to humanity; this high, this holy mission they owe to mankind, to dry the widow's tears, to protect the fatherless. In the discharge of this duty Masons know no North, no South, no East, no West. The limitations of our humanity are universal—from East to West, between North and South. In the exercise of this unlimited charity and philanthropy, so far from it being one of our duties to inquire into the antecedents or errors of the subject of its application, it is our duty to ignore them. The fact that our sons, our brothers, or our fathers fell gloriously on the bloody field of Chattanooga or of Gettysburg, is no reason why the widow of Alabama should still bow her head and



weep, ignorant of the fate of her husband imprisoned in Camp Douglass; or why the orphan of Georgia should make a pilgrimage in vain to the islands of Lake Erie to learn the fate of his sire. They may cry in vain to history, "where is my husband? where is my father?" History will not tell—her lips are silent in relation to these little incidents which have had but little influence on the great result, but which in truth are the master strokes of the Death Angel and the Demon of Devastation which tears out the heart of affection, and casts it all bleeding into the dust, and tramples it under foot. It is only Freemasonry that will ever reply to these piteous cries. Freemasonry, in the spirit of peace and good will, through its mystic telegraph, will whisper Fort Sumter into the ear of the widow who mingles her lamentations with the deep tones of the Niagara, and say, "your husband lies buried on the Southern seashore." And it will whisper back from Chicago to the orphan of New Orleans, "the ashes of your sire mingle with the sands of Lake Michigan." These are the offices that Masonry can do. Our Southern brother will find where the Northern hero fell, and he will mark the spot. He will gather up the sacred ashes of the honored dead, and he will send them home; we will receive these ashes, moisten them with a tear, and bless our Southern brother of the Mystic Tie.

#### TO SECRETARIES.

1. In putting seals on parchment, the paper seal should not be used, especially in not pasting it to the parchment, as it will soon dry up and drop off, and be picked up perhaps by some miserable swindler, who will try and make use of it by attaching it to a self-made document. On all parchment the seal should be impressed upon the parchment itself, which can be easily done by wetting the back part of the document, and then applying the press while the parchment is damp. In this way a beautiful impression can be secured, which will last as long as the document exists.

2. All secretaries in cities where more than one Lodge exists, are specially referred to the last seven lines of Section 28, Article XVI, By-Laws of Grand Lodge, relative to notifying all other Lodges in such city of petitions, etc., and the new secretaries of St. Louis are particularly reminded of this fact, as there is a growing negligence on this point. Every Secretary should promptly notify the others of his exact address, and not send his notices in the name of the Lodge, but of the Secretary.

3. In August last the Grand Secretary issued a circular to all the Secretaries in the State, directing them to send to his office their correct post office address, as indispensably necessary to the proper conducting of correspondence; and he regrets to say that some Lodges have failed to comply with this important measure, and again calls upon them to attend to this duty.

#### BY-LAWS.

We have before us a copy of By-Laws just printed, and in Sec 8, Art. II, says:

"Should any office, except the W. M., become vacant, by death or other wise, the W. M. shall appoint another brother, duly qualified to fill the vacancy, until the next annual election."

We have already explained the law upon this point, and the above is so much in violation of our known usage, that we are surprised the committee should adopt such a provision.

No installed officer can resign, nor can the vacancy in any installed office be filled, except *pro tem.*, from one meeting to another.

Sec. 4, Art. IV, under the head of Senior Warden, says:

"He shall appoint the Junior Deacon, and take charge of the Craft during the hours of labor."

In the first place, we can not tell whether it is intended that the S. W. or the J. D. shall "take charge," &c.; and if we could, we do not know how a By-Law can take this "charge" out of the hands of the W. M. It must certainly refer to a class of work that we have not seen.

Art. X provides for the inevitable "Grievance Committee," one of the most useless systems ever dragged into Masonry. The Lodge is the proper Grievance Committee, and every member of the Lodge is a member of that committee.

This new-fangled committee should be named the "Sepulchre of Misdemeanors," for it is a tomb from which there seldom is ever the resurrection of a trial.

The form of petition is too short, and does not cover the whole ground upon which a man should seek the mysteries of Masonry. For the convenience of Committees on By-Laws we will here present a petition drawn up by our late Bro. O'Sullivan as the authorized form:

To the W. M. Wardens and Brethren of Lodge No. —, of A. F. and A. Masons:

The petition of the subscriber respectfully represents that, unbiased by friends, and uninfluenced by mercenary motives, he hereby freely and voluntarily offers himself a candidate for the mysteries of Masonry. That he is prompted to make this application from a favorable opinion entertained of the Fraternity, a desire for knowledge, and a sincere wish of being serviceable to his fellow creatures.

His age —, his occupation is —, and his residence —.

Should his petition be granted, he promises a cheerful compliance with the usages of the Fraternity.

L — M —.

We, the subscribers, cheerfully recommend the above applicant as a fit and proper person for the mysteries of Masonry.

A — B —,  
C — D —.

In the Rules of Order, provision is made for calling the "yeas and nays," a thing we never saw done in a subordinate Lodge. It is some-

times done in Grand Bodies, because they are representative in their character.

Under the head of Disits, no reasons are specified for asking the Dimit, which must be "to move from the jurisdiction to join another Lodge, or to assist in forming a new Lodge."

[NOTE.—We have assisted a good many Lodges in reviewing their By-Laws before printing, and are still willing to do so when desired, as we can in this way assist the Committee on By-Laws before the Grand Lodge meets.

#### EXCHANGES.

We have been favored with the Hannibal Republic on our list, and extend it a hearty welcome. It is edited by Austin Brooks, who exhibits more than ordinary ability and character in the work before him. Brother Wm. O. Flavell is Business Manager, and has given us a call of encouragement.

The Chariton County Union, at Keytesville, is also regular in its calls, and we feel flattered with the exchange of weeklies to our humble monthly; we hope to do better after awhile. The Union is ably edited, by William Maynard.

The Lacrosse (Wis.) Democrat has come to hand, and contains about two columns weekly of Masonic tidings from the various Masonic journals of the country. The paper is edited with more than ordinary decision of character. Its Masonic department is under the control of Charles Lobdell, assistant editor. We wish him success.

The American Agriculturalist, of New York city, by Messrs. Orange, Judd & Co., has been put upon our table, and a more complete work than the March number before us, we have never seen. The journal exhausts the whole field of that noblest employment of man, Agriculture. It treats upon every subject, nearly, and should be in every Lodge library in the rural districts. We shall make use of it in our "agricultural department," as well as our own excellent Rural World of St. Louis.

Godey's March has come to hand, full of interest for our fair readers. But what can we say of Godey? It was all right when we was a baby. Every body reads it, and a man might as well try to curtail his expenses by refusing to take it as to try and stop his wife from wearing a bonnet. It is indispensable, and we cheerfully indorse it, because it attends to its own business and does not meddle with politics, and never did, that we know of. Success to Godey, he is cosmopolitan.

FORT UNION, N. M., Feb. 22, 1867.

Bro. Gouley: Your paper comes regularly, and it is just the thing we want, and have wanted for years. Chapman Lodge is working harmoniously, etc.

Yours truly, S —.

The question why printers do not succeed as well as brewers, was answered thus: "Because printers work for the head and brewers for the stomach, and where twenty men have stomachs but one has brains."



**MASONRY---RELIGION.**

We received an enquiry some days ago from an esteemed brother, asking this question:

*"Is not Masonry the enemy of religion by ignoring it as such?"*

This is an important subject, and as others may and do hold such ideas, we shall reply in full, but briefly as possible. In the first place, "Masonry is a religion," as defined by James I, viz: "Religion, as distinct from *theology*, is godliness or real piety in practice, consisting in the performance of all known duties to God and our fellow-men, in obedience to divine command, or from love to God and his law."

"In this sense religion comprehends the belief and worship of pagans and Mahomedans as well as of Christians; any religion consisting in the belief of a superior power or powers governing the world, and in the worship of such power or powers. Thus we speak of the *religion* of the Turks, of the Hindoos, of the Indians, &c., as well as of the Christian religion."

Of this character of Masonic religion there can be no dispute, for it is the only religion on earth that does not pronounce all other religions *false*.

On the other hand, Masonry is not a sect, except upon the one question of Atheism or Theism. It plants itself upon the unchangeable declaration that there is a God, and we trust in Him. Against all Atheists it is a sect. It lays down the liberal principle, that all who believe in the one ever-living God, can meet together in harmony and worship that God.

Our reply, therefore, to our friend is, that Masonry does not ignore religion, but ignores all *sects, as such*, and is not the enemy of any religion. In ignoring sects, it does not war against them, but defends them *all*. If it only defended one sect out of hundreds in the world, it would at once become a sect itself. If it warred against any sect, it would become sectarian to just the extent that it carried on the war; but it is the friend of all by not allowing these sects to war against each other in the body of Masonry.

Freemasonry recognizes *every religion as true*; it pronounces against none. So far, then, as Masonry is concerned, every religious sect stand upon its own merits, and the institution will not allow, directly or indirectly, any merit to be discussed. It is the friend of all religions, because it inculcates morality, virtue, truth, charity and brotherly love, the grand aggregation of all that pure religion teaches. With the *faith* of the membership it does and can not interfere; for if it did, then all other faiths than those which it might defend would be assaulted. And that it can not do, because the religion of Masonry is of too pure and charitable a character to do that thing.

**SYMPATHY.**

"There is a tear more sweet and soft  
Than beauty's smiling lip of love;  
By angel's eyes first wept, and oft  
On earth by eyes like those above;  
It flows for virtue in distress,  
It soothes, like hope, our suffering here;  
'Twas given, and 'tis shed, to bless—  
'Tis sympathy's celestial tear."

**ANCIENT AND ACCEPTED RITE.**

The Ancient and Accepted Scottish Rite, of both the Northern and Southern jurisdictions, appear to be prospering in numbers and usefulness.

From the former jurisdiction we have been favored with the proceedings of May, 1866, vol. vi., as well as extracts from the address of M. P. Killian H. Van Rensselaer promulgated at said session, and from them have derived considerable satisfaction in perusal. There is also a contesting council in the Northern jurisdiction, from whom we have no official reports, but from other information we have, we are justified in the hope that ere long the contest will be settled, and the whole jurisdiction shall move in unbroken harmony.

From the Southern jurisdiction we have not been favored with any official reports, except a copy of Bro. Albert Pike's reply to the address of Bro. Van Rensselaer, loaned by Illustrious Bro. Wm. H. Stone. From that report or reply we were enabled to gather the principal points at issue, and the paper evinced a great deal of thought and research. In the Southern jurisdiction, now known as the "Mother Supreme Council," harmony prevails, and from its influences much good may result. Being ourselves but a young 32d, we shall not presume to discuss any points at issue, especially in a paper of this kind, for they are questions in which the great membership of the Craft have but little interest.

Our editorial thoughts are confined principally to the field where we think we can do "the greatest good to the greatest number," let that field be where it may.

**DR. OLIVER'S WORKS.**

Dr. Oliver, the Masonic writer, has so filled up the Masonic libraries, and his works possess such a style of poetry and enthusiasm, that they may be said to have become popular.

We have read the most of them, and from the very first investigation we made we arrived at the conclusion that they were beautiful, but not Masonic.

He was created by nature to occupy a pulpit, and therein to preach and practice the sublime theology of Masonry; but he mistook his calling, and tried to set up his pulpit in the Lodge, and therein to preach the doctrines of his sect. He has endeavored to give his own religious coloring to all our Masonic symbols; and he has done more to invade the cosmopolitan retreat of our order than any other author we have read. We have determined to battle against every Mason who pretends, under any pretext, to disturb the grand universality of Masonry by introducing his own notions of politics or religion. Masonry has her own politics—it is obedience to the State; she has her own religion—it is the worship of God. Beyond that no Lodge can teach or compel more. Dr. Oliver is a dangerous *Masonic* writer, and his works should not be patronized by Lodges or Masons, unless they want to weaken the standing power of the very order they profess to love and work for.

So long as such men get patrons they can get publishers, and Dr. Oliver has, unfortunately, secured enough of readers and dollars

as to get him to devote his time to writing religio-Masonic works, instead of preaching the gospel at less profit.

Whenever Masonry ceases to be universal or cosmopolitan in its teachings and practice, that is the end of Masonry; and we will be glad to get out of it, and attach ourselves to any ephemeral or local social club.

To-day Freemasonry is the only social order which stands upon the earth and covers it with its foundations, while its gigantic heights are bathed in that eternal light which reflects the one omnipresent God, under whose eye the universe of man exists. Around this colossal pyramid is seen winding their way the myriads of Masonic followers, all bearing the signet which means Truth, and without which no man can see God. They have come from every condition of life, and from every tabernacle which tells of heaven. What puny hand, then, shall dare to build, high up on the pathway of time, a bulwark over which no Mason may pass unless he has the shibboleth of a certain sect! It is part of that presumption which dares to rush "where angels dread to stand." It is a part of that bigotry which would overturn the laws of nature, demolish the foundations of society, and defy the governance of God, unless the views of Omniscience should correspond with their own. We say let Bro. Oliver, therefore, preach to his congregation, and we should like to hear him preach; but let him not presume to lay down a dogma for the "brotherhood of man."

**FRANCE.**

Just as we are going to press, we have received the *Bulletin du Grand Orient de France Supreme Conseil pour la France, et les possessions Francaises*. The report is up to January, 1867, and in our next number we shall give a full review of the proceedings, much more satisfactory than we can in the brief time just allotted us.

HALL CHAPMAN LODGE, A. F. and A. M., }  
FORT UNION, N. M., Feb. 16th, A. L., 5867. }  
Capt. N. J. FARNSWORTH,  
GEORGE W. ASHENFELTER, Esq.,  
New Orleans, La:

Dear Sirs and Brothers—I have been directed to acknowledge the receipt of the Bible sent by you to Chapman Lodge, No. 95, and to express to you their hearty thanks for that magnificent present, which adds only to the many obligations the Lodge already owes you.

The brethren wish me to say that it is very gratifying to them that, although far away, you still think of them, and desire me to assure you that you will, by them, be always remembered with respect and gratitude, as well for your costly gift, which is the most beautiful ornament in their humble hall, as for the many acts of kindness shown them and the Lodge while living among them.

They pray that you may both find all the happiness which you desire, and that Heaven prosper you in all your undertakings. Fraternally yours,

GEORGE W. STEBBINS, *Sect'y.*



**MASONIC TROWEL.**

The last number of the *Trowel* contains the following sound advice, and evinces that proper appreciation of our effort to establish a Missouri paper, which touches our heart. To the most unequivocal expression of Masonic support which we have received from our contemporary, we shall be glad to reciprocate whenever in our power, and fraternally commend the last clause of Bro. Reynolds's request to our patrons. Of one thing there can be no doubt, and that is, that the *Trowel* has greatly improved during this year:

**To Our Missouri Brethren.**

In our days of adversity, you were our warm and earnest friends. You sustained our hands. We thank you, and will ever hold your kindness in grateful remembrance.

As prosperity returned to you, it has seemed best to establish a paper, *The Freemason*, under the direction of Bro. Geo. Frank Gouley, already well known as a talented brother and an able writer.

So far as we are concerned, we will not stand one moment in Bro. Gouley's way. We advise all Missouri Masons to take *The Freemason*, make themselves permanent subscribers, and to support and encourage it in every legitimate way in their power. Those who receive this number of *The Trowel* in Missouri may know one of two things: either that they are entitled to it, or else that we have permitted the paper to run beyond the time paid, for which we will send our bill by April 1.

The names of those whose subscriptions expired in January or February, or which expire in March or any future month, and who have not renewed or do not renew, will be stricken from the books, as fast as the time paid for expires.

We confess that we do not give up our hold upon the support and good will of Missouri Masons without a feeling of sorrow. But we have again to urge our brethren in the Empire State beyond the river to sustain their own paper. Its editor wears the descending mantle of the venerated O'Sullivan.

And if, perchance, a brother here or there would like to add a second paper to his list of Masonic wares, then we ask an affectionate remembrance of *The Masonic Trowel*.

**An Appeal to the F. and A. Masons and Citizens of Missouri for Relief.**

The undersigned, of Holly Springs and North Mississippi, were duly appointed a committee, and Bro. Edward Lea, W. M., of Holly Springs Lodge No. 35, was constituted agent to appeal to our brethren and citizens of Missouri for relief. The city of Holly Springs has been nearly destroyed during the late war; our Masonic Temple is in ashes; our working tools and jewels given to the flames—all destroyed; we are in poverty. Death has claimed many of our members; widows and orphans have to be supported and edu-

cated. The amounts realized from the rents of their Temple enabled them to perform this work heretofore. In their destitute condition they call on you.

The resources from which flowed benefits to the widow and orphan are stopped; your liberality can open the avenues of charity, and reinvigorate the Masonic Craft of Mississippi. By and through your influence, the destitute orphan can be clothed and educated, and the Masonic body placed in such a condition as will enable them to dispense blessings to the needy. Aid us, brethren and citizens! and on the walls of the Masonic Lodge rooms will be inscribed your free-will offering. In rebuilding our Temple, it will be to us and all Masons a talisman of brotherhood. Your donations will be appropriately acknowledged through the columns of the *Holly Springs Reporter* and the *Memphis Appeal*.

WM. M. COMPTON,	} Committee.
W. L. BLEDSOE,	
I. C. LEVY,	
E. J. WILKERSON,	
WM. A. ROBERTS,	

Any relief sent to this office or to the above Committee, will be duly appreciated and acknowledged.

**Publishing Suspensions and Expulsions**

There has arisen a custom of late years among subordinate Lodges of sending to Masonic papers lists of suspended and expelled members for publication.

We think the custom a wrong one, for the reason that every suspended or expelled brother has the right of appeal to the Grand Lodge, which may, at its subsequent meeting, reverse the decision of the subordinate Lodge, and the brother will thus have an injury inflicted upon him which may never be repaired, for we have noticed that those papers which publish the punishment never publish the restoration. We hold that where a suspension or expulsion has been confirmed by the Grand Lodge, then a publication is proper; but not otherwise, except to notify the sister Lodges and the Grand Secretary. A newspaper publication is an additional punishment, and to some extent a confirmation, which we think none but the Grand Lodge should exercise; and we must, therefore, decline all such publications, except it may occasionally occur that a member has been expelled for some infamous crime against the laws of God and man, and still endeavors to pass as a Mason. In such cases only will we take the responsibility of publication.

We published in last number the law of our Grand Lodge on this subject.

**QUEENS.**—Of sixty-seven queens of France, only thirteen have died without leaving their histories a record of misery and sin. Eleven were divorced, two executed, nine died young, seven were soon widowed, three exiled, three cruelly treated; the poisoned and broken hearted make up the rest. The pillow of royalty is indeed filled with thorns.

**MASONIC ADVERTISERS AGAIN.**

In our February number, under this head, we alluded to improper advertisements, giving warning therein that unless some alterations were made we would be compelled, by our conscience, to deal more fully with the subject, and as some of the parties to whom we allude may not have seen our article, or may misapprehend our purpose, we have postponed our further remarks till our next number, and shall in this merely specify the articles to which we take exceptions, and do fraternally request the parties to amend their price lists, and thus save us from the unpleasant duty we have in hand, and allay a very bitter feeling that is springing up among the Craft on this subject.

**The Masonic Eclectic.**

Those articles on the 6th page of advertisements, under the head of "Lodge Furniture," on lines 4, 5, 9, 10, 11, 12, 13, and on the 7th page, lines 11 and 12.

**The Voice of Masonry.**

Second page of advertisements, under head of "Chapter Furniture," in lines 19, 20, 21, 24, 25, 26; under head of "Jewels and Working Tools," lines 23, 24, 28, 29, 30.

**Weekly Masonic Review—C. Moore.**

On the seventh page of the paper, under the head of "Articles for Lodges," lines 15 and 16, and under "Lodge Furniture," lines 8, 13, 14 and 15, and under "R. A. C.," lines 1, 12, 13 and 15.

**Masonic Trowel.**

On the 14th page of the paper, under the head of "Furniture," lines 1, 26, 27, 28, 29, 30, 39, and 40.

We hope that our allusions will be taken in the spirit in which they are intended, and we can not conceive any motive the advertisers have, except that which arises from a spirit of rivalry in trade; but it is all wrong, and can not be too soon stopped.

**The "Three Principal Tenets."**

We have been often asked if there were not more than three tenets in Masonry of equal force and character.

We must say that in all the works we have read, and from all the verbal lectures we have heard, we know of but the three great tenets of BROTHERLY LOVE, RELIEF and TRUTH; and we look upon all others, such as Friendship, Morality, &c., as Masonic virtues, and should never be mentioned as tenets, as we thereby disturb that universal harmony which should ever exist in our language and work.

We know that some lecturers have used other names than those three mentioned in the sense of tenets, but they have never been able to explain or establish them as such, apart from their own dictum, which is no authority at all in Masonry, leaving us to fall back upon Brotherly Love, Relief and Truth as the sublime embodiment of Masonic virtues. They are those which we can rationally explain, and of which we have explanatory symbols, thus resolving speculative Masonry back to its original sphere, "a beautiful system of morals, veiled in allegory and illustrated by symbols."



ALABAMA.

We have received the published reports of the proceedings of the Grand Chapter and Grand Council, held last December.

In the former body Comp. Peleg Brown presides as Grand High Priest, in the absence of R. E. Comp. J. B. Harrison. The annual address of the latter was read, from which we learn that the Craft are in good condition. He says:

"It affords me pleasure to state that, so far as I have been able to learn, peace and harmony prevail throughout our jurisdiction, and that R. A. Masonry is now in a prosperous condition; some, if not all, of our subordinate Chapters seem determined to free themselves of the imperfect work which, by accident, or a want of faithful vigilance, may have passed the overseer's squares. This work now exhibits its imperfections, and they are such as obviously render it unfit for use, and it is now being very properly thrown among the rubbish. This course commends itself to our favor; let the subordinates but continue the work thus nobly begun (of sacrificing numbers to purity), until all shall be accomplished that is desired, and Royal Arch Masonry will soon occupy that high position of which her principles are worthy, and sooner still "Holiness to the Lord" shall be engraved upon the heart of every true R. A. Mason."

On Jurisprudence, he answers the following question thus:

"QUESTION—As to maimed candidates, etc.?"

"ANSWER—A member who has been raised to the sublime degree of a Master Mason, according to the ancient landmarks, and who, in every respect, was qualified for exaltation, should not be debarred from the degrees of R. A. Masonry, simply because he has been providentially afflicted, such affliction having been in no wise brought about by his misconduct. Again, a brother was balloted for and accepted for exaltation; but before he could receive the degrees, was called off upon duty, and was thus prevented from receiving them. During this necessary absence he had the misfortune to lose one of his arms in battle. On his return home he still desires the degrees, being in every respect worthy. I unhesitatingly recommend that the Chapter exalt him, or, in the event they refuse, that they recommend him to some other Chapter for exaltation. It is just such a case as peculiarly commends our unfortunate brother to Masonic sympathy and Masonic hearts."

We most unqualifiedly demur to any such decision. We look upon it as fraught with danger to the Craft, and to the very groundwork of our institution. It would be as utterly impossible for such a man to properly receive the degrees, or to prove by "three times three" that he was a R. A. Mason, as it would be for him if he had lost his head. Upon what prin-

ciples of law or work Comp. Harrison got out such a decision, we can not imagine. It is in direct conflict with the decisions of his own Grand Lodge.

The excellent report on Foreign Correspondence was from the pen of Comp. Daniel Sayre Grand Secretary, and is a very full review. We shall pay our attention to it hereafter. It is conservative. Forty-eight Chapters were represented, and 2,850 members reported. There are fifty-six Chapters on the books, three U. D., and twenty-two charters forfeited, exclusive of the above. There were 292 exaltations, 233 dimitted, 62 admitted, and 66 died. M. E. Geo. D. Morris, G. H. P.; Comp. R. F. Knott, D. G. H. P., and Comp. Daniel Sayre, of Montgomery, Grand Secretary.

GRAND COUNCIL.

The Grand Puissant (not present and name not given) sent in his annual address, which is a sound document, and under the head of superior bodies over the Grand Council, he says:

"The resolution now before you indicates rather a want of confidence to manage and control your own affairs, and therefore seeks the paternal care of some other Grand body. I am not prepared to admit the premises. My own impressions are, that with a list at present of twenty-six active, working subordinate Councils, with a membership in the aggregate of 811, embracing some of the best talent in the State, (there are forty-six subordinates on the list, but many have not recovered from the blighting effects of war,) the Grand Council of Alabama is perfectly competent to take care of its own affairs, and needs not the fostering care or protection of any other Grand body. There are now twenty-five Grand Councils in different States, Alabama included, and as far as I have been able to learn, all are in a flourishing condition, under the circumstances; and while cryptic Masonry is progressing and flourishing throughout the length and breadth of the land, would it not be suicidal for this Grand Council to take any action (for every Grand Council is equally interested) that would tend in the slightest degree to check its progress? I think so. If any proposition of the kind is ever entertained, let it emanate from a majority of our sister Grand Councils; but, until this is the case, let the resolution as offered by Past Grand Puissant Chilton, and adopted by this Grand Council, be strictly observed and adhered to."

The report on Foreign Correspondence was by Companion Sayre, Grand Recorder, and is interesting; like the former, we shall review it in our next, when publishing the portrait of Comp. O'Sullivan. There are 23 Councils on the roll; 14 were represented, and 984 members reported; 58 received the degrees, and 8 affiliated; 41 dimitted and 33 died. Comp. and Rev. E. Le Vert, G. P.; Comp. Geo. D. Morris, D. G. P., and Comp. Daniel Sayre, Grand Recorder.

TRIBUTE OF RESPECT.

At a special communication of Haynesville Lodge No. 49, the following resolutions were adopted unanimously:

WHEREAS, It has pleased the Supreme Ruler of the Universe to call from his labors on earth our worthy brother, Jacob French, holding a demit from Asbury Lodge No. 320, State of Indiana, who departed this life February 26th, 1867.

WHEREAS, In his death we realize another link severed from the fraternal chain that binds us together, yet we will ever think of him and cherish his memory when the world has forgotten him: Therefore,

Resolved, That in the death of Brother French the fraternity has lost a worthy member, the wife a kind and affectionate husband, the family a kind and loving father and the community an honorable and upright citizen.

Resolved, That as members of this Lodge we offer our warmest sympathy to the bereaved family and friends of the deceased, and in discharge of the duties imposed upon us in consideration of brotherly love and esteem, we did, on the 29th of February, 1867, proceed as a body, and paid the last tribute of respect to his memory, and committee his remains to its last resting place, as prescribed by the usages of our ancient and honorable Order.

Resolved, That the Secretary transmit a copy of the foregoing resolutions and preamble to his wife and bereaved family, also to the St. Louis Freemason for publication.

W. C. BARRETT,  
D. W. REYNOLDS, } Committee.  
WM. S. MARSH,  
JAS. C. BERNARD, Sect'y.

HAYNESVILLE, February 27, 1867.

FROM THE STATE.

From Kirksville Lodge, No. 105, and New Bloomfield Lodge, No. 60, we learn they contemplate building new halls. Other Lodges are also husbanding their resources for the same good purpose. God help them.

From one of the reliable members of No. 60, and one who takes already four Masonic journals besides the FREEMASON, we have received the following: "I received a copy of your very excellent journal a few days since. You are fully up to the standard of Masonic literature—not behind any, but much superior to some. I expect to make up a club for you." The writer is a reading and intelligent Mason, and we appreciate this encouragement.

Contributions.

Seaman Lodge, No. 126, has remitted funds for the Southern sufferers, which has been duly transmitted as requested.

Nearly all of our city Lodges have done the same, and other contributions sent to the office of the Grand Secretary will be duly attended.

Brother B. Kimball, of Kimball & Co., commission merchants, 22 South Main street, will forward shipping supplies free of commission.



**RIGHT OF OBJECTION.**

*Questions.*—"Can a member of a Lodge object to a ballot being had, and can his objection, being filed, prevent the ballot being taken until the objection is withdrawn?"

Again: "Can an objection be made by a member of a Lodge against the admission of any certain visitor that may apply?"

Finally: "Need an objector state his objections unless he sees proper so to do?"

These questions were propounded for reply through the FREEMASON, and we shall briefly review them under our law in Missouri.

To the first question we answer in the affirmative. The 6th Art., Old Regulations, says:

No man can be entered a brother in any particular Lodge, or admitted a member thereof, without the *unanimous* consent of the members of that Lodge then present, when the candidate is proposed, and when their consent is formally asked by the Master. They are to give their consent in their own prudent way, either verbally or in form, but with unanimity. Nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and because if a turbulent member should be imposed on them, it might spoil their harmony, or hinder the freedom of their communication, or even break and disperse the Lodge, which ought to be avoided by all true and faithful.

It is the duty of the W. M. to always ask if there is any objection to the ballot; and if there is it can not be taken, and the Secretary must make a record of the fact; and the ballot can not be had until the objection is removed by the objector.

It is always presumed and taught by our principles, that no member will object from frivolous or malicious motives, and never except for the good of the Order.

To the second question we also reply affirmatively, for the reason that no member can be driven from his Lodge or made ill at ease within it by the admission of those who have not the right of membership therein, and consequently have not an equal claim to its privileges. This right is reciprocal.

The harmony of the Lodge must be maintained at all sacrifices, so far as non-members are concerned; and the presence of one turbulent spirit might disrupt the harmony of a whole Lodge. The visitor can not know his objector, and the latter need not prefer charges, unless he sees proper so to do.

Grand officers in authority are excepted from this objection, especially when acting on official business.

The third question is covered by our second answer.

This "right of visitation" has been much discussed, and some have even gone so far as to make it a "sacred right," &c., all of which amounts to nothing, for it has got no basis to rest on. Where would visitors come from if there were no Lodges? Where would the Lodges be if they had no power of self-protection and perpetuation of harmonious existence?

Visitors can only ask admittance by being worthy, and can only claim it on courtesy. Every man stands on his own merits. If a visitor is refused on account of jurisdiction or general regulation, then it becomes a matter of Grand Lodge action; but the individual merits of the brother must be determined by the Lodge through its own membership. We hold the right of self-protection by objection to be sacred and supreme.

**MISSISSIPPI.**

We have just received through our publisher the Report of Grand Lodge of January, 1866. The publication was delayed, we learn, on account of being printed abroad, and being miscarried. M. W. W. S. Patton, G. M., presided. Returns were received from one hundred and ninety-three Lodges, which showed 1,713 initiations and 1,403 raisings, 277 admitted, 93 dimitted, 450 deaths, and 9,166 membes.

From the Grand Master's address we extract the following appropriate sentiments:

It is to be hoped that the world will never again witness a scene so awful, solemn and momentous as that which we have recently passed through. While Masonry could not stay the hand of the destroyer, nor take part as an institution in that unhappy struggle, it was not an idle spectator of the scene. While the struggle lasted, and the gathering of the mighty contending hosts, and the engines of death and destruction were in daily use, Masonry could but close her wings, and in silence weep at the folly of man—patiently wait the lulling of the storm, and earnestly pray for the return of peace.

The scenes of the struggle can never be erased from the memory of those who witnessed them. The grief of the widow and orphan, parents and friends, the towns and homes laid in ruin, the blighted prospects of so many thousands reduced from affluence to poverty, the desolated fields, and, above all, the many helpless women and children made homeless, and thrown upon the charity of a cold, unthinking world. But this we charge not to Masonry or her true votaries, for she is the daughter of Peace, at all times striving to promote friendship, to unite men in acts of true benevolence, to draw their minds from strife, and prepare them for that happy day when war shall be no more. Consequently the institution of Masonry should have nothing to do with such discordant elements, should never disturb the Order, or produce confusion among the Craft, nor should it tend to weaken our faith in its influence, or lessen our interest; but on the contrary, it should call forth greater efforts to adhere to its precepts and protect it from it from innovation.

Masons owe their allegiance to the Government which exercises unbounded sway or control over them, and when that Government demands their services, as loyal citizens (not as Masons) they are in duty bound to obey.

That which may be denounced by one as being an inconsistency or absurdity, might be justly claimed by another as a sacred right; and whenever Masonry attempts to excommunicate a brother and place him beyond the hope of recognition, for other than good Masonic reasons, or disregards the petition of an applicant on account of his religious or political tenets, or his views or position he took in the past struggle (provided he is otherwise worthy)—when we thus act contrary to the true principles of the Order, we expose ourselves to like indignities from the hands of others, and jeopardize the prosperity, and, I may say, the very existence of the institution. The question is clear, and does not admit of a doubt; and I take the broad platform of the Order, and boldly assert the doctrine, that Masonry has no censure to inflict or rebuke to administer on that account, nor punishment of rejection to the worthy petitioner.

How very different the scene now before us, compared to that witnessed by us on such occasions during the past four years! Then but few Lodges could be represented; now, from all sections of the State—every city, hamlet and town—are brethren present to aid and counsel in the good work. The Angel of Peace has at last unfolded her spotless wings, and once more returned to our land. Peace, harmony and prosperity prevail; and nothing has transpired to mar the happiness of the Fraternity of this jurisdiction during the past Masonic year, or to impede our onward progress in the great and glorious cause which we have espoused. It is to be hoped that, as we progress in numbers and increase our Lodges, there will be a corresponding advancement in morals and religion, and to put into practice the excellent lessons which as Masons we are taught.

We enter upon a new Masonic year under the favorable auspices of prosperity for the future.

Bro. Richard Cooper, P. G. M., rendered the report on Foreign Correspondence, which is devoted chiefly to the "Conservators' Association," and disposes of the question in accordance with the universal condemnation of the Masonic world.

Since the above proceedings are out, the Grand Lodge again met at Vicksburg last January, and we await the report of its transactions before publishing the names of Grand officers. We, however, learn through Bro. Lea that R. W. Bro. D. P. Porter was selected Grand Secretary. We notice that every Grand Secretary since 1818 is dead, except the present incumbent.

**Cypress Lodge, No. 227, A. F. and A. M., Laclede, Missouri.**

John Lomax, Worshipful Master; John F. Pershing, Senior Warden; R. W. Mitchell, Junior Warden; — Williams, Treasurer; N. Slosson, Secretary; H. E. Hawkins, Senior Deacon; — Griffiths, Junior Deacon; J. L. Tarbox, Tyler.



Comp. James Seymour, of Canada, presented the report on Foreign Correspondence, in which he reviews the proceedings of sixteen Grand Chapters.

Inasmuch as that portion of the report relating to Scotland may be of importance to Companions journeying to the old country, we extract the following:

#### SCOTLAND.

The annual report from this Supreme Grand Chapter covers the year from 31st of March, 1864, to the same date, 1865. It presents a valuable compendium of useful information on the condition of Royal Arch Masonry in all Chapters under the jurisdiction of Scotland. Six new Chapters received warrants during the year, and a dormant one was revived. There are 104 Chapters on the roll, of which 32 are reported dormant or defunct.

An interchange of representatives having been sought by the Grand Chapter of Scotland, the English Grand body thus explains why the proposal can not be complied with:

"That as regards an interchange of representatives, this Grand Chapter desires to explain, that in England the Holy Royal Arch is considered as supplemental to, and forming the completion of, the Master Mason's degree, and that consequently all interchange of representatives between the supreme Masonic authority in England and other countries has been and is confined to the Grand Lodge; and the Grand Chapter having no representative at or from any other Grand Chapter, is of opinion that it would be undesirable at present to depart from its usual practice."

A lengthy committee report is given "with reference to the *status* and position of the degree of Mark Master in England and Wales, especially in connection with its working under the jurisdiction of the Grand Lodge of Mark Masters of England, Wales and the Colonies and possessions of the British Crown." This report arises from the application of the so-called Grand Lodge of Mark Masters for recognition by the Grand Chapter of Scotland as head of the Order in England though it is ignored by the Grand Chapter and Grand Lodge of that country. After narrating a variety of historical facts connected with the Mark degree in symbolic Lodges, from time immemorial to 1856, when the Grand Mark Lodge was formed, the report states that the Grand Chapter and Grand Lodge of Scotland appointed joint committees to place the degree on a proper footing, which they did in a series of resolutions still in force, as follows:

"1. That all Lodges under the Grand Lodge of Scotland shall be allowed to work the Mark degree, in virtue of the charters they already possess.

"2. That to prevent confusion with brethren belonging to Lodges outside

of this kingdom, or with sister Grand Lodges, this degree, although held to be a second part of the F. C. degree, shall only be conferred on Master Masons, and the secrets shall only be communicated in presence of those who have taken it either from a Lodge or Chapter entitled to grant it.

"3. That the Grand Lodge and Grand Chapter of Scotland shall adopt the same ritual in conferring the degree, being that now adjusted by their respective committees.

"4. That any candidate applying for the R. A. degree, if he has received the Mark in a regular Lodge, shall not be required to take it a second time from the Chapter in which he seeks admission; but if he has not taken it, he shall be obliged to take it from the Chapter.

"5. That in the R. A. degrees, the Mark shall be reckoned as the fourth degree in Masonry.

"6. That nothing in these regulations shall interfere with the superintendence over Mark Masonry out of Scotland, claimed by the Grand Chapter, or with Lodges holding of it in England or abroad."

The report further states, "that the Mark degree, whether viewed separately or as a part of the F. C. degree, is now recognized and worked in Ireland, Scotland, Canada, and all the Grand Lodges and Chapters of the United States, England being the only country in which the English language is spoken where the degree is not recognized, either by Grand Lodge or Chapter." The position assumed by England in relation to this degree is thus set forth:

"In England the working of the Mark degree has been more or less in abeyance, its estimation varying according to circumstances. In the colonies much difficulty has arisen from the establishment of Lodges under different jurisdictions, some recognizing the degree and others ignoring it. To remedy this state of things, and to restore the degree to its rightful position in the Masonic system, an attempt was made to obtain its recognition by the Grand Lodge of England, and a joint committee of members of that Grand Lodge and Grand Chapter was appointed to investigate and report upon the subject. The committee reported the Mark as, in their opinion, not positively essential, but a graceful appendage to the F. C. degree, which report was approved by the M. W. G. M., and unanimously adopted by Grand Lodge in March, 1856. At the ensuing quarterly meeting, on special motion, duly proposed and seconded, that portion of the previous minutes referring to the Mark degree was non-confirmed, and that the *status in quo ante* was resumed."

In this position of affairs, the committee did not feel justified in recommending the recognition of the Grand Mark Lodge, or the recall of the Mark

warrants issued by the Grand Chapter of Scotland. But they urged that steps be taken to secure the concurrence of the Grand Chapter and Lodge of England in placing the Mark degree upon the same footing as it is in Ireland, Scotland Canada and America. Should the grand bodies of England agree to this, the committee express their willingness to cancel their Mark warrants issued by their Grand Chapter, which would in effect remove the cause for the existence of the so-called Grand Mark Lodge.

The report was adopted and a memorial prepared as suggested to the Grand Chapter and Lodge of England, "hoping that some arrangement may be made which will have the effect of bringing about a similiarity of working in the two countries, which, from their close proximity, is much to be desired; and that in this way the proper place may be assigned to the Mark degree in the degrees of Masonry." Copies of this memorial are also to be sent to the Grand Chapters and Lodges of Ireland and Canada, and to all Scotch Mark Lodges.

Your committee sincerely trust that the action of the Grand Chapter of Scotland in relation to the Mark degree may prove successful, as no good reason can be assigned for continuing the anomalous position in which it is now placed in England.

#### Maryland and District of Columbia---Grand Chapter.

The Royal Arch Chapter of the District of Columbia have got themselves into trouble by getting up an organization to form a Grand Chapter of their own, in accordance with views expressed by distinguished companions, in whose judgment they had great confidence, Companion Mackey, P. G. G. H. P., among the number, and the preliminary meeting was to have been held March 23d, contrary to the directions of the Grand High Priest, Companion James G. Smith; and he consequently, on the 12th of March, issued his *edict*, suspending Columbia Chapter, No. 15, Washington, No. 16, and Mount Vernon, No. 20, together with all their officers, and declaring any further proceedings by any or all of the Chapters as *clandestine*, until next meeting of the Grand Chapter. The edict was executed, and those Chapters are *non est*, until settled by the Grand Chapter of Maryland and the District of Columbia.

It is an unfortunate affair for our Companions, and we counsel them to moderation and "abide by the law," for their Grand officer has proven himself to be a man who knows the dignity and responsibility of his office.

The FREEMASON, St. Louis, a monthly sixteen page issue, edited by R. W. Bro. Geo. Frank Gouley, Grand Secretary of Missouri. We gladly welcome him among the other visitants to our table, and wish him success and a hearty support from the brethren."—*Masonic Review, Baltimore.*



## BARBARISM OF THE AGE.

Extracts from Address of Rev. W. M. Leftwitch, Grand Orator Grand Lodge, Delivered before Weston Lodge No. 53, December 27, 1866.

Cain and Abel are no longer individuals in juxta position, but representative characters, epitomizing and foreshadowing in this first murderous tragedy both the spirit and the nature of fraternal strife, and war, and blood for all ages and all time. The enmity put between the serpent and the woman, and the irrepressible conflict between his seed and her seed, announced in Paradise, was here begun, and Cain and Abel stand upon the threshold of human history as pioneers and leaders in a fraternal war known to no other world, and characterizing no other race of intelligence in the vast empire of Jehovah—the one representing the world's guilt in bloody triumph, the other representing the world's innocence murdered, and man's religion persecuted. Since then the race is divided—"three against two and two against three." Individuals, parties, communities, sections, states and empires are all at war with one another, and each with the other *upon this issue*, until brotherhood and peace are banished the homes of men, and every man becomes in some sense an Ishmaelite—"his hand against every man, and every man's hand against him." Human passion infuriated to a reckless frenzy by cupidity, prejudice and the lust of power, has marshalled all the elements and instruments of human warfare in a world-wide conflict for gain, for mastery and dominion. Unmindful of a common origin, a common interest and a common weal; forgetful of the laws and obligations of a common brotherhood, and the nature and duties of a common fatherhood, the world, which once bloomed with an Eden, and smiled and blushed with the innocence and love of a human Paradise with its sinless wedded rulers, now presents to the eye of God and angels one vast scene of strife and war, of wreck and ruin, of sorrow and sighs, of widowhood and want, of orphanage and woe, of gloom and death.

Passion, apotheosized and incarnate, has ascended the high places of human power, and sways a sceptre almost as vast as the empire of mind, subsidizing the hearts and thrones of men, and coercing the kingdoms, and parties, and "powers that be" to yield a willing vassalage to his reign, and become the instruments and tools of his power under the reign of passion. What are Emperors, and Kings, and rulers, but military chieftains and strategists? What are the national cabinets but councils of war, called and held for military purposes, to determine the plans and movements of armies? What are human governments but vast military machines and organized armies for conquest and power? Commerce is little else than vast fleets of international

navies; agriculture but a huge commissariat to feed the armies of the world; schools, academies and colleges are converted into vast military machines to turn out soldiers, and officers, and nurses for the great national armies, and fill up the decimated ranks of war; and the highest efforts and most brilliant triumphs of genius are demanded in the construction of implements of human slaughter. The whole race seems to be organized into different parties, and sections, and states, and kingdoms, and empires for a strife and a warfare so general and universal, affecting all classes and all interests of men, until societies, churches, communities, families, and even children are rent and torn asunder by embittered party feeling, and are called upon to range themselves on opposing sides, with symbols and songs, with bayonets and banners, as if all peace and purity, all that is good, and noble, and generous, and fraternal of earth and life had fled the hearts and homes of men, and nothing remained to live for but the destruction of each other, and the sooner the better.

Not only war and strife, and blood and death, and wreck and ruin run riot over the face of this fair earth of ours, but the picture darkens as we view the vice and crime, the sin and shame, the wretchedness and want, the pain and poverty, the widowhood and weeds, the orphanage and anguish which drag their hideous and hapless forms along the bloody war path, desolating the homes and crushing the hearts of men. When to this saturnalian carnival which passion holds in our paradise lost, we add the next most prominent characteristic of the age—*avarice*—the insatiable thirst for gold, which seems to "possess" the hearts of men, in the sense in which men were said, in olden times, to be "possessed of unclean spirits," and all the damage it inflicts upon the rights, and peace, and virtue, and rectitude, and honesty, and innocence, and safety of men, we may begin to appreciate the sentiments of Burleigh, when he says:

"The old earth reels.  
Inebriate with guilt, and vice grown bold  
Laughs innocence to scorn. The thirst for gold  
Hath made men demons, till the heart that feels  
The impulse of impartial love, nor kneels  
In worship foul to mammon, is contemned.  
He who hath kept his purer faith and stemmed  
Corruption's tide, and from the ruffian heels  
Of impious trampers rescued periled right,  
Is called *fanatic*, and with scoffs and jeers  
Maliciously assailed."

Have virtue and peace fled the hearts and homes of men? Have sympathy and mercy forsaken the shrines of humanity? Have Faith, Hope and Charity been stricken from the creeds of men, and blotted from the solaces of human life? Have Friendship, Love and Truth surrendered their anointed credentials and abandoned their divine mission to the human heart in despair, and folding their grief in sorrow, deserted the hearts and lives of men, and

consigned both to the wreck of passion and the fate of a thousand woes?

Have we no common Faith, no common Hope, no common Charity, and no principles of Friendship, Love and Truth that can appeal to a common origin, a common interest, and a common good as the basis of a real, a permanent brotherhood? Then our first and most eminent Grand Master, under the Christian covenant, understood the times upon which we have fallen, as well as he understood the hearts of men, when he said: "From henceforth there shall be five in one house divided—three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law." Not even the natural ties of consanguinity left upon which to base a permanent fraternity.

I could sometimes wish to be a poet, and that Pollock's muse would breathe into me a divine afflatus sufficient to paint the moral stature of our times. But I would wish to be placed at a remove of a quarter of a century from the present day, so that all the features would be in repose, the outlines settled and well-defined, the expression softened and somewhat mellowed by the brush of time, and the whole contour outlined upon the best relief background; and in this condition paint on moving canvass the moral, or rather immoral, state of our time. What would it be?

"Satan raged loose,  
Sin had her will, and death enough,  
Blood trod upon the heels of blood,  
Having in desperate mood at midnight  
Met raving. War braved to war; deceit  
Deceived deceit. Lie cheated lie.  
Treachery mined under treachery.  
Perjury swore back on perjury. Curse  
Loud answering curse; blasphemy arose with  
Hideous blasphemy. Drunkard tumbling  
Fell o'er drunkard fallen; husband  
Met husband returning from each other's  
Bed defiled. Thief stole from thief, and  
Robber on the way knocked robber down."

It is cheering to know that, though concealed from the curious and vulgar eye, there nevertheless burns a steady light upon unseen altars, and gleams a diviner radiance from "urns unnumbered," which occasionally streams down upon the dark places of our moral world and breaks in brilliant corruscations across the storm of passion, catching and kindling upon its angry thunder heads, now all crowned with fire, and fringing its whole lining with amber, and gold, and vermillion, blessed harbingers of the law of promise and peace.

"The younger are not within the line of duty when they have no deference for the oldest; nor the older when they exact nothing from the younger."



## Home Circle.

## CHARITY.

If the following was not written by a Mason's wife or daughter, it should have been. It has about as much of Masonry in it as it is possible for a woman to write, and contains the very essence of our mystic art, which every brother should try practice. Read it closely. It was written for *Godsey*:

## Giving is not Losing.

BY JULIA S. TUTWILER.

"He that saveth his life shall lose it, and he that loseth it for my sake shall find it."

If thou hast vowed thy sacrifice,  
When comes the hour in strength arise;  
Go with no weak divided heart,  
Give freely all thou hast and art;

When first we dared to taste and sup  
Renunciation's bitter cup,  
We seem too loathsome to be quaffed  
By mortal lips the sick'ning draught.  
But nerve with prayer thy shrinking soul,  
Then grasp with steadfast hand the bowl,  
To all that heaven decrees resigned—  
Drain all it holds, and thou shalt find,  
Within the lowest dregs, a taste  
Of nectar fit for heavenly feast.

Then, when the magic draught is done,  
Look round on all beneath the sun;  
Earth hath not changed, because thy lot  
One single boon possesseth not;  
Still hearts to cheer, still wounds to bind,  
Still mutual joys with human kind;  
Die to thyself, then live to share  
The common joy, the common care;  
If thine each bliss of all around,  
Thy springs of comfort will abound.

Be one of earth's great family;  
Deem all who live akin to thee;  
Yon untaught daughter of the soil,  
Who earns her bread by daily toil,  
Thy sister hold—a younger one—  
But not less from the Eternal Throne,  
One Father claim her for his own.

Nor may'st thou deem life's nearest ties  
Will be less sacred in the eyes  
Of one who feels this brotherhood

With—not alone the wise and good—  
But with the weak, the frail, the slow,  
With all who smile or weep below;  
Ah, lo! the heart that can embrace  
With earnest love the human race,  
That heart can fullest comprehend  
The sacred tie 'twixt friend and friend  
The mystic bonds can prize aright

Which kindred in one home unite;

Yea, He who not alone took part  
In human woes, but on his heart  
His boundless universe upbore,  
Forgot not one of all the store  
Of childhood's precious memories,  
Maturer life's congenial ties;

And from that cross of pang and shame,  
Almost the latest words that came

Were—just ere all his work was done,  
His reign of endless power begun—

The household names of "MOTHER," "SON,"

## MARRIAGE.

"Marriage is to a woman at once the happiest and saddest event of her life; it is the promise of future bliss raised on the death of present enjoyment. She quits her home and her parents, her companions, her amusements—everything on which she has hitherto depended for comfort, for affection, for kindness, and for pleasure. The parents by whose advice she has been guided—the sister to whom she has dared to impart the embryo thought and feeling—the brother who has played with her, by turns the counselor, and the younger children to whom she

has hitherto been the mother and playmate, are all to be forsaken at one fell stroke; every former tie is loosened, the spring of action is changed, and she flies with joy in the untrodden paths before her; buoyed up by the confidence of requited love, she bids a fond and grateful adieu to the life which is past, and turns with excited hopes and joyous anticipation to the happiness to come. Then woe to the man who can blight such fair hopes—who can treacherously lure such a heart from its peaceful enjoyments and watchful protection of home—who can, coward-like, break the illusions which have won her, and destroy the confidence which love had inspired. Woe to him who has too early withdrawn the tender plant from the props and stays of moral discipline in which she has been nurtured, and yet makes no effort to supply their places; for him is the responsibility of her errors, on him who first taught her, by example, to grow careless of her duty, and then exposed her, with a weakened spirit and unsatisfied heart, to the wild temptations of a sinful world."

## SLEEP.

Sleep is an important item in physical economy, especially in childhood. We recollect when we were a "youngster," and know what it was to be "sprinkled" out of bed before we got through with our sleep, and we never got over it, and to this day we can not forgive the habit of teaching children how "to catch the early worm." That worm is all nonsense, and does not pay for the sacrifice of health. We endorse the following:

"Infants can not sleep too long; and it is a favorable symptom when they enjoy a calm and long continued rest, of which they should by no means be deprived, as this is the greatest support granted to them by nature. A child lives comparatively much faster than an adult; its blood flows more rapidly; and every stimulus operates more powerfully. Sleep promotes a more calm and uniform circulation of the blood, and facilitates assimilation of the nutriment received. The horizontal posture, likewise, is the most favorable to the growth and bodily development of the child.

"AWAKING SUDDENLY.—To awaken children from their sleep with a noise, or in an impetuous manner, is extremely injudicious and hurtful, nor is it proper to carry them from a dark room immediately into a glaring light, against a dazzling wall; for the sudden impression of light debilitates the organs of vision, and lays the foundation of weak eyes from early infancy. In fact, it is a sound precept never to waken a young child from sleep at all.

"DURATION OF AND TIME FOR SLEEP. Mothers and nurses should endeavor to accustom infants from the time of their birth to sleep in the night preferably to the day, and for this purpose they

ought to remove all external impressions that may disturb their rest, such as noise, light, etc., but especially they should not obey every call for taking them up and giving them food at improper times. After the second year of their age, they will not instinctively require to sleep in the forenoon, though after dinner it may be continued till the third or fourth year, if the child shows a particular inclination to repose; because till that time, the full half of its time may be safely allotted to sleep. From that period, however, it ought to be shortened for the space of one hour with every succeeding year.

RESTLESSNESS AT NIGHT.—An infant is sometimes very restless at night, and it is generally owing either to cramming him with a heavy supper, tight night-clothes, or overheating by too many blankets. It may also proceed from putting him to sleep too early. Never let anything but the prescription of a physician in sickness tempt the nurses to give him wine, spirits or any drug to make him sleep. Milk and water, whey, or thin gruel, is the only fit liquor for little ones, even when they can run about. The more simple and light their diet and drink, the more they will thrive. In the night a drink of water will often do better than the breast. Suet food will keep their bowels regular, and they can not be long well if that essential point be neglected. *Mackenzie's Receipts.*

## Delaware—Correction.

The following letter, from the Grand Secretary of Delaware, explains itself. We appreciate his good wishes:

"WILMINGTON, Del., March 18, 1867.

"R. W. Sir and Brother:

"In your March number of the *Freemason* you report the Grand Lodge of Delaware as having adopted the "Maryland work," which is an error; there was a resolution offered to that effect, but after some discussion it was withdrawn. We had the Grand Lecturer of Maryland to lecture before the Grand Lodge, but did not adopt their work.

\* \* \* \* \*

"I would just say that I am much pleased with the style and manner of conducting your paper, and consider it one of the best Masonic papers that I take. Wishing you success,

"I am, dear brother,

"Very truly and fraternally.

"J. P. ALLMOND,

"Grand Secretary."

MASONIC JOURNALS.—We have received the first two numbers of a sixteen page journal entitled *The Freemason*, published monthly in St. Louis. It is a neatly printed and well managed paper, full of interesting articles to the Freemason and general reader. It is gotten up in suitable shape for binding, and its sterling articles are well worth preserving in book form.—*Chariton County Union.*



### THE TROWEL---GRAND LODGE OF SOUTH CAROLINA.

Brother Reynolds, of the *Trowel*, says he can not "go back" on his original declaration, that Brother Mackey was put out by political influences in the Grand Lodge of South Carolina. We regret this, as it still leaves his readers in doubt. We would not again refer to it, if it were not an important question; and it is a serious charge against a Grand Lodge that has no newspaper of its own to correct the error. It can only reply through its officers, and they have most emphatically denied the charge. Brother Reynolds says he will adhere to his charge "so long as Brother Mackey and Governor Orr (the Grand Master) does." We are willing to settle it on this basis. We take the Grand Master, Brother James L. Orr, as the exponent of the Grand Lodge, during its recess, and we know him to be the very soul of honor, and are perfectly willing to leave the whole matter to him as Grand Master and as umpire.

Therefore, will the *Trowel* be kind enough to ask Brother Orr these questions, and fraternally ask his unequivocal reply, to-wit:

"Was Brother A. G. Mackey left out as Grand Secretary of the Grand Lodge of South Carolina on account of known loyalty?"

Again: "Is the Grand Lodge under any political influences to such an extent as to decide the choice of any of its officers?"

Again: "Was not Brother Mackey kept in during the war, and his office fees raised, notwithstanding his known Union sentiments?"

Again: "After the war, did not Brother Mackey receive an office under the Government, which occupied so much of his time that he could not efficiently attend to his secretarial duties, and was not the fee from such office all that any man should ask, for his support?"

Again: "Did not Brother Mackey come out of the war as well off as he went into it, and that, too, on account of the Grand Lodge?"

Again: "Will it not be better for Brother Mackey that the *Trowel* should withdraw its charge against the Grand Lodge of South Carolina before that body meets, than to persist in it, and force said Grand Lodge to a public vindication of its Masonic honor?"

These are candid Masonic questions, and we have no doubt but the Grand Master will reply to them in the same spirit, as the honor of his Grand Lodge is in his keeping; and as he is a personal friend of Brother Mackey, we feel confident that he will do justice to all parties.

Is the *Trowel* willing to settle it on this basis; if not, will it be good enough to state the grounds upon which it can be satisfied that his charge was erroneous?

### Grand Lecturer Grand Chapter of Mo.

Many of our Companions in the State not being aware who was appointed to fill the vacancy of Grand Lecturer, by the death of Companion O'Sullivan, we will inform them that the accomplished worker Companion Jas. A. H. Lampton, of the firm of Wm. B. Russell & Co., St. Louis, was duly appointed to that office.

### ADDRESS OF GRAND OFFICERS.

*Supreme Council A. and A. Rite, Southern Jurisdiction, including all Southern States, and all States and Territories west of the Mississippi river, and Minnesota.*—Albert Pike, Memphis, Tenn., Sov. Grand Commander; Albert G. Mackey, Charleston, S. C., Secretary General; Martin Collins and William N. Loker, St. Louis, Deputy Sov. Inspectors General.

*Grand Encampment U. S.*—H. L. Palmer, Milwaukee, Wis., Grand Master; William S. Gardner, Lowell, Mass., Deputy Grand Master; John D. Caldwell, Cincinnati, Ohio, G. Recorder.

*General Grand Chapter U. S.*—John L. Lewis, Pen Yan, N. Y., General Grand High Priest; Ira A. W. Buck, Aurora, Ill., Dep. G. G. High Priest; John D. Caldwell, Cincinnati, Ohio, G. G. Secretary.

#### MISSOURI.

*Grand Commandery.*—Geo. Frank Gouley, Grand Commander; A. B. M. Thompson, Grand Recorder; both of St. Louis.

*Grand Chapter.*—Samuel Russell, St. Joseph; Grand High Priest, and Geo. Frank Gouley, St. Louis, Grand Secretary.

*Grand Council.*—Jas. A. H. Lampton, Acting Puissant Grand Master, and Geo. Frank Gouley, Grand Recorder; both of St. Louis.

*Grand Lodge.*—Rev. John D. Vincil, Macon City, Grand Master, and Geo. Frank Gouley, Grand Secretary.

#### ILLINOIS.

*Grand Lodge.*—J. R. Gorin, Decatur, Grand Master.

*Grand Chapter.*—Orlin H. Miner, Springfield, Grand High Priest; Geo. W. Lininger, Peru, D. G. High Priest.

*Grand Council.*—James A. Hawley, Dixon, G. P.; D. G. Burr, Paris, D. G. P.

H. G. Reynolds, Springfield, G. Secretary and G. Recorder of above bodies.

*Grand Commandery.*—Geo. C. Lamphere, Galesburg, G. C.; J. R. Gorin, Decatur, D. G. C.; James H. Miles, box 5,862, Chicago, Grand Recorder.

#### OTHER STATES.

Wm. T. Palmer, Milwaukee, Wis., Grand Secretary and Grand Recorder of the four Grand bodies.

James Fenton, Detroit, Mich., Grand Secretary Grand Lodge.

Wm. Hacker, Indianapolis, Ind., G. Secretary and G. Recorder four Grand bodies.

John D. Caldwell, Cincinnati, O., the same.  
Charles A. Fuller, Nashville, Tenn., the same.

J. M. S. McCorkle, Louisville, Ky., Grand Secretary Grand Lodge; Philip Swigert, Frankfort, Grand Secretary Grand Chapter.

Theodore S. Parvin, Iowa City, Iowa, Grand Secretary, Grand Lodge; W. B. Langridge, Muscatine, Grand Secretary and Grand Recorder Grand Chapter, Council and Commandery.

O. A. Whittemore, Denver, Col., Grand Secretary Grand Lodge.

J. N. Wise, Plattsmouth, Neb., Grand Secretary Grand Lodge.

J. M. Austin, M. D., New York, Grand Secretary Grand Lodge.

E. T. Carr, Ft. Leavenworth, Kansas, Grand Secretary Grand Lodge.

Wilbur F. Sanders, Virginia City, Montana, Grand Secretary Grand Lodge.

Wm. D. Blocher, Little Rock, Ark., Grand Secretary Grand Lodge.

Jas. C. Batchelor, New Orleans, La., Grand Secretary.

### THE FIRST CARDINAL VIRTUE.

Brethren, again read over your "Monitorial Charge," and then reflect upon the beautiful extract which follows:

WHO IS SAFE?—God has never created a mind yet that can safely challenge combat with the appetite of drink. Earth has no ambition that is not engulfed, no hope which is not blasted, no tie which is not broken, no sanctuary which is not invaded, no friend, no kinsman, brother, wife or child that is not forgotten, no fibres of human agony which is not wrung. Minds of common mould will go through life without excess, while those gifted with God-like powers are smitten with weakness. The gifted author of *Childe Harold* walked in fetters, and died at Missolonghi of a drunken debauch. He who led the prosecution in the British Parliament against Hastings, was hurried to the grave to escape the clutch of his landlords. Poor Charley Fox! And the author of *Gertrude of Wyoming* died a driveling imbecile. How the "Gentle Elia" wept over the habit that enthralled him. Ah! how these tragedies of human individual history—of temptation and fall—talk before us! The history of the best minds of our land is darkened by these episodes of weakness and ruin.—*T. M. Brown.*

"In our head we should always keep a corner open and free, where we can make room for the opinions of our friends, and lodge them for a while. It becomes insupportable to converse with men in whose brain all the compartments are taken up; and where nothing can enter from without. Let us keep mind and heart hospitably open."

"It is better to stir a question without deciding it, than to decide it without stirring it."

"We should receive the past with respect, and the present with distrust, if we wish to provide for the safety of the future.—*Joubert.*

### Acknowledgment.

Brother Edward Lea, P. M., Holly Springs, Miss., Past Grand Commander Knight Templars, and formerly of this State, is on a mission North to solicit money for the poor, and desires to express his gratitude to the Lodges and Commandery of St. Louis for contributions to the object named. Any contributions from the interior for that purpose will be received and attended to by the editor for Brother Lea.



**GRAND COMMANDERY OF MISSOURI.****Organized May 22, 1860.****GRAND COMMANDERS.**

Geo. W. Belt, of Weston, No. 2, 1860-1-2-3-4.

Thomas M. Wannall, of St. Louis, No. 1, 1864.

Geo. Frank Gouley, of St. Louis, No. 1, 1866.

**DEPUTY GRAND COMMANDERS.**

Robert M. Henderson, of Lexington, No. 3, 1860.

William R. Penick, of St. Joseph, No. 4, 1861-2.

B. M. Rurian, of St. Louis, No. 1, 1863.

Thomas M. Wannall, of St. Louis, No. 1, 1864.

Geo. Frank Gouley, of St. Louis, No. 1, 1865.

Lewis F. Weimer, of St. Joseph, No. 4, 1866.

**GRAND GENERALISSIMOS.**

John W. Crane,\* of St. Louis, No. 1, 1860.

Jacob Rinehard,† of Lexington, No. 3, 1861-2.

Wm. N. Loker, of St. Louis, No. 1, 1863.

Geo. Frank Gouley, of St. Louis, No. 1, 1864.

Josiah Hunt, of Excalibur, No. 5, 1865.

Jas. F. Aglar, of St. Louis, No. 1, 1866.

**GRAND CAPTAINS-GENERAL.**

Henry Flynt,† of Lexington, No. 3, 1860.

John W. Crane,\* of St. Louis, No. 1, 1861-2.

William A. Cunningham,† of St. Joseph, No. 4, 1863.

Jas. F. Aglar, of St. Louis, No. 1, 1864-5.

Jas. McDaniel,\* of Excalibur, No. 5, 1866.

\*Dead. †Moved out of jurisdiction.

**GRAND CHAPTER OF MISSOURI.****Organized October 13, 1847.****LIST OF GRAND HIGH PRIESTS.**

J. W. S. Mitchell, of St. Louis, No. 8, elected October, 1847.

Thos. S. Capers, of St. Louis, No. 8, elected October, 1848.

John D. Daggett, of Missouri, No. 1, elected May, 1849-50.

George H. C. Melody, of Missouri, No. 1, elected May 1851.

John F. Ryland, of Lexington, No. 10, elected May, 1852.

Thornton Grimsley, of Missouri, No. 1, elected May, 1853.

Priestly H. McBride, of Columbia, No. 17, elected May, 1854.

Thomas S. Miller, of Hannibal, No. 7, elected May, 1855.

J. W. Chenoweth, of Springfield, No. 15, elected May, 1856.

D. DeHaven, of Boonville, No. 5, elected May, 1857.

Marcus Boyd, of Springfield, No. 15, elected May, 1858-59.

John W. Crane, of St. Louis, No. 8, elected May, 1860.

W. R. Penick, of St. Joseph, No. 14, elected May, 1861.

James Carr, of Monroe, No. 16, elected May, 1862.

James N. Burnes, of Weston, No. 4, elected May, 1863.

James A. H. Lampton, of St. Louis, No. 8, elected May, 1864.

Thos. E. Garrett, of St. Louis, No. 8, elected May, 1865.

Samuel Russell, of St. Joseph, No. 14, elected May, 1866.

We shall continue, in subsequent numbers, the other elective Grand officers.

**THE NATIONAL FREEMASON---DR. MACKEY.**

We extract the following from our contemporary:

A gentleman and a Mason of position writes from South Carolina:

The few old Past Masters in Charleston have never forgiven the Doctor for bursting up the previous system; but their OPPOSITION AMOUNTED TO NOTHING. And had they not taken advantage of the Doctor's political course, Brother Mackey would have been Grand Secretary to-day.

Will Bro. McMurdy be just to the Grand Lodge of South Carolina, and ask the "Mason of position" to make his charge good in the latter clause of the above, by furnishing the proof, or else withdraw the libel? We call it a libel, for the reason that it charges that there was a political feeling to work on; if there had not been, then "the Doctor's political course" could not have been brought in question, for the first clause says that "their (the Past Masters) OPPOSITION AMOUNTED TO NOTHING." These sort of innuendoes against a Grand body are not right, especially anonymous ones, and we deny flatly the whole charge of *political influences*, and demand the proof and the names of the parties who furnish it. We have already given the authorized proof for our denial, and can furnish more whenever necessary.

Let Masonic journals "act on the square;" if they have a charge to make, let them prove it; but for the sake of the cause, let us not give currency to baseless rumors, otherwise there will be no end of them. We admire and revere Dr. Mackey just as much as any brother in America, but if he was our own father, we would not sit tamely by and see the bright name of a sister Grand Lodge blasted, simply because it saw fit to give its offices to whom it pleased. The reputation of a Grand Lodge of Masons is too sacred to be trifled with and injured for the benefit of any individual, be he whom he may, especially when the individual may be wrong.

**Second Edition, March.**

Owing to the heavy demand made for our last number, the first edition has become exhausted, and a second edition will be run off, so as to be able to supply our subscribers with all the back numbers complete.

Therefore, any subscribers who may not get No. 3 in their packages with this, will do so in a few days.

**ANTHONY O'SULLIVAN.**

We propose, in the May number, to furnish a very fine electrotpe of our late Brother O'Sullivan; it shall be the best, and with it we shall furnish the remarks of foreign jurisdictions, which have come to hand since his death, together with extracts from his unpublished addresses.

**Married.**

BYINGTON—WILLIAMSON—On the 14th of March, 1867, at the residence of the bride's father, by Elder Wm. H. Vardeman, Mr. John Byington and Miss Mary A. Williamson, both of St. Louis county, Missouri.

**Died.**

OLLIVER—Rev. Geo. Olliver, of England, the Masonic author, is dead.

He was an enthusiastic lover of Masonry; a man of learning and piety.

VOGDES—Bro. Jacob Vogdes, late member of Polar Star Lodge, No. 79, died in this city on the 24th of March, aged 68 years. He was buried in Jacksonville, Ill., by Harmony Lodge, No. 3. Bro. Vogdes was an old and honored member of the Fraternity.

**DISPENSATIONS ISSUED.**

Dispensations have been issued for the following Lodges since last number:

*Lafayette Lodge*—At Lexington, Mo. Jas. Clowdsley, W. M.; Jacob A. Price, S. W.; James P. Hall, J. W. Issued March 7th.

*Lindley Lodge*—At Lindley, Grundy county. Gabriel Williams, W. M.; Hiram Doolin, S. W.; J. Harvey Hill, J. W. Issued March 7th.

*Sonora Lodge*—At Sonora, Atchison county. J. Chivington, W. M.; David McNeill, S. W.; William L. Reeves, J. W. Issued March 12th.

*Washington Council, R. and S. M.*—At Atchison, Kansas. Comps. J. L. Philbrick, T. I. G. M.; J. L. Thompson, D. T. I. G. M.; Amos Avery, P. C. W. Issued February 16, 1867.

*Lawrence Council, R. and S. M.*—At Lawrence, Kansas. Comps. Owen, S. Bassett, T. I. G. M.; Thos. J. Anderson, D. T. I. G. M.; Jesse Brockway, P. C. W. Issued March 27, 1868.

**MASONIC HALL.**

Owing to the unprecedented bad weather of the past three months, the architect has been unable to push forward the work as rapidly as he desired; but it is hoped that the worst is now over, and the second story will soon begin to rise. The delay has, however, been advantageous to the foundations. Every effort will be made to have the hall ready for dedication by the middle of October. Subscriptions for stock can be made at this (the Grand Secretary's) office, where the books are yet open. It will undoubtedly be one of the best species of stock in this city, and the shares are transferable at any time, on the books.

**Further Acknowledgments---Relief Fund.**

Just as we are going to press, we acknowledge the receipt of \$20, donated by Kirksville Lodge No. 105, and \$50, appropriated by Colony Lodge No. 168, *in transitu* for the Southern Masonic relief fund, which will be duly transmitted and receipted for. The above was sent through our M. W. Grand Master, who truly says "God bless the generous donors." All receipts will be acknowledged in the **FREE-MASON**.



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### "WHAT IS A LODGE!"

Reply to Bros. Pike, Simons, Reynolds, C. Moore, and Others.

In our February number we asked this question, and at the same time gave our definition, according to the law of Missouri. The *Memphis Appeal*, the *National Freemason*, the *Trowel* and the *Review* have fluttered some over it, and, with the exception of the *Trowel*, they entirely dodged the issue, and published long articles to answer questions we never asked. The *Trowel* comes out with a labored article to define a "Ritualistic Lodge," which was a branch of the question we had nothing to do with.

Bro. Pike found, when he came to look at it, that he had not studied the question, and was content to define *what a Mason is* and to pronounce Grand Lodges "nuisances." Brother Simons republished Bro. Pike, and finding that it was easier to defend Grand Lodges than to define a "Lodge," directed his fire against the charge of "nuisance." Bro. Moore also republished Bro. Pike, but gave a *non committal* indorsement, thereby leaving a large-sized aperture to get out of. Bro. Reynolds, thinking he had got the right end of the rope, enters upon the discussion from a *Ritualistic* point of view, to define a *legal or chartered* Lodge, and sadly puts his foot in it, by announcing a theory that has no basis. Through him, therefore, we shall reply to all at once, by first defining our position, viz.:

*That a Lodge of Masons is composed of seven or more Master Masons, duly assembled, with the Holy Bible, Square and Compass, a Book of Constitutions, and a warrant from some Grand Lodge authorizing them to meet and work.*

Some of the writers have fallen back upon the *Regulations* to defend their position. We want to show them where they will stand providing we grant their request.

In the first place, they will have no Entered Apprentice or Master Mason degrees conferred in a Lodge—they will have no "lights"—and, in fact, no *degrees* at all. There was no such thing as Entered Apprentice *Mason*, for an "Apprentice" was merely a 'youth, free born, of a good kindred, true, no bondsman, and of limbs whole as a man ought to be' who was taken for a term of years to learn 'the art,' and after having 'truly served his Master,' and finished his time, was admitted [initiated] into the company, guild, or fraternity, and became a *Fellow of the Craft*. The *Master* was merely a *Fellow-Craft*, who was chosen from among his brothers and Fellows to preside over the Lodge, superintend their labors, and

give them necessary instruction for their work, and, during the time for which he was chosen was termed 'the Master.'

See also Charge V. 1723: "No where in the ancient records, Constitutions, or Charges of the Craft, do we find the slightest allusion to the Apprentice, Fellow-Craft, or Master, as designations of separate *degrees* of Initiation." The 13th, Old Regulations, approved June 24, 1721, states that "Apprentices must be admitted Fellow-Crafts and Masters only here (*i. e.*, in Grand Lodge), unless by a dispensation from the Grand Master." The Fellow-Craft degree is virtually the *first* degree, and Masters were Fellow-Crafts chosen by the Grand Lodge, or by dispensation of the Grand Master, as "overseers of the work." The Ancient Charges ignore any speculative degree, and say, "No brother, *however skilled in the Craft*, shall be called a Master Mason until he has been elected to the chair of a Lodge." It was the *election* that conferred the title. "It is true, some isolated copies of the charges mention the *degree* of a Master Mason, but in every case it will be found to be an interpolation of a much later period [for the word *grade*]—the most authentic versions, though referring to Masters of Lodges, being silent respecting a Master's *degree*. There was but *one* degree, viz.: the Fellow-Craft; there was but one O. B. and a simple prayer; and Apprentices were not eligible for admission to any degree *among themselves*. In the *initiation*, much of the substance of the present work was used, but none of the legend of the third—although it was much older than English Masonry; it was an Egyptian rite, incorporated by slight modifications after the Fellow-Craft degree was divided into the Apprentice and Master Mason, whereby we have the present three degrees, which occurred about 1730, and arranged for lectures by Anderson and Desaguliers.

In these lectures much has been changed; the Bible, square and compass have been added, as well as their *representatives*, all being derived from the skeleton work of the Operative Masons of the middle ages.

We look upon the *form or ceremony* of making a Fellow-Craft a Master, under the *Regulations*, as a "governing institution" similar to our Past Master's degree, as we can find no other basis for it. It must be recollected, however, that these lectures and division of degrees are of comparatively modern birth, and are no part of the much talked of "Old Regulations," about which so little is known, especially by those who do the *most* talking. We ask our good *fratres*, then, are you willing to



plant yourselves on the "Old Regulations" to define what a "Lodge" is? You can take no middle ground; you must say *yes* or *no*. If *yes*, then wipe out all but one degree, and that an operative one. Are you willing to do that? We anticipate your answer of *no*; therefore, if not, what will you adopt?

Now comes the arrangement of the modern work. American Grand Lodges have differed, especially in their earlier days. Some endeavored to place the Entered Apprentice degree as the opening and governing Lodge, on the false supposition that it was the oldest degree, and made the others simply honorary. Others again tried to compromise the matter, by making *all* degrees equal under *one* charter, and using either as the opening or governing degree; but this was found to be illogical, and only making "confusion worse confounded," until, finally, it was decided by a majority of them to place the charter in a *definite* position, and to decide where the charter rested; that should be *the* Lodge. Missouri was one of the very first to grapple this question and bring it to a direct issue, by her resolution of 1823, "That no brother who has not attained the degree of Master Mason shall be a *member* of any Lodge under this jurisdiction." This settled the question—Of *whom* does a Lodge consist.

Upon this basis she planted herself, and ever after recognized none but *Masters as members*; therefore, those who could not be members could not have a charter. She *never* issued a charter to an Entered Apprentice or Fellow-Craft, consequently they could never meet as a *Lodge*. As a consequence arising from the ill-defined powers of a Lodge, as held by many jurisdictions, some one thing, some another, and Masons settling here from other States, each having his own views, she suffered much from the irregularity of her own subordinates, and she never hesitated to correct them; but not satisfied with that—she desired to see her sister jurisdictions in harmony with each other and herself—she brought the matter to a National settlement, by sending the following declaration of principles to all the other Bodies, requesting a National Assembly:

WHEREAS, It has been represented to this Grand Lodge, that in many States of these United States a system has obtained among subordinate Lodges of merely opening in the degrees of Entered Apprentice or Fellow-Craft, and in those degrees performing the work of the Lodge; that this practice has been (at least silently) acquiesced in by their respective Lodges; and, whereas, this Grand Lodge consider such system as conflicting with the Ancient Land Marks of Masonry, one of which declares that the members of all working Lodges should be Master Masons, and even with us in these modern days none are considered competent to open or hold a Lodge, or work as a Lodge, unless they be Master Masons. The degrees of Entered Apprentice and Fellow-Craft are, of necessity, the mere appendages to a Lodge, of which Apprentices and Fellow-Crafts can not legitimately be members, and consequently prohibited any participation in the work of the Lodge. They are merely candidates for mastership and membership. In each of the degrees of Entered Apprentice and Fellow-Craft those candidates must serve a probationary term before they can attain the rank of Master, or claim any of the privileges thereto annexed. Lodges, *as such*, can not consistently work as Appren-

tices or Fellow-Crafts, even provided none but Masters be present; and, in the opinion of this Grand Lodge, no business can be legitimately transacted in those degrees, other than lecturing, the examination of candidates for advancement, or the conferring of the degrees.—*Adopted Saturday, October 20, 1839.*

At the same session, the Grand Lodge adopted the following:

This practice of working by Apprentices and Fellow-Crafts, and then calling it the action of the Lodge, having been so repeatedly disapproved by the Grand Lodge, your committee can not but indulge the hope that it will be hereafter abandoned by all Lodges working under this jurisdiction. Masonry does not and can not recognize as a Lodge, any convocation of persons of a lower rank than that of Master Masons; a Lodge must then of necessity work as Master Masons, and not as inferiors.

On the 7th of March, 1842, the Convention met in Washington, with Bro. John Dove, of Virginia, Chairman, and Bro. Charles Gilman of Maryland, as Secretary, and delegates from ten States; and on the 10th of the month the committee to whom was referred the Missouri resolution, adopted the above declaration as their own, and the Convention confirmed it, thus defining the *legal* status of a Lodge.

The Convention of *Lecturers*, which met the subsequent year at Baltimore, decided upon the *Ritual* of a Lodge, and agreed upon the *esoteric* work. The first was a convention to decide where the *charter* should rest; the second, what should be the work—two very different purposes; and Missouri agreed with both, and has worked by both, except in a few instances, where the will of the Grand Lodge has been overridden or disobeyed in the subordinates, through the obstinacy of some who get their ideas from other jurisdictions. Having now arrived at the repository of the charter, let us see what it and the dispensation say, along with the law.

Art. XV. Sec. 1, says: "Lodges U. D. may be constituted by the Grand Lodge or Grand Master, upon petition of at least *seven Master Masons* of good standing" etc.

We want to form a Lodge under this law, and we petition the Grand Master for a dispensation, and are set to work, and find that our status as seven non-affiliated Master Masons, has been by this warrant changed into that of a *Lodge*. What does the dispensation say? That the Grand Lodge "do hereby constitute the *said brethren* into a *regular Lodge*;" it appoints our officers for us, and empowers them to "open said Lodge and govern the same in the *several* degrees," etc. Who are the *said brethren*? The seven *Master Masons*, or more, mentioned therein. Could any Entered Apprentice or Fellow-Craft have signed that petition and been incorporated in that Lodge? The law says *no*. Therefore it follows, from the language of the paper, that the Master Masons mentioned therein shall govern "the same [the Lodge] in the *several* degrees of Entered Apprentice, Fellow-Craft and Master Mason," and "further, that you cause to be entered in a book kept for that purpose, an account of your proceedings, with a list of those *Initiated, Passed, and Raised*, or otherwise managed," etc.

Therefore, unless these brethren "mentioned therein" meet as Master Masons under

the warrant, the Lodge can not be said to have *met and opened*. Nobody else could do it for them, not even Master Masons of another Lodge; how much less, then, Entered Apprentices or Fellow-Crafts, who are not members of any Lodge. The law *might* have said that three Master Masons and four Entered Apprentices, or three Master Masons and two Fellow-Crafts could be constituted into a Lodge for Entering and Passing; but the law *did not*, Bro. Reynolds to the contrary notwithstanding. What does the law say? Art. XV. Sec. 33: "No Lodge shall be opened for the transaction of *any* business unless there be present at least *seven Master Masons*, nor shall a *ballot* be taken upon *any* subject whatever unless there be present *seven members of the Lodge*." This law perfectly nullifies the following opinion by the *Trowel*:

How many does it take to make a Lodge of Entered Apprentices? Seven, of whom three *must* be Master Masons, and four *must* be *Entered Apprentices*; with such a number the Master can open his Lodge of Entered Apprentices and *initiate* a candidate, *examine* a candidate for the second degree, or *try* an Entered Apprentice.

An opinion which, outside of the Ritual, we do not suppose has any basis in the United States, except it be Kentucky.

Again Bro. Reynolds says:

The Entered Apprentice is made in a regularly constituted Lodge of *Masons*; but a Fellow-Craft is made in a regularly constituted Lodge of *Fellow-Crafts*, and a Master Mason is made in a regularly constituted Lodge of *Master Masons*.

In other words, there are *three separate and distinct Lodges* working under *one* charter. If Bro. R. can find any such paradox from the Regulations of 1717 to 1867 he can beat us, unless he means in a *Ritualistic* sense; and by *Ritualistic* here we mean that the words *degree* and *lodge* are used synonymously.

As before stated, we are not discussing *work*, we are examining *law*; but our reviewers have just reversed their line of argument.

From the nature of the warrant, *Master Masons meet as the Lodge*. Having opened it, they hold supreme control of all the *degrees* conferred in it, and may work in any degree they see proper, and to do so, in the Entered Apprentice or Fellow-Craft, they dispense with *labor* in the Master Mason's *degree*, and resume or enter upon *labor* in the Entered Apprentice *degree* or *lodge*, as it may be called, leaving the Master's Lodge open as the controlling and warranted power of all that is done. Therefore, Entered Apprentices and Fellow-Crafts are not made such by Entered Apprentices and Fellow-Crafts, but by the *Lodge*—a *regularly constituted Lodge*, as defined by our original position. From the very nature of the warrant, Entered Apprentices and Fellow-Crafts can not meet *as such* and do *anything*—they are not constituted; therefore Entered Apprentices and Fellow-Crafts can not meet at special or stated meetings and examine candidates, or confer work, because the *Lodge* has not met under the charter—it has not met as *Masters*. Our law says candidates must be examined in "open Lodge," viz.: the Lodge of Master Masons assembled in the lower *degree*, for none but Masters can be judges of the proficiency necessary for advancement,



and none but Masters can vote upon that proficiency. To make *Apprentices* judges of the proficiency of a candidate for a *higher* degree is simply nonsense. The Masters sit in that degree, just as an overseer goes into the shop of the apprentices to examine their work, and by so doing he does not lose his character as the Master workman, for if he did, he would not be a judge of work. They sit in that or the Fellow-Craft degree just as they do to take evidence or try an Entered Apprentice or Fellow-Craft, by examining the case, and then resuming labor in the *Lodge* to pronounce their verdict, *for or against* in either case.

The "opening up and closing down" process and reading minutes in the Entered Apprentice degree, of all the work done in the three degrees, is one of the beautiful inventions of Cross, but which was never taught by this Grand Lodge, nor any one authorized to act for it, except for instruction, or to elucidate the lectures of the Ritualistic Lodge, by Grand Lecturers. The *Trowel* was imposed upon when it announced Bro. O'Sullivan as a teacher of the doctrines, in his editorial, and his bones would have shaken in their grave if he could have read it. We know that some of our Lodges have committed many irregularities, and the Grand Master has by edict suppressed the most flagrant ones; but because some Lodges, and some unthinking or obstinate men have done so, is no reason why the Grand Lodge confirms it, and we would farnally ask, hereafter, that whenever any one assumes to speak for the Grand Lodge of this State, that they will speak from the *Record* and the *Law*.

When our Masters' Lodge is opened, it opens all the Lodges (so-called), and when it closes, it closes all.

Entered Apprentices and Fellow-Crafts are *Masons*, and as such are bound by the covenants, amenable to any power which had the authority to enter into and confirm those covenants. Not being bound by the law or the Lodge to perform any of the duties or assume any of the liabilities or responsibilities of *members*, they are of necessity exempt from dues as well as benefits. In this sense they are neophytes, probationers, pilgrims, passing through the mysteries, "seeing the light, but darkly."

If the brother who furnished the *cue* for one of the articles we are replying to had taken along a "book of the Constitution," and if he had studied that book as diligently as he has skimmed over the opinions of men, in search of ideas, we think the logic of at least one Masonic journal might not have been so seriously jeopardized.

The tendency of some editors is merely to jump at conclusions, or take some hackneyed definition in a dictionary as law, without *thinking*. For instance, take this one, as old as *Gadiche*; it is by *Gadiche*, and found in the last dictionary published by Bro. McCoy, as editor:

"As men call the house of God a church, and when religious services are performed in it, say it is Church hours, so also we call the locality in which a Lodge assembles a Lodge, and when the brethren are assembled in it, it is Lodge hours. The form of a Lodge is an

oblong square. Three well-informed brethren form a legal Lodge, five improve it, and seven make it perfect. We may also call a room in which a Lodge is held, a hall."

Let us analyze it. In the first place he says a "Locality" in which a "Lodge" assembles is a Lodge." Here we find "locality" to be a Lodge, yet a "Lodge" has got to assemble in the locality before it becomes a Lodge. What is *locality*? It is a place; therefore, *place* is a Lodge. Again, he says "a Lodge is an oblong square;" that is, *locality* is an oblong square—so is the assembly. Again, "three well-informed brethren form a legal Lodge," etc.; therefore, these three well-informed brethren are a locality, and they are oblong, also. Again, "We may also call a room in which a Lodge is held a hall." We say that a room or hall is a "locality," yet he does not call it a "Lodge" because a Lodge has got to meet in it. Therefore, a locality may assemble in a room, and if the three well-informed brethren are oblong who meet in the *locality*, then the room or hall is a Lodge.

*Gadiche's* definition is about as intellegint as that of the boy who "could not see the city on account of the houses."

#### GIVE US BREAD!

Oh, brethren! we wish we could paint in language the heart-rending appeal that comes to us from the starving thousands along the great valleys of the overflowed and impoverished South. While we write these hurried words, poor women, and the little ones, are standing half-clad, and gnawing upon the last morsel that yields life—morsels of grain, or herbage, or whatever can be grasped by the poor ones who have not strength or means to reach the harbors of assistance.

Our river captains could make your souls sink within you if you could hear their tales of woe. We appeal to brethren and all alike, to be given to all alike, to save life. In the name of God-like charity, we say, again, send what you can.

#### Kentucky.

A new Commandery of Knights Templar was organized, under dispensation, at Masonic Temple, in the city of Louisville, on the 13th of April, 1867, called "De Molay Commandery." There being two working Commanderies in that city, shows these sublime orders to be in a very prosperous condition. Rt. Eminent Sir Charles R. Woodruff, Grand Commander of Kentucky, assisted by Rt. Eminent Sir Wm. C. Munger, P. G. Commander and Grand Recorder, installed the officers, as follows: Sir Richard G. Hawkins, Eminent Commander; Sir James A. Beattie, Gen.; Sir Charles G. Davison, Capt. Gen.; Sir William Ryan, Prelate; Sir A. H. Gardner, Senior Warden; Sir H. B. Grant, Junior Warden; Sir William Crome, Treasurer; Sir J. M. S. McCorkle, Recorder; Charles Russman, Standard Bearer; Sir Jos. G. Wilson, Sword Bearer; Sir Samuel Russell, Warder. From the earnest and energetic manner they have commenced business, and the prominent Sir Knights which compose this new Commandery, a successful career is predicted.

#### Masonic Hall Association.

At a meeting of the Board of Directors of this Association, held on the 16th of April, Hon. and Bro. Erastus Wells was unanimously elected President of the Board, *vice* Bro. B. M. Runyan, resigned.

#### Condensed Proceeding of Grand Lodge of Missouri.

Regular meeting held in St. Louis, Monday, October 1, 1828

Thos. F. Riddick, G. M.: Edward Bates, G. S. W., *pro tem.*; Jno. D. Daggett, G. J. W., *pro tem.*; Arch. Gamble, G. T.; Wm. Renshaw, G. S.; Thompson Douglass, D. G. S.; G. H. C. Melody, G. S. D., *pro tem.*, and D. C. Ross, G. J. D., *pro tem.*; John C. Potter, G. T.

Representatives, E. Bates and J. D. Daggett from Missouri Lodge No. 1; Wm. G. Pettus, Hiram No. 8; Ezra Hunt, Harmony No. 4. Member, J. V. Garnier; Visitors, Jos. White, W. B. Alexander, W. H. Pocoke, Thomas L. White, Hugh Rankin.

Grand Lodge opened in ample form. Constitution and B.-Laws, with the proceedings, severally read. Report from Missouri Lodge, with receipt from Grand Treasurer, received and read. Dispensation granted by G. M. to Harmony Lodge No. 4, at Louisiana, Mo., was confirmed, and report from said Lodge, with receipt of Grand Treasurer, was received and read.

Bro. Samuel A. January reported having set Harmony Lodge to work, and the Grand Lodge ordered a charter for them.

Petition from Unity Lodge, of Jackson, Mo., praying for a charter was read, and charter ordered subject to recommendation of Grand Lodge of Indiana, under whom they held their dispensation.

Petition from Hiram No. 3 (by dispensation), at St. Charles, praying for a charter, they having as St. Charles Lodge No. 28 surrendered their charter granted by Tennessee. Laid over until to-morrow.

A petition from Masons in Alton, Ill., recommended by Mt. Lebanon Lodge at Elwardsville, Ill., for a dispensation, was laid over.

A communication from Joachim Lodge No. 2, and also one from its Senior Warden, Bro. Wm. F. Roberts, relative to a difficulty in the Lodge, was read and laid on the table.

Circular from Grand Lodge of Indiana, setting forth one *Storey* as an imposter.

At 3 o'clock P. M. the Grand Lodge adjourned till to-morrow.

TUESDAY, OCT. 2, 1821.

Grand Lodge met pursuant to adjournment. Same present as yesterday.

Bro. Wm. Bates, J. G. W., and representative from Joachim Lodge No. 2, appeared.

The petition of Hiram No. 3, U. D., was taken up, and charter ordered.

The petition of Alton brethren taken up, and on account of informality was laid over.

The Grand Lodge adjourned till 9 A. M. to-morrow.

WEDNESDAY, OCT. 3, 1821.

Met pursuant to adjournment.

Benj. Emmons and Nathaniel Simonds, of Hiram No. 3, appeared, the former a member of Grand Lodge and the latter a visitor.

The difficulty in Joachim Lodge was considered and reconciled.

Bro. Wm. Bates offered a resolution that when a ballot for initiation is unfavorable, it may be reconsidered by three-fourths of the members, which resolution was rejected.

On motion of Bro. E. Bates, it was ordered that the G. M. may, during recess, issue dispensations to continue in force till succeeding session.

Bills of James H. Daggett for seal \$20, Wm. Orr for printing \$20, and Essex & Hough for parchment, &c., \$22 50, read and allowed.

On motion of Bro. Douglass, the Grand Secretary was directed to have proceedings of Grand Lodge printed and distributed, also Constitution and By-Laws.

Bros. E. Bates, Daggett and Renshaw were appointed to secure place for meeting of next Grand Lodge. Election of officers then took place, with the following result.

Frederick Bates, G. M.; Benj. Emmons, G. S. W.; Wm. Bates, G. J. W.; A. Gamble, G. T.; Wm. Renshaw, G. S.

Adjourned to 3 P. M. on Saturday.



SATURDAY, OCT. 6, 1821.

Met pursuant to adjournment.

The Committee appointed to wait on Grand Master elect, reported by letter from him declining the office.

Also letter from Grand Senior Warden elect declining the office.

Grand Lodge adjourned to Wednesday at 10 A. M.

WEDNESDAY, OCT. 10, 1821.

Met as usual.

A new election was held for the above officers, when Bro. Nathaniel B. Tucker was elected Grand Master, and Bro. E. Bates Grand Senior Warden.

Committee appointed to wait on officers elect to notify them for installation.

Adjourned till 7 P. M.

Met pursuant to adjournment.

Present as before, with Dudley Kimball, S. H. G. Decamp, H. W. Woodbridge as visitors.

A Past Masters' Lodge was opened, and Bro. Tucker received the P. M. degree, and was installed G. M. by Bro. T. Douglas as proxy for Bro. Riddick, after which the Past Masters' Lodge was closed, and the remaining officers duly installed.

Bro. Wm. H. Pococke was appointed G. S. D., S. H. G. Decamp as G. J. D., David C. Boss as G. P. and Hugh Rankin as G. T.

Monies received, \$96 50 dues and \$116 as charity fund. Total, \$212 50.

Grand Lodge closed in ample form till next regular session annual communication.

MONDAY, APRIL 1, 1822.

Grand Lodge met and opened in ample form.

After organization it adjourned till to-morrow at 10 A. M.

TUESDAY, APRIL 2, 1822.

Met as above.

Present—Thompson Douglass, D. G. M., as G. M.; E. Bates, G. S. W.; Wm. Bates, G. J. W.; A. Gamble, G. T.; Wm. Renshaw, G. S.; G. H. C. Melody, G. S. D., *pro tem.*; Wm. Hughes, G. J. D., *pro tem.*; Lewis C. Beck, G. T., *pro tem.*

Representatives, E. Bates and Fred. Walls, Missouri Lodge No. 1; Wm. Bates, Joachim No. 2.

Visitors, J. D. Daggett, Missouri Lodge No. 1; Ben. Spencer, Olive Branch, U. D.; T. Grimsley, Missouri Lodge No. 1; and James W. Whitney, Olive Branch, U. D.

Proceedings of last meeting read.

Bro. Douglass presented his commission as D. G. M.

Dispensation to brethren of Franklin, Mo., confirmed.

Charter to Unity Lodge at Jackson, Mo., was confirmed, the Grand Lodge of Indiana having consented.

The Committee to secure place of meeting, reported that Missouri Lodge No. 1 had given the use of their hall.

Petition for Lodge at Vandalia, Ill., was read.

A charter was ordered for Olive Branch No. 5, at Alton, Ill.

Bros. E. Bates, Gamble and Melody were appointed as *first* Standing Committee on Lodges U. D. and Charters.

On motion of E. Bates it was resolved that hereafter all Lodges U. D. must send to Grand Lodge a copy of their work before charters can be granted.

The petition for Lodge U. D. at Vandalia, Ill., was granted.

Grand Lodge adjourned till to-morrow at 10 A. M.

WEDNESDAY, APRIL 3, 1822.

Grand Lodge met, the G. M. in the chair.

On motion of Bro. E. Bates it was ordered that no Lodge under this jurisdiction should confer the Fellow Craft or Master Mason degree upon any Entered Apprentice initiated in any other jurisdiction without certificate or recommendation from his Lodge.

Bro. Rankin, G. T., appeared.

Bro. Jas. Kennerly, as member of Grand Lodge appeared.

Work and record of Franklin Union, U. D., was received and referred.

Adjourned till 3 P. M. After which labor was resumed.

The Committee on Lodges reported, and from it we extract the following:

"In the proceedings of that Lodge (Franklin Union), January 4th, 1822, will be found the following entry: 'A ballot being taken on the petition of John G. Parrish, one vote appeared against petitioner, and on the second ballot one vote still appeared, it was ordered that said petition lie over till next meeting.' Your committee are of opinion that the course pursued in this instance is irregular and improper, for it is the right of every member of a Lodge to prevent the admission of any applicant, even without rendering a reason. This right may be wholly defeated if after a ballot is commenced and objections made against the applicant the question can be continued, and, perhaps, afterwards taken up and decided in the absence of the objectors. Your committee deem any course improper and unmasonic which in its consequences might force upon any Mason the ties of brotherhood and friendship with men in whose favor they would never have voluntarily assumed them."

After other proceedings being had, a charter was ordered as No. 7.

The following resolution was adopted on the above:

"Resolved, That the Grand Lodge do disapprove the proceedings had in the Franklin Union Lodge No. 7 on the petition of John G. Parrish."

Bros. Gamble, E. Bates and Douglass were appointed a committee to confer with Missouri Lodge No. 1 and Missouri Chapter No. 1 relative to building a Grand Lodge Hall in the town of St. Louis."

Receipts of Grand Lodge for the session, \$94. The Grand Lodge closed in ample form till next semi-annual communication.

#### Electrotype of Bro. O'Sullivan.

Owing to unavoidable delay in getting out this electrotype, we have deferred our review until next number.

#### Sad Death of Bro. D. D. Burnes.

Hon. Daniel D. Burnes, member of Weston Lodge, No. 53, also of the Council, Chapter and Commandery at that place, died, under the following peculiarities, of broken heart, April 14, at 10 o'clock, P. M. We extract from the *Kansas City Journal of Commerce*:

Hon. Dan. D. Burnes, of Weston, Missouri, died at his home day before yesterday. The sad incidents connected with his life during the past twelve months have lent a mournful interest to his demise. His home was a good cheer to all who had ever partaken of its hospitalities.

His wife was one of the most estimable ladies in the land. She died about a year since. So devoted was Mr. Burnes to his wife that he would at times lay on her grave all night, vowing that he wanted to die and be buried with her. He stated from time to time that he would die within a year from her death. Exactly within one day of his promise, Mr. Burnes died of a broken heart, occasioned by the loss of one whom he loved with an undying devotion.

He was formerly a representative in the General Assembly; filled many offices of honor and trust, and as a man was esteemed by all who knew him.

The following are the officers of St. Mark's Lodge, No. 93, Cape Girardeau:

Worshipful Master—Wm. B. Wilson.  
Senior Warden—William Bonny.  
Junior Warden—E. Baldwin.  
Treasurer—John Albert.  
Secretary—E. P. Albert.

To all Lodges Under the Jurisdiction of this Grand Lodge.

St. Louis, April 27, 1867.

Office Grand Secretary, Grand Lodge, A. F. and A. M., State of Missouri:

As I have received many inquiries for blank forms upon which to make ANNUAL RETURNS, and as many Lodges are under the impression that the returns have to be made this month, this is to inform them that no returns will be made until the next meeting of the Grand Lodge, which takes place in *October*. The forms will be duly mailed to reach Lodges, upon which returns are made, with all necessary instructions.

Very fraternally,

GEO. FRANK GOULEY,  
Grand Secretary.

NOTE.—We again ask of every Secretary who has not reported his address for 1867, to do so before September 1st, in order that blanks, etc., may be sure to reach him.

#### Exchanges.

We welcome to our table the *Philadelphia Age*, a sterling paper, as also our old friend the *Nebraska Times*. We extend our cordial invitation to all papers, of whatever politics or creed. We gather *truth* from all.

#### Montana—Comp. Russell.

Montana has become a "a fixed institution." She is nearly a State, and as a territory, possesses all the vitality and energy characteristic of the American race. Her inhabitants are composed of the best people, with a small share of that vagabond race found everywhere, but by the vigilant care of good citizens, crime is cut down to very small proportions. The mines are rich, and the country fertile; and with the settlers made up principally of true Masons, there can be no drawback to the territory of Montana, and the firm basis of her Grand Lodge.

We welcome home on a visit, Comp. Sam'l H. Russell, G. H. P. Grand Chapter of Missouri, who has been living in Virginia City for some years. He looks well, and enjoys good spirits. He bears with him the magnificent jewel presented by Virginia City Royal Arch Chapter as an appreciation of his labors. It is a square, surmounted by a mitre, all surrounded by a beautifully wrought and massive wreath, all from purest Montana gold. It is useless to say he is proud of it, as well he might be. One can scarcely realize that such handiwork could be turned out by a people who but as yesterday settled down in the footprints of the savage, so far from the late limits of civilization. From the paper brought in by Comp. Russell we extract the following:

MASONIC.—The attention of our readers is directed to the Masonic advertisements in today's paper. Virginia now boasts of two Lodges—one Royal Arch Chapter, one Royal and Select Council, and a Commandery of Knights Templar. Authority is daily expected for the organization of several female orders of Masonry, and when that arrives every evening of the week but one will be occupied by one or the other of the Masonic organizations. The Masons of Virginia erected last year a magnificent hall, which will compare favorably, in style and finish, with the best halls in the State. Each organization has spared no expense to procure the necessary clothing and furniture, and Masonry in Montana is an institution of which every member has reason to be proud. It may be said, too, in this connection, that the Masonic fraternity have been very careful in the admission of members, and those who belong to the order are generally men who will not dishonor their professions. Montana is the last Masonic link in the chain of Masonic light that encircles the world, and as the last she promises to be the brightest. Let us hope, at least, that in the keeping of the body which now controls it, that the influence of Masonry will be healthful and salutary upon all branches of our society.



## PETITIONS FOR NEW LODGES.

As there is some diversity of form of petitions, by which dispensations are asked for, either to the Grand Lodge or Grand Master, and as many petitions are delayed on account of "informality," we have compiled a form in accordance with our law for the benefit of the Craft:

To the Most Worshipful Grand Lodge (or Grand Master) of Ancient, Free and Accepted Masons of the State of Missouri:

Your petitioners respectfully represent that they are Master Masons, having the prosperity of the Fraternity at heart, and are desirous of diffusing the genuine principles of Freemasonry. For the convenience of their respective dwellings, and for other good reasons, they are desirous of forming a new Lodge in the town of \_\_\_\_\_, county of \_\_\_\_\_, and in said State, to be named \_\_\_\_\_ Lodge. In consequence of this desire, and for the good of the Craft, they pray for a Warrant or Dispensation to empower them to assemble as a legal Lodge, to discharge the duties of Masonry in a regular and constitutional manner according to the Ancient Usages of the Fraternity, and the laws and rules of the M. W. Grand Lodge of Missouri. The limits of the undersigned are submitted herewith, together with the fee of thirty dollars prescribed by the law. They further represent that the location of said Lodge is \_\_\_\_\_ miles from the nearest Lodge, to whom we have applied for recommendation, and that the following is an accurate description of the proposed hall:

[Here follows description, stating whether building is of brick or wood; how many stories high; what stories occupied, and how; whether the adjoining walls are solid or studded, to what other building is the proposed hall attached, and how, or whether separate, and if so, how far; how many ante-rooms, how large, and how reached; size of main hall, and how the windows are situated, and whether accessible to sight from the neighboring houses, and such other information as will tend to show whether the hall is safe or not.]

They have nominated, and do recommend, Bro. \_\_\_\_\_ for W. M.; Bro. \_\_\_\_\_ for S. W., and Bro. \_\_\_\_\_ for J. W.; and promise, should their prayer be granted, a strict conformance to the Constitution, Laws and Rules of the Grand Lodge.

Fraternally submitted,

[Here follows the names of petitioners, with their limits.]

This petition must be accompanied by a recommendation of the nearest Lodge, as follows:

HALL OF \_\_\_\_\_ LODGE, No. \_\_\_\_\_, A. L. 586—

This is to certify that at a stated meeting of said Lodge, the foregoing (or accompanying) petition was presented to this Lodge for recommendation, and whereas said Bro. \_\_\_\_\_, proposed Master, and Bro. \_\_\_\_\_, proposed Senior Warden, and Bro. \_\_\_\_\_, proposed Junior Warden, were each placed in their several stations and examined as to their proficiency to open and close a Lodge, and also to confer the three degrees of Ancient Craft Masonry, as approved by the M. W. Grand Lodge of Missouri, and said examination being satisfactory to this Lodge, therefore we vouch for their proficiency, in accordance with the following resolution:

[Here follows a resolution embodying the above facts, and recommending the proposed Lodge for Dispensation.]

In witness whereof, I have hereunto set my name, and caused the same to be attested by the seal of the Lodge and signature of the Secretary.

\_\_\_\_\_, Worshipful Master.

Attest: \_\_\_\_\_, Secretary.

In addition to the foregoing, the Lodge should vouch for the moral character of the petitioners, and state whether the interests of

Masonry will be advanced or hindered by granting the petition.

The petition should be sent to the Grand Master through the Grand Secretary, in order that all the proper indorsements may be made, and the accompanying papers properly filed.

## "Universality."

Under this heading, our brother of the *Trowel* published an editorial, which tended to prove that the religion of Masonry could not be universal, but must partake of the coloring of whatever community in which it might live.

As we expected at the time, these sentiments have been combated by the almost universal voice of the Masonic press—the two Bros. Moore (of Boston and Cincinnati) alone endorsing them.

We have held from our Masonic childhood, and have ever expressed ourselves, that Masonry is *cosmopolitan*, or it is nothing—or rather as the very able editor of the *Masonic Monthly*, of Boston, has it, when it is not it is "Anti-Masonry." It is the "CITIZENSHIP OF THE WORLD." Masonry is, and must be, free from all sectional or sectarian prejudices. In our last number, under the head of "Religion and Masonry," we defined our views of the religion of Masonry, viz., a belief in the "one eternal God," from whom emanates all that is good, virtuous and true, and the commandment, to "Love thy neighbor [brother] as thyself." Masonry interferes with no man's politics as a citizen, therefore politics cannot be mentioned in the Lodge; it interferes with no man's belief or faith in Christ, Mohammed, or the Sun; in immersion or sprinkling; in oracular or silent confession; in predestination or salvation by repentance; in the temporal power of the Pope or the sovereignty of the bishops, in short, in none of the thousand and one creeds or dogmas of the world has Masonry anything to do; she leaves every man on God's earth free in the discharge of all his religious duties as between himself and his God; therefore, any form of lectures, prayers, or addresses of a sectarian or sectional character delivered in the Lodge, as *Lodge service*, is in violation of the cardinal principles of our cosmopolitan order. As in our article of March, we repeat, Masonry cannot teach infidelity because it cannot teach Christianity; if it could teach the latter in one Lodge, another would have the right to inculcate the opposite; it is therefore the friend of all religions, by neither allowing their principles to be attacked or defended within her peaceful walls. Let this idea of inverted universality once be tolerated, and our Lodges will be soon turned into rostrums for bigoted sectarians, wherein to fulminate religious dogmas. Once say that the predominating religion of a country shall be the religion of Masonry, because advanced by the majority (even nineteenth twentieths), then comes the conflict in the subordinates as to what religion has the most votes, and the result will be, what has not been since Masonry had an existence, viz., Baptist Lodge No. 1, Methodist Lodge No. 2, Episcopal No. 3, Presbyterian No. 4, Roman Catholic No. 5, &c., &c., &c., and these will be divided and subdivided into "Seventh Day," "New Light," "High Church," "Low Church," "Old School," "New School," &c., &c., and then will the members be tried for the violation of church codes and sacramental duties, and from these religious Lodges would spring, as have from the churches, loyal and disloyal Lodges, &c., &c. Great God! in whom we trust, we pray for deliverance from any such destruction of our beloved Order, the most philanthropic and moral of all earthly organizations, because it is the embodiment of all the pure religionists to whom Thou hast made Thy name known. Religious discussions and feuds are the most bitter and unrelenting in the world, and the cosmopolitanism of Freemasonry has done more to stay the sword of sectaries than all other influences put together. Her mission is, therefore, a holy one, and he who would dare sunder that silken cord of fraternal tolera-

tion by introducing any subject into a Lodge, does an injury to God and his fellows. We do not think Bro. Reynolds fully appreciated the importance of his text and did not reflect upon the deep mine over which he so recklessly swung his torch, else he would have shuddered, as we do, at the contemplation of results which would be realized by his doctrine. It can never be made a rule in Masonry, as it is in politics, that "minorities have no rights which the majority must respect." The Brother who casts one negative ballot is as sacred in that right as the hundred who voted affirmatively, and the one Brother who conscientiously believes the salvation of his immortal soul depends upon his believing that the *SHILOH* is yet to come, is as sacred in the eyes of *Masonry* as the hundreds who may believe in their *ascended Savior*, or as the Brother who believes that "*Allah* is great and *Mohammed* is his prophet."

We must make allowance for many good Masonic religionists who, from the force of habit, offer their prayers in a sectarian view without any intention of wounding a Brother's feelings. Against such we can say nothing, except to ask them to reflect always for whom they pray.

We are discussing this question now entirely upon principle. It is an important one. Paul was said to be the "first Christian gentleman." Why? Simply because he never wilfully wounded a brother's feelings, and taught us, "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another."

That is charity, and he who would offend the humblest brother by denying his participation in Lodge prayer is uncharitable. Every Freemason can and should pray to the God in whom he trusts, and whatever faith he has beyond that let him, as Paul says, "have it to thyself."

No prayer should ever be offered in a Lodge to which every Brother could not echo a heartfelt Amen. "Our Father who art in Heaven, hallowed be Thy Name," is an invocation in which every man on earth can unite. What more, therefore, can any Christian ask in his Lodge beyond this reliance upon the universal NAME of our Heavenly Father? If a Mason should be anything he should be a gentleman, and no gentleman ever intentionally injures the feelings of a friend in his own house.

## National Freemason—Correction.

In our last number we alluded to an article in the *National Freemason* as the expression of opinion by a Mason of Charleston, S. C., relative to Bro. Mackey, and in our remarks we intended to treat principally of the matter contained in said party's remark, and not to particularly impugn the motives of the editor, although we would have preferred that he had withheld any endorsement the publication may have given to the anonymous charge. Still, when reflecting upon the Masonic course of the paper, in rebuking at once the editorial of the *Trowel*, we can not believe that Bro. McMurdy would intentionally do a wrong to the Grand Lodge of South Carolina, or any one else. We deem this explanation but an act of simple justice to one whom we esteem, and that our article may not be construed into a desire to place him in a wrong position.

## "The Craftsman and British American Masonic Record."

Published at Hamilton, Canada West, by Bros. T. & R. White. A sixteen page quarto, at \$1 50 per annum, specie, monthly.

We welcome this monthly to our table and thank our brethren in Canada for the exchange, and wish it every success in its important mission. It is well edited and its extracts are judiciously selected, and we shall be pleased to make use of some of its items. ]



## Tennessee.

Proceedings of Grand Lodge, which met December last, at hand. The publication reflects much credit upon the printer and Grand Secretary. Address of G. M., the M. W. Bro. T. A. Hamilton, is an excellent paper.

He reported nine dispensations issued.

He decided that members of Lodges U. D. need not dimit from their former Lodges. Such is the custom in some jurisdictions, but not in this, as we look upon Lodge U. D. as regular Lodges while they exist. His decision as to "physical qualifications" we deem sound, because he will admit none but *sound men*, and says, "as intimated in one of the cases cited, the impression seems to be fixed in the minds of many of the brethren that our institution has become purely speculative, and, therefore, that the necessity no longer exists for maintaining its operative character to secure that perfection which was required in ancient times. We beg to remind the brethren that landmarks are unchangeable, and that no innovation upon the established usages and customs of the Order can be allowed."

Brethren should recollect that Lodges were not instituted to take the place of hospitals. He suggested an uniform code of By-Laws for subordinates, and the G. L. submitted a code for next session. He also suggested the building of an asylum for infirm veterans of the Order and for widows and orphans. Noble object truly. He also recommended the system of D. D. G. M., similar to that in our own State. His reasons are cogent. His remarks on our late Bro. O'Sullivan will be found, together with those of Grand Secretary Fuller, under that head.

Committee on Jurisprudence also rendered many decisions, most of which are in accordance with general usage. Some of them are, however, we believe, contrary to custom, at least the custom of our own State, for instance: "Lodges U. D. may admit to membership non-affiliated Masons *without* dimit." Again, "the disability under which a Brother labors for non-affiliation does not extend to his widow and orphans, if they are worthy members of society." We would ask, does it apply to his family while he is alive—if so, how does death restore him and his? Again, "the Lodge may call off from day to day, &c., but must close before the next stated meeting." Here we would ask, to which meeting does the record of these called off meetings belong? Again, "A belief in the \* \* \* future state of rewards and punishments is essential to become a Mason." We ask, what kind of "rewards and punishments," by whom dispensed, how long enjoyed and suffered, and what faith is necessary to receive one or escape the other? We are afraid the committee endeavored to define too much, thereby opening the door for theological discussions. Again, "It shall be the duty of a dimitted Mason, on his election to membership in another Lodge, to file his Dimit with the Secretary of said Lodge for preservation." Should not his dimit accompany his petition, otherwise, how can the Lodge know that he is dimitted and that they are not invading jurisdiction, or that the petitioner is in good standing? We think the decision calls for the dimit at too late a stage of the proceeding. If he is rejected, the paper can be returned. Again, the G. M. decided that it ought to require *two-thirds* to expel, the committee decides that a *majority* could do so. We think a majority too small; however, experience can best define the wisdom of one or the other. The other decisions are in accordance with our own. By thus comparing decisions, we afford our readers an opportunity of studying the law and arriving at correct conclusions.

The Grand Lodge has published a very fine *Text Book* for Lodges, containing all information necessary for the monitorial work, as well as juris rudence, &c., &c., &c. We acknowledge the receipt of a fine copy for our Grand Lodge.

The Report on Foreign Correspondence is very full, fair and courteous, and will be reviewed hereafter.

Bro. Stiver Perkins, Grand Orator, delivered

a beautiful address, from which we shall make extracts.

Chartered Lodges, 248; total members, 13,724; entered, 2,570; passed, 2,233; raised, 2,043; admitted, 665; dimitted, 845; expelled, 45; suspended, 47; died, 167. Total receipts, \$8,594 05.

## Unconscious Hypocrites.

We commend the following extract, from the *Round Table*, to that class of Masons who talk as though they dispensed all the charity of the Order and who are as full of promises as a bladder is of wind, but whose performances are of that mysterious character that the results are not to be seen, except in a quiet sort of bragging:

"Now, there are those who pique themselves on not being religious hypocrites, but who are, nevertheless, hypocrites, conscious or unconscious, of a much less amiable sort. Take, for instance, those who affect a character for generosity. There are men—and in a trading community far too many men—who, selfish and grasping to the core, are continually trying to impress the world with a belief in their innate magnanimity and liberality of spirit. They tell you in a careless way of what they give in charity, the verification being commonly obscure. They frequently make promises or suggest arrangements of a very liberal sound, and then retreat for specious reasons from the performance. They seek to obtain credit for noble and attractive qualities in a manner in advance, hoping to evade censure when their inherent baseness of soul shall lead them to retreat from fairly earning it in the sequel. Their talk is always lavish, almost princely, and they are grieved and mortified to find their claim to a generous reputation disallowed, and themselves, as time wears on, let friendless and despised by all whose friendship is worth caring for or whose respect is valuable. They are astonished after having said so many generous things, that the world refuses to give them credit for having done them. Such men are, also, unconscious hypocrites. They have deluded themselves by habit into the belief that they really are what they know it would be noble to be; and they loathe mankind at last as the authors of a misanthropy which has all its roots in the contemptible littleness of their own natures."

## NEW YORK GRAND LODGE.

Proceedings of Grand Lodge, which met in June, 1866, just at hand. We regret the delay of this very important report, but suppose some unavoidable accident occurred in printing it.

The address of the M. W. Grand Master, Bro. Robert D. Holmes, is a lengthy document, on account of the extended jurisdiction covered by official duties. The suggestions advanced, we think, in the main are good, especially the questions to be answered by a petitioner and signed upon his application. It may save Lodges in a large city like New York much trouble. There were 36 Dispensations issued by the G. M. The returns show 616 Lodges, having a membership of 50,200; initiated, 10,889; affiliated, 1,203; dimitted, 1,185; died, 67.

R. W. Bro. M. J. Drummond, of New York city, appeared as Representative of G. L. of Mo., by his commission.

The Report on Foreign Correspondence, by Bros. John L. Lewis, John W. Simons and M. Pinner, covers 83 pages of closely printed matter and reviews nearly every Grand Body in the world, affording a treasury of information well worth perusal, but which we have not the space to transcribe to our columns. We presume it may have been the preparation of this work that delayed the publication of proceedings. If such was and is to be the case, we would suggest that the Minutes, &c., be sent out at once and the Report struck off separately, to follow up when completed. The Proceedings of that state are always anxiously looked for and should not be delayed longer than possible.

The Grand Lodge has secured from the

State a general act of incorporation for subordinates, to be applied through trustees. Bro. Holmes re-elected G. M. and Bro. James M. Austin, M. D., of New York city, re-elected Grand Secretary.

## New York—Commandery.

Proceedings of October last just received. Sir Pearson Mundy, R. E. Grand Commander, presided. The annual address is brief and recapitulates the annual discharge of official duties. He decided that "any well informed Sir Knight may confer the Order of Knighthood in a Commandery in the presence of the E. C. or Council of Commandery while in session."

The Report on Foreign Correspondence is courteous and well written. The remarks on our late Sir A. O'Sullivan will be found under that head.

Sir John W. Simons submitted the design for Past G. C. jewel, of which a plate is furnished in the proceedings and described as follows: "The jewel is a cross pattee or Templar's cross, enameled red and bordered with gold, on which is superposed a shield, enameled black and bordered with gold, charged with the enrayed passion cross, enameled white. The whole is inclosed in a circular border, gold, 1½ inches internal diameter and 2½ wide, on which may be engraved the name of the Grand Commandery," which was adopted.

The youngest Commandery on the roll is No. 36. Total membership, 2,878; Knights during the year, 617; affiliated, 20; dimitted, 61; suspended, 34 and died, 30.

Sir Knight Mundy re-elected G. C., and Sir Robert Macoy, of 432 Broome street, N. Y., Grand Recorder.

## HYPOCRISY.

We find the following going the rounds of the press without any credit or quotation marks, and from the amount of poetry that some papers bring us, one would suppose that each editor was a veritable Virgil, or else hired some poet laureate by the year, as no credit is given, and yet we have seen these poetic effusions credited by exchanges to certain Masonic papers, which we know did not produce them, else the inspiring muse must have shaken his wings over about a dozen different minds at once, and on the same subject. Come, brethren, "beware of the right hand."

I do not like to hear him pray,

On bended knees about an hour,

For grace to spend aright the day,

Who knows his neighbor has no flour.

I'd rather see him go to mill

And buy his luckless brother bread,

And see his children eat their fill,

And laugh beneath their humble shed.

I do not like to hear him pray,

"Let blessings on the widow be,"

Who never seeks her home to say,

"If want o'ertakes you, come to me."

I hate the prayer so loud and long,

That's uttered for the orphan's weal

By him who sees him crushed by wrong,

And only with his lips can feel.

I do not like to hear him pray,

With face as long as any rail,

Who never means his debts to pay,

Because he can't be put in jail.

I do not like to hear her pray,

With jeweled ears and silken dress,

Whose washer-woman toils all day,

And then is asked to work for less.

Such pious shavers I despise;

With folded hands and air demure

They lift to heaven their holy eyes,

Then steal the earnings of the poor.

I do not like such soulless prayers,

If wrong, I hope to be forgiven;

No angel wing them upward bears,

They're lost, a million miles from heaven.



**Relief Fund --- Further Acknowledgments.**

Shelbina Lodge, No. 228, has contributed one hundred dollars to the relief fund, in response to our appeal for the South. The officers elect for the year are George T. Hill, W. M.; W. A. Reid, S. W.; George A. Jenks, J. W.; Charles Goodman, Treasurer; L. T. Hoover, Secretary; D. Morgan, Tyler.

The Lodge is in a flourishing condition, and they will complete this summer a new and commodious hall.

Received from Monroe Lodge, No. 64, \$50, for Southern sufferers, in reply to our appeal. Duly remitted.

We have received and forwarded to Holly Springs, since our last report, from Missouri Chapter, \$50, and from St. Louis Chapter, \$50, donations from Polar Star, George Washington, St. Louis and Keystone having already been sent forward. Missouri and Occidental Lodges have also appropriated donations.

**FRANCE.**

Official Bulletin, translated by Bros. Edward Nathan, W. M. and E. J. Williamson, J. W., St. Louis Lodge No. 20, for the *Freemason*.

We are pleased to announce that we are in official communication with the Grand Orient of France, as well as other European Grand Bodies, and shall still further extend our lines of communication.

"To the glory of the Grand Architect of the Universe.

**BULLETIN**

*Of the Grand Orient of France, Supreme Council for France and the French Colonies.*

ADDRESS OF GRAND MASTER—ADVICE TO THE WORKSHOPS (LODGES).

On the approach of new work, we think it useful to remind the workshops of what constitutes them in a state of regularity, and which renders them able to participate in the work of the general assembly of the Grand Orient.

1st. According to articles 184, 213 and 320 of the general statutes of the Order, modified by the decision of the legislative assembly, June 15, 1859, and by edict of Grand Master, October 20, 1859, all the workshops should send to the Grand Orient, within one month after general election (A), a certificate of the election of the President (W. M.); (B), the declaration of the W. M. signed by himself, and (C) a regular list of members.

2d. Make annual returns by 1st of May, (A) of the permanent contribution of one hundred francs by each workshop indiscriminately, (B) of the temporary assessment in proportion to each active member. (C) of the assessment for the indemnity of representatives.

3d. When each workshop shall comply with the above, she shall also fulfil another, that of her representation, viz. in case of non-attendance of the President (W. M.) she shall elect a delegate, at a special meeting, who shall possess the following qualifications: (A) thirty years old, (B) must have been an active member of that Lodge for one year, (C) he shall have obtained the highest degree in his workshop.

Active membership does not consist merely in paying dues, but must be resident of the jurisdiction, except Lodges in Algiers and French Colonies, who may choose representatives outside of their jurisdiction under conditions of Art. 38, Sec. 2 of constitution. He regretted last year some delegates had not complied with conditions, and therefore could not enter, but hoped it would be attended to at the session of 16th June, 1867.

(Signed) LINGLE, Associate G. M.

At the session of Nov. 26, 1866, the Presiding

Officer (Hon. Bro. de Saint Jean) announced that Loge le Triomphe de l'Amitie had been closed by the Prefect on account of four of its members having assaulted official agents, and they were condemned to imprisonment and fine. The Council (on principle alone) unanimously resolved to employ legal defense and aid for their brethren.

At the session of Dec 10, 1866, the President (G. M.) referred a letter from Bro. Fauvety, requesting to be excused from active duty on account of health (here the letter is given in full and contains the purest sentiments of fraternal interest), and the Grand Council postponed acceptance of resignation, but referred it to committee, and they at subsequent session, Dec. 24, reported that they had prevailed upon the venerable Brother to continue his services according to his ability.

At the session, January 24, 1867, the Council began the consideration of the propriety of inviting Masons from foreign countries to attend the Great Exposition. Relief was granted to widows and orphans, and for funeral expenses. (See letter of G. M.)

At session of Jan. 23, subscriptions in behalf of inundated districts was made. Also installation of new workshops at Cordes, Bordeaux, Grass, Tournan and Constantinople.

Reports of charity at different points, especially of abandoned children, are exceedingly creditable to hearts of French Masons.

**TENNESSEE GRAND CHAPTER.**

Grand Chapter met in Nashville, Dec. 7, 1866. Proceedings just received. Comp. John Frizzell, G. H. P., presiding. In his annual address the G. H. P. says: "We have cause to congratulate ourselves, too, that in this sacred retreat we meet to consult upon the interests of our beloved Order, without encountering any of the elements of discord and confusion which rage around us, that we meet here as brethren, earnestly engaged in the promotion of those principles of Morality and Virtue which are the distinguishing characteristics of this Institution, eschewing partizan politics and denominational differences."

The Report of Committee on Foreign Correspondence is excellent, and we extract the following: "It is a matter of gratification, however, to know that during the continuance of the late horrible strife, Masonry sustained its character as an Institution of Mercy—of 'peace and good-will'—even in the midst of contending armies, and in spite of difficulties and dangers, pouring oil upon gaping wounds and relieving those in sore distress. Many well-attested facts of the benefit bestowed upon suffering brethren, regardless whether they were friends or foes, have come to the ears of your committee, and would form an interesting chapter in the history of our Institution; and we sincerely trust that some one competent to the task may be induced to devote time sufficient to gather up and perpetuate in some permanent form those instances of brotherly love and kindness, before the actors therein have passed away."

"War, with all its attendant horrors, has swept over a large portion of our country as with a besom of destruction, destroying in its course much that was beautiful and holy. Amid the desecration of a rude soldiery, our household gods were ruthlessly torn from their niches and trampled under foot, or scattered to the four winds of heaven. While all classes of people thus suffered, the Masonic Institution did not escape its share in the devastation. Many of our Lodges and Chapters were violently broken into—furniture, records, books and papers of inestimable value were involved in one common destruction—and in not a few instances the torch completed the sad tale of disaster and ruin, leaving smouldering embers to tell where once stood a temple dedicated to charity and benevolence. But notwithstanding all these disasters, we are happy to state that our Companions have not despairingly sat themselves down amid the ashes of their ruined temples, but have industriously gathered up the fragments, and with commendable zeal and fidelity to the principles of their favorite institution, have again erected their

altars, and are now prosecuting their labors with renewed diligence and hope."

Comp. Jonathan S. Dawson was elected G. H. P., and Comp. Charles A. Fuller, of Nashville, re-elected Grand Secretary. No summary of chapters or members.

**Grand Chapter of District of Columbia.**

We are gratified to learn that the apparent difficulties between the Grand Chapter of Maryland and District of Columbia have been happily adjusted, and the new Grand Chapter of the District of Columbia has been launched into existence. We wish it every success. This movement separates the Council from the Chapter degrees in the new body, a feature we think no improvement on the Maryland work, except for the sake of uniformity. We think the original movement which divided the degrees was an unfortunate one, but so it is. P. H. P., J. E. F. Holmead, was elected Grand High Priest; H. P., C. W. Hancock was elected Grand King; H. P., E. P. Barrett was elected Grand Scribe, and Grand Master Whiting was elected Grand Secretary.

**Maine.**

We have been favored with advance sheets of Report of Committee on Foreign Correspondence, and from the specimen before us we have every assurance that the whole will be fully up to those which have distinguished the State in years past.

The committee claim to be the first to have placed itself right on the record of *Military Lodges*. The Grand Masters of both Maine and Missouri refused dispensations in 1861, but in the latter, the Grand Lodge did not pass any resolution on it till 1865, but when she did, it was final. We congratulate Maine upon the conservative character of her Grand Lodge. We hope for published proceedings before our next number.

**Oregon.**

Proceedings of Grand Chapter for June, 1866, just at hand. Five Chapters represented. This is a young Grand Body, and the business of it necessarily limited. The address of Comp. C. H. Lewis, G. H. P., was very brief, stating that "peace and harmony has prevailed throughout the jurisdiction." He speaks of the migratory character of the population being prejudicial to the progress of the institution in that State, but rests upon the firm consolation that numbers are not the sure index of strength. The returns show 22 exalted, 7 admitted, 15 dimitted and 4 died. Receipts, \$296 65, balance in treasury, \$757 72. Comp. W. L. Caldwell rendered report on Foreign Correspondence, which is brief, but to the point.

**Rhode Island.**

By advance sheet from Grand Secretary, we learn that Grand Chapter met on 12th instant, at Providence, and elected Comp. Thomas A. Doyle G. H. P., Comp. Emerson Goddard D. G. H. P., Comp. Wm. Gilpin G. K., Comp. John L. Perrin G. S., Comp. G. T. Swarz G. Treas. and Comp. Samuel B. Swan, of Providence, Grand Secretary.

**The Female Temper.**

"No trait of character is more agreeable in a female than the possession of a sweet temper. Home can never be happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, wearied and worn by the toils of the day, and how soothing is a word dictated by a good disposition. It is sunshine falling on his heart. He is happy; and the cares of life are forgotten. A sweet temper has a soothing influence over the minds of a whole family. When it is found in the wife and mother, you observe a kindness and love predominating over the natural feelings of a bad heart. Smiles, kind words and looks, characterize the children, and peace and love have their dwelling there. Study, then, to acquire and attain a sweet temper."



**NEW TEMPLE--VIRGINIA CITY, M. T.**

We have received a circular letter from our enterprising brethren of Montana, stating that they are about to erect a new Hall of the most durable and substantial character for the various bodies meeting at that point. They desire to make it a joint stock association, which will pay a dividend of ten per cent. for the first year, and twenty to thirty per cent. annually thereafter, and they lack six thousand dollars of the necessary amount of stock, and appeal to our St. Louis brethren to aid them. Besides being a good investment, it will be a strong tie between our various sections, and sincerely hope that some of our Masons will subscribe. To be sure, we are working to build a large hall of our own, and the demands on our brethren for relief are heavy—yet there are some among us who have not yet contributed to the other objects, who could well afford to take this whole amount.

The letter to us is properly attested, and subscriptions can be transmitted through this office.

**MASONIC LIBRARIES.**

Since our article on this subject in March, we have received many inquiries about the selection of books, and not being ourselves interested in the merchandize line, and at the request of our publisher, we have suggested to him a list of selected works which possess intrinsic value, appropriate for Lodge Libraries. It is gratifying to witness a growing interest in this direction—it promises much. We have suggested no political or theological works, as they are better left at each brother's home.

We shall suggest others as they occur to us, from time to time, and shall thank publishers for assistance.

In another place it will be seen that the *New York Mail Bag and Masonic Mirror* offers to be mailed to libraries free.

**ALABAMA--GRAND COMMANDERY.**

We have just received the proceedings of this Grand Body, held in Montgomery, December, 1866. From the address of the Grand Commander, Sir Knight Richard F. Knott, we extract the following appropriate remarks:

"Whatever changes may occur, either in governments, in acts, in civilization; whether the impatient passions of the hour turn the strength of man from its true use, and instead of rearing up, throws all its powers to the work of destruction; whether the hand of death assails and some fall at their post, or sink without a struggle by the wayside; whether joy or sorrow, prosperity or adversity befall us; in every and under all circumstances the great principles of right and truth, integrity of purpose, chasity of honor, and unflinching benevolence remain unchangeable. These principles, we believe, are taught in our ceremonies, in our lectures, and our rituals as a part, the great part, of our business in this life" \* \*

"The widow is without bread, and the orphan dies at the breast that yields no milk. To-day, if ever, our charity should be active. It is not necessary to particularize. All around us are objects of charity. True, to relieve all is far beyond our means. But let us not be discouraged. We can do something, and it will be a lasting disgrace to our beloved Order if we do not use every exertion to alleviate the wretchedness and sufferings of our friends

and brethren. This work will expand our souls, will give direction and actual, living, real existence to our Order never before in modern times known to its members. Let us not allow the opportunity to pass without adding a stone to the monument which action adds to the glory of Templar Masonry."

Sir A. J. Walker rendered an excellent report on Foreign Correspondence, to be reviewed hereafter.

Subordinates (7) report 207 members, 24 knighted, 10 died and 12 dimitted. The Grand Commandery adopted as its form of public service the same as prepared by Rev. and Sir Knight McMurdy, V. E., Grand Prelate Grand Enc. U. S.

Sir Knight Knott re-elected. Also Sir E. M. Hastings, Grand Recorder of Montgomery.

**WASHINGTON'S APRON.**

We notice in the *Masonic Tidings* at Warsaw, N. Y., in an article by P. G. M. Bro. Finlay M. King, that Washington's apron was presented to him by the Grand Lodge of France, through Bro. Lafayette.

We think this is an historical error. We examined that apron, and were informed by the Brother having it in charge that it was wrought by the wife of Bro. Lafayette, and by her, through her husband, presented to Bro. Washington as a token of enduring fraternal affection. How is it, Bro. *Tidings*.

**TIDINGS.**

We desire here to acknowledge the receipt of the *Tidings*, ably edited by Bro. Ransom, and regret we had not known of it sooner. We wish it success.

**"Cyclopedia of Freemasonry."**

Edited by Bro. Robert McCoy, and published by the "Masons' Manufacturing and Publishing Company, 432 Broome street, New York."

This is a valuable Masonic Dictionary, compiled from standard works, and in a great measure omits the objectionable definitions by Oliver, although comprising the best of his writings. We think it an improvement on Mackey's *Lexicon*, as that work we think attempted to publish too much, especially relating to the symbolic degrees, in order to elucidate the higher systems of the work. The book before us is practical, and presents as few objectionable features as any we have seen, for it seems doubtful whether we will ever have a purely cosmopolitan work in the form of a Dictionary, owing to the strong hold that Mackey & Oliver have secured on current Masonic literature. We thank the publishers for the present.

**Dispensations, Since Last Report.**

*Green Ridge Lodge*, Green Ridge, Pettis county. Josiah McCary, W. M.; John B. Wells, S. W.; W. D. Ewing, J. W. Issued April 3, 1867.

*Union Lodge*, Union, Franklin county. B. D. Dean, W. M.; Wm. Blackwell, S. W.; Louis Johnson, J. W. Issued April 3, 1867.

*Rowley Lodge*, Arnoldville, Buchanan Co. Cyrus Grable, W. M.; James Wright, S. W.; James Stafford, J. W. Issued April 8, 1867.

*Trilumina Lodge*, Marshall, Saline county. H. D. Doak, W. M.; I. S. Nordyke, S. W.; G. T. Harrison, J. W. Issued April 17, 1867.

*Emmanuel Commandery*, Macon, Macon Co. Rev. John D. Vincil, E. C.; Cary A. Perrin, General.; E. C. D. Shortridge, Capt. General. Issued April 17, 1867.

**FRANCE---INVITATION.**

The following official bulletin from the Grand Master of France has been received by us since last number (April 7th), and we fraternally request the attention of all Freemasons who propose visiting Paris previous to the 15th of June. We can bespeak for them a hearty and masonic welcome.

All persons passing through this, the central metropolis of the United States, can call at our office and register their names for the Banquet, and receive such official endorsement as their claims will justify.

Again we urge upon our American Freemasons to pay proper respect to this invitation of the Grand Orient of France, and to go properly authenticated in order that all delays and vexations may be avoided.

A. L. G. D. G. D. D. L'U.

**GRAND ORIENT OF FRANCE,**

Supreme Conseil pour la France et les Possessions Francaises.

Or. of PARIS, March 1st, 1867.

To the Masonic strangers,

To the Lodges under their direction,

To the Lodges in correspondence with the

G. O. of France,

S. S. S.

DEAR BROTHERS—The G. O. of France celebrates this year the summer solstice with a feast and Banquet which will take place on the 15th of June.

At that time all the presidents or delegates of all the Lodges in correspondence will meet at Paris to a general assembly, and the international exhibition will no doubt bring together a great number of Freemasons.

The G. O. of France finds under these circumstances a good opportunity to strengthen the tie and to bring to a closer union the scattered members of the Freemason family, and suggests that during the time of the great feast of industry, the Freemasons ought to keep the festival of brotherhood. The Freemasons of all the Orients and Obédients are requested to partake, so as to give the feast a universal character. No spectacle in fact will be more worthy of general interest than to see men from all parts of the world assembled, differing in language, manners and habits, but animated with the one and same feeling, that of brotherhood.

I do not doubt, dear Brothers, that the idea of the G. O. of France will be well understood by all, and that the Freemasons will hasten to answer to the call. The greater the gathering, the more numerous the links of the union chain, the more brilliant the splendor of the feast.

All will be done to bring about a festival worthy our great institution. Please, dear Brothers, to give this communication the greatest possible publicity.

Receive, d. r. Bro. the assurance of my esteem and brotherly affection.

The Great Master of the Masonique Order of France.

MILLINET.

The Vice-Gr. M. LENGLE.

**GENERAL DISPOSITIONS.**

The work of the G. O. commences at 3 o'clock precisely.

The Banquet will be opened at half-past six o'clock.

Persons under the grade of Master can not be admitted.

Subscriptions are received at the Great Orient of France, 16 Rue Cadet, Paris.

The price of subscription is fixed at 20 francs.

The list of subscriptions will be closed on the 25th of May for foreign Freemasons. This measure has been taken that the Committee may be timely informed of the number of partakers, and accordingly make the arrangements of the feast.

To meet attired in black.

One of the Saloons of the G. O., where all information may be obtained, will be offered to the dispositions of foreign Freemasons during the time of the Exhibition.



## IOWA.

Through the courtesy of R. E. Sir Knight E. A. Guilbert, of Dubuque, we are favored with the following report of Baldwin Commandery:

**INSTITUTION OF A COMMANDERY K. T. AT CEDAR FALLS.**—We learn that a new Commandery of Knights Templar, named in honor of Baldwin, the first Crusader King of Jerusalem, was instituted at Cedar Falls on Wednesday of this week. A deputation from Siloam Commandery, of this city, headed by the V. E. Deputy Grand Commander of Templars in Iowa, was present and assisted in the ceremony. The Sir Knights worked *all night* conferring the Order of the Red Cross on four candidates, and that of the Templars on three, not leaving the Asylum until half-past six o'clock Thursday morning.

The Sir Knights who went from this city are loud in their praise of the courtesy and hospitality with which they were treated by the Sir Knights of the Baldwin Commandery, and the occasion was one which will long be remembered.

At "Low XII" a most appetizing banquet, gotten up in style of commendable elegance, was spread in the refreshment room, and its "feast of reason and flow of soul" combined to form a most enjoyable episode in the duties of the occasion.

The new Commandery has begun right. Its members are uniformed and have furnished their hall in a manner which older Commanderies might profit by copying.

We tender to the Sir Knights of Cedar Falls every good wish of success in their noble enterprise.

**TWILIGHT LODGE, U. D.**—We are pleased to learn that this very enterprising young Lodge has fitted up a new hall in superb style, in the new Bank building, in Columbia, Boone county. The officers are J. O. Orr, W. M.; F. D. Evans, S. W.; J. W. Carlisle, J. W.; J. C. Conley, S. D.; H. W. Myers, J. D.; Th. Cyfer, Secretary; A. E. Burnham, Treasurer; R. J. Boothe, Tyler.

## Michigan.

Proceedings of the Grand Commandery of this State for June, 1866, just at hand. Proceedings harmonious, and report of Committee on Foreign Correspondence *very* brief, and as the next conclave will be held in about a month, we shall wait for new list of officers, etc. No recapitulation of Commanderies or members given. It is strange that Grand Recorders and Secretaries can not appreciate the importance of these tabular statements.

## Montana---Grand Lodge.

We have just received report of this Grand body for October. It is the best printed report, and upon the best paper, of any proceedings we have ever seen.

The transactions of the body were of a harmonious character, and we think well conducted. The annual address of the G. M., M. W. Bro. J. J. Hull, was brief and to the point.

The report of the Committee on Foreign Correspondence was well written, and presents a conservative and well digested resume of affairs. Missouri had not been received. It inflicts a well merited rebuke to Bro. Pike of Louisiana for recommending the wearing of any other emblems of rank or insignia in a Blue Lodge or Grand Lodge other than those which belong to the Masters' degree. It urges upon Grand bodies the maintenance of their dignity and authority, and not to give way to the clamors for change and acquiescence to the political improvements of the hour. It also reprehends justly the using of Masonic pledges of honor for business transactions, and we might add, also, the growing tendency to exhibit Masonic jewelry on the outer clothing to attract the attention of the world.

Several amendments to by-laws were adopted, among which was one requiring seven members of a Lodge to constitute a quorum

for any business or ballot. Bro. Pfouts offered one, which was adopted, and which, we think, rather severe, viz.:

"That a Lodge may, by show of hands, strike the name of a member from the roll for non-payment of dues for one year, and he can only be reinstated by *unanimous* vote."

That is one step farther than any regulation we have seen. Would it not be better to suspend until dues are paid, and then restore by payment of dues? As it is, this suspension is very nearly expulsion. Section 58 says he may be restored by a three-fourths vote. Here is a discrepancy.

Bro. Alden delivered a brief and beautiful oration.

Bro. Hull was re-elected G. M., and R. W. Bro. Wilbur F. Sanders, of Virginia City, was re-elected G. S.

## Nova Scotia.

Since our last review of the situation of this Grand Lodge we have received all the published evidence in the case, and are fully confirmed in our then opinion of the legality of the formation of said Grand Body. It is fully proven that the Province was open Territory, being already occupied by two foreign bodies, leaving such subordinates, to the number of three or more, to set up such Grand Lodge as best suited their own interests, and we can not see the right of any power to interdict their formation or right of power; that is, over such constituted Lodges as may unite with it, and over such subordinates as it might create. The Grand Lodge, of course, recognizes the right of previous subordinates to adhere to their parent Grand Lodges, leaving it to time and self-interest to dictate future co-operation, as they may deem best.

We look upon the Grand Lodge of Nova Scotia as a legal organization.

## Cooper Lodge 36, Boonville, Mo.

Officers—Wm. D. Muir, W. M.; W. J. Wyam, S. W.; H. C. Gibson, J. W.; J. L. Stephens, Treasurer; D. W. Wear, Secretary. The Lodge is in a prosperous condition.

## DIED,

At his residence in this city, of pulmonary consumption, April 2d, 1867, JAMES W. HARPER, a member of Cooper Lodge No. 36, A. F. and A. M.

*Resolved*, That in the constant life, benevolent spirit and virtuous conduct of Brother James W. Harper, we recognize an exemplification of true *Masonic* and *Christian* principles of morality and religion.

2d. That in his death this Lodge has lost one of her best members, the community one of its most useful citizens. The Methodist Church, of which he was a member, one of its strongest pillars, and his family a most affectionate and kind-hearted husband and father.

3d. That we hereby tender to the family and friends of our deceased Brother our heartfelt sympathies for their sad loss and may the Great Architect of the Universe give us fortitude and strength to submit, without a murmur, to all his dispensations, and give us that "hope which is both sure and steadfast, and reaches within the vale."

Mrs. ANN MOORE, wife of Bro. Cornelius Moore, of Cincinnati. Our Brother has our tenderest sympathies in this his greatest loss.

## French, Whaley &amp; Co.

It is with pleasure we learn that our old friend Bro. B. B. French, P. G. Master K. T. of the United States, has united with him Sir Knights R. V. Whaley and E. L. Stevens, of Washington City, under the above firm, to transact law and general claim business. Three such brethren could not than otherwise do their work well, and we wish them success in their new field.

## Music in the Lodge.

We look upon the cultivation of this branch of the liberal arts and sciences in the Lodge as one of the most beautiful in the system.

Nothing so tends to soften the asperities of our nature and tone down the nerves to a proper appreciation of the divine sentiment of harmony as sweet music. We visited a German Lodge some months ago (Erwin, 121), and witnessed the opening ceremonies, chief among which was the chant of brotherly love; and as it rolled through the hall upon the rich voices of the brethren, we felt that it was one of the pleasantest emotions we had experienced. Its effect upon the Craft was apparent, for every motion and word of the members during Lodge hours seemed but the echoes of the hymn that had died away in song. This art is too much neglected in our American Lodges. Not that we have no hearts for music, but the taste and practice of it is not sufficiently cultivated to make it available. Almost every Lodge has an organ or melodeon, but they stand neglected. This should not be. Love is one of the divinest attributes of the soul, and love is the burden of Masonic chants; how important, then, that the ennobling influences of music should be brought into effectual requisition.

**FREEMASON, ST. LOUIS.**—We rejoice that our brother and friend Gouley lifts up his trumpet to send out his notes of rejoicing at the liberal patronage bestowed upon him. It does us good to hear him ringing out the notes of warning to some of our contemporaries for improper Masonic advertisements. It is only by care on this point, as well as in the literary part, that we can hope to show to the world that Freemasonry is indeed a synonym for all that is noble, glorious and to be sought for, of pearls of great price.—*Masonic Review*, Baltimore.

**THE FREEMASON.**—This is the title of a very neat and ably conducted newspaper, published monthly in St. Louis by R. W. Geo. Frank Gouley. It is devoted to Freemasonry, the arts, sciences and literature, and undoubtedly is just such a journal as every man should have. We wish the Freemason unlimited success, and take great pleasure in recommending it to the Fraternity in this city as a bright light of the Order.—*Hannibal Republic*.

**THE FREEMASON.**—This is a Masonic Monthly, published at St. Louis, Mo., at \$2 a year, and edited by R. W. Bro. Geo. Frank Gouley, Grand Secretary of the Grand Bodies of Missouri. The Freemason contains a large amount of very interesting masonic articles, of great service to the Craft. The article on "Masonic Libraries," in this number, should be read by every member of the Order, and the advice followed. We are ready to contribute our mite in every case, and will take much pleasure in forwarding a copy of our Journal gratuitous for any Masonic Library in the United States.—*Mail Bag*, 19 Ann street, New York.

**THE FREEMASON.**—It is scarcely known outside of the order of Freemasons, that there is a Masonic paper published in St. Louis. A monthly paper called the FREEMASON was started here in January last, and the April number has just made its appearance. It is edited by George Frank Gouley, Esq., the Grand Secretary of the Grand Lodge, who is a vigorous writer, and in every way qualified to conduct the enterprise successfully. The paper has a very neat appearance, and is filled with choice reading matter.—*St. Louis Republican*.

**THE FREEMASON.**—This is a monthly Masonic paper published in St. Louis. The April number is just out. The editor is the Secretary of the Grand Lodge, Frank Gouley, Esq., an effective writer and judicious manager. The typographical aspect is neat, and the selections appropriate and choice.—*St. Louis Democrat*.



**Relief Fund---Acknowledgment.**

By Colony Lodge 168, a donation of \$50 for the Southern sufferers—duly remitted.

**MASSACHUSETTS.****GRAND COMMANDERY.**

We have received the printed proceedings of the Grand Commandery of this State for the convolve of October last, and from it have derived much satisfaction and information.

The annual address by R. E. Sir Charles Henry Titus was well prepared, and furnished a concise review of official duties. The report of the committee (Sirs William S. Gardner, Charles W. Moore and James Hutchinson) in reply to Sir Alfred Creigh, Historiographer of the Grand Commandery of Pennsylvania, is certainly a strongly written document, and furnishes much matter not before made public. The whole question seems to be, which is the oldest Templar body (Massachusetts or Pennsylvania), and at first we thought Sir Knight Creigh had the best of it, but the Massachusetts committee seems to have found a "weak point," in the "break" that occurred in the Pennsylvania connection. It is an interesting discussion, and before it is ended we shall doubtless get as good a history of American Knighthood as could well be compiled. The one before us is written in the spirit of Knightly courtesy, and we hope the discussion may be so continued. The largest Commandery in Boston, No. 2, having 468 members. There are twenty-two Commanderies in the State, with 2,226 members.

Sir Knight Titus was re-elected Grand Master, and Sir Solon Thornton, of Boston, re-elected Grand Recorder.

**GRAND CHAPTER.**

The proceedings of the Grand Chapter of December last are at hand. No address by the Grand High Priest. Business chiefly local in character. Report on Foreign Correspondence a good, practical, business paper. The chief points of the report have already appeared in our paper. No addition of tabular statement, but from our own figures we find there are thirty-nine Chapters and 3,926 members.

Comp. Richard Briggs elected G. H. P., and Comp. Thomas Waterman, of Boston, Grand Secretary.

**Emmanuel Commandery, U. D.**

It was with great pleasure that, as Grand Commander, we visited Macon City, on the 10th of April, and instituted this Commandery under dispensation. We were accompanied, and most ably assisted, by R. E. Sir Thos. M. Wannall P. G. C., E. Sir Wm. H. Stone E. C. of St. Louis No. 1, and Sir Knights R. H. Huzza, John Glenn and Thomas H. Russell. We also met Sir Knights William O. Flavell, John G. Foss, Jasper Armstrong, John Ure E. C. D. Shortridge and others, from Excalibur No. 5, at Hannibal, who rendered valuable service in the work performed. We remained until four o'clock on the morning of the 12th, arriving there at six P. M. on the 10th, and in the interim worked twenty-four hours, conferring twelve Orders. This young Commandery starts out with fifteen members, and occupying as it does one of the most eligible positions in the State, and being presided over by as earnest and devoted a Templar as can be found, and assisted by a corps of officers who say they are determined to learn and do their duty, there is no reason why "Emmanuel" should not have in a reasonable time an enviable reputation. They evinced a spirit of true knightly hospitality, thus showing that they commenced at the right place—the heart.

The following are the officers appointed: Rev. John D. Vincil, Grand Master of Masons and Grand Prelate of Grand Commandery as E. C., Sirs C. A. Perrin General, E. C. D. Shortridge C. General, Ed. F. Bennett Prel., James Lovren S. W., Thos. Burns J. W., Jas. M. Farris Rec., A. C. Waterhouse St. B., P. W. Dolan S. W. B., John Ure Warder and Allen Fife Guard.

**Relief Fund---Acknowledgment.**

The following letter from Bro. Whitcomb, P. G. M., explains for itself its noble mission:

CONSTANTINE LODGE 129,  
CHARLESTON, Miss. Co., Mo., April 15, '67.  
R. W. Geo. Frank Gouley, R. W. Grand Secretary:

DEAR BROTHER—Enclosed find check for \$200 contributed by Constantine Lodge and the Masons in this vicinity for the relief of the sufferers in the South.

On next Saturday, if the roads permit, there will be a quantity of corn and bacon at Price's Landing. Please notify Bro. Kimball or some other agent that they may get a boat to stop and take it.

The citizens outside of the fraternity are also making up a fund. *There is oil yet in our cruise*, but we wish to hasten this on.

Yours in brotherly Love, Relief and Truth,  
GEO. WHITCOMB.

**Mission of the Masonic Press.**

An important branch of our mission, too, is to establish between Masons a medium of cordial and facile intercourse, more extended, if possible, than hitherto, so that no one who reads our pages need in future remain, month after month, in ignorance of the movements which occur in the various Grand or subordinate Lodges. Every Mason, however isolated he may happen to be, through local situation, from oral communication with his brethren, will, through our columns, have the means of becoming acquainted with all matters of current interest touching the proceedings, the policy, and the progress of the Order, and learning how he himself, though living in a district remote from the associations of the Craft, may acquit himself as a faithful and worthy member.

Our work is a noble one—our mission—that of co-operation in that design of charity universal which constitutes the essence and deathless spirit of Masonry.—*N. Y. Courier.*

**Clandestine Lodges Again.**

In our March number we pronounced all Lodges in any State, planted there by any other power than the existing Grand Lodge of such State, as *clandestine*, irrespective of color or race. Some interest having been manifested by the brethren on this question, we will quote some of our authority for the declaration that all negro Lodges are clandestine.

M. W. Bro. Philip C. Tucker, G. M. of Vermont, wrote as follows: "It is supposed to be true, that on the 20th of September, 1784, a Charter for a Mason's Lodge was granted to Prince Hall and others by the Grand Lodge of England, and bore the name of African Lodge No. 459, and was located at Boston. That Lodge did not continue its connection for many years with the Grand Lodge of England, and its registration was stricken from the rolls more than fifty years ago."

M. W. Bro. Winslow Lewis, G. M. of Massachusetts, in writing to Bro. Tucker, says: "In reply to yours, I can only reaffirm that the Grand Lodge of this State does not recognize the Prince Hall Grand Lodge, or any other Lodge of colored Masons in this State, and that no colored Masons have ever visited or would be allowed to visit our Lodges; no white Mason to my knowledge ever entered a black Lodge, so far as I have ascertained. The blacks once had a charter from England, which charter (a copy being taken) was returned for alteration, and was never sent back to this country, and said copy is all the blacks now have. Fraternally yours,

WINSLOW LEWIS, Grand Master."

Here is the whole question in a nutshell. The blacks never had but one charter, and that was confiscated by the power that granted it. The truth is, they have not had a legitimate charter in the United States for nearly three-quarters of a century, all the right for even one Lodge has been dead for that time, and even that one Lodge was clandestine, for the reason that England had no right to issue

it in that jurisdiction, and that is why it was arrested. We have no fear whatever that any American Grand Lodge will ever recognize these Lodges or their brethren, for the moment that it was known, every other Grand Body would undoubtedly cut off all Masonic communication with such recognizing body.

This negro Lodge question can therefore be dismissed from further debate, and it can be taken as an established fact, that when the Grand Lodges cannot maintain their proper dignity upon this issue, no other body of masonry need try it. Our Southern brethren have been led to fear, by certain interested parties and for a certain purpose, that some of the Northern Grand Bodies, especially the New England ones, would finally yield; but from what we have quoted and from what we know, we can assure our good *fratres* that no Grand Lodges have or will maintain a clearer record upon this question than New England itself.

**Notice to the Craft.**

The undersigned has been engaged nearly all of the past year in arranging and preparing a Museum of Articles of Masonic Vertu, such as constitutions, by-laws, notices of meetings, funerals, rejections, suspensions, expulsions, etc., impressions of seals, marks, medals, etc., cards of nights of meetings, Grand Lodge reports, edicts, circulars, proclamations, addresses, reports of sorrow lodges, resolutions of condolence, papers, documents of any description connected with Masonry, of any of the rites as practiced or conferred in this country, portraits of eminent Masons, etc., etc.

We have already gleaned a considerable number, and now take this method of coming publicly before our readers and brothers, that each and every one may have the opportunity to contribute his share in the furtherance of this great enterprise. It will gratify us to accept any contribution you may think proper to send—it shall be well taken care of—and we will try to reciprocate in some satisfactory manner.

It shall be our endeavor to inaugurate an institution worthy of its object, where visiting or sojourning brothers may be fraternally welcomed and greeted.

It is obvious that every one who contributes to the advancement of this project is conferring an inestimable benefit upon the Craft, individually and collectively, which all are most earnestly invited to partake of.

It is proposed to make this a perfect and complete MUSEUM OF ARTICLES OF MASONIC VERTU.

A. G. LEVY, M. D.,  
Editor and publisher of the *N. Y. Mail Bag*,  
No. 19 Ann street, New York.

How to find the day of the week of any year, past or to come.

**EXAMPLE.**

To find the day on which the 14th of December, 1799, came:

1799 the given year.

449 the  $\frac{1}{4}$  of given year.

4 the 1-400 of given year.

348 days from Jan. 1st to Dec. 14th.

2600 total.

17 From which subtract the 1-100 of given year, which is 17.

7)2583 divide by 7.

360 being no remainder, the day was "Saturday."

**RULE.**—To the given year add its 1-4 and its 1-400 parts, (omitting fractions). Also the number from January 1st to the given date, inclusive. From this amount subtract the 1-100 part of the given year, (omitting fractions), then divide the remainder by 7, (the days of the week) and the remainder by that division will show the day of the week required—thus: If the remainder be 1 the day is Sunday; if 2 Monday; if three Tuesday; if 4 Wednesday; if 5 Thursday; if 6 Friday; if none Saturday.



**"Mark Twain."**

Bro. Clemens, alias *Mark Twain*, is a member of Polar Star Lodge of this city, and proposes on his return, to deliver a lecture for the benefit of the Masonic Board of Relief of St. Louis. *Mark that*, brethren, when the tickets come around.

**Agricultural.**

[From Colman's Rural World.]

**Western Trees for the West.**

It is a fact that many thousand dollars are annually sent from this State for nursery products, which could be furnished of varieties better adapted to our soil and climate by our Western nurserymen.

But for nursery articles many are ready to pay more for an inferior article to gratify their vain desire for an article far-fetched, than buy at home, especially if solicited by some oily-tongued tree peddler. They prefer to pay twenty-five to fifty per cent. more for worthless trees, for the privilege of being humbugged by unprincipled tree agents from abroad, who will swear that a worthless crab is a true Bartlett pear, or that a wild grape vine is a true Concord or Iona, and compel you to think that it is a great bargain at \$2 a root, who buy only such trees as respectable nurserymen grub up and burn. Agents who know nothing about the trees they buy, and care less, only that they can buy them cheap and sell them, no matter what the tree is, and who can always accommodate you with anything you want. He can easily manufacture a name for it—tell you he has some new variety of great merit, never before brought West, peach trees, for instance, at seventy-five cents to one dollar each, the fruit buds of which winter never kill. Peddlers who are here this year are in Halifax, or some other good place, the next selling trees, teaching school, clerking, driving hogs, peddling patent medicines—each and all in turn, and at the same time pretend that they own the nursery. And they will warrant everything they sell to live, and be just as represented, when they very well know you can not find them by the time you discover that you have been humbugged.

Is it not then to the interest of the planter to buy of his home or western nurseryman, who is acquainted with the wants of the West, and whose success in business depends on the quality and success of the tree he sells?

RURALIST.

Macoupin county, Ill.

[From Colman's Rural World.]

**To Keep Horses in Health.**

Horses, to be kept healthy, need the best care, attention and treatment. It is only when abused, misused, ill-treated and improperly fed, that horses become sick and die. If they are fed on poor, dusty hay, musty oats; if they are kept in low, ill-ventilated stables; if they are compelled to stand in their stalls fetlock deep in the mud or their own filth; if they are worked hard and brought in at night wet with sweat or rain, and their legs and bellies covered with mud, and then a total neglect or cleaning, rubbing and making comfortable, is it wonderful that horses should deteriorate, and sicken and die?

To keep in fine health and spirits, to have a shiny, glossy coat, to work willingly and cheerfully, to win his affections, he must receive proper treatment.

At this season of the year, salt and wood ashes mixed—say two parts of salt and one of ashes—should be kept standing before all horses. It is, we believe, a sure preventive of bots, colic, worms, &c. A good big lump of rock salt always lying in the manger will keep a horse in health. Carrots and parsnips, cooked or raw, and given to horses, are an excellent alternative, and are promotive of digestion, and give tone to the stomach. Bran mash should be given once or twice a week to all horses that are kept up. They are made

by using about five quarts of bran for each horse, and pouring boiling water over it, and putting in a little salt and letting it stand till cool, and then feeding it to the horse. Good bright hay and oats only should be fed. It is an outrage to mistreat so noble an animal as the horse.

**The Pine Barrens of the South.**

"X. Y." writes as follows: "Along the whole extent of the Atlantic coast from New Jersey to Georgia, and thence along the Gulf to the Mississippi river, stretches a strip of sandy land, varying from fifty to one hundred miles in width, and known as the 'Pine Barrens.' On this land, the cultivation of the common agricultural staples is not remunerative; hence the land, while not suited to the production of wheat and corn, may produce other plants of value, and would be much better to search out such plants as are suited to the soil, than to condemn the land as utterly worthless. By cultivating only, or at least chiefly, such plants as prosper in a sandy soil, we believe the cultivation of the pine lands can be made remunerative. The watermelon, muskmelon, squash, sweet potato, &c., are known to thrive better and produce more abundantly in sandy soil than in clayey or even loamy upland, but others have not had so extensive a trial. The groundnut or peanut delights in a warm, sandy soil. It yields abundantly, and the demand for it, for making oil, is unlimited. It is equal to corn for fattening pork. The Scuppernon grape is said to thrive luxuriantly on the dryest sands, sending down its long roots to the marl beds, and bearing heavy crops. If this grape thrives, may not some kinds of the improved grapes be equally suited to such soil? Field beans will often pay where scarcely any other crop will, and some of the pole beans, if not even the Lima bean, may be cultivated, and should be tried on a moderate scale by way of experiment. There need be no fear of overstocking the market with this delicious vegetable. The castor oil bean will pay well on moist bottom lands. We import annually several millions of dollars worth of liquorice. This plant luxuriates in a sandy soil, and, once planted, requires scarcely any cultivation. Instead of importing, we ought to export it largely. The peach, apricot and nectarine are known to succeed well. South of Norfolk the fig stands the winter in the open air, and ought to be cultivated largely. Some years since a planter near Mobile planted a large field with figs for the purpose of feeding pigs, saying the yield per acre was greater than that of corn, and the pork was sweeter, while the trees required no attention or labor. The arrowroot of Bermuda and the tapioca or Manihot of Brazil are also worthy of trial, and will richly reward the labor bestowed upon them if found to succeed. Madder will pay when labor and capital are more abundant. For forage, different kinds of millet and sorghum promise well.—*American Agriculturist.*

"HOW THEY TRAIN SHEPHERD DOGS.—In South America the shepherd dog drives out the flock, watches it through the day, and returns it at night. These dogs are said to be able to protect sheep even from the lion. They are raised in the following manner: While young, and before they have opened their eyes, a mother sheep is taken and forced to nurse the young dog. This is the way the dog is raised, and the dog becomes so attached to his stepmother that when the sheep is added again to the flock, the dog follows and defends the same."

**SALT YOUR CHIMNEYS**—In building a chimney, put a quantity of salt into the mortar with which the intercourses of brick are to be laid. The effect will be that there will never be any accumulation of soot in that chimney. The philosophy is thus stated: The salt in the portion of mortar which is exposed, absorbs moisture every damp day. The soot thus becoming damp falls down the fireplace. Our readers should remember or preserve this little piece of valuable information.—*Rural World.*

**Agent for St. Louis.**

Bro. Thomas H. Russell is our authorized Agent for receiving subscriptions and making collections for the FREEMASON.

**Holy Thursday.**

We regretted not being able to attend the celebration of this day in Philadelphia, agreeably to a courteous invitation from our illustrious brethren, but it was impossible. We celebrated the day here with the Companions at the residence of one of G. I. Generals of Missouri, and "it was pleasant to be there."

**Our Reports of Proceedings.**

Our readers will observe that our reviews of various Grand Jurisdictions are complete, and give more information from the Craft, and for the Craft, than perhaps any paper in the United States. This department requires a great deal of laborious reading and notation, but as we are desirous that our official position in the four Grand Bodies of the State may be turned to advantage for our brethren, we feel that it will be fully appreciated by them. By a careful reading of these reports, each subscriber will enjoy the same advantage as though he possessed a copy of our annual Report on Foreign Correspondence.

**DEPUTY GRAND MASTERS OF MISSOURI.**

Thompson Douglass, of St. Charles Lodge, No. 3, elected 1821-2-3.

Geo. H. C. Melody, of Missouri Lodge, No. 1, elected 1823-4-5-8-30-1-2.

Hardage Lane, of Missouri Lodge, No. 1, elected 1826-7.

Frederick L. Billon, of Missouri Lodge, No. 1, elected 1829-44.

A. B. Chambers, of St. Louis Lodge, No. 20, elected 1833-35-39.

Sinclair Kirtley, of Columbia Lodge, No. 16, elected 1834.

John D. Daggett, of Missouri Lodge, No. 1, elected 1836-37-38.

Joseph Foster, of Naphtali Lodge, No. 25, elected 1840-43.

Joab Bernard, of St. Louis Lodge, No. 20, elected 1841-42.

John D. Taylor, of Missouri Lodge, No. 1, elected 1845-46.

E. S. Ruggles, of Tyro Lodge, No. 12, elected 1847-48-49-51.

B. W. Grover, of Johnson Lodge, No. 85, elected 1850.

Samuel F. Curry, of Missouri Lodge, No. 1, elected 1852.

Love S. Cornwell, of Johnson Lodge, No. 85, elected 1853.

D. P. Wallingford, of Weston Lodge, No. 53, elected 1854.

O. F. Potter, of Arrow Rock Lodge, No. 55, elected 1855.

W. A. Cunningham, of St. Joseph Lodge, No. 78, elected 1856.

Philander Draper, of Perseverance Lodge, No. 92, elected 1857.

Marcus Boyd, of United Lodge, No. 5, elected 1858.

M. H. McFarland, of Ashley Lodge, No. 75, elected 1859.

W. R. Penick, of St. Joseph Lodge, No. 78, elected 1860.

John Decker, of Naphtali Lodge, No. 25, elected 1861.

John H. Turner, of Livingston Lodge, No. 51, elected 1862.

Wm. N. Loker, of Occidental Lodge, No. 163, elected 1863.

John D. Vincil, of Hannibal Lodge, No. 1-8, elected 1864-65.

Wm. E. Dunscomb, of Jefferson Lodge No. 43, 1866.



## THE BUILDERS.

One man who creates is worth more to the world than thousands who tear down; yet the world contains more of the latter in one year than of the former in a whole lifetime.

To the ancient order of architects we are indebted for all the harmony of designs which we enjoy to-day, and since the age of traveling Freemasons, that is, those who worked in "free" or dressed stone, but little has been added to the grandeur of buildings. They were the inventors of the "Gothic style," which is in fact the only addition made to the designs of the ancients. All our modern styles are copies of the original, or composites of different orders. The Operative Masons were a guild or fraternity among whom existed an enthusiasm for their art, and this enthusiasm was commingled with the fires of religious devotion. When they assembled at a given point to erect some vast cathedral, and planted their lodges or huts, they entered upon the work with a spirit of solemnity and an inspiration of religious awe which spoke from every angle and curve of the towering pile. They felt that they were workmen for the Lord, and that their designs should be perfect and true.

In those days men did not deem it pious to dwell in palatial residences while the "house of God" was a mere square barn or building, the pay for which should be wrought from the sweat of the humble devotee—but they felt that all they had came from Him in whose name and to whose name their religious temples were reared. They were inspired with that reverence which prompted the richest gifts as offerings to the Supreme Ruler of Heaven and Earth, and their builders approached the task with the appreciation that they were laboring for the Grand Architect of the Universe, and that their designs and work should be as nearly worthy of the Grand Overseer's square as it was possible for human efforts to attain. The old world, even at this day, is rich in the memorial monuments of their genius, and as one stands beneath a dome of their temple and traces the rich and commingling harmony that fills the eye, and listens to these solemn chants whose notes re-echo along the naves, corridors and domes of some *Notre Dame*, the soul swells up with the inspirations of worship, which we instinctively appreciate as the sentiments of those noble builders.

In perfect harmony did the Great Architect create the Universe, and this sublime sentiment he implanted in man for the noblest purposes. We contend that the temples erected and dedicated to the living God should partake of this divine idea of beauty and grace to the fullest extent, and those who have shared richly of the bounties of Heaven should not niggardly begrudge their Father liberal contributions toward developing and perfecting the most magnificent places of worship, over whose door we engrave "Emmanuel"—God with us. We hold also that these houses should be *free*, for it does not look well for the rich to *present* or *dedicate* a house to God and then take possession of it ourselves and charge the poor an exorbitant

fee for the mere privilege of sitting in it. We look upon the rich religionist's responsibility to God on this question of tabernacles as one of the most fearful he assumes in life. We think it was better appreciated in the days of the "Builders," for they were patronized to an extent never realized since, hence the manifest decay in religious architecture. Can not this noble and holy enthusiasm be revived?

Although we are to-day but speculative Masons, engaged in erecting moral edifices to the glory of God, yet, being the representatives of those Ancient Guilds, should we not use every effort to sustain and encourage a fuller and richer development of architecture? We think we should. "We should be lovers of the Arts and Sciences," for they are the silent but omnipotent words of the Supreme Architect, speaking to and refining our senses for the realization of all that is beautiful, harmonious and holy in "the house not made with hands; eternal in the heavens." Let "Holiness to the Lord" be engraven upon all the purposes, actions and achievements of man, then will the grosser forms of utilitarianism give way to the brighter emotions of the soul; and from an exalted and cultivated genius will emanate the more beautiful creations of beauty, love and peace. As Master Masons we are the descendants and co-workers of those liberal-minded princes who first patronized our operative brethren, and out of their operative characteristics moulded and shaped this vast confraternity whose membership we claim to-day.

If we have been able to arrange and systematize the sublime harmony of symbolism, resting, as it does, upon the tools and implements of architecture, and with these symbols to develop the moral attributes of our nature, should we not also be able to assist in developing, by money and patronage, the beautiful proportions of our own and all other temples erected and dedicated to the Great Architect whose service we profess in deeds of morality and charity? Brethren, let not our grand ritual be but the language of the dead past, and the sound of our gavel but reverberations from those long since silent in the hands of death; let our souls become, by study, inspired with the sublime creations of art, and let us, as "Ancient, Free and Accepted Masons" be in deed and in truth encouragers of that profession which labors to-day under so many disadvantages, to perpetuate the fame of the founders of our beloved Order. Remember "whence came you"—remember that that Lodge met in the model temple of the world, and that the Grand Master under whom it was built was not an "operative" but a "speculative" Mason, yet proved himself to be the most liberal patron of the *builder* and builders the world has ever witnessed. Let us awaken, then, to a higher and more practical realization of our mission as MASONs.

## Give Credit.

We desire to inform Brother Pike that the article he published, entitled "Legend of the Third Degree," without quotation marks, was original with us, and should be so credited. We also inform our brethren of the *Baltimore Review* that their news from "England," in a late number, was also original with us, so far as arrangement and procuration of the matter was concerned.

Our tidings cost us money, and time, and work, and whenever used by other papers, we want credit, and we shall reciprocate.

## POPULAR SWINDLES.

Scarcely a week passes that we do not receive letters from some brother who has been swindled by one contrivance or another, and inquiring whether such a company, scheme, etc., etc., is genuine. Once for all we say that ninety-nine and a half out of every hundred of gift enterprises are carried on by *Jail Birds*. We find the following interesting list of some of them in the *New York American Agriculturalist*, and we believe we will be doing the Craft a service by publishing it:

Hundreds of letters this month show great activity among the "Ticket" and Circular operators. Many ask an immediate answer by letter, but we can not respond individually to half of them. Many swindlers previously shown up by us are still inquired about. We can not repeat all we have written; those interested should look over our back numbers; several hundred operators have been described within a year. We give below the present names of several operators, but most of these names will soon be changed to others, if not already done. Three or four men, like Tuttle and Todd, have used quite a number of different names within two years past. A huge swindle, with large plans and employing a great many clerks, was recently started at 62 Broadway, under the name of the "*Bankers' and Merchants' Grand Presentation Entertainment*," ostensibly by "Clark, Webster & Co.," but probably by a large Chicago operator, with J. D. Miller, the "Sand River Petroleum Prize Co." man. All of these gift enterprises, etc., are to be carefully avoided, no matter how pretentious or plausible, or how good an object they may *profess* to be aiming at. We continue to receive circulars issued by "Harris Brothers," of Boston, offering a copy of the *American Agriculturalist* to subscribers to the so-called "National Distribution," *alias* lottery, for a home for disabled soldiers.

A vile villain, calling himself "A. B. Channing, M. D.," sends circulars to young men, and even to lads as young as thirteen years, offering disgusting books, instruments, etc. He refuses to deliver these things in person, and can only be reached by mail. If to be found, he should be summarily locked up. It is now positively unsafe for parents or guardians to allow any mail matter to go into the hands of young people without being previously examined.

A letter from South Carolina says the writer sent \$10 to A. Whitman & Co., N. Y., for a lottery ticket, but can get no response—says further, he has not the means to take the *Agriculturalist*. If he had invested \$1 50 of the \$10 in this journal, its warnings would have saved him \$8 50 sent to the bogus lottery man.

Hazard & Moore, 120 Broadway, are grand fellows to furnish watches; they offer 434 watches valued at \$100 to \$450 each, and a lot more at from \$20 to \$275 each, all for \$12 each, to persons green enough to bite at their bait. We hope our readers are too well informed to hazard any more money with that properly named concern.

Garland & Co. (Todd), 119 Broadway, right opposite the above, appropriate, *on paper*, the whole *outside* of a splendid building. They have, inside, one room better fitted up than the rickety attics usually occupied by the "grand establishments" of the gift men. Moreover, "Garland & Co." strike for smaller fish than Hazard & Moore, and ask only \$5 each for their \$35, \$45, \$60 and \$65 watches, their \$20 to \$45 pistols, music boxes, vest chains, etc. Good place this New York is: benevolent fellows just do a large *losing* business to make other people happy—\$558 "valuation" all for \$96!!

Marcus Grandin (grand humbug) locates his P. O. at Danville, N. J., and tries to imitate city swindlers. Having less rent to pay than on Broadway, he offers \$110 watches for \$5, and asks only 25 cents for tickets.

Similar to the above are the following:



Mackey, Puff & Co., 81 Nassau street, N. Y., alias 333 Walnut street, Philadelphia. Carey, Bonner & Co., 612 Chesnut street, Philadelphia, alias 335 Broadway, N. Y., alias 48 Exchange Building, Boston. Vincent, Willis & Co., and J. Birch & Co., Williamsburg, N. Y. Richard Ayres & Co., 81 Nassau street, N. Y. J. Hickling & Co., 149 Broadway, N. Y. Jas. Prendegast & Co., 32 John street, N. Y. Jason H. Tuttle, Bevans, N. J., alias Flatbrookville, N. J., alias New York city, alias the express parcel swindler, alias Reeves & Co., alias the man who put "U. S. Sanitary Commission" on his different named envelopes, alias one of the most extensive, various, and bare-faced villains out of jail, unless we except L. Todd.

The various "Doctors" inquired about in many letters before us, are, every one of them, either quacks or imposters. The so-called "Howard Association," of Philadelphia, is a myth, we repeat again, as persons keep asking about it. Don't trust your precious eyes to one of these advertising men, who offer to cure by prescription or by instruments.

The low-priced sewing machines, of half a dozen kinds, offered with great display of claims and recommendations, are not worth buying. A pretended "Company" in this city sends out worthless machines at \$15 each. We hear of cases where poor soldiers' widows have been thus swindled out of money borrowed to help them to a machine to earn their living.

Hundreds of *Recipes* for effective washing compounds, but dangerous to clothes, for coffee extracts, for making honey, etc.

The "Royal Havana Lottery was fully exposed last May, page 172.

Cosmopolitan Art Association, for relief of soldiers, etc., is a humbug.

"Manufacturers' Association," 197 Broadway, New York, offering \$30,000 prizes for \$6, is a humbug.

But space fails us to go through the long catalogue of humbugs, vile publications, medicines, and instruments, etc., etc., now before us.

#### GLORY OF MASONRY.

Extract from an Address of Bro. Stiver Perkins, Grand Orator of Tennessee, delivered before the Grand Lodge, December, 1866.

We find these and many other eminent philosophers—who were not Jews—living several centuries before the Christian era, in different countries of the world, and where the Bible itself was unknown, but who taught the existence of God and many doctrines of true piety. These, in addition to the divine communication claimed by some, they professed to have learned by *tradition* and from the Ancient Mysteries, and which, though now generally lost, may have, upon a much earlier day, been universally held, and which may be shown by their sacrifices and order of priesthood. Thus they are shown to have been for several centuries, in connection with others, the conservators of religious truth. And it would now be interesting to inquire their sources of information. Whence learned they the existence, perfections and attributes of Deity? By whom taught their lessons of religious truth? Whence the ingrafting the principles of moral excellence upon the Order of *Isis*, several centuries before the building of Solomon's Temple? and whence sprang the altars of Benevolence and Love, fired by the Promethean life-spark of holy effort for the relief of human need? The mysteries, re-organized at the building of the Temple, were based upon those of the ancient *Naoceida*. It is to these they recur, as their untutored progenitors. Though these needed the refinement which was received from Solomon, still they were instructed in that knowledge of the true God. These may have imparted some moral truth to the various mysteries before the building of the Temple. Whence came they? Were they imparted by Abraham on a visit into Egypt? Were they communicated to their priests, to whom were confided important truths, and whose whole course was wrapt in mystery? And were

they thus connected with their mysteries, of which the priests had charge, and through which they communicated much of their instruction?

These lessons taught by these various mysteries, though possessing an excellence distinguishing them alone, wanted that clearness and purity received from the instructions of Solomon and his coeplers in the Temple. His wisdom was received from heaven, and exhibited in the erection of the Temple and reorganization of Masonry. This reorganization was supposed to be the semblance of the Roman *Collegia Fabrorum*; also of the *Eleusis* of Greece, set forth with the mystic lyre of Orpheus in hymns of life, and hope, and love; and of the *Mysteries of Isis* of Egypt, celebrated about the sarcophagus of Osiris. Solomon, obtaining through the King of Egypt an insight into the mysteries of that country, was enabled to judge of their merits in the reorganization of Masonry, and also to impart true wisdom to the Mysteries of Isis. And upon the completion and dedication of the Temple (B. C. 1004), its votaries went out from it and taught Masonry and morality through the nations of the earth, in the pure wisdom taught in the Temple at Jerusalem.

Most of the Ancient Mysteries are supposed to be parts or semblances of *Samothracian Ceremonies*; their public benefits were apparent. Egypt was a blot upon the world's history until the *Mysteries of Isis* were instituted. Then she was placed upon a status above the surrounding nations, and became celebrated for her learning and advancement in sculpture, sciences and the fine arts, proofs of which are indelibly set forth in her obelisks and pyramids. And the fountain of *Lethe* has become celebrated as a memento of that draught of *forgetfulness* of error required in their ceremonies of initiation.

From the Egyptian sprang the *Eleusinian Mysteries* four hundred years before the completion of the Temple. Then Greece became, indeed, the sunny clime of science and song; when Orpheus, with the sweet tones of his angelic lyre, first instituted his celebrated mysteries upon the mountains of Bœtia. Then were the songs, springing from the altar of pity, first sounded upon the mystic lyre, and then were its sacred chords strung to louder notes than ever echoed upon mortal ears, striking to the deep seat of love, opening the heart to the kindest sympathy, and illuminating the dark night of oppression and want.

Thus *Magna Græcia*, after the introduction by Pythagoras of his *Confrerie* at Crotona, became as celebrated for its virtue and justice as it had been previously for its disorder, crime and despotism. From this sprang many Lodges in different parts of Europe.

The *Sacred Mysteries*, introduced into Sweden by Odin after his sweep across the north of Europe wrought life, vigor and character into Scandinavia, where obscurity and imbecility had previously reigned.

The *Carbonari* in Italy, though not classed among the Ancient Mysteries, was an association of great public benefit; and it was the means of redeeming that country from ruin, despotism, and the most cruel tyranny.

The *Hanseatic League*, originaic with Lubeck and Hamburg, suppressed piracies in the north, and at Bruges, as its centre of communication, introduced through the Lombards an intercourse with the south, inspiring confidence and a spirit of enterprise through Europe.

And the rights of the citizens of Spain and Germany suffered from a violation of law and order until the introduction of the "*Santa Hermandad*" and the "*Westphalian Brotherhood*," so graphically described in Scott's "*Maid of the Mist*."

V. Conspicuous among the multiform associations for good stands the Ancient Order of Freemasonry, blooming from the portals of the Temple, treading its hallowed courts, teaching its heavenly lessons, and symbolizing the sanctities with its sacred veil. Taking hold, as it were, upon the horns of the altar, it was meet that it should present

something more than the simple teachings of a refined moral sense. It is set forth as a beacon light to shine upon that path which leads to the contemplation of a holy life and character—not as being itself that hallowed way which leads straight up to the mount of ordinances, but as the glimmering rays which from afar point to that wicker-gate through which passes the pilgrim journeying thither. There was no brighter light, save that divine radiance shining through the illumination received from a Divine revelation.

Such principles and organization, coming down to us through the hoary vista of the past, with the traditions received in the lapse of centuries, we find standing out in luxuriant beauty, and blooming in solitary grandeur. Distinct from the surrounding mysteries, we find in the history of man's invention no such bright spot reflecting the genial rays which emanate from the principles of truth and benevolence. There has been found no glimmering ray, veering through the deep darkness which shrouded the wretchedness of man's condition, reflecting the same marks of human kindness kindled on its altars. Upon it are carved the lineaments of those moral virtues which have adorned and blessed mankind. The mines of ancient moral worth have been made tributary to it. The wisdom of the wise and the precepts of moral truth are the monitions we give, and the golden gleam which illumines the sacred precincts of the Order. Earth's richest moral treasures have passed in through its mystic symbols, and been consecrated in deeds of benevolence and love. We offer the purest incense, sprinkled upon the altar of our hearts, and ascending as a holocaust to heaven. We feel its heaven-blessed and sacred effusions, with the angelic radiance falling upon our pathway, and filling the sacred precincts of our Temple, while sparks, emitted from the ineffable blaze of glory surrounding the throne of heaven, descends and kindles the devout sacrifice on our altars.

To trace its history would be to write the tale of benevolence and love. We follow her from the shrine of Deity, as unfolded, in the kindness of our great Creator, with the first step of man's probation on earth. And we witness her receiving her mission in the dawn of human need, set apart in the sacred precincts of the Temple, hallowed by its devotion to the cause of humanity, and spread out in moral influence and deeds of noble charity upon the face of human destiny. These all linger in memory, and well up in the soul with most pleasing impressions of our nature. It has swept over the past, through ages gone by, in the pleasing reminiscences of deeds of kindness and the association of hallowed sympathies. The beams reflected upon its pathway have been the radiance of devout effort of human sympathy upon the gloomy shadows of human need, irradiated by the sacred effusions of light and love. Its memory is embalmed in the sacred recollections of the temple, and lit up by the holy flame which descended and kindled its altars. The symbols connected with every step of our mystic grades are hallowed by the associations which cluster around its sanctities.

The sacred chorus, which swelled upon its heavenly anthems and resounded through its hallowed aisles, tells the beauty and sweet concord which fell upon the ear and filled the soul of the good and true. Its history has been linked with the advancement in true moral worth, while virtue, wisdom and power have met and consecrated anew themselves at its altars to the cause of the amelioration of our race. And in history and tradition its date is anterior to any other than Sacred History. Homer (B. C. 950) was the oldest Greek poet, and Herodotus (B. C. 450) the oldest Greek historian. But dating the re-organization of Masonry back to the building of the Temple (B. C. 1004)—though its origin dated far anterior to this, and was also linked to the old Tabernacle (B. C. 1599) and the Mysteries of Isis (B. C. 1400)—they give by long centuries the oldest records of the world's history extant, except the Bible.



### MASONRY--WHAT IS IT!

By M. W. Willis, A. M. of St. Louis, P. G. O. Grand Lodge of Illinois. Extract of an Oration delivered before the Grand Lodge at Chicago.

Untouched by time or the march of generation, this organization comes out of the past a living and mighty Order. It is not sectional, nor national, but cosmopolitan. Like Christianity, it came from the East, and spread through the world. From what we can gather of the Eleusinian Mysteries of classic Greece, we are not without argument in referring our origin to ancient times. It numbers its brotherhood among every nation under the starry canopy of heaven. While the church pleads with men and seeks to bring them within its folds, we violate our principles if we offer any urgent entreaty for one to become a Mason. He comes, if he comes at all, of his own free will and accord.

Masonry is a very curious institution; without being a peace society, it inculcates brotherly love; without being a temperance society, it demands sobriety; without being a loyal league, it teaches patriotism. It does not profess to be a religion, yet it requires faith in God. It passes over national lines of speech and clime, and gathers its brotherhood in the mystic ties and holy rites of fraternal sympathy and love on every shore, on every mountain side and valley of the world. It has kept alive the love of the arts and learning in dark ages, and existed an organized power in the world for the benefit of mankind.

One of the most remarkable facts in Masonry is its three-fold development. The blue Lodge symbolizes and teaches natural religion, or the simple existence of God; but the Royal Arch Chapter symbolizes Hebrew history, and the Hebrew ritual; while the Knight Templar degrees touch on the holy doctrines of Christianity, inspire a martial spirit of chivalry to do gentle deeds of charity, or dare heroic things.

Human nature consists of social elements which find their highest sphere and result through associated action. Any organization, therefore, based upon these indestructible elements of man's nature, must be as indestructible as the nature of man. The principles of free and accepted Masonry answer every condition of this high argument.

No other organization includes so many nations, and tongues, and climes as our own. So far from being exclusive, as some argue, we are cosmopolitan. A member of one Lodge, if he wander through the world, may demand the protection of brothers on the other side of the ocean, or on the Savannahs of the sunny South. Indeed, he may be in a strange land, and not know the language spoken there, but he carries with him a universal language, which all the initiated know. It is a language which turns an enemy into a friend, that blunts the sword in battle, and makes an utter stranger a beloved brother. Justice, honor, prudence, wisdom, fortitude, the love of man and of God, are what we profess and teach. "Brotherly love, relief and truth" are words dear to every true Mason. Masonry has done more than any other organization in this country to ally the asperities of party spirit, as those outside can little know. I could tell you of lives saved, defenseless innocence shielded, and property protected from fire and sword, through the secret power of our fellowship.

The principles of Masonry are unchangeable, and it is of infinite importance in this age and country, where everything seems so much adrift upon the rolling surges of change and revolution, to have one institution, at least, that never changes, but clings to hallowed usage and custom.

Why has this institution come out of the past, crowned with honor, holding such places in the love and reverence of the best and ablest men the world can boast?

Why is it that noble hearts, that bleed and break in the cause of freedom, and intellects which enrobe human nature in the splendors of unparalleled achievement, like Washing-

ton and Garibaldi, have been brothers by the mystic tie? It is because it is founded on the deepest and tenderest sentiments of the human heart, and symbolizes in its ritual the unfathomable truth of God.

### WOMEN AND LITERATURE.

What literature shall I read? and how shall I read it? are two questions of great import to every person of literary taste and culture. They are too closely connected to admit of separation; yet the choice of what we shall read naturally precedes the how. A book is a true daguerreotype of the soul. If that soul be vitiated—if the fountains of purity be poisoned—then whatever comes from that soul must be corrupt. A clean thing can not emanate from an unclean. As well might you expect good Newtown pippins from a thorn as to expect a good book from a vile heart. "A good book," as Milton expresses it, "is the precious life-blood of a master spirit embalmed and treasured on purpose to a life beyond life." It is "the precious life-blood" of a heart that has conquered itself, that has seen and felt that heart's yearnings after truth. And so that person who drinks in the *immortality* in a good book, who draws from thence the deep convictions of his own heart, who sees his own soul mirrored in its pages, who desires that food which strengthens for a loftier purpose and nobler action, will be exalted above the gross conceptions of a vulgar mind. He need not lack for company when he can associate with the master spirits of the world. He may be neglected by outside society, but he receives the cordial welcome of those who are truly great.

It is trite enough to say that "a man is known by the company he keeps." But no less true is it with regard to his choice in reading than in his actual companionships. The man of pleasure, the man of weak intellect, the man who nourishes passion and loves excitement, will be found poring over the vulgar and insipid pages of a thoughtless and ill-written novel. The grasp of his mind is no firmer, the avenues to his soul are no purer, than are those of his constant companion—the silly fiction. But he who seeks a true development, whose mind craves the cultivation and graceful adornments of the gentleman and scholar, will find his companionship among kindred minds, and his delight in commensurately polished and refined productions.

And so do we believe that woman should study the soul that is enshrined within the covers of a good book. It is this which should decide her selections in literature. If you know the writer, be sure his productions will be the embodiment of himself. Spurn everything which bears the semblance of an evil heart. Despise inferiority and mediocrity; welcome only the best. There are many books written to pander to appetite and foster vulgarity. They arouse the passion for excitement, undermine the powers of reason; and make the mind feeble and vacillating. They leave a desert waste where should be a fertile oasis. They choke the fountains of pure enjoyment and leave behind them sterility and ennui. They create an imaginary existence, and destroy our feeling for the real one. They make life a lazy dream instead of an energetic, responsible waking. They smooth over the rough and rugged places, while our true road is over jagged rocks and precipitous heights.

There is not as yet among the American people that attention paid to the education of women that there should be. We do not yet appreciate that woman is capable of a true intellectual development. To be sure many expend money sufficient for the purpose, but it does not bring proper return. The chief difficulty lies in the lack of thoroughness. We do not altogether accept the dogmas promulgated at woman's rights conventions; but we do maintain that a proper mental development is rightfully demanded by the sex. It should always be remembered, however, that female education, although collateral, can not and should not be the same as man's. The distinc-

tion is eternal that thought predominates in man and feeling in woman. Still, in admitting this distinction, we must not forget the essential unity of the human soul. Reflection should be an attendant upon feeling, and feeling upon reflection. They are necessary to each other in the true development of character. But we should not attempt to root out that very nature which God has implanted in woman in order to replace it by another which is, to a certain extent, foreign to her. By this means she is absolutely unsexed. Victorian is made to say, meditatively, in Longfellow's *Spanish Student*:

"What I most prize in woman  
Is her affections, not her intellect!  
The intellect is finite; but the affections  
Are infinite, and cannot be exhausted."

Now, what course of reading will best attain the desired object—the proper education of woman?

The answer to the question must vary with different temperaments and situations; but there are some things which, broadly speaking, most women should know more of than they do. History, for example, as it comprehends humanity upon a broad, generalized basis, has a demand upon the attention of every human being. It takes possession of a man's past experience and points out to him, in a measure, his future destiny. It chronicles life in its whole range of thought and feeling, and considers man in his various relations, under what laws he lived, what conventionalities formed the rule of society, and what theology shaped his moral and religious being. Such works as Grote, Hume, Gibbon, Buckle, Guizot and Motley have written are the textbooks which form the reflective and philosophical mind. They describe human action. And what is philosophy but human action analyzed? There is another class of writers with whom cultured women should keep abreast, who are the generators of what is distinctly termed polite literature. They are the novelists and essayists of our day. They challenge attention from every nook and corner of the literary world. They fill magazines and creep into the columns of daily newspapers, and great numbers appear in more pretentious and substantial guise. What shall the reader do? She can not pay attention to all. Her time demands that she *undertake and do* with some end in view. She should, therefore, choose the best and bid a final adieu to inferiority; a task which is not easy, but which, with judicious advice, is possible. Wisely to select poetry is one of the hardest things for the feminine mind. There is so much poetry which is partly objectionable and partly salutary that choice becomes very puzzling, and the resource of generally avoiding poetry altogether is a very poor one. For poetry is the language of the affections; and if it affords pabulum, therefore, for any minds, it should be for those of women. The age, however, that has produced Elizabeth Barrett Browning, and later, Jean Ingelow, ought to be the harbinger of wise discernment as well as of the perfection of all that is gracious and beautiful in the sex; the former charming woman was indeed a model, whose study should better her succeeding sisters to the end of time.—*Round Table*.

"WHO MADE ALL THAT?—It is related that when Napoleon Bonaparte was returning to France from the expedition to Egypt, a group of French officers one evening entered into a discussion concerning the existence of a God. They were on the deck of the vessel that bore them over the Mediterranean sea. Thoroughly imbued with the infidel and atheistic spirit of the times, they were unanimous in the denial of this truth. It was at length proposed to ask the opinion of Napoleon on this subject, who was standing alone, wrapt in silent thought. On hearing the question, 'Is there a God?' he raised his hand, and pointing to the starry firmament, simply responded, 'Gentlemen, who made all that?'"



## A Connubial Sermon.

A connubial little sermon, from the text, "Be happy as you are," is thus preached by a contemporary print: "Wife and mother, are you tired, and out of patience with your husband's and your children's demands upon your time and attention? Are you tempted to speak out feelings to that faithful, but, perhaps, sometimes heedless or exacting husband of yours? or scold and fret at those sweet and beautiful ones? Do you groan and say, 'What a fool I was to marry and leave my father's house, where I lived in ease and in quiet?' Are you, by reason of the care and weariness of the body which wifehood and motherhood must bring, forgetful of, and unmindful for, their comforts and their joys? O, wife and mother! what if a stroke should smite your husband and lay him low? What if your children should be snatched from your arms and from your bosom? What if there were no true, strong heart to lean upon? What if there were no soft little innocents to nestle in your arms, and to love you, or receive your love? How would it be then? Be patient and kind, dear wife; be unwearying and long suffering, dear mother; for you know not how long you may have with you your best and dearest treasures—you know not how long you may tarry with them. Let there be nothing for you to remember which will wring your heart with remorse if they leave you alone; let there be nothing for them to remember but sweetness and love unutterable, if you are called to leave them by the way. Be patient, be pitiful, be tender of them all; for death will step sooner or later between them and you. And O! what would you do, if you should be doomed to sit solitary and forsaken through years and years? Be happy as you are, even with all your trials; for believe it, thou wife of a true and loving husband, there is no lot in life so blessed as thine own. The present is all you can enjoy; use it well."

## Bible Texts on Injustice.

He that oppreseth the poor reproacheth his Maker.  
He that oppreseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.  
I will be a swift witness against those who oppress the hireling in his wages.  
Deal justly. Whatsoever ye would that men should do unto you, do ye even so unto them. Honor all men.  
What mean ye that ye grind the faces of the poor?  
An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed.  
He that getteth riches and not by right, shall leave them in the midst of his days, and at the end shall be a fool.  
Woe unto him that increaseth that which is not his.  
Woe unto him that buildeth his house by unrighteousness. Ye shall not oppress one another.  
He that honoreth God hath mercy on the poor.  
Wrong not the poor because he is poor. Oppress not the afflicted—for the Lord will plead their cause, and spoil those that spoil them.  
The Lord executeth righteousness and judgment for all that are oppressed.  
Envy not thou the oppressor, and choose none of his ways.  
There is no respect of persons with God.  
He will judge the world in righteousness.  
He will be a refuge for the oppressed.  
He remembereth them; he forgetteth not the cry of the humble.  
The Lord is known by the judgment he executeth; he judgeth the fatherless and the oppressed.  
The needy shall not always be forgotten; the expectations of the poor shall not perish forever.  
The Lord is governor among the nations, the wicked are His sword.

## MASONIC LIBRARIES.

## LIBRARY No. 1.

General Ahimom Rezon.....	\$ 1 50
Egyptian Symbols compared to the Hebrews.....	1 00
Religion of Geology, by Hitchcock.....	1 75
Chase's Digest Masonic Law.....	2 00
Traditions of Freemasonry, by Pier-son.....	2 00
Cyclopædia of Freemasonry, by Mc-Coy.....	4 00
Webster's Dictionary, University edition.....	3 00
Putnam's Dictionary of Dates.....	3 00
Mechanics' Dictionary, 2 vols 8 vo. morocco.....	20 00
Jennings on Farm Stock, 3 vols.....	6 00

## LIBRARY No. 2.

Bacon's Essays, 8 vo. cloth.....	2 40
Washington and His Masonic Com-peers.....	2 50
Gibbons' Rome, 6 vols. 12 mo.....	9 00
Hume's England, 6 vols. 12 mo.....	9 00
Macauley's England, 5 vols. 12 mo.....	7 50
Macauley's Essays, 6 vols. 12 mo. cloth, 12 00	
Shakspeare, 1 vol. 8 vo. cloth.....	4 00

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D'Israeli's Curiosities of Literature, 4 vols.....	9 00
Works of Michael de Montaigne, 4 vols. 9 00	
Waverly Novels, cloth, 12 vols.....	20 00
Dickens' Novels, cloth, 53 vols...per set, 79 50	
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General Atlas of the World.....	20 00
Cyclopedia of Commercial and Business Anecdotes, by Kirkland. 2 vols. 8 vo., cloth.....	8 00
Milton's Poetical Works.....	2 00
Burns' Poetical Works.....	2 00
Moore's Poetical Works, 1 vol. 8 vo., cloth.....	4 00
Ure's Dictionary of Arts and Sciences, 2 vols. 8 vo., cloth.....	12 00
Manual of Botany—Gray.....	3 00
Origin of Masonry, by Steinbrenner... 1 00	
Freemason's Pocket Library—Chase... 1 50	
Simons' Jurisprudence.....	1 50
The Spectator, 8 vols. 16 mo., cloth..... 9 20	
The Guardian, 3 vols. 16 mo., cloth..... 3 45	
Chambers' Encyclopædia, 8 vo. 2 vols., cloth.....	6 50
Irving's Works, 28 vols., crown, 8 vo., per set.....	70 50
Sloan's Homestead Architecture, 8 vo., cloth.....	5 00
The Round Table, weekly, of N. Y., per annum.....	6 00

Lodges can order the foregoing in quantities to suit themselves, and they will be carefully boxed and shipped as directed.

Standard works for Chapter and Commandery also on hand.

This paper will be contributed free to any Lodge Library that is organized, and we presume the same courtesy can be obtained from other Masonic publishers.

The prices above given are the publisher's regular list prices. To parties who buy by the quantity, or in *libraries*, as above designated, for the use of Lodges, a liberal discount will be given.

A full assortment of Monitors, Charts, etc., also on hand.

## SAYINGS OF JOSH BILLINGS.

The principal difference between a luxury and a necessary is, the price.

Wise men don't expect to do away with the vicissitudes of life, they only expect to blunt the edge of them.

Gravity is very often mistaken for wisdom, but there is as much difference as there is between a guide board and the man who made it.

"Honesty is the best policy," but don't talk my word for it, try it.

Ginowine proverbs are like good cambric needles—short, sharp and shiny.

A man running for office puts me in mind of a dog that's lost—he smells over every body he meets, and wags himself all over.

Most of the advice we receive from others is not so much an evidence of their affectation for us, as it is an evidence of their affectation for themselves.

If you want to get a shure crop, and a big yield for the seed, sow wild oats.

What a man spends in his life he saves; what he don't git want ment for him, and what he saves he looses.

When a feller gits a goin down hill, it duss seme as tho evry thing had been greased for the okashun.

If there was nothing but truth in this world, a fool would stand just as good a chance as a wise man.

Rize arly, work hard and late, live on what you kant sell, give nothing away, and if yu don't die ritch and go to the devil, yu may sue me for damages. N. B.—The above remarks are not intended to be personal.

We are ap to hate them who wont take our advice, and despise them who do.

It is drefdful easy to be a fool—a man kan be one and not know it.

Real happiness dont consist so much in what a man dont hav as it duz in what he dont want.

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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

VOL. I.

ST. LOUIS, MO., JUNE 1, 1867.

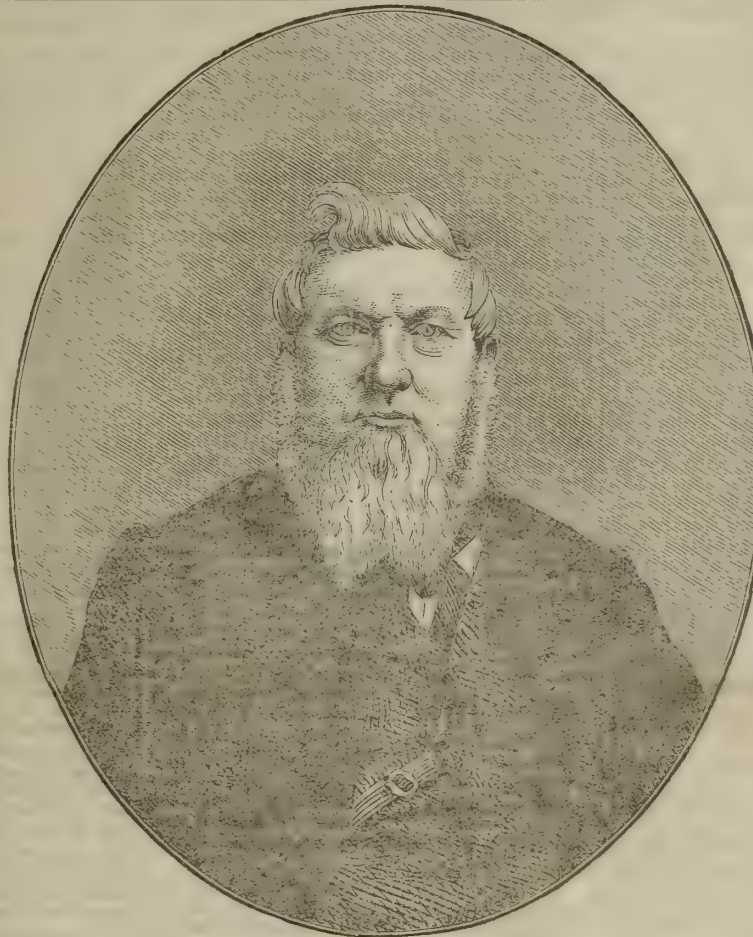
NO. 6.

We have here furnished to the Craft an excellent likeness of our late Bro. Anthony O'Sullivan, Grand Secretary of the Grand Lodge of Missouri from Wednesday, May 5th, 1852, till Saturday, August 11th, 1866—the day of his death. He was born in the county of Kerry, Ireland, November 29, 1808, settled in Missouri in 1841, and in the city of St. Louis in 1852. At the time of his death he was, in addition to his office in the Grand Lodge, the Grand Secretary of the Grand Chapter, Grand Recorder of the Grand Commandery, Grand Puissant of the Grand Council, and was also Sovereign Grand Inspector General 33d of Missouri.

For a full memoir of his life and services, we refer our readers to the January number of this paper.

It is our present purpose to publish, with his likeness, the opinions of other Grand jurisdictions, so far as they have been expressed to the present time, from reports of proceedings already out. In doing so, we shall be compelled to reprint much of the language used by us in the January number, because adopted by the reviewers as expressive of their own feelings. Many Grand Bodies have yet to meet since his death occurred, consequently no review of ours can be perfect at this time, but that which is published will show the high appreciation of his fellow laborers in the Masonic vineyard.

In the death of R. W. Bro. A. O'Sullivan, late G. Secretary of the M. W. G. Lodge of Missouri, since our last annual communication, Masonry has lost one of its ablest teachers, and the craftsmen, not alone in the jurisdiction of our sister Grand Lodge of Missouri, but everywhere in the United States, give expression to their sorrow, that one of the worthiest among them has been taken away, while they at the same time



A. O'Sullivan

join to do honor to his memory. His life was devoted to the advancement of the Order, and the recollection of his zeal and usefulness will long be remembered among Masons. I had the privilege of his acquaintance, and owe to his enlightened instruction whatever I know of those internal beauties of Masonry which lie beyond the formalities of ritualism. The best tribute I could pay to his memory would be to do credit to his teachings: as it is, with gratitude and reverence, I add my humble quota to the fadeless wreath which marks his honored tomb.—*Grand Master Saqui, of Kansas.*

Since writing the above, we have the intelligence of the death of our venerable and much respected Bro. Anthony O'Sullivan, late Grand Secretary as above. We sympathize with our brethren on the other side of the river, and in their sad bereavement extend to them our kindest regards.—*Foreign Correspondence, Kansas.*

We have received a copy of the proceedings of the Grand Lodge at a special communication, held 13th August, 1866, to perform the funeral ceremonies over the mortal remains of Bro. A. O'Sullivan, the Grand Secretary, who died two days previously. Truly another great light in Masonry has been extinguished.—*For. Cor., Kentucky.*

We regret exceedingly to learn that on the 11th of August, 1866, our Right Worshipful Brother A. O'Sullivan died. He was buried, with appropriate honors, by the Grand Lodge. We have received the mourning pamphlet containing an account of the ceremonies, and a sketch of the Right Worshipful Brother's life. We offer our fraternal sympathy to the Grand Lodge of Missouri.—*For. Cor., Maryland.*

We have received the printed proceedings of the Grand Lodge of Missouri.

At a special communication held August 13th, 1866, to perform the funeral rites of the Order over Brother O'Sullivan, every page is bordered with the deep black habiliments of woe. We wish that our space allowed us to give the sketch of his life and labors in the cause of Masonry entire. We can only extract the closing paragraph, as follows:

"This important life was brought to a close on the morning of the 11th of August, at half-past nine o'clock, after having remained at his desk until four o'clock the evening before. At midnight his assistant was sent for, and arriving at his bedside at half-past one, he recognized him, and gave the last injunctions of his office, and spoke his last Masonic words on earth, which were characteristic of the man and the mind, and showed the ruling passion strong in death. They were: 'TAKE CARE OF THE AFFAIRS OF THE GRAND LODGE.' He fell back upon his pillow, and lingered but a few hours more."

Well may the Grand Lodge of Missouri mourn this "Masonic Lyncurgus," and we assure them that our tears of regret and sorrow are mingled with theirs, for we consider his death an irreparable loss to the whole Fraternity.—*For. Cor., Arkansas.*

We have the proceedings of a special communication of the Grand Lodge of Missouri, convened on the occasion of the death of their venerable Grand Secretary, Bro. Anthony O'Sullivan, who died on the 11th of August, 1866; D. D. Grand Master Geo. F. Gouley presiding as Grand Master.

Brother O'Sullivan is represented to us as a man who united all the moral, social, Masonic and civil virtues which ennoble men in this world. The brethren of Missouri do themselves credit in thus honoring one of such estimable character and so pure a man, so good a Mason. The pamphlet is gotten up in good taste, bordered with black lines.—*For. Cor., Alabama.*

Since the foregoing was written we have, to our great sorrow, received information of the death of Bro. O'Sullivan. His loss will be deplored, not alone by the Masons of Missouri, but by those of all the Union, for his



zealous services to the Craft for many years, and his intelligent devotion to its interests, had made his name known far beyond the boundaries of the jurisdiction whose officer he was—*For. Cor., California.*

We regret to learn that our venerable Bro. O'Sullivan has, since the annual meeting of the Grand Lodge, been called away from the field of usefulness, in which he had so long labored, by the imperious edict of death. His wise and prudent counsels will no more be heard in the assemblages of his brethren, but the remembrance of his virtues, and of his consistent Masonic life, will long remain fresh in their hearts. The Grand Lodge was convened to perform the ceremonies of the Order at his funeral, on the 13th of August. \* \* \*—*For. Cor., District of Columbia.*

Since the reception of the proceedings of the Grand Lodge of Missouri, your committee regret to learn that the venerable Bro. O'Sullivan, for many years Secretary of the Grand Lodge of that State, and chairman of its committee on Foreign Correspondence, has been summoned hence "to that bourne whence no traveler returns." He was a true Mason, courteous, genial, a vigorous writer, and a man of strong feelings—one whose heart was open to the wants of a brother in need, and whose pen was ready to defend the right or condemn the wrong. That which he did was entered into with his whole mind; and if it was to reprehend, woe to the party whose delinquencies called for a rebuke, for his pen cut like a two-edged sword.

The writer, in company with our late lamented and distinguished brother William B. Hubbard, had the pleasure of making the acquaintance of Bro. O'Sullivan, at St. Louis, in the summer of 1857. The courteous reception of one who was so much the junior of the venerable patrons of Masonry has left an indelible impress upon the heart of the writer. Your committee again had the pleasure of renewing that acquaintance when Bro. O'Sullivan attended the session of the Grand Encampment of the United States, held at Columbus, in 1865, when he was pained to see that eight additional years and ill health had so enfeebled him. In the interim Bro. Hubbard also had suffered much from ill health, yet his bodily vigor seemed much greater than that of Bro. O'Sullivan.

A meeting of those old and tried friends, Brothers Hubbard, O'Sullivan, and our venerable Brother K. H. Van Renssalaer, which took place at that time in the room of the writer, was one of those long to be remembered events that Masons most highly prize.

Although seemingly the most vigorous of the two, yet Brother Hubbard was first called hence, but was soon followed by Brother O'Sullivan.

May theirs be

"Of the few, the immortal names,  
That were not born to die."

A joyful greeting doubtless characterized the meeting of these two tried friends and true Masons in the Grand Lodge above, over which, as over the whole universe, the Supreme Grand Architect of the universe presides.—*For. Cor., Ohio.*

The Hour Glass is an emblem of the human life, behold how swiftly the sands run and how rapidly our lives are drawing to a close! Thus wastes man! On the eleventh day of August last the great, good and much beloved Brother, Anthony O'Sullivan, the Masonic Lycurgus of Missouri, fell a victim to the terrible malady then scourging the land, having already suffered years of agony from a disease from which it was but lately hoped he might ultimately recover; but Death sent forth her decree, and the lamented Anthony O'Sullivan is no more.—*For. Cor., Michigan.*

Since writing our last report five Grand Secretaries of Grand Lodges in this country, and one in England, have been called away by the Grand Master of Life, and now rest from their labors in that silent house prepared for all living: Ruthven, of Texas; Daniel, of Mississippi; Merrick, of Arkansas; Adams, of Pennsylvania; O'Sullivan, of Missouri;

and White, of England. In their several spheres, all these illustrious brethren labored diligently for the honor, dignity and glory of the Institution they loved so well, and to whose service they unselfishly consecrated their lives. But they are gone from among us, and we who remain can only remember their hard services, imitate their virtues, and prepare to follow them in the road made so plain before us.—*For. Cor., Tennessee.*

The report of the Committee on Foreign Correspondence was prepared by Bro. Geo. Frank Gouley. We were pained by the announcement at the commencement of the report, "That for more than a year past our venerable, gifted and devoted Bro. Anthony O'Sullivan has been suffering from a persistent and debilitating attack of sickness, superinduced by the mental and confining duties of his office, until in September last he was forced to his bed. \* \* \* Despairing, finally, of being able to perform his duty, he saw fit to appoint your humble subscriber." We sincerely hope that this "pillar of strength" has been blessed by a merciful Providence with a restoration of health, and that he has been able to resume his arduous labor for the good of our wide-spread Fraternity.—*For. Cor., Georgia.*

#### FROM GRAND CHAPTERS.

Since writing the foregoing, your committee have received intelligence of the death of Companion O'Sullivan. Although personally unknown to the writer, he had learned to love Companion O'Sullivan for his good qualities as a Mason, for his great attainments in Masonry, and for his faithfulness and diligence as a Grand Secretary. We can but drop a tear over his grave, and exclaim, "Rest—quit in peace."—*For. Cor., Alabama.*

The sad intelligence has reached us, since the completion of our report, that Companion O'Sullivan is no more. In common with his Companions in Missouri, we had learned to regard him as a Father in Masonry, and with them we deeply deplore his loss. Pure and unsullied he has gone to meet his Maker, leaving behind him an example worthy of imitation, and a memory revered and cherished by all to whom he was known.—*For. Cor., California.*

The large-hearted, honest, and incorruptible O'Sullivan is gone; he has left an unimpeachable record behind him. We doubt not his record will bear inspection before that tribunal from which there is no appeal.—*For. Cor., Illinois.*

Yet there comes to us occasionally the sad intelligence of the fall of some bright star in our constellation. Of these is our time-honored Companion Anthony O'Sullivan, for years Grand Secretary and Grand Lecturer of the Grand Chapter, as well as the Grand Lodge, of Missouri, whose name is familiar to all the Masons of the West. He fell in the full tide of his honor and usefulness, but from his uniform integrity and strict adherence to the precepts of our mystic rite, we have reason to hope that he rests in peace.—*Grand High Priest Rees, of Kansas.*

Since the printing of the foregoing proceedings, we regret to learn Companion O'Sullivan has been called to enter the "inner sanctuary," and to enjoy the blessings prepared for the "good and true" from the foundation of the world. He was eminently useful in life, genial and kind-hearted in disposition—his removal will long be felt by all who had the pleasure of his acquaintance.—*For. Cor., Tennessee.*

Since the meeting of the Grand Chapter of Missouri, R. E. Comp. Anthony O'Sullivan, Grand Secretary of the Grand Chapter, has deceased—called from his labors here on earth to everlasting refreshment in the Paradise of God. For a number of years he has been laboring in the Masonic vineyard, and has gone to receive the wages of a true and faithful craftsman. In his death the various Grand Bodies of Missouri have sustained a loss which it will require many years to repair. But we

leave his eulogy to abler pens.—*For. Cor., Ohio.*

We have within a few days received the mournful notice of the death of Companion O'Sullivan, which occurred on the 11th of August last. Not only the Masons of Missouri, but the Craft throughout the whole land will feel the loss of this venerable and faithful worker in the quarries. His name was well and favorably known wherever Masonry flourished. His reviews of proceedings of different Masonic Grand Bodies were characterized by fairness and impartiality, while he did not hesitate to condemn where he thought that censure was deserved. We most sincerely sympathize with the Companions of Missouri in their (and our) irreparable loss.—*For. Cor., New Jersey.*

Since that convocation, the brightest light in that jurisdiction has disappeared. The noble and generous-hearted O'Sullivan is dead. The brethren and Companions of Missouri, in his death, have suffered an almost irreparable loss. In their deep bereavement they have the warmest sympathies of the whole Masonic family of the country; for all knew him esteemed and loved him as one of our most gifted and exemplary members, and as possessed, too, with all the essential attributes of the true Christian gentleman. Of him the Grand Master truly says in his address, that the "best energies of his life have been spent in imparting Masonic light."—*For. Cor., District of Columbia.*

We grieve to add that our Eminent Companion Anthony O'Sullivan is no more. He died on the 11th of August, a few weeks after this Annual Convocation. For many years he had been Grand Secretary, Grand Lecturer and Chairman of the Committee on Foreign Correspondence of the Grand Chapter of Missouri. Few have left a worthier record, and we assure our esteemed Companions of Missouri that we share their sorrows.—*For. Cor., Michigan.*

#### FROM GRAND COMMANDERIES.

Alas! for human expectations. At the time of his election, the venerable O'Sullivan was confined to his room by a wasting disease, and but a short period intervened between this expression of the Grand Commandery and his passage to the grave. The "word" was given, and like the true Knight and courteous gentleman that he was, the summons did not find him unprepared to obey. But his memory needs no eulogy at our hands—the sorrowing countenances and heartfelt grief of his brethren and companions-in-arms testify their full appreciation of the great loss they have sustained. "Hallowed be his ashes—Peace to his memory."—*For. Cor., Tennessee.*

The Grand Commander, in his address, says: "It is with feelings of no ordinary gratification that I announce the fact that we have been spared the infliction of death, in the membership of this body since last we met, and in fact since the organization of the Grand Commandery. This is, indeed, no trivial blessing, especially in such a small body of men, where the assistance and counsel of every experienced Sir Knight is doubly valuable."

How different, indeed, will be the report of his successor. First comes the sad intelligence that the Grand Recorder, Sir Anthony O'Sullivan, has completed his record in the Grand Commandery; and, before many days, two others are transferred to the Grand Asylum above—E. Sir Jno. W. Crane, P. Gen'l, and Sir Hampton Woodruff, Gr. Sta. Br.—*For. Cor., Illinois.*

Since the close of the Grand Commandery, its members, in common with the Order throughout the United States, have been called to mourn the death of Anthony O'Sullivan, Grand Recorder, and Chairman of the Committee on Correspondence for all the Masonic bodies of Missouri. Brother O'Sullivan has long been in failing health, and there were but few present with him at Columbus whose hearts were not chilled with the pre-



monition that they saw him for the last time. He was an eminently genial and courteous gentleman; distinguished for his integrity, and his enlightened and zealous devotion to the cause, and none more than he had a right to speak for the State of his adoption. In the National Bodies he was of marked influence, for his fearless and zealous advocacy of what he deemed the right; and he ever won approbation for his high-toned independence of thought and action. The adoption of St. Louis as the place of the next triennial meetings was more than anything else due to his kindly advocacy. But he rests from his labors, leaving to our keeping a memory of which the noblest and best might be proud.—*For. Cor., New York.*

Since the foregoing was written, an official communication from the Grand Commander conveys the sad intelligence that Sir Anthony O'Sullivan is no more. With his brethren of Missouri, the Grand Commandery of California deplores the loss of so useful, so good a man; and while mourning his death, will cherish his memory, and endeavor to profit by the example he has left.—*For. Cor., California.*

#### FROM GRAND COUNCIL OF ILLINOIS.

I have also to announce, my companions, the departure to the spirit land of another illustrious companion, once an active member of this Grand Council, but at the time of his death a member of a sister Grand Council. I allude to illustrious Companion A. O'Sullivan, late Grand Puissant of the Grand Council of Missouri, who died at St. Louis on the 11th day of August last, after an illness which he bore with great fortitude. He was a good and very zealous Mason, and enjoyed largely the confidence of his brethren. His record here below has been completed, and he has gone to meet the reward of his stewardship.

Thus does the message come to warn us to be constantly ready; for when the summons comes there is no reprieve; no Tyler with drawn sword can resist his entrance; he breaks down all barriers, and demands his victims. "Be ye therefore also ready."—*Jas. H. Miles, Grand Puissant.*

From the foregoing, it will be seen how universally esteemed was our lamented brother, how earnestly his efforts for the cause of Masonry were appreciated; and we deem these extracts from foreign jurisdictions, a nobler eulogy to his memory than anything we might say ourselves. Further notices will be given in our report on Foreign Correspondence.

#### Reports upon Petitions.

The report of Committee upon Petitions should be made by all the Committeemen, if possible. Many Lodges will accept the report of a majority of the committee when the third member is absent. We know of no law forbidding it, unless it is known that the absent brother has objections to the report being made at that time.

The report of two members, however, when one is "favorable" and the other "unfavorable," is not a majority report, and such report can not be received until the third member is heard from.

When a report is made, and any member of the committee sees proper to report unfavorably, it is his masonic right to do so, and no member has any right to impugn it or say one word against it, and should such attempt be made, the Worshipful Master should at once stop it.

All discussions for or against candidates, at the time of ballot, are out of order, as the free and conscientious right of the voter must never be interfered with,

#### MEMENTO MORI.

In the busy whirl of life there often comes over the heart the solemn thought of death. The man who rushes on day after day in the pursuit of gain or pleasure, and never reflects that he is born to die, is like one who starts out upon the highway without asking himself the question, "whither am I going?" The sad uncertainty of human existence is one of the dark clouds which ever hovers over our earthly career, and casts its shadow, like a pall, over the brightest dreams and hopes of our nature. "What man is he, that shall not see death?" What a startling question! It comes to the heart in its quickest pulsations of ambition. The philosopher, as he meditates over the economies of human life, and reasons out problems which harass his fellows, and hopes to live to see the day when his schemes shall produce, their blissful results; the chemist, as he evolves and precipitates the components of things material, from which he struggles to produce the unfailing panacea of health; the politician, as he studies out the network of human prejudices, and endeavors to build for himself the frail bark which shall carry him to the haven of his ambition; the statesman, who ponders by the midnight lamp over the elements of the physical universe, and by the well settled principles of just laws, and by faithful execution of them, hopes to demonstrate the feasibility of political harmony and prosperity; the minister of God, as he labors day by day and year by year to turn the thoughts of men from the shifting and uncertain scenes of earthly life and hopes to the study of higher and holier themes, which more intimately concern the welfare of man's immortality; the miserable miser, as he harbors his gains from the grab-bag of business, and counts over and again the paltry dollars which excite the cupidity of our race; the poor, frail butterfly of fashion, as he sacrifices upon the altar of personal appearance the manliness of his being; the wretched dissolute, who, with bleared eye and bloated cheek, reels through his brief career of shame and sorrow; the chieftain who aspires to govern nationalities and decide the destinies of men: these, and all their cognate types of mortality, must recognize that the hidden hand of death is ever over them, holding the scythe which "cuts the brittle thread of life," and only waits the fiat of the great I AM to make the fatal stroke.

Alas! for human pride and glory, how helpless, how brief! When we stand beside the bier of some loved brother, to take the parting look of all that remains to earth, how sadly rise before us the memories of the life that has passed away! The cheering, exultant laugh of joy and hope lingers in the ear like the dying tone of a distant chime; see the cold, marble face, over which once passed the sweet smile of approving recognition; down below those marble lids lie the unmired eyes, wherein soul answered soul through the speechless language of love; those half opened lips call to mind the generous words of undying friendship, which they were wont to utter, or perhaps the elo-

quent strains of speech which held his fellows around him, entranced and firm; the hair had been combed for the last time over the wonderful brain which had for years throbbed and pulsed with the concurrent emotions of the soul, and given form and language to its creations of mind, so wonderful that no living brain to-day can define its operations, or analyze the phenomena of thought; the proud and manly form, once endowed with all the elasticity and grace of youth, a form so often seen beside the bed of the sick; the grave of the dead—in the assemblage of friends and brothers—performing the labors of a life which so few realize is so brief—all, all lying here enshrouded, and enshrouding the dead heart which once animated all with its life current of generous blood.

Can one look upon this scene, and fully realize that this is the mirror of all who now surround us—that you and we, dear brethren, are thus born to die? It is hard. It is incomprehensible to all our powers of realization. We only know it is so, and this hand, which now inexplicably obeys the will, and writes these words you read, will soon be nerveless in the iron grasp of death, who may come to-day to lead us to "that bourne whence no traveler returns"—and that in but a few short years, passing like moments upon the wheel of time, we will meet in the land prepared for the habitation of the immortal spirit within us.

Shall we call it fate? Our sublime ritual of a Master Mason tells us *no*. It tells us that this is not *death*, but only *transition*. It inspires us with the glorious emanations of our own immortality, which shall "never, never, never die." It demonstrates, as forcibly as may be, the sweet assurance of the resurrection, by a language of its own, from the first great Light, recognized by all as the representative of the Prince of life, the "Lion of the tribe of Judah," who shall burst the bonds of death and rob the grave of its victory. We plant beside the tomb the tree whose leaves are covered with immortal green, to tell us of the undying nature we possess, and should also inspire us with the reflection that as this earthly existence is the seed ground, from which must be gathered the harvest of eternity, so should man live in the mortal frame that when he comes to die, he may "look forward to a blessed immortality," doubting not "but in the glorious morn of the resurrection his body will rise, and become as incorruptible as his soul."

#### The First French Lodge.

It was our great pleasure as D. D. Grand Master, on the evening of May 10th, to institute the first French Lodge organized in St. Louis, viz., "Orient Francais Lodge," under dispensation of the M. W. Grand Master, issued May the 4th.

The officers appointed by the Grand Master were as follows: Bro. J. P. Ravold, Worshipful Master; Bro. Antoine Martin, Senior Warden; Bro. David J. S. Capt, Junior Warden.

The Lodge enters upon its existence under the most favorable auspices; its records will be in English, and its work, in accordance with the work of Missouri.



**CHILDREN---FLOWERS.**

We have got into the glorious season of flowers. We have emerged from the uncertain, shifting days of cold and warmth into the bright sunshine, under whose genial heat the sweet flowers unfold their fragrant buds and embalm the air with their refreshing perfume. So, too, young, enchanting childhood claps its tiny hands and revels in its bed of roses. Flowers and children are the twins of nature and humanity, ever most at home when in each other's company. Both are helpless and easily crushed; both need culture to bring out and preserve their sweetness; both are capable of infinite development. There is not a color imparted by the prismatic rays of light which may not be imparted to, and variegated in the impassible flower by the experienced gardener. So there is not a virtue or grace that may not be cultivated in the gentle child, by the ever watchful care of mother and father.

Little children are the tender flower plants of Heaven; the season of childhood is the gardening age of humanity; the great toiling world of manhood is the garner-house, wherein is gathered the impulses of the physical universe, whether good or bad. What a boundless field of reflection does a small and simple flower garden open up to the considerate parent! Here are a few weeds, or there a few thorns, but it is not necessary to crush all the flowers in order to eradicate the others. Each flower has its own perfume and color; these may be cultivated in their simplicity, or blended in one beautiful combination, from which the unpleasant may be omitted.

Thus, in childhood, it is not necessary to crush all the sweetness out of its temper in order to extract the acid. What is beautiful in one disposition may be engrafted upon another by assimilation and example, and especially so by parents who have not lost their own amiability in their culture of children. As the child is, so will be the adult, only to a greater extent, for "men are but children of a larger growth." Let, therefore, the bright sunshine of pleasant faces and sweet tempers ever beam upon the soul of the little one struggling into life. The child is not responsible for our losses or misfortune in our business, nor should it be the sufferer for our disappointed feelings. Too soon, like these tender flowers before us, will their young fragrance have passed away. If in death, alas! how sad the reflections of unkindness; if to change childhood for maturity, then, alas! what a heritage of toil and care.

A too angry and impetuous plucking out of some ill weed in a child's nature, and throwing it to the roadsides, may carry with it some flowery tendril of the young heart, to be lost forever; and a too frequent and unpropitious repetition may finally carry the whole of the flower with it, to be picked up by some sympathizing passer by and be transplanted and matured, or as too frequently is the case, to be swept into the avenues of degradation and ruin. If the hundreds of thousands of lost souls, which haunt the midnight walks of infamy, could but unfold their hearts, how many empty flower gardens ruthlessly weeded

might they not reveal. Let us, then, be kind to children, and develop their sweetness of character, as we would the harmony of colors and the perfume of flowers.

Since writing the above, we have found the following lines in the *Memphis Appeal*, and they so fully express our own feelings that we have deemed them an appropriate accompaniment of "Flowers and Children":

**"If We Knew."**

If we knew the wo and heart-ache  
Waiting for us down the road,  
If our lips could taste the worm-wood,  
If our backs could feel the load:  
Would we waste to-day in wishing  
For a time that ne'er can be;  
Would we wait in such impatience  
For our ships to come from sea?

If we knew the baby-fingers  
Pressed against the window-pane,  
Would be cold and stiff to-morrow—  
Never trouble us again;  
Would the bright eyes of our darling  
Catch the frown upon our brow?  
Would the print of rosy fingers  
Vex us then as they do now?

Ah, those little ice-cold fingers,  
How they point our memories back,  
To the hasty words and actions  
Strewn along our backward track!  
How those little hands remind us,  
As in snowy grace they lie,  
Not to scatter thorns—but roses—  
For our reaping bye-and-bye!

Strange we never prize the music  
Till the sweet voiced bird is flown;  
Strange that we should slight the violets  
Till the lovely flowers are gone;  
Strange that summer skies and sunshine  
Never seem one-half so fair  
As when winter's snowy pinions  
Shake their white down in the air!

Lips from which the seal of silence  
None but God can roll away,  
Never blossomed in such beauty  
As adorns the mouth to-day;  
And sweet words that freight our memory  
With their beautiful perfume,  
Come to us in sweeter accents  
Through the portals of the tomb.

Let us gather up the sunbeams  
Lying all along our path:  
Let us keep the wheat and roses,  
Casting out the thorns and chaff;  
Let us find our sweetest comfort  
In the blessings of to-day;  
With a patient hand removing  
All the briars from our way.

**A Faithful Worker.**

There is a brother, member of Holly Springs Lodge, Miss., and a compositor in the *Reporter* office of that place, who is 82 years old, and has been 61 years a Mason. He sets type every day, and sets apart one-third of his wages for the benefit of Masonic widows and orphans. If any Lodge can beat that we would like to hear of it. "Uncle Billy," is a true Mason.

**Virginia—Thanks.**

We desire to extend sincere thanks to Bro. Wm. B. Isaacs, of Richmond, for a copy of the new edition of the "Virginia Text Book," which is one of the most complete and useful of the kind we have ever seen. It was compiled under the supervision of the venerable R. W. Grand Secretary Bro. Jno. Dove, and contains an excellent history of our Institution in general, and in Virginia in particular.

**THE FEES OF CANDIDATES FOR ADVANCEMENT.**

"BRO. GOULEY: Several candidates were balloted for, and received the first and second degrees in our Lodge, at the scale of \$8 for each degree; can we, under the circumstances, confer the remaining degrees, at the price fixed before the law was changed, or must they pay the advance?"

In reply to this question (which is a frequent one), we shall endeavor to be governed by a common sense view of our own law, relative to elections, to-wit: that candidates must be balloted for in *each* degree. We do not elect a candidate on his first petition to all the degrees of Masonry, but only for initiation. We enter into no bond or contract, verbal or written, that he will ever proceed any further—that depends upon himself, and an unanimous ballot by the Lodge, and no member of the Lodge has any right, masonically or otherwise, to promise the candidate that he will be advanced. He may be, or may never be. He stands before the Lodge as an Entered Apprentice or Fellow-Craft merely as a candidate, and not as a member; and in each position he stands upon his own individual merits, independently of all considerations. He may of himself choose to proceed, or determine never to go further—no law can compel him; nor can he or his friends compel the Lodge to advance him. From this it follows, then, that *each* time he applies for a degree, either immediately or remotely, he does so subject to any law of price that may be in force *at the time* he applies, and not subject to any law that may *have been* in force. To acknowledge that you had to confer the remaining degrees at the scale of prices used when he was initiated, is to acknowledge a contract of progression that has no legal existence. It would be a dangerous acknowledgment, and subversive of the independence of Lodges. Therefore, if a candidate applies for the Fellow-Craft or Master Mason degree five months or five years after he was initiated or passed, he does so subject to any law of price that is in force when he applies.

If Masonry is worth anything, it is worth at least all that Lodges charge for them; and generally, the more a man pays for them, the more he appreciates them. We have some Entered Apprentices in our own Lodge (Missouri, No. 1.) who came in twenty years ago, and were initiated for ten dollars; if they had paid forty dollars, as they do to-day, or seventy-five dollars for all the degrees, in all probability they would long ere this have been good working members of the Lodge.

Apart from the question at issue, we will here add, it has been found that where more than half of the aggregate fees are charged for initiation, say \$40 for the first, \$15 for the second, and \$20 for the third degrees, that every candidate presses forward and studies his lectures with more alacrity than if the scale was reversed.

We will also add to our reply, that should the scale of fees be lowered, the candidate will of course be entitled to such reduction.

The Lord hateth iniquity; the oppressor and evil man he will judge.



**NON-AFFILIATED MASONS.**

To be non-affiliated is virtually to be masonically dead. It is suicide, as contradistinguished from execution by suspension or expulsion. There are several classes of non-affiliates, differing greatly, and should therefore be treated differently:

*First*—Those who were members of a Lodge now defunct.

*Second*—Those who dimitted to join another Lodge and were rejected.

*Third*—Those who, through excessive meanness, dimitted to escape the payment of dues.

*Fourth*—Those who dimitted to form a new Lodge, and failed in the undertaking, and have not since become affiliated.

*Fifth*—Those who dimitted because matters did not go to suit them in the Lodge, or because they could not have things all their own way, and did not seek membership in other Lodges.

*Sixth*—Those who have dimitted under the plea of poverty.

*Seventh*—Those who are suspended or expelled. This latter class we include under this head merely to complete all the possible causes of non-affiliation.

To be non-affiliated, being such a disgrace, if not a crime, in the eyes of the brotherhood, we deem it our duty to diminish the list as much as we can, by pointing out such remedies as we know are available.

To the first class, every facility should be afforded to change their character. Having been thrown into positions where this class make the most inquiries, we are astonished at the want of information existing among these brethren. We find that but a comparative few know how to proceed to remedy their position, although perfectly willing to do so. What may seem a very plain procedure for those who have had opportunities to learn, may be very difficult for those who have not had that opportunity; hence, every brother, who knows that persons occupying this first class can get dimitts by applying to the Grand Secretaries of their respective States, should so inform and assist them to get such papers as will be necessary for them to join Lodges in their neighborhood. Each Grand Secretary in the United States, we believe, is authorized to grant these papers, as they possess the original returns of dead Lodges.

For the second class we entertain considerable sympathy, as it often occurs that it is no fault of theirs that they occupy it. But our own law is liberal, by allowing them to apply to any Lodge, and to continue their applications as often as they desire; and to them we must say, that as they went to considerable expense and study to receive the degrees, and as they have received the light of Masonry, they should continue their efforts to retain the benefits of the Institution.

Of the third class we scarcely know what to say, except that they seem to have been created by Providence to show mankind of what kind of stuff hell is made.

The fourth class represents those who, through chagrin at not having obtained their aim, become lukewarm toward the general cause, and thereby exhibit an unfortunate

characteristic of our nature; but it is to their credit that they rapidly diminish, as the better purpose triumphs over disappointment.

The fifth class represents those who were first made Masons in their mercenary ambitions, and are the most unpleasant of all God's creatures. They are of no benefit to Masonry or anything else, and so long as they remain in the Lodge, constitute an ulcer upon the body politic, and the sooner they get out of it the better for all concerned. They are always at the head of cliques, and when they can not rule they try to ruin, and unfortunately when they dimitt, they are able to carry some weak-minded and unreflecting brethren with them. Of this class there is no hope; they have not the nerve and brains to try and remedy defects in others, and have not learned the first great lesson of our charges, "Obedience." "They are joined to their idols—let them alone."

The sixth class represents unfortunate men and minds. Their excuse is not a valid one, but they think it is. Every man, on becoming a Mason, should learn to have implicit confidence in his Lodge, and to feel as free in expressing his wants as he would in the bosom of his own family. The Grand Lodge dues are only fifty cents per annum, and any brother can pay that much; yet any member who comes before his Lodge and says that he is unable to pay dues, will always be excused, and his dues remitted. This is far more noble and Masonic than to absent himself from the meetings, and finally be dropped from the rolls, to remain a Masonic vagabond in the community, when he can so easily be a member, respected and assisted.

The seventh, and last, class are somewhat mixed. Masons may be suspended for unmasonic conduct, and having been put out by a solemn vote of the Lodge, are of course non-affiliated without any choice of their own, except that they did not choose to behave themselves properly.

Others, again, are suspended for non-payment of dues, and generally suspended until their dues are paid up; and while so suspended, are debarred the right to visit any Lodge, or to obtain the benefits of Masonry.

It sometimes happens that Masons are thus suspended through the fault of the Secretary or Master, and when so, the matter is easily remedied, and every brother should show that he is a *true Mason* by attending to it.

Others, again, have no one to blame but themselves, and as "two wrongs never make a right," they should not duplicate the wrong, by refusing, as honorable men and Masons, to come up and pay at once. Every brother *knows* that he owes annual dues, and it is his duty to pay them without being called on; and it is grossly unmasonic to dodge the payment, and try to get out of it by absence.

Of those who are expelled, we can say nothing; they know their own status best, and the circumstances attending it, and it is for them to remedy their position if they think the case will justify it.

Now, one word to the affiliated:

It is our duty to maintain *harmony*, practice *virtue*, and dispense *charity*. In the Lodge,

we should endeavor to make our meeting interesting to each other, and to be in truth such a happy band of brothers that every one will feel rejoiced to be present. While it is unmasonic to solicit a profane to unite with us, yet it is our duty to persuade the non-affiliated Master Mason to join our Lodge, if we deem him the proper person. Every such one will feel that he has a reason for not joining, but upon close reflection he will find that in nine cases out of ten his reasons are not well founded.

Our Grand Lodge law is very severe on those who *persistently* refuse to affiliate, and the law should be enforced; beside, if such persons could only appreciate the great dislike entertained toward them by the toiling craftsmen, they would be ashamed to acknowledge they were ever Masons.

We hope our effort by this article may be productive of some good, upon a question that causes so much dissatisfaction.

**MASSACHUSETTS.**

We have received through the post, a copy of a circular, addressed to the Craft, upon the resolution of last Grand Lodge, relative to levying a tax of \$1 upon each member for the liquidation of the liabilities of the Masonic Temple in Boston. The circular is opposed to the resolution, and copies two articles from the Masonic press, holding the same views as the author, or authors of the circular, as it is issued *anonymously*. We feel pained at the manner of issuing this paper—in the first place, it is anonymous, which, perhaps, more than any thing else in human society, is utterly obnoxious to the Masonic mind. In the next place, it is an appeal to the passions and prejudices of the Craft, as against the solemn edict of the Grand Lodge, which, to say the least, is an indirect violation of Masonic covenants. With the arguments adduced, either for or against Grand Lodge, we have nothing to do, they both have merits, nor in this nor any other Masonic journal is the place to discuss them. Any Grand Lodge which meets quarterly, as in Massachusetts, surely affords sufficient opportunity to settle and rectify any errors, and we know of nothing more out of place than the public discussion of the actions of Masonic Grand Bodies, especially as against them. Every subordinate has its representatives, and *they* are the parties who are to discuss these questions, not the press, nor cabals upon street corners.

The resolution may be a change of the organic law of that Grand Lodge, and as such should have been laid over under the rules, or it may not—but of one thing there can be no doubt, viz.: if a resolution can be submitted and adopted at the same communication, so can a resolution for its repeal, be submitted and adopted at the next; not so with amendments to the laws. Therefore we can see no occasion for all this "hubbub" about so small a matter, small, at least financially; and if great, on point of principle, it can only be rectified in the proper *place*, and at the proper *time*—in next *Grand Lodge*. Any paper addressed to the Craft, anonymously, at once defeats its whole object—and any appeal to the Craft against the constituted authorities is in violation of the cardinal principles of Masonry.



# EUROPEAN JURISDICTIONS--STATUS OF LODGES.

While the discussion is going on as to "what is a Lodge?" we must not overlook the status of foreign Lodges, for between the European and American systems there is much difference, and this difference should be carefully studied, in order that we may understand the relative positions of foreign Masons, of different degrees, when visiting Lodges in the United States.

The European system recognizes the Entered Apprentice as a "member" of the Lodge, and if he travels, it issues to him a certificate to that effect, and even a Grand Lodge diploma. This is perfectly consistent in those jurisdictions, because Entered Apprentices may apply for and receive a charter, provided their Worshipful Master and Wardens are Master Masons, and in that degree they do all the business of the Lodge; all other degrees are merely "honorary," of necessity, as they have no rights which are not guaranteed to the Entered Apprentice. The same with the Royal Arch, it being under control of the Lodges. From this it will be seen that the ritual defines the Lodge, instead of the *Law*, as in our country. Our foreign brethren may look upon the American system as a deviation from the "Regulations," but upon reflection they will recollect that the Regulations themselves, and the Grand Lodge of 1721 which adopted them, gave it as a special right for future Grand Lodges to change these Regulations, or make new ones, as circumstances or convenience might dictate. Upon this inherent right of Grand Lodges, we hold that the American Grand Bodies had a perfect and undoubted right to say to whom they would or would not grant warrants. There is nothing in the original Regulations which limits that privilege to Masons of any degree; therefore, the American Grand Lodges recognizing the Master's degree as the summit of Blue Lodge Masonry, and not the Royal Arch degree, as recognized by England, and other countries, they were undoubtedly authorized by Ancient rights, as well as inherent ones, to say that they would not repose a dispensation or charter in the hands of any Masons unless they were *Masters*, nor in any number less than *seven*. We claim for our Grand Lodge this right; but whether right or wrong they so decided it for themselves, and we find that to-day none but Masters can receive a warrant; consequently, none but Masters can be constituted into a Lodge, and that the Masters' Lodge is the only creation of the Grand Lodge, which the latter recognize in its laws, regulations, returns, etc.

There were two things which settled the question of a Lodge, in this country: First, that none but Masters could be *constituted* into a Lodge, and none but Masters could be *members* of a Lodge. This being the basis, and the only one, from the American standpoint, the course of analysis is clear and smooth; it can lead to but one conclusion, viz.: that which we defined as the Missouri position, in our May number.

It must also be observed by those who reason from the European side of the question,

that our position does not deprive the Entered Apprentice or Fellow-Craft of their status as *Masons*. That character none can take away from them, nor does any one desire to do so, that we are aware of: they, as Masons, are entitled to all the benefits granted them by the laws of the Lodge from whom they obtained the great *favor and honor* they enjoy; they came as petitioners, and must continue as petitioners, until they receive all the light which can be granted them in the Lodge, after which they become members, and consequently co-arbiters of the petitioners who shall come after them. We also hold that it is perfectly the right of European Grand Lodges to repose their charters wherever they see proper, or to call all in, and issue no more, and thus extinguish the Institution in their own jurisdiction. While the American Bodies grant to others all the rights they are entitled to, they claim for themselves all that are inherent in themselves. This is Masonic—it is sovereign toleration.

From this it will be seen, by our American brethren, that an Entered Apprentice may come to them from Europe presenting a diploma as a *member* of his Lodge and yet not be a Master Mason; he having such certificate, can apply to any of our Lodges for the remaining degrees, and receive them, without any further action of his own Lodge. We think the principle a wrong one, and contrary to the "Regulations," as it allows another to complete a work which he did not begin, and without special permission from the Master under whom he first worked. We do not approve of general permissions—it looks too much like a workman beginning a stone, and finding it faulty throws it aside, for any other workman who may be short of material.

## MISSISSIPPI.

Proceedings of Grand Chapter at hand. The nineteenth annual session was held Jan. 16, 1867. M. E. J. O. Lusher, Grand Scribe, acting as Grand High Priest.

The address of the Grand High Priest was read and treats chiefly of local concerns. He reports having prohibited using Royal Arch Mason as substitute in exaltation, also ordered the discontinuance of "calling off" chapter from one meeting to another, but must close each night they meet. He administers a proper rebuke to the negligent manner of conferring degrees, and urges upon chapters to learn and do their work better.

Report on Foreign Correspondence well written, and relative to Missouri concludes thus:

"Your committee can amply sympathize with the Companions of Missouri in the death of so great and good a man as Companion O'Sullivan. But we, too, have to mourn the loss of a Stevens, a Tupper, a Rowe, and many other distinguished lights of our own beloved Mississippi."

We find 80 chapters on the roll, with a total membership of 3,174. Exalted, 346; admitted, 113; dimitted, 347; expelled, 3; suspended, 426; died, 91; reinstated, 23.

M. E. Comp. D. E. Ferris, of Deasonville, elected G. High Priest; R. E. Comp. J. O. Lusher, of Hernando, elected D. G. High Priest, and R. E. Comp. Oscar T. Keeler, of Columbus, Grand Scribe.

## NEW YORK CITY.

**NEW TEMPLES TO MASONRY.**—In addition to the new Masonic Temple at Williamsburg, there have recently been fitted up two others, one in this city and one in Brooklyn. Eastern Star Hall, located in the new marble building at the corner of Third Avenue and Seventh street, although opened, is not yet completed, but shortly will be, and is expected to be one of the finest in the country. It is to be lighted from a dome in the center of the ceiling, producing a much softer and more pleasant light than when the glare of the gas-burner strikes the spectator full in the face. It will be occupied by Ocean, Mystic Tie, Eastern Star, King Solomon, Tecumseh, Palestine, Perfect, Ashlar, and others. The Brooklyn Hall is in Fulton Avenue near its junction with DeKalb. The furniture and fittings are plain, but appropriate and exceedingly comfortable. Crystal Wave, Mistletoe and Adytum Lodges are already in occupancy, and others whose names have not yet been announced are, we understand, about to apply, or have already engaged it. One or two more halls in Brooklyn, properly fitted up, would command fair rents and good tenants, which goes to show, first, the constant increase of the fraternity, and, secondly, that if the new hall were built there would be no difficulty in obtaining tenants and making the capital invested pay a fair interest.

*Exclusion Lodge*, No. 195, donated, April 29, 1867, one hundred dollars to *Cherokee Lodge*, No. 66, Rome, Floyd Co., Georgia.

*Manhattan Lodge*.—Its report for the last year looks well. Total amount in the hands of the Treasurer, \$6,938 14; donated in charity, \$2,862 70; initiations, 68; passings, 74; raisings, 75; affiliated, 18; dimitted, 15; struck from roll, 7; died, 6; expelled, 1; Master Masons, 387; F. C's, 4; E. A's, 4.

**BROOKLYN.**—*Crystal Wave Lodge-rooms*, 159 Fulton Avenue, were opened May 1. They are fitted up in fine style.

*Canton Commandery*.—P. G. C. Vining installed the following officers at the last meeting:

Edward Cooper, E. C.; Wm. M. Post, G.; Alfred W. Shadbolt, C. G.; Henry W. Karn, P.; James Willson, S. W.; Wm. R. Leonard, J. W.; John M. Weeks, T.; Bradley Parker, R.; S. P. Collins, Std. B.; Wm. Maine, S. B.; Elijah D. Pepper, W.; J. C. Witham, C. of G.; Rufus King, 2d C. of G.;—Carter, 3d C. of G.; Henry S. Vining, Wm. H. Shipman, and J. M. Railly, Trustees; Wm. M. Richardson, S.—*National Freemason*.

## NEBRASKA.

The Grand Chapter met on the 19th of March, and elected the following officers:

M. E. Comp. H. P. Duel, G. H. Priest.  
R. E. " J. J. Moore, D. G. H. P.  
" " D. H. Wheeler, G. King.  
" " E. A. Allen, G. Scribe.  
" " O. H. Irish, G. Treasurer.  
" " E. T. Duke, G. Secretary.

The above election was held pursuant to the convention which met in Plattsmouth, on that day, and organized the Grand Chapter of Nebraska, under the authority of M. E. Companion Ira A. W. Buck, of Illinois, the Deputy G. G. High Priest of the United States.

The next convocation will be held at Omaha, on June 17th, inst.

We extend to our Companions of Nebraska a cordial Royal Arch welcome, and may the Great High Priest of the Universe watch over and bless their efforts.

**ILLINOIS**—De Molay Commandery was instituted, under dispensation, on April 11th, at Bloomington.

Sir J. D. Harbert was appointed Eminent Commander; Sir C. C. Hall, Generalissimo, and Sir M. E. Erler, Captain General.



**GEORGIA.**

Grand Lodge met Oct. 31, 1866, R. W. Bro. J. Emmett Blackshear, D. G. M. for the Fourth District, as Grand Master, after which M. W. Bro. John Harris, the G. M., was formally introduced and presided.

The address of the G. M. is excellent, and we extract the following relative to the non-affiliated:

"I have received several communications, from various Lodges, complaining of the number of non-affiliated Masons, in their jurisdiction, and of the large number of members who refused to pay their annual dues. Many of these Lodges have suffered severely, and now while they are poor and are endeavoring to resuscitate, to be forsaken by a number of their members, and the whole burthen of sustaining their Lodges be thrown upon a few, is unmasonic. I could give them no aid nor any more power to punish than they already possessed. The remedies, I admit, are not adequate to the disease—the subject is presented to your serious consideration. This subject of non-affiliated Masons has engaged the attention of perhaps all the Grand Lodges in the United States; all seriously complaining of the evil, but as yet none have been able to discover or apply an effectual remedy. Cannot this Grand Lodge, in its wisdom adopt some course by which this evil may be remedied, and either diminish or stop the increase of this class of drones? What are non-affiliated Masons? What relation do they, or should they, sustain to the Fraternity? Does the simple certificate, that they have paid all dues and are in good standing, relieve them from their obligations as Masons? They generally so consider it, and so act. They do not pay the small pittance of annual dues, for the support and maintaining the dignity of the Institution, and I fear do not regard their obligations, in sustaining the great moral principles of Masonry, by any acts of charity, either for the relief of the widow and the orphan, or "a distressed worthy brother." With very many the same motive which induced them to obtain a dimit, (the unwillingness to pay dues) would close their hearts and their pockets from all appeals of charity. It is to be regretted that dimitts should ever be granted except for removing membership. All who enjoy the honors, should have a share of the burdens. That class of Masons who are able to contribute, and refuse to do so, and suffer themselves to be indefinitely suspended, or stricken from the roll of members for non-payment of dues, deserve a much severer punishment; they are unworthy to be known as Masons."

We would recommend the following sections of our Grand Lodge By-Laws to Georgia:

"No Lodge shall permit a non-affiliating Mason (who has continued as such for twelve months) to visit more than three times, nor shall such non-affiliated Mason be allowed to appear in any Masonic procession, or be entitled to Masonic charity, nor shall he have Masonic burial; and if he still remain non-affiliated, he shall be deemed a drone in the hive of nature, a useless member of society, and unworthy our protection as Masons."

Again:

"No Lodge shall grant a dimit to any of its members until all dues are paid, nor then, unless the brother declares that he is about to move out of the jurisdiction of the Grand Lodge, or to join another Lodge, or to assist in forming a new Lodge."

Since writing the above, we find that the substance of the latter was recommended.

The reports of the Dist. Dep. Grand Masters exhibit close attention to duty, and an effort to correct all irregularities.

We regret to see that the Committee on Jurisprudence decided in favor of advancing maimed E. A. and F. C. It was on the case of a candidate who had lost an arm. Where

is to be limit to this decision? If one arm, why not both; if one leg, why not both legs and arms; and if a *trunk* of the human body may be advanced (say on wheels), why stop after the man has had both eyes put out and power of hearing destroyed? Let us go back to first principles. The physical qualifications necessary to initiate, cannot be suspended for advancement from any law or reason ever presented to us. What is one man's misfortune should not be made a disability for the whole fraternity. Lodges were never intended to be hospitals, either morally or physically, men must be made M. M. out of candidates whose good characters are formed and whose bodies are perfect.

The Grand Lodge of Nova Scotia was recognized.

The Lodges have suffered greatly by the war, but are doing all they can to rebuild their desolate places.

We find no summary of work done, except by the Grand Lecturer, who complains of too much work being done.

M. W. Bro. John Harris re-elected Grand Master, and R. W. Bro. Simri Rose, of Macon, re-elected Grand Secretary.

**Social Relationship of Masonry.**

A remark of Gen. Washington's, that if Masonry never accomplished anything else, but the protection it threw around the female relations of Masons, it was worth all the labor it cost, made a permanent impression upon our mind, as evincing a social theory second to none in the world.

No true Freemason can look upon the mother, wife, sister, or daughter of a brother, without experiencing in their behalf a tenderness of sympathy and interest only understood by the fraternity. He looks upon them as his special wards, and he knows not how soon he must assume, through the stern mandates of death, all the relationship of "brother," having this daily experience on account of those who have passed away, he already feels towards the female relations of his living brother the sentiments of sincere esteem and protection. To him all are virtuous, and that character he defends for them, if necessary, with his life-blood; this tie is reciprocal through the masonic relationship of the world, hence arises that undefinable confidence in the social circle, which the profane cannot understand. This relationship is sacred, and the man who, so lost to all sense of honor and trust as to violate this assurance, had better never been born.

From this delicate relationship springs the highest sentiments of regard for female character and virtue. The passions are subdued and tamed by the exercise of an exalted morality, and we are taught to feel that we do live in a world where the better principles of our nature can and must triumph.

In the worst ages of licentiousness, the social ties of Masonry have withstood the storm, and if some poor, miserable, cowardly wretch may, here or there, have been carried away beyond the safe moorings of his character as a Master Mason, the execrations and swift punishment of the brotherhood only proved the crime exceptions to our noble principles.

The consequence deduced from this lesson is, that Masons should be pure in their life and conduct; for, although we may trust each other, yet women are not aware of our mutual agreements, but are apt to judge us for what we seem, and no brother would like to feel that he lacks the confidence of his masonic sisters. If he does, it is his own fault. When we are informed by the physician at the bedside that life is drawing to a close and to prepare for death, our greatest agony is naturally for the most helpless we leave behind us; but if we can know that the widow, mother, sister or daughter will be watched over by the fraternity and their honor will be defended under all circumstances, that reflection is worth more than the heritage of a fortune. Yet such is the consolation of every true and dying Mason. How great, how vast, and yet how tender, is the social relationship of Freemasonry!

"NOT THE GIFT, BUT THE MOTIVE.—The spirit in which our Lord receives the gifts of His disciples is well illustrated by the following anecdote:

A poor Arab traveling in the desert met with a stream of clear sparkling water. Accustomed as he was to brackish wells, to his simple mind it appeared that such water as this was worthy of a monarch, and filling his leathern bottle from the spring, he determined to go and present it to the caliph himself.

The poor man traveled a considerable distance before reaching the presence of his sovereign and laid his humble offering at his feet. The caliph did not despise the little gift brought to him with so much trouble. He ordered some of the water to be poured into a cup, drank it, and thanking the Arab with a smile, ordered him to be presented with reward. The courtiers around pressed forward, eager to taste the wonderful water; but to the surprise of all, the caliph forbade them to touch a single drop.

After the Arab had quitted the royal presence with a light and joyful heart, the caliph turned to his courtiers and thus explained the motives of his conduct: "During the travels of the Arab," said he, "the water in his leathern bottle had become impure and distasteful. But it was an offering of love, and as such I have received it with pleasure. But I well knew that had I suffered another to partake of it, he would not have concealed his disgust; and, therefore, I forbade you to touch the draft, lest the heart of the poor man should have been wounded." In such love will our Lord receive our poor gifts:

"FOOLISH THOUGHTS.—We are apt to believe in providence so long as we have our own way; but if things go awry, then we think, if there is a God, He is in heaven and not on earth. The cricket in the spring builds his little house in the meadow, and chirps for joy because all is going so well with him. When he hears the thunder of the plough a few furrows off, and the thunder of the oxen's tread, then the skies begin to grow dark, and his heart fails him. The plough comes crushing along, and turns his dwelling bottom side up, and as he is rolling over and over, without a home; his heart says: "Oh, the foundations of the world are destroyed, and everything is going to ruin! But the husbandman, who walks behind his plough, singing and whistling as he goes, does he think the foundations of the world are breaking up? Why, he does not so much as know there was any house or cricket there. He thinks of the harvest that is to follow the track of the plough; and the cricket, too, if he will but wait, will find a thousand blades of grass where there was but one before. We are all like the crickets! If anything happens to overthrow our plans, we think all is gone to ruin."



## IOWA.

The Benton school of instruction celebrated last month the closing of its annual term.

The occasion was one of considerable interest, and celebrated with appropriate ceremonies.

The Masonic guests enjoyed themselves considerably, as they always should on occasions of public instruction. M. W. P. G. M. Bro. and Dr. Edward Guilbert, the Preceptor, delivered an able address, reviewing the history of Schools of Instruction in general, and Benton School in particular. He spoke earnestly in advocacy of these means to the benign end of Masonic culture. He alluded in appropriate terms to the uses of Masonic refreshment, and in this connection he glowingly described the first Masonic Festival ever holden—that in honor of the completion and dedication of the Temple of Solomon. Lessons applicable to the Masonry of to-day were deduced from the beautiful details of this magnificent historical episode.

Following the address came the banquet, which was really a most elegant affair, and did Mr. Freeman, the caterer, a great deal of credit. After some time spent in social converse, impromptu toasts and speeches, the witty jest and sparkling repartee, followed each other in quick succession, and the festivities were prolonged until a late hour. During the banquet the Hon. Thos. Hardie recited the "Maniac" in splendid style, and Past Master Bunting, in equally splendid style, sang several Masonic songs. During the banquet, also, the Preceptor was unexpectedly made the recipient of an elegant Eastern Star jewel, which was presented by Past Master Allen in a most feeling speech. The jewel was designed for the wife of the recipient, and was the joint present of the members of the School. Finally, after an evening of great enjoyment, the School was closed until the first Friday in November ensuing.

## SITUATION WANTED.

A middle aged, single lady, and a Mason's daughter, wishes a situation in a respectable family as housekeeper, matron or seamstress. Any of the brethren having such a situation vacant, can make it known by addressing a note to the editor of this paper.

## China.

From a lay paper, under date of Shanghai, February 17th, 1867, we learn that the Masonic brotherhood in that city are expending one hundred thousand Mexican dollars for the erection of a magnificent Temple. The above amount was raised by subscriptions among the various Masonic bodies in that place, and can be taken as an indication of the strength and wealth of their membership. It is the more gratifying to us from the fact that the prime movers in the enterprise are two Americans, Bros. Chas. E. Parker, of Boston, and Vernon Seaman, of Newburgh, New York.—*N. Y. Courier.*

## "Der Triangle."

This Masonic journal has reached our table, and we welcome it among our exchanges. It is printed in the German language, by Bro. Edward Roebr, at Williamsburg, L. I., New York, No. 40 Stagg street; price \$3 per annum. It must of necessity be valuable to our Teutonic Brethren.

## Mission of Bro. Edward Lea.

We have had the pleasure of again welcoming our Brother, the Worshipful Master of Holly Springs Lodge, of Mississippi, who is on his way North to solicit relief for the suffering Masonic widows and orphans of his section of country. He is fully accredited for his mission, and any one who knows this Brother need not hesitate to trust their funds in his hands, and we sincerely hope that the noble work in which he is engaged may meet with that success which the necessity demands.

We bespeak for him, by the jurisdictions he shall visit, a Masonic welcome.

## Lottery for Masonic Home, Georgia.

A large number of circulars, in behalf of the Lottery for the "Masonic Home" of Georgia, have been sent into our Lodges, and the question arises, what to do with them? We have written to the Grand Secretary of that State for information on this subject—whether the lottery is *bona fide*, or whether it is a swindle, also whether it has the approval of the Grand Lodge of Georgia, for without such sanction it is contrary to our custom to patronize such schemes. The necessary information will be given in our next number, and in the meantime we would recommend to the Craft to let the circulars rest.

## Bell for Master's Lodge.

It was with pleasure that we witnessed the performance of Bro. Geo. E. Baker's bell for the use of the Master's Lodge. It is endowed with a peculiarly solemn sound; and as it is tolled from one end of the hall it is impossible to realize that it is not the sound, from some distant tower, striking the midnight hour out upon the silent and sleeping world. It is the long desired invention to take the place of the tinkling table bells, so much in vogue. In this the members will appreciate the solemn tone so necessary to correspond with the sublime ceremony of the event which it is intended to illustrate. The invention is the result of great labor and patience, and we have no doubt but that the Craftsmen will welcome it to their halls. Bro. P. M. Pinckard has been made the agent for this section of the country, and from him full particulars can be had.

## Exchanges.

We welcome to our table the *Journal and Messenger*, of which our R. W. Bro., the Grand Secretary of Georgia, is one of the editors. It presents a beautiful appearance, and contains a fund of sound family reading but rarely found in our secular papers. It also contains articles on moral philosophy from a Masonic stand point.

The *Charleston Courier* is also a first class weekly, edited by one of our energetic P. G. Masters, Bro. Whitcomb. It is bound to live and do good work.

The *Weekly Citizen* of Halifax comes to us laden with the news of that province, and its character of morality can not be questioned. We welcome all, and wish them success.

KENTUCKY.—We regret to learn that the Masonic hall at Crittenden, Kentucky, was consumed by fire last month.

## Query.

There is an old nursery song, that has been sung to the childhood of many an age, which contains a phrase over which we have often wondered at the origin:

"Green grass, green grass,  
The grass grows so green  
That all Freemasons  
Are afraid to be seen, &c., &c."

The query is, in what book can it be found, and how did the word "Freemason" come with the song? This will be an interesting question for our maternal friends.

## THE FREEMASON,

PUBLISHED ON THE FIRST OF EACH MONTH,

R. W. GEO. FRANK GOULEY,

G. Sec. G. Bodies of Mo., Editor.

ONE COPY, ONE YEAR, - - \$2 00

Grand officers of all Masonic bodies, Masters, High Priests, Commanders, Recorders and Secretaries are all agents, everywhere, without further notice, and are fully authorized to receive and remit moneys.

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The place of birth, age, name, time and place of death, and membership of deceased brethren are solicited. Obituaries are declined.

We are responsible for our agents, and none others; but favors will be gratefully received from all who may send us subscribers, orders or work.

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## AGENTS WANTED.

We want an active agent in every city, and town, and county in the West for THE FREEMASON, and for the sale of Masonic goods, books and pictures—Washington as a Mason, two styles—charts, diplomas, &c.

We can and will make it the interest of the right kind of men to canvass their Lodge and county.

We want, if we can find them, good Masons who can give us the endorsement of Masons, or business men we know, and to such we will give work and pay.

P. M. PINCKARD, Publisher,  
No. 510 Pine street, St. Louis.



## INVESTIGATION.

Light is the grand emanation of supreme intelligence. To search for light is the grandest mission of the immortal mind. The day when things are taken for what they seem, and when the declarations of men are taken without inquiring, has, thank God, passed forever away.

Obedience to law, and searching investigation in the construction of law, should be the proud characteristic of an age like this. In Masonry, perhaps, more than in any other of the Moral Sciences, has this great development taken place as it properly should, it being the most extended of the Moral organizations of the world.

There was a time when but few men made monitors and usage, but their works have reached an age when the thinking and reflecting minds of the Fraternity are determined to analyze the principles involved for themselves.

We are no longer willing to bow the knee to a set of men who have invented books and ideas for their own personal and pecuniary aggrandizement, and we are not willing to take for "law and gospel" what we know to be in violation of all history, common sense, and all revelation, human and Divine.

The day when lecturers could invent work, and frame it to suit their own pre-conceived notions, and teach it without being criticized, has set beneath the horizon; for if anything appeals to the highest order of our intellects, it is the rationale of Freemasonry. Our monitors, published to the world, contain a great deal that is inconsistent with the first principles of history, interwoven into our work by such inventive geniuses as Cross, Webb, Oliver, and others, and they afford the greatest stumbling blocks to the faith and intelligence of the initiates who *knew* these things to be wrong long before they entered the Fraternity. How are these things to be remedied? We know of no way, except patronizing those works which most effectually expurgate all violations of the *truth*. After the appearance of works that we have named, it became a rage and rivalry among monitor writers to see how far they could eclipse their predecessors by inventing something *newer*, and thus appeal to the curiosity of the Craft, under the guise of "fuller work," and more inconsistent "plates." We trust that the tide has changed, and that hereafter the Craft will begin to inquire for the monitor which has the least in it, except of truth and consistency; and such works will have the advantage of cheapness, for they will be of smaller size. We would encourage the Craft to that standard when they will ask the "why and wherefore" for what is told them as work, and any lecturer who can not give the *reason* for what he teaches, is nothing but a parrot, and not worthy of his profession. If he gives a reason, analyze it, and subject it to the searching scrutiny of facts; let in the light of reason, law, and revelation, and see of what stuff the "reason" is composed, and then, when they assemble in Grand Lodge, let them digest the whole matter, and arrive at a sensible conclusion. This investigation will not disturb the

great framework of the Order, but will rather strengthen it, by adhering to those iron columns upon which the superstructure rests. The great evil of the day is verbiage; we have too many words, which only tend to cloud the very principles they are intended to convey. When men state that such things are in accordance with the law, let them show the law; when men make broad and indefinite allusions to the Landmarks, let them state the landmarks to which they allude; when they quote Regulations, let it be in the spirit of fairness, and not attempt to twist the language to suit certain dogmas. When lecturers attempt to lay down the usage, let it be according to common intelligence, substantiated by sound reason. Let us have more of the kernel, and not so much of the husk; let us penetrate the soul of our Order, and not like children, amused by seeing how much toggery we can hang upon its body; and, finally, let no man assume to make declarations which can not be proven. Masonry is no field for the exercise of brilliant sophistry. It is not her mission to consecrate errors, because covered with the cobwebs of the dead past; but knowing her giant strength, and the invincibility of her sublime principles, she should, with a strong arm, sweep aside the flimsy drapery of superstitions, and stand out in the bright sunshine of undarkened truth. This is due to our noble history, and to the firm establishment of our doctrines upon the minds and hearts of the intelligent neophyte who seeks and gains admission within our portals. The Mason who has no better answer to give his inquiring brother than that some man living or dead, or that some writer of the present or past, has said so, is the blind man leading the blind. Men are born with the powers of thought and reason, and when their reason is appealed to, they should, as rational beings, reason and think for themselves upon the matter presented; otherwise, the multitude will be but the simple sheep following the bell-wether. This is not the trait of responsible minds, and feeling such to be the fact, we shall ever appeal to the reason, and not to the passions or prejudices of our brethren.

## Grand Dedication on the 24th, inst.

The magnificent temple in Boston will be dedicated with imposing ceremonies, and for the benefit of our Western readers, who contemplate visiting Boston on that occasion, we copy the programme that comes to us *via* the New York Courier:

"OFFICE OF THE GRAND SECRETARY,  
BOSTON, April 25th, 1867.

To the W. Masters, Wardens and Members of the Lodges under the jurisdiction of the Grand Lodge of Massachusetts:

BRETHREN: The new Masonic Temple in this city, now nearly completed, will be dedicated with Masonic ceremonies on MONDAY, the 14th June, next.

The occasion, in which it is believed every Mason in the commonwealth will feel a just pride and a personal interest, will be celebrated by Procession and Oration.

The Procession will be formed on the Common at ten o'clock, A. M., and will move at eleven o'clock. The necessary particulars and directions will be communicated in due season by the Grand Marshal.

It being impossible to accommodate all who might desire to witness the ceremonies of dedication, it has been thought advisable to restrict the admission to the halls to the Masters and Wardens of Lodges, and invited guests.

The Grand Lodge will assemble in the Masonic apartments, No. 16 Summer street, at eight o'clock on the morning of the day, and with the Masters and Wardens and invited guests will move in procession to the new building at half-past eight o'clock, under escort of the Boston Encampment of Knights Templar.

The ceremonies of Dedication will take place at quarter past nine o'clock—at the conclusion of which the Masters and Wardens will repair to their respective Lodges, and the Grand Lodge will take its place in line.

The procession will move at eleven o'clock precisely, and, passing through the principal streets of the city, will probably arrive at the Music Hall, on Winter street, at about two o'clock, P. M., where the Oration will be delivered by the Rev. Dr. William R. Nicholson, of this city, and where the public ceremonies of the day will close.

It was hoped that arrangements might be made to enable all the Brethren to dine together on an occasion of so much interest to all, but this has been found to be wholly impracticable. The Committee have, therefore, with great reluctance, decided to abandon the idea of a public dinner altogether. The best arrangements of which the occasion admits will be made by the hotels and restaurants for the accommodation of visitors.

The new building will be open to the Brethren from the country on the day of the celebration, between the hours of three and seven, P. M., and on the following day (Tuesday) from half-past eight to four, P. M.

It is expected that there will be a general attendance of the Lodges in the State, and a large attendance of Brethren from other States. Should the weather prove favorable, it is thought the procession will be the largest and most imposing of the kind ever witnessed in this country.

By order of the Grand Master.

CHARLES W. MOORE,  
Grand Secretary."

## The Triumph of Heart.

With the donation from Bucklin Lodge 233 came a letter, which exhibited the true nobility of our Order, and the triumph of heart over the prejudices of mind.

In the first place, in responding to the appeal of our Southern brethren, all the charity fund on hand was *unanimously* donated—next the super money was *unanimously* turned from its course and put into the fund, and then the individual donations began, and in the language of the Master, was a glorious sight. He says:

"Oh, Bro. Gouley, it would have done your heart good to have been in our Lodge on the night of the 11th, when more donations were made, and seen the unity of action. There met the soldiers of both armies of the past war, and around our common altar, both trying to excel each other in their acts of charity towards the poor and distressed. All difference of the past buried and forgotten, as though such things had never been. The total contributions amounted to \$300 67."

Is not such a scene as this enough to bring the tear of gratitude to the eye—gratitude to Almighty God that there is a power and an institution among men which so elevates the heart above the paltry passions of the hour? Such we *know* to be the spirit of Masonry in our Lodges. Every mail brings us, from some section of the State, the sublime evidences of genuine "brotherly Love, Relief and Truth."



**"Ascension Day" St. Louis Commandery.**

As we write it has been determined by St. Louis Commandery to celebrate, by its fourth annual parade, Ascension Day, which occurs on the 30th of May.

It has been its custom, heretofore, to unite a sumptuous banquet with the other festivities, but, on account of the suffering condition of our companions in other States, it has been determined to appropriate to their relief the funds which such banquet would cost, and the Sir Knights will go prepared to make their contributions.

The Commandery will turn out in full dress uniform and unite in its religious devotions in the Methodist Church, corner 8th and Washington avenue, which has been kindly offered for the occasion, and Rev. John D. Vincil, Grand Prelate of Grand Commandery, is expected to deliver the address at that time.

**LOUISIANA.**

As we go to press, we receive the proceedings of this Grand Lodge, held February 11, 1867. M. W. Wm. M. Perkins, Grand Master, presiding.

The annual address is a business document, and a useful one to the Craft.

The general business transacted will be reviewed hereafter. Under the head of Missouri, in Report on Foreign Correspondence, we extract the following relative to our late brother

ANTHONY O'SULLIVAN.—Since that time the last named brother has gone to the place prepared for all living, and has, ere this, we trust, received the reward of "well done, good and faithful servant," for, as far as human judgment can go, there never was a purer man or better Mason. He was the life, almost, of the Grand Lodge of Missouri, and had long been honored above all the Craft; his reputation extended over the whole country, and we know of no brother more universally looked up to, revered and esteemed; we have known him long by reputation, and had lately the pleasure to take him by the hand, and to enjoy his delightful conversational powers; and we deeply sympathize with our sister Grand Lodge in her bereavement. For some time previous to the meeting of the Grand Lodge he had been in failing health, and was obliged to give up many of his duties, and had not recovered up to that time; but he was at his post, and had ranged around him able and friendly assistants, who, no doubt, delighted to repay the debt of gratitude for his teachings.

We also find a monumental page set apart to his memory, as the Missouri representative of the Grand Lodge of Louisiana.

M. W. Bro. Abel J. Norwood was elected Grand Master, and R. W. Bro. J. C. Batchelor, of New Orleans, elected Grand Secretary.

We welcome the *Examiner*, of Mississippi, to our table, and find it edited with much ability and spirit. It is a valuable medium for our merchants.

The *Gospel of Temperance*, published by the Society in St. Louis, is an able advocate of the cause, and strongly impresses us with the importance of its noble mission.

The *Memento*, a monthly journal of Odd Fellowship, published in Peoria, Ill., by N. C. Nason, is a very neat and creditably conducted paper, and we can see no reason why the membership of that society should not not render it a hearty support.

**THE CROPS.**

The joyful salutation goes throughout the land, that Providence has blessed the husbandman with the promise of a bountiful harvest.

From the North and South, the East and the West, we receive tidings of good cheer.

We are also delighted to learn that the farmers of the Southern States, who have lately suffered so much, have this year paid more attention to bread and meat than to the uncertain profits of cotton crops. This is wise, and it is humane. Granaries must first show their plethoric sides to the household, before anything else is attended to. Commerce is a fickle goddess, whose wand is too often swayed at the nod of capital, and the laws of trade are unfortunately subject to the dictates of personal interests. Manufactures are only a blessing when they contribute to comforts of life, and are a curse whenever they are oppressive to the productive industry of the consumer.

Agriculture is the corner stone of a nation, and it is only when the table can be supplied with ease, that a people can be said to be contented and happy.

Let praises ascend to God for the harvest.

**IOWA.**

From the Dubuque *Times* we are happy to learn that Mosaic and Dubuque Lodges of that city donated each \$25 to the sufferers of the South, and we have no doubt that if all our sister Lodges in the North were to do as well, suffering would soon be banished from the land.

We also notice that M. W. Bro. and Dr. E. A. Guilbert, P. G. M., was installed W. M. of Dubuque Lodge, No. 3. Bro. Guilbert must work; he is irrepressible in his Masonic industry and devotion.

**Clarksville Lodge, No. 17.**

List of officers elected April 13, and installed May 18:

Worshipful Master—L. R. Downing.

Senior Warden—Geo. G. Winn.

Junior Warden—Wm. F. Oglesby.

Treasurer—B. P. Clifford.

Secretary—F. M. Reynolds.

Tyler—G. S. Britt.

Deacons—F. L. Haywood, Sr., and Sam'l W. Stigleman, Jr.

**Ashley Lodge, No. 75.**

The following officers were elected April 29, 1867:

Worshipful Master—J. R. Linslew.

Senior Warden—P. H. Tucker.

Junior Warden—H. M. Reid.

Treasurer—W. D. Carr.

Secretary—S. A. Bryant.

Tyler—S. D. Orr.

Peace and harmony prevails.

**Monroe Lodge, No. 64.**

The following officers of Monroe Lodge were installed by the M. W. Grand Master, on the 10th of May: A. F. Barr, W. M.; Jno. R. Dawson, S. W.; N. C. Drescher, J. W.; J. W. Jackson, Treasurer; Charles Swift, Secretary; H. A. Hough, S. D.; W. S. McClintock, J. D.; and H. Cary, Tyler.

FAYETTEVILLE, May 20, 1867.

To the Masonic Fraternity of the City of St. Louis, Mo.:

DEAR BRETHREN—At our last regular communication, we, the Master and Wardens of Mt. Moriah Lodge, No. 53, were requested by the Lodge to address you in behalf of the suffering and destitute widows and orphans of our deceased brethren, of whom there are about one hundred under the jurisdiction of this Lodge, who are in extreme destitution. Whilst this Lodge has exhausted its last dollar for their support, and only given temporary relief to a few, their cases are distressing in the extreme, as they can not find labor, the farmers having nothing to feed them. Such extreme distress has seldom been known in any country. There are over three thousand human beings that have not more than three days rations of bread, and no certain source where they can get the next. Any amount—either in money or provisions—will be thankfully received. Please circulate this among the Lodges of your city and vicinity, and let us hear from you soon. Ours is an urgent case. Jonesboro', Ga., is our railroad depot and express office.

Yours fraternally,

W. B. TULLER, W. M.,

W. N. BLALACK, S. W.,

S. D. DORSEY, J. W.,

W. S. WILLIAMS, Sec'y.

**Management of the Honey Bee.**

[Written for Colman's Rural World.]

The Miller is the greatest enemy of the honey bee. Queenless colonies and weak stocks easily fall a prey to it; the former are sure to be destroyed unless you rescue them, and the latter seldom escape, if the moth once gets a foothold. Where the larvae of the bee-moth has come to maturity, and once spun its cocoon and gone into the chrysalis state, in or about the hive, the probability is that, if they be at all numerous, the next generation will overpower the colony. Their increase is so rapid, that they seem to come like weeds from the soil. If you would save your bees from their ravages, you must commence in early spring. Now is the time to destroy the pest. Look under the edge of your hive, where it rests on its stand, early every morning; raise the hive and kill every worm you can find. If you have reason to think that the worms have gone up into the combs, blow a little smoke among the bees, carry the hive away from its stand, place it on hard, smooth ground, or on a table or plank, and beat it as when driving bees, and the worms will crawl out from the combs and fall down where you can kill them. This is the best you can do with the common box-hive; and if the bottom board is fast, you had better pry it off. If you find dead, matured bees lying near the entrance to the hive when you visit it in the morning, you may be pretty sure there are worms at work among the combs. And as they destroy large numbers of unhatched broods in their course, it would be well to transfer the combs and bees from all common hives in which they have become numerous, to some form of movable comb hive. You will thereby save your colony and get rid of the worm, if you are diligent thereafter.

When you transfer, do not forget to unite two weak colonies into one, as you will thus save yourself an immense amount of care in hunting for worms, and you will have the additional pleasure of seeing your colony prosper.

W. C. CONDIT.

**Exchange for Southern Relief.**

Through the generous offer of our R. W. Grand Treasurer, Bro. Loker, and of Messrs. George H. Loker & Bro., bankers, we have been, and will be, enabled to remit all contributions South free of exchange. Lodges replying to the appeals of our brethren can remit through us as they may direct.



**Appeal from Rienzi, Miss.**

We have received a letter from the Masonic Relief Board of this place, appealing for aid. It is under the auspices of Rienzi Lodge, No. 172, of which Bro. J. W. Stevens is W. M., and B. F. Williams, S. W.

The Board represent that they have expended all they can raise for their widows and orphans, and that they actually need the necessities of life to keep from starving. They want bread and meat, and not money, and they appeal to the Lodges of St. Louis or such other Lodges as can aid them in their extremity.

We have placed one hundred dollars from Chapman Lodge, New Mexico, and fifty-eight dollars from the Masons of Brooklyn, N. Y., in the hands of the Purchasing and Shipping Committee here, to be applied to their relief. We trust that their appeal will meet with prompt reply.

Shipments can be made to Messrs. Stevens, Fly & Co., or Williams & Koshall, Rienzi, Miss., via M. & O. R. R.

HIRAM LODGE, No. 21, A. F. AND A. M., }  
WINCHESTER, Va., March 11, 1867. }

To the Worshipful Master, Wardens and Members of Lodges in Missouri:

The undersigned have been appointed a committee to solicit aid from the various Masonic Lodges of our common country.

BROTHERS!—Hiram Lodge, No. 21, appeals to the great Masonic heart for help. Our Lodge is located in Winchester, Va., in the beautiful "Valley of the Shenandoah." During the late unhappy war our town was in the occupancy of one or the other of the contending armies. In its immediate vicinity several great battles were fought, and its streets were the scenes of many bloody contests during the protracted struggle. The almost constant presence of large armies, in and around the town resulted in great destruction to our churches, public buildings, and private property. Our beloved Order shared in common with our people. Our hall was occupied and destroyed, furniture broken up and carried off, and nothing left but the bare walls. All went down in the common wreck! Could your eyes have beheld the desolation in our midst, your hearts would have bled for us, and your hands spontaneously stretched out in sympathy and relief.

"True charity makes others' wants their own."

We are impoverished, but have lost none of our love for our ancient Institution. Who can tell what is to be the mission of Masonry? May it not be reserved for us, under the guidance of the great I. A. M., to bind up the wounds still bleeding, and rebuild the walls that have been rudely thrown down? So MOTE IT BE!

Hoping for a favorable response,

Yours, very fraternally,

C. A. B. COFFROTH,  
Chairman of Committee.

☞ All communications addressed to the Chairman will be promptly acknowledged.

GRAND MASTER'S OFFICE, }  
GRAND LODGE OF VIRGINIA, }  
LOUISA COURT HOUSE, March 15, 1867. }

It affords me much real gratification to add my official sanction to the within appeal; and to the truths therein set forth, and well established by history, to give my endorsement.

Given under my hand, the day and date above written. EDWARD H. LANE,  
Grand Master.

I cordially concur with the M. W. Grand Master. JNO. DOVE, Grand Secretary.

The following appeal comes duly authenticated, which we recommend to our brethren:

CHEROKEE LODGE, No. 66, ROME, }  
Floyd co., Ga., A. D. 1867, A. L. 5867. }

To Masonic Lodges in Missouri:

DEAR BRETHREN—The Lodge has made it our duty to make known to you the destitute condition of a large number of indigent Master Masons, and the widows and orphan children of such in our jurisdiction. These are now actually suffering for bread and other common necessities of life, and unless they get immediate assistance their sufferings will be intense.

In order to relieve them, we have not only exhausted the funds of the Lodge, but have gone as deeply into debt as we dared to. Private contributions from our members also have been as liberal as their means would justify. Hence we, with confidence, appeal to you, individually and collectively, for such assistance as you may feel able to send us for those unfortunate sufferers. Be it great or small, we assure you it will be gratefully received and properly applied.

There have been some provisions sent here for the poor, but the demand was so great they were soon distributed, and have long since been consumed.

Hoping that this appeal will be received with favor, and that we will hear from you soon, we are most

Respectfully and fraternally yours,  
JOSIAH I. WRIGHT, W. M.,  
THOS. J. PERRY, S. W.,  
R. V. MITCHELL, J. W.

J. I. Wright, W. M. Cherokee Lodge, No. 66, Rome Ga.:

I hereby approve of your appeal to our brethren, and hope they may be able to give relief.

JOHN HARRIS, G. M., State of Georgia.

**Full Moons of 1867—Important to Country Lodges.**

June—Sunday, 16th; July—Tuesday, 19th; August—Thursday, 15th; September—Friday, 13th; October—Sunday, 13th; November—Monday, 11th; December—Wednesday, 11th.

**FOREIGN MASONIC ITEMS.**

The subscription of the Grand Orient of France up to December 31, in favor of the sufferers by inundation, produced 16,000 francs.

The Lodge of *La Parfaite Sincerite* celebrated, December 16, its centenary. Bro. Bremond pronounced the discourse.

The Lodge *Reunion des Arts*, of St. Pierre, Martinique, is supporting a physician who devotes his time to attending to the indigent sick.

Two new Lodges have been chartered in the Island of Sardinia. One of the old Lodges has subscribed a thousand francs to aid in founding a House of Succor for the poor.

The King of Denmark, a royal Mason, and other brethren are becoming interested in the publication of old Icelandic MSS., and of other old Northern literary remains.

Our German brethren are much exercised about the question, whether King George can continue to preside as Grand Master, he ceasing, as a result of the late war, to be King of Hanover; also, whether the Deputy Grand Masters appointed by him can continue to exercise their functions.

Bro. Dr. Zschokke, of Switzerland, the learned professor at Aaran, the old Master of Lodge Zur Brudertrue, has died lately, aged 61 years. Bro. Zschokke is well known in Switzerland and Germany, and throughout the world, for his literary and Masonic sentiments and labors.

Gen. Garibaldi, as the G. M. G. C. of the Ancient and Accepted Rite of Italy, sitting at Palermo, sends forth his decree, urging energy in its propagation. It looks forward to the time when the rite shall commence its labors at the capital.

To brethren visiting Paris it may be worth remembering that there are forty-six Lodges meeting at 16 Rue Cadet, and twenty-five bodies of the Supreme Council meeting at 35 Rue de Grenelle, St. Honore.

At a meeting of Lodge *La Cesaree*, at Jersey, on the 28th June, Bro. Brice entered, who, being nearly eight feet in height, is no doubt the tallest Mason in Europe. Naturally, a little sensation was excited among the brethren as he stalked up the room and took his seat with the visitors.

The Gallican Masonic journals, *Le Monde* especially, declaim against the great facility with which the profane are admitted into Lodges in England, America, and also France. It suggests that the two indispensable conditions be insisted upon, that of morality first, and that of instruction, sadly neglected. The future prosperity of Masonry depends upon the careful study of our mysteries.

Bro. Lenior, neither a native nor naturalized Frenchman, was elected Master of the Lodge *L'Union Parfaite de la Perseverance*. Six of the brethren protested that Bro. Lenior was a foreigner, and could not preside over a French body. The last Constituent Assembly abolished, as entirely contrary to the spirit of Freemasonry, the regulation obliging a Master to be a Frenchman, either by birth or naturalization.—*The Craftsman, Canada.*

**REPLY.**

Question.—Can a Mason dimit from his Lodge to join another Lodge in the State, outside of the jurisdiction of the Lodge where he lives?

Answer.—The law says that a member may dimit "to join another Lodge," and does not fix the locality of that Lodge—from the letter of the law, a brother may dimit from his Lodge in St. Louis to join a Lodge in St. Joseph, and still live in St. Louis, although we believe it to be contrary to the spirit of the law and of Masonry. In the latter case cited the brother would be under the penal jurisdiction of St. Louis Lodges, and the laws of his Lodge in St. Joseph. We presume the next Grand Lodge will clearly define its law on this subject, for as it stands, it affords room for evasion, and we know it has been evaded. Every brother should belong to the Lodge under whose jurisdiction he has a permanent residence—at least he should not dimit from it to join one outside of his jurisdiction.

**Married.**

EDELEN—KELLER—April 25th, by Rev. Bro. W. H. Hicks, Bro. Richard M. Edelen, M. D., to Miss Rebecca J. Keller.

**Died.**

ALDERDICE—In March last, Bro. John A. Alderdice, aged 43 years. Formerly member of Temple Lodge, Wilmington, Delaware.

WHITE—On April 8th, Bro. and Dr. Wm. H. White, aged 42 years. Member of Washington Lodge, No. 1, of Wilmington, Delaware, and P. G. Treasurer Grand Lodge of Delaware. He was buried with Masonic honors.

JACKSON—On April 30th, Bro. Samuel P. Jackson, of Philadelphia, aged about 35 years. Was buried in Wilmington, Delaware.



### "MYSTIC STAR"—MAINED CANDIDATES.

Our Brother of the *Mystic Star* some months ago, held that an Entered Apprentice or Fellow-Craft who had lost an arm could advance. We disagreed, on the ground that the qualifications necessary for initiation were not removed by the Regulations, and considered the case too clear for argument; but our brother comes back to us courteously, and quotes the following resolution of his Grand Lodge (Ill.), to-wit:

"Resolved, That a brother who may have received the degrees of Entered Apprentice and Fellow-Craft, or either of them, and then becomes maimed, is not thereby prevented from advancement."

We knew of no such law, and regret it was ever passed, and we think it will not require more than about one more war to get enough resolutions passed to wipe out the landmarks altogether. Let us reason this question a little.

The universal voice of conservative Freemasonry is, that no maimed candidate can be initiated. All agree to that, as an immovable landmark. Here we have a starting point. An Entered Apprentice comes up to be passed, and he claims the right and benefit by virtue of his initiation, having served the time prescribed by law, and having filled all the requirements demanded at his initiation. In other words, he is physically and morally the same man, and in addition has become proficient in the preceding degree.

Is a man who has lost both arms and both legs the same man who was initiated? We mention all the inferior and superior limbs, simply because our dissenters make no *limit* to the maiming; nor can any be made, for the Grand Lodge can not say the left limb without saying the right, and that includes both sides. There is but one limitation, and that has been fixed by the Landmarks, viz.: "Perfect and whole, as a man ought to be."

The initiate is the rough ashler, gone through his first chiseling, to be prepared by the tools of the Fellow-Craft for the Master Workman. The first process is performed to see that the ashler is apparently good, the second to prove that he is perfect. Will it be said that if the Fellow-Craft comes across a rough dressed ashler, with the corners knocked off, and cracks here and there, will he call it a good stone, and finish the job? We trow not. If a man is initiated with a good character, and afterward becomes a vagabond, can he proceed? If a man is initiated with sound mind, and afterward becomes a fool, can he be passed or raised? We know he can not. Why? Because, *all* the requirements demanded at his initiation are requisite for his progression, and if any change is made, the requirements are rather increased than diminished in force. An Entered Apprentice who lost one or both arms, or one or both legs, is still a Mason, and as such entitled to all the benefits received at his initiation; his misfortune is great, and deserves our pity, but his misfortune can not be made a disability for the whole Fraternity. The very fact that a man occupies a "pitiable condition" is evidence of his unfitness, for Lodges are not hospitals, and we do not confer degrees on men

with the purpose of helping *them*, they come in to help *others*—to do good to their fellow-creatures.

To recognize the right of advancing a maimed Entered Apprentice or Fellow-Craft, simply because he is an Entered Apprentice or Fellow-Craft, is to recognize that all Entered Apprentices *shall* be passed, and all Fellow-Crafts *shall* be raised—a right which no Lodge, nor member of a Lodge, has the power to recognize. This right can only be defined by the personal qualifications of the candidate, and by the *unanimous* ballot of the Lodge; and that prerogative of ballot, no Lodge, Grand Lodge, or Grand Master can override. We protest against this making of Masons out of "wooden men," simply because their artificial limbs are got up in artistic style, and we shall contend against the removal of the limit fixed by our forefathers. There must be a limit somewhere, and the first innovation was made by admitting members with certain fingers off, then a certain hand off, then one Grand Lodge admits with one arm off, another with one leg off; neither side being designated, we are asked to take a man with neither legs nor arms. Here, then, is a candidate, a mere trunk of a man, to be put through the degrees on a new machine, to be invented, and called an "easy Lodge truck." England has passed through a hundred wars, but never allowed them to remove a landmark. Americans go through one contest, and are willing to repeal all regulations, in order to benefit unfortunate cripples. Come, brethren, let us pause and reflect on the effect of all this, and stand by our principles, even if it discommode our very brother.

### Female Governess Wanted.

Bro. Edward Gray, near Cape Girardeau, desires to secure the services of a governess for his children, to teach them the English branches and music on the piano. He prefers a middle aged lady, and the widow or daughter of a Mason, as he will be able to furnish a comfortable home. He refers to Bro. Wm. B. Wilson, M. D., of Cape Girardeau. This is an excellent opportunity for a deserving lady. Terms, &c., can be obtained by correspondence with Bro. Gray, at Cape Girardeau.

### Peace of Europe.

The Masonic world will rejoice at the disappearance of the war cloud which hung so portentously over the continent of Europe, and that glorious peace is once more secured to the millions of inhabitants whose interests would have been involved by the conflict of arms. Masonry is the child of peace, and it is a sufferer by war just to the extent to which belligerent factions are able to break up the secure foundations of society. Whatever tends to disturb the equilibrium of human associations, or to prostrate the activities of benevolence, or suspend the arts of peace, is an enemy to our beloved Order.

The sublime principles of Masonry are never advanced or propagated by the sword—they appeal only to the calm and dispassionate feelings of the human heart, and the mission of

our institution is to make men brothers, not enemies.

Every true Freemason should labor to conciliate the baser passions of our race—to ignore revenge and to cultivate forgiveness. It was with emotions of pure admiration that we witnessed the grand interposition of England between the hostile arms of Europe, and our hearts swell with gratitude for the noble Queen, whose womanly appeal for *peace* won the ear and heart of the Continental Congress which met in London.

The tens of thousands of Masonic widows and orphans whose cry comes up to us from around the heartless sepulchre of that war which reduced an Empire of States to ruin and want, has taught the American Mason the sacred heritage of peace. Long, long may the world enjoy it!

### Freemasons' Magazine.

Just as we go to press we have received the March, April and May numbers of this venerable and interesting magazine, by Bro. Moore, these numbers having before failed to reach us. We have been indebted to the New York *Courier* for our extracts from the *Magazine*, but hope, hereafter, to receive it regularly.

In the last number we notice an opinion, that *Lodges under Dispensation can not try a member*.

We will merely say, that such is not the ruling in Missouri. Our laws make our Lodges U. D. the sole judges as to whom they will receive, and, per consequence, those whom they will retain or put out. Our laws look upon Lodges U. D. as possessing nearly all the rights and powers of chartered Lodges, one of which is to be the *arbiter of its membership*. Will our able contemporary be pleased to give us a *reason* for his opinion, which is briefly rendered in the last number?

### REPLIES.

*1st Question.*—Will you answer questions through the FREEMASON, when the replies are proper to be printed?

*Answer.*—We will, to the best of our ability, as we feel a deep interest in endeavoring to render all the assistance in our power to the inquiring Craftsman.

*2d Ques.*—Can a Lodge impose fines to compel attendance, and to secure a quorum?

*Ans.*—It can not. Fines are unknown in Freemasonry. To provide for the contingency of "no quorum" in the question, the Worshipful Master is clothed with ample power to issue a *summons*, whenever, in his judgment, the necessity demands it, and the *summons must* be obeyed. Every Worshipful Master, however, is bound not to use his powers in an arbitrary manner.

*3d Ques.*—When the Lodge is closed on the third degree, does it close all the other degrees?

*Ans.*—It does. A *Lodge, as such*, can not be closed on any other degree, as *Master Masons*, under the charter, are the only persons authorized to say when the business and work of the Lodge is through with.

The Lord shall laugh at the oppressor, for he seeth that his day is coming.



**LOST UNIFORMS.**

We have been handed a letter from Bro. Sanders enclosing the following extract from the *La Crosse Democrat*, and requests us to draw the attention of our Southern brethren to the same, in order that the proper owner may be found:

A Correspondent writing us from Memphis, Missouri, states that there is now in the hands of Companion Dr. J. Sanders, of that place, two sets of very valuable regalia, one set belonging to some Sir Knight; the other the correspondent is unable to classify, but thinks it belongs to some Companion of a Rose Croix Chapter. They were brought to Memphis from the South by a militia Colonel, one Ed. A. Kutzner, who says they were presented to him (but our correspondent thinks they were confiscated or found, as so many valuables were during the war.) Kutzner says they formerly belonged to General Beauregard. He may tell the truth, and he may not. We give the facts to which we direct the attention of our Southern Brethren. Further information may be had by addressing Companion Sanders, Memphis, Mo.

**Delay on Masonic Hall Building.**

Work ceased on this building on the 1st of May, on account of the eight hour strike among the stone, brick and iron workers. This is indeed a misfortune to the Craft, as it was the design of the superintendent to have advanced the work with energy to make up for the loss of time occasioned by the unprecedented bad winter and spring; but as the workmen have refused to work ten hours and the employers have decided not to employ men for eight, and the strike occurring at this, the very best building season of the year, we much fear that the hall will not be ready for dedication by October, as contemplated.

Time and circumstances can alone solve this problem of working hours, and it is to be hoped that there will not be much delay in arriving at the conclusion that the interests of the master workmen and the workmen themselves are mutual.

**"UNIVERSALITY."**

Since the issue of our last number, containing our views upon the above subject, we have received many testimonials of approbation for the same. We rejoice at this, chiefly because of the evidence it furnishes that the noble and liberal principles of our Order meet with the approval of the intelligent Craftsmen everywhere.

The letters we have received, encouraging us in our unequivocal position upon all vital questions, as they arise before us, are of a character to cheer any one who desires to labor for the noble cause in which we are interested. We appreciate them.

**Dispensations Issued since our last Number.**

Salisbury Lodge, Salisbury, Chariton county, Mo.—J. K. Stephenson, W. M.; Adam C. Vandever, S. W.; and Merriweather L. Walton, J. W. Issued April 20.

Orient Francais Lodge, St. Louis—J. P. Ravold, W. M.; Antoine Martin, S. W.; and D. J. S. Capt, J. W. Issued May 4, 1867.

Columbia Chapter, Columbia, Boone county—Oren Root, Jr., H. P.; James C. Orr King, and B. McAllister, Scribe. Issued May 23, 1867.

**MASONIC SOUTHERN RELIEF.**

Since our appeal in behalf of our Masonic sufferers, and our publication of appeals from particular localities, in our April and May numbers, we have received donations as follows:

Constantine Lodge, No. 129.....	\$ 200 00
(and 200 bush corn, 2 hhd's bacon)	
George Washington Lodge, No. 9.....	100 00
Polar Star Lodge, No. 79.....	100 00
St. Louis Lodge, No. 20.....	120 00
Pride of the West Lodge, No. 179...	100 00
St. Louis Commandery, No. 1.....	100 00
Occidental Lodge, No. 163.....	50 00
Keystone Lodge, No. 243.....	25 00
Erwin Lodge, No. 121.....	10 00
St. Louis Chapter, No. 8.....	50 00
Missouri Chapter, No. 1.....	50 00
Colony Lodge, No. 168.....	50 00
Monroe Lodge, No. 64.....	50 00
Wolf Island Lodge, No. 172.....	50 00
Middle Fabius Lodge, No. 244.....	20 00
Mystic Tie Lodge, No. 221.....	50 00
Jackson Lodge, No. 82.....	75 00
Bucklin Lodge, No. 243.....	300 67
Calif rnia Lodge, No. 183.....	154 60
Wellsville Lodge, No. 174.....	20 00

Total.....\$1,671 27

**Remitted as follows:**

Alabama.....	\$235 00
Georgia.....	215 00
Virginia.....	50 00
South Carolina.....	355 60
Mississippi.....	335 67

The corn and bacon was distributed in Northern Alabama and Mississippi, in conjunction with the Relief Committee of the Merchants' Exchange. The money was sent to the Masonic Boards of Relief in the above States, and has done much good.

**Further Acknowledgments for the Relief Fund.**

Just as we go to press, we have received from fourteen members of Chapman Lodge, No. 95, at Fort Union, New Mexico (under this jurisdiction), the sum of \$100; for the Masonic sufferers of the South. This is truly generous, from a Lodge only one year old.

**Still Further.**

Through R. E. Comp. John W. Simons, D. G. High Priest of New York, we received a check for \$58, contributed at the dedication of Crystal Wave Lodge, Brooklyn, N. Y., May 1st, for the Southern Masonic sufferers. This shows that in every quarter of our common country, where the Craft come together to enjoy their festivities or perform their ceremonies, that the poor and suffering are not forgotten.

**Still Further.**

Through our M. W. Grand Master, Bro. Vincil, we learn that many Lodges in our State have remitted their funds to the address of the appealing brethren, by express and otherwise, his own Lodge among the number. We have not yet been furnished with the aggregate amounts of such donations, hence not included in the list published above.

**Another.**

An additional contribution of \$50 from Monroe Lodge, No. 64, for the widows and orphans of Sumpter, South Carolina. Duly remitted. This Lodge is only one year old.

**Another.**

By Bloomington Lodge, No. 102, the sum of \$60 was remitted for sufferers in Georgia.

**Another Relief Association.**

We have just been advised that the Fraternity and citizens of Dunklin county, Missouri, have organized a Relief Association, to act in conjunction with the St. Louis Association, to furnish supplies for the sufferers of the South. They will do much good; God bless them.

**Another.**

We have received a donation of \$50 from Madison Lodge, No. 91, for Cherokee Lodge, Georgia, and same remitted.

**Another.**

We have received, through Brother D. T. Wainwright, the sum of \$100, donated by Monticello Lodge, No. 58, and \$67 30 contributed by the members of said Lodge, for the Masonic widows and orphans of the South. Duly remitted.

**Another.**

We have received from Bro. R. W. McMullen, of Hillsboro', a donation of \$20 by Joachim Lodge, No. 164, and \$5 by himself, for Cherokee Lodge, Georgia. Duly remitted.

**Another.**

New Hope Lodge, 199, remitted, through Bro. M. Collins, to Cherokee Lodge, Georgia, the sum of \$40. Duly acknowledged.

**Also,**

Donation of \$19 75 by Wellington Lodge, No. 22, remitted as above.

Making total receipts to date \$2,241 02.

**APPROVING RECORDS.**

The minutes of a Lodge is a plain statement of such things as may have transpired during the session and which are proper to be written.

The "expunging resolution" of Congress, whereby the resolution against the action of General Jackson was "expunged," upon the motion of Mr. Benton, has somehow got a hold upon the minds of some Lodge members as a legal masonic proceeding. Nothing could be more erroneous or irregular. There is nothing upon a Lodge record that can be "expunged" or "erased," except the minute of some private transaction which it would be improper to commit to writing, or the record as a fact, of that which never transpired. Any other matter, however unpleasant to a majority, that may have actually occurred, is the record, and must stand as such. Sometimes a very obnoxious resolution may be passed at one meeting, and when the record comes up for approval at the next meeting, some brother will move to expunge or erase that resolution instead of offering a resolution for its repeal, and this repealing resolution cannot be entertained until the minutes are first approved. The approval of the record is the first business in order, after that, all resolutions are new matter, and a motion to repeal any previous action of the Lodge becomes a part of the new minutes, making reference only to the past. Records of Lodges must show what actually transpired, whether the action be right or wrong, legal or illegal, it took place and the record must show it, although the Lodge may correct itself by new action, which will appear upon subsequent minutes.



# UNITED GRAND LODGE OF ANCIENT, FREE AND ACCEPTED MASONS OF ENGLAND.

At a quarterly communication, holden at Freemasons' Hall, London, on Wednesday, the 6th day of March, 1867, present, the Rt. Hon. the Earl De Grey and Ripon, Deputy Grand Master, as Grand Master; R. W. Bro. Thomas Henry Hall, Provincial Grand Master for Cambridge, as Deputy Grand Master.

Bro Joseph Sharp, Grand Steward, No 26, said that having nominated the Most Worshipful Brother the Earl of Zetland at the last Grand Lodge as Grand Master for the ensuing year, he had now the pleasure to move that his Lordship be duly elected. He felt sure that his motion would be received and carried with acclamation. It was for the 24th time that his Lordship had been received and proposed for re-election, and so ably and zealously had he discharged the duties of his high office, as not only to have gained the loyalty, but the affections of the brethren at large. For the many years that his Lordship had been Grand Master, Masonry had prospered beyond all precedent. The charities had received an increment so great as to make them objects of pride to the whole country, and it was owing to the influence of the Grand Master that this great success had been obtained; it was his Lordship's influence and example that had fanned with enthusiasm the hearts of the brethren. It was with an earnest wish that his Lordship might be spared for many years to preside over the Craft that he moved the re-election of the Earl of Zetland.

The question was then put, "That the Earl of Zetland be elected Grand Master for the ensuing year," which was carried, with only one dissentient.

The Right Hon. Thomas Dundas, Earl of Zetland, Baron Dundas, of Aske, in the County of York, Lord Lieutenant and Custos Rotulorum of the North Riding of Yorkshire, K. T., etc., etc., was then proclaimed Most Worshipful Grand Master for the ensuing year, and saluted according to ancient form.

The Grand Master in the Chair, said he was requested by the noble brother they had just re-elected to the great office of Grand Master, to express his sincere regret that illness prevented him from being present. His Lordship had come to town expressly to attend Grand Lodge, and it was probably owing to his having done so that he had caught the cold from which he was now suffering. Happily there was nothing in that illness which need occasion the slightest anxiety to his many friends. But he was prohibited by his medical adviser from leaving the house. It was not for him (the Earl De Grey and Ripon) to say a word in regard to the services that had been rendered to the Craft by Lord Zetland. They were known to all. The all but unanimous re-election of his Lordship on this occasion had proved the approbation of the brethren, and he felt sure that all would join in expressing their regret that Lord Zetland was not himself present to thank them.

## REPORT OF BOARD OF GENERAL PURPOSES.

The Board of General Purposes beg to report that their attention having been called to several grave irregularities alleged to have been committed by the Lord Warden Lodge, No. 1096, Walmer, they summoned the Master to attend with his Wardens, and to produce his warrant and Lodge books. A member of the Lodge, who is himself a Past Master in the Craft, attended the Board with the warrant and books; the Master being absent from Walmer on his military duties, and there being no Past Master of the Lodge, the Lodge having been only recently formed.

On examination of the books it appeared that the irregularities referred to had commenced with the first meeting of the Lodge, such meeting having been held in a different house from the one named in the Warrant. That initiations had taken place on the day following the consecration of the Lodge, with out time being allowed for the required notices to be sent to the members, and the Lodge

not having been acting under a dispensation prior to the consecration. That on several occasions brethren had been admitted to the second and third degrees within the time prescribed by Article 7, page 83, of the Book of Constitutions. The joining members had been proposed and balloted for on one and the same day, in contravention of the laws of Grand Lodge respecting joining brethren. That the Lodge has been adjourned from day to day, and not closed, till the expiration of several days. The foregoing facts were admitted to be true by the brother above referred to, who stated that he had been deputed by the Master to represent the Lodge.

The Board, after fully considering the circumstances, and finding the above offenses fully proved, and having regard to the provisions of the Book of Constitutions, pages 80, 81 and 83, which subject a Lodge offending against the laws therein set forth to erasure, deemed it their duty to suspend the Lord Warden Lodge till after the meeting of the Grand Lodge on the 6th of March next, and ordered the Warrant and Lodge books to be retained.

The Board trust that the punishment which the Walmer Lodge has already undergone will be a sufficient caution to its members to adhere for the future close to the laws laid down in the Book of Constitutions, and they therefore recommend to Grand Lodge to resolve—"That under the circumstances, the penalty of erasure, as regards the Walmer Lodge, No. 1096, be remitted; but that the suspension of said Lodge be continued, with power to the Board of General Purposes to remove the same on due submission being made, and on such conditions as the Board may see fit to impose."

The following report of the Building Committee was taken as read, and ordered to be entered on the minutes:

## To the United Grand Lodge of Ancient, Free and Accepted Masons of England:

The committee feel it to be their duty to report to Grand Lodge, although in truth there is but little to report, except a steady but slow approach to a conclusion of the works.

The whole of the Masonic portion of the new buildings has been for some time completed and occupied. At Michaelmas last the Executive of the Charities took possession of the offices provided for them, and the various Lodges and Chapters are in occupation of the rooms built for their use.

The rent to be paid by each Charity is fixed at £30 per annum, which includes the entire use of an office for the Secretary, and the use, when required, of the Boardroom and Waitingroom; an additional charge of £6 per annum is made to each for fire, light and attendance.

The rent apportioned to the different Lodge rooms, is as follows:

For the use of the Boardroom, Zetland and De Grey.....	£2 2 0
For the use of the Dalhousie and Moira.....	1 11 6
For the use of the Preston.....	1 1 0

for each time they are used. These charges include fire and light, and the use of the M. & W.'s chairs, pedestals, &c., &c. It is to be observed that no rents have been paid by Lodges hitherto, nor will rent be charged until the whole of the buildings are complete.

The committee have refrained from any present attempt at decoration, but have left the walls painted in body color only, deferring to some future time, when the whole of the building shall have been paid for, the making any application to Grand Lodge for further powers. It will be necessary, as soon as the new great Banqueting room is finished, to put the present Great Hall into a state of repair. This noble hall will then be devoted solely to the purposes of Masonry, and will be the general place of meeting of its members.

The committee further report that all bills have been paid in due course, and they are glad to be able to state that since their last report, the cost incurred for extras (which in

a building of this sort are, to a certain extent, unavoidable) does not amount to more than about 6 per cent. on the contract price, and that this includes the building of new cellars under the roadway in Great Queen street, in place of those which, upon examination, were found to be in a ruinous condition.

The committee are assured that the whole of the works will be completed in four months from this time, and that the Great Banqueting room will be so far forwarded as to allow of its being used at the Grand Festival in April next.

The committee wish that they could with confidence repeat such assurance to Grand Lodge; they can only say they will spare no pains to get it accomplished if possible.

(Signed) JOHN HANERS, Chairman.

LONDON, February 20, 1867.

## FUND OF BENEVOLENCE.

We find that this fund has £10,629 at its command—equal to about \$53,000—up to December 21, 1866.

## FUND OF GENERAL PURPOSES.

This fund has a credit of £21,013, or about \$100,000, of which \$85,000 has been expended on the new Temple for the year 1866.

## Freemasons in Australia.

Our Masonic brethren of Victoria, Australia, recently gave a most magnificent ball in the old Exhibition building, at which his Excellency the Governor General, Lady Mansers Sutton and family were present. The hall was elegantly ornamented with all the emblems peculiar to the mysteries of Masonry. A handsome dais was placed beneath the organ, and was decorated with emblems of Rose Croix, Knights Templar, Royal Arch and Craft Masons. Three large wax tapers on Corinthian pedestals, were kept burning in front of the dais. Tracing boards of emblematic Masonic paintings were attached to the pillars supporting the building; masonic banners were fixed to form the springing of the various arches, and Chinese lanterns were pendant by evergreens from the roof. In front of the organ, over the dais, was suspended the Royal Standard, which formed background for a large Square and Compass, in the centre of which was the letter 'G,' magnificently executed in flowers and shrubs. On the arrival of the Governor-General's party, the Knights Templar formed the 'arch of steel,' and paid the highest honors to the Vice-regal party that Masons can bestow. There were about 500 persons present elite of the Colony, and altogether the affair is pronounced the grandest and most successful that has ever taken place in that part of her Majesty's dominions.—*Citizen, Halifax.*

## TO SUBSCRIBERS.

Any subscriber who may not receive his paper regularly, can have it promptly corrected by dropping a note to the publisher, or calling at No. 510 Pine street. Since our city subscriptions were first received, nearly half the houses have been re-umbered under the law, and mistakes necessarily occur. Again, our March No. 3 ran short, and a new edition had to be struck off, and if any subscriber has failed to receive it, it will be sent to him, if notice is given.

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**"Suspension --- Its Form and Effect."**

Under the above heading we find the opinion of Bro. Charles W. Moore, of Boston, in his *Magazine*, via the *N. Y. Courier*, given at great length, and in which he holds that suspension for non-payment of dues does not debar the suspended brother from any privileges except *visiting his own Lodge*; that he may visit any other Lodge and may apply for relief. In other words, it is merely "exclusion." This is strange doctrine from an "old head" when we come to reason the matter down to a point. Brother A. has refused to pay dues for year after year, and finally determines never to pay them; he spits upon the By-Laws and ignores his obligations to the Craft; he tells his Lodge it may go to ruin tomorrow for want of funds and that its widows and orphans may starve; he thinks all this and more, too. The Lodge suspends him, yet the *Magazine* steps in and pats him on the shoulder and says, Brother A., don't fret about this small matter; it is not much of a Lodge after all, and you never cared to meet with it, but there are plenty of other fine Lodges in your city, and you can visit them and others in the United States as much as you please, enjoy their company, eat their suppers, never pay a cent, and when you get poor you are entitled to relief, and when you are dead you can be buried by any other Lodge." We ask the *Magazine* if they have what we call a Tyler's O. B. in Boston, if so, how his suspended friend can answer the questions?

We here inform all such law makers, that no such suspended individual can ever visit a Lodge in this jurisdiction. If he is too mean to pay his dues to his own Lodge, he can not enjoy any of *our* privileges; notwithstanding the decision he may have in his pocket.

Our law holds that any man who is suspended, for *any* cause, is suspended from *all* the rights and privileges of Masonry; hence, if suspended for non-payment of dues, he has no masonic rights on earth until those dues are paid. If the opinion of the *Magazine* is taken for anything and acted upon, it is not strange that the country is full of vagabond non-affiliated Masons. Such law would be a God-send to a large class of drones found in every society, and we do not believe that there is a society in existence that puts any such liberal construction upon the obligations of its members.

Again, under our law no man can be suspended *indefinitely*, because he is punished for some definite offense, something that he has committed, not for what he will do *in future*. Bro. Moore looks upon *definite* suspension as wrong, because it proposes to decide his *future* actions—this is "putting the cart before the horse"—there is no logic extant which will justify such reasoning. Look at the case: Bro. A. has insisted on getting drunk over and over again, and brought such disgrace upon the fraternity that his Lodge suspends him; for what? for getting drunk or keeping sober *hereafter*? No. It says, for what you *have done* we will punish you with a certain suspension from all the privileges of Masonry, but if you reform and show by your actions a sufficient repentance for your

*past conduct*, the Lodge may mitigate the sentence, which it has the power to do at any time.

By *indefinite* suspension, the party is virtually expelled, as the *Magazine* acknowledges.

A man has committed a certain offense against the civil law—does the court send him to jail "until further notice?" A man has committed murder in the first degree—does the court sentence him "to be hung until heard from?" Certainly not. A brother commits an offense which the law and the members may decide is worthy of suspension for two years, yet the verdict of "indefinite suspension" is inflicted, which, may be, results in "suspension for life." If there is a complete paradox in Masonic jurisprudence it is indefinite punishment, and the *Magazine* advocates it; if there is a logical, masonic and definite punishment in Masonry, it is a definite suspension or expulsion for a definite offense—and the *Magazine* ignores it. The very decisions quoted by the *Magazine* in direct opposition to its article, and we were never more surprised than when we read the opinion of the editor. We believe it to be dangerous and fraught with great evil to the interests of the craft.

**RELIEF FOR THE SOUTH.**

The following contributions have been received at this office:

Monticello Lodge No. 58, \$167 30; Douglass Lodge, No. 54, \$20; Lebanon Lodge, No. 79, \$29; St Andrews Lodge, \$50.

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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

VOL. I.

ST. LOUIS, MO., JULY 1, 1867.

NO. 7.

## THE FREEMASON,

PUBLISHED ON THE FIRST OF EACH MONTH,

B. W. GEO. FRANK GOULEY,

G. Sec. G. Bodies of Mo., Editor.

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## WHAT IS A LODGE!—REPLY TO THE TROWEL.

Our venerable brother of the *Trowel* comes to us with a reply in his June number, and were it not that the question is an important one, the argument adduced would be truly amusing. As it is, it affords some divertisement from the usually spiritless character of editorials in general, and we are thus enabled to entertain our readers with an occasional encounter of pens and ink.

Our esteemed contemporary can say more at a question without meeting the issue than nine men out of ten. In the first place, he quotes our text and never sees, or won't see, the point during the whole of his article. Now in order to preclude any further shooting around the corner, we intend to paint the picture of the horse and write *horse* under it—in other words, "You can tell Daniel from the lions by the green umbrella under his arm."

We will not charge our brother with *intentionally* endeavoring to place us in a false position by "putting" words in our mouth, for we think him too generous for that, but we do say that he has been eminently successful in "erecting a man of straw and winning glory by knocking it down."

He writes from this text of ours, "There is no such thing as a Lodge outside of the Master's Lodge. In other words, there is *legally* no such thing as an Entered Apprentice or Fellow-Craft Lodge." Our readers must understand that this text did not stand by itself, it immediately preceded the following sentence from the resolution of our Grand Lodge, viz., "Masonry does not and can not recognize as a Lodge any convocation of persons of a lower rank than that of *Master Masons*." It is very convenient for a man to be blind when he is afraid of seeing ghosts, but we are determined that the *Trowel* shall see what we mean, even if we have to parse the whole sentence. "Legally" is an adverb, from the Latin *lex*—"law." It means to do a thing *according to the law*. By what or whom are Masons' Lodges created in the State of Missouri? We answer, by the law of the Grand Lodge of A. F. and A. M. of Missouri, for the reason that the Grand Lodge and the Grand Master are governed by the law.

Does that law create any Lodges of Entered Apprentices or Fellow-Craftsmen? We answer—No. Does it create any Lodges of Master Masons? Yes. Therefore, is there such a thing, "legally" speaking, as Lodges of Entered Apprentices or Fellow-Crafts? We emphatically say, No.

Our brother says there is no difference between a legal and ritualistic Lodge. We ask him if there is any difference between a church incorporated by the laws of a State and the ritual of a church adopted by the Church government? We ask him if there is any difference between the Grand Lodge law of Missouri, which says that "no Lodge shall be opened for the transaction of any business, unless there be present at least *seven* Master Masons," and the ritual, which says, "a Master Mason Lodge is composed of three?"

Again, is there any difference between a Lodge conferring the ritualistic degrees without a charter and one with a charter?

To make the matter more plain, is there any difference between the right of three Master Masons and four Entered Apprentices assuming to meet and confer, without a charter, the Fellow-Craft and Master Mason degrees, which they never received, and between seven Master Masons, who meet as a Lodge under a charter and confer all the degrees which they have received and over which they alone have legal control?

If our venerable brother editor can get out of answering these questions and "seeing the point," then he can beat us and will have only to escape the fisherman who said "he could catch eels in a sturgeon net."

As a specimen of fine engineering, we will take up another point. He says, "The term 'Master Mason' is not used in a charter, that is, if the old form is used as it should be." That word "if" can be made to roof in a house if necessary, or be carried in the vest pocket. Here it is applied to the "old form," but leaves the question, like the dawn of creation, "without form, and void." In other words, "Master Mason" does not appear in the charter, because *horse* was not written under the picture. We will write it for him. Is a Lodge chartered without having worked under dispensation as a rule? We say, No. What does the law say? "Lodges under Dispensation may be constituted by the Grand Lodge or Grand Master, upon petition of at least *seven* Master Masons." Can Entered Apprentices or Fellow-Crafts appear in that petition? They cannot. To whom are the charters issued? To the officers and original members under dispensation. Therefore, are there any included in the charter, or would the charter be issued to any but Master Masons? Most certainly not, and that quibble about the "term Master Mason" will not fit in the argument. This analysis demolishes the balance of the second column of our brother's reasoning, as it is all based upon the definition of *work*, about which we raised no



question and shall not waste time in discussing it.

Relative to the "Convention" discussion, the whole error on our part was, that the printer put the name of Bro. Dove, the Secretary, as Chairman, instead of Bro. Gillman; the names should have been reversed. That settles nearly another column.

Our Brother says we assert the Missouri position as that of the country at large. In this he is simply mistaken, as we never said anything of the kind. Our obedience to the resolutions of the Washington Convention as a matter of *law* and our obedience to that of the Baltimore Convention as a matter of *work*, is evidence that Missouri is bound on law and work and rises supreme and above the dictum of all traveling lecturers and lawgivers, such as Barney and his disciples. Other States can do as they deem proper; their laws are not our laws, nor are our laws theirs, and should not be. Each Grand Lodge is sovereign and independent. This about disposes of the fourth and last column of our brother, and we could have done it all in about half a column if our esteemed brother would only meet the question just where we put it, viz., upon a "legal basis," and upon no other will we discuss it. No sort of trying to twist a *legal Lodge* into a *ritualistic Lodge* can drive us into any discussion of *work*. We are not a "Grand Lecturer," and have no particular talent in that direction, as "hair-splitting" was not taught in our class.

In conclusion, no man can be a member of a Lodge except a *Master Mason*, therefore, any of our venerable editor's Entered Apprentice or Fellow-Craft Lodges are "Lodges without members," and a Grand Lodge having subordinates which have no members, of course has none itself, and under such a magnificent state of affairs, in the eloquent closing sentence of our brother's article, "the whole concern is like the 'baseless fabric of a vision,' a framework without utility, and a lying system with falsehood emblazoned upon it in letters of brass."

#### Georgia Lottery for Masonic Orphan Asylum.

In our last number we promised further light on this enterprise, cautioning our brethren against patronizing it until we could develop the matter. We have corresponded with the Grand Secretary of Georgia and his report is favorable as far as he has had opportunities to know of the matter—but the subject being pressed upon our notice by parties here, we have spent much time and labor in investigating the wires which are usually laid behind the scenes of such schemes, and we must say that the wires look "tricky," and we are justified in saying to the Craft, everywhere, "hands off" for the present. We are probing this thing to the bottom through reliable agents—and if their reports do not come in in time for this number, they will for the next, and then our brethren will know all about it. This lottery is either a truly beneficent enterprise, or it is an infamous swindle on the confidence and the reputation of Masons. At present, do not invest.

#### NEW YORK.

We have been favored by the R. W. Grand Secretary Bro. James M. Austin, M.D., with advance sheets of the address of the M. W. Grand Master Bro. R. D. Holmes, and find it a very acceptable document, treating of the many local issues arising in a great State like New York.

From the same Bro. we received the financial report of Grand Treasurer, also a splendid photograph of the Memoriam presented by Huguenot Lodge in honor of the two brethren who were lost on the Fleetwing when crossing the Atlantic last December; also lithograph of the certificate containing the hair of Gen. Washington, and the letter he wrote in acknowledging the receipt of some verses.

The former certificate reads thus: "The god-like Washington died December 14, 1799. All America in tears. The within is the best likeness I have seen. The hair is of his own head, this will increase its value with time. It is my earnest request this may be preserved to succeeding generations. The hair was presented to me by May E. Billings Watson, Con. Army."

"Certificate. This may certify that the within hair was enclosed by General Washington in a letter to me, dated Newburg, June 23d, as his own hair.

"Jan. 1, 1810. AND BILLINGS."

From a New York daily we extract the following as part of proceedings of the Grand Lodge:

"After the transaction of some preliminary business, the officers elect were conducted to the East, by the Grand Marshal and Assistants, when the Grand Master proclaimed aloud, 'If there be any objection to the installation of the Grand Officers elect, by any member of this Grand Lodge, now is the time that it be made.' No objection being offered, the Grand Master elect was conducted to the altar, when he received the charge from the present Grand Master, who then said that it would be necessary for the new incumbent to receive the secret degree of Grand Master.

"The R. W. F. C. Ewen then offered a prayer, at the close of which all present made the usual response.

"The Grand Master elect then retired with the Past Grand Masters, and received in secret the degree of Grand Master, and was then directed to kneel in front of the altar, and with both hands resting on the Bible, took the following oath:

"I, Stephen H. Johnson, in the presence of Almighty God and before the Grand Lodge of the State of New York, do promise and swear that to the best of my ability, I will faithfully, honestly and impartially perform the duties of Grand Master of Masons in this jurisdiction during my term of office; and that I will conform to and maintain the Constitution, Laws and Regulations of the State of New York, and the usages and customs of Free and Accepted Masons, and at all times enforce a strict obedience thereto—so help me God."

"He was then conducted to the chair, when the installing officer delivered the customary charge and clothed him with the insignia of his office, and the jewel, gavel, etc. The installing officer then hailed him as Grand Master and then as Grand Master of the State of New York."

Here we pause for reflection. Who ever heard of the "secret degree of Grand Master" before?

This is a new wrinkle for our Western brethren. We never before heard that a Grand Master presided by virtue of a secret

degree, outside of a Past Master degree, but that he presided by virtue of his election and installation to office. We might be disposed to judge the above as an error of the reporter—but it concludes that he was hailed as *Grand Master*, and then as *Grand Master of New York*—the former by virtue of his secret degree and the latter by that of his election. We do sincerely trust that it will not be left for the Craft of the Empire State to make innovations in the body of Masonry and to inaugurate foolish customs into their Grand Lodge. From the New York *Courier* we learn that the following officers were elected: Bro. Stephen H. Johnson, Grand Master; Bro. John H. Anthon, D. Grand Master; ———, G. Senior Warden, re-elected; Bro. Christopher G. Fox, G. Junior Warden; Bro. John W. Simons re-elected Grand Treasurer; Bro. Jas. M. Austin re-elected Grand Secretary. Over fifteen hundred votes were cast. Fifty-two charters were granted.

#### GRAND CHAPTER.

By returns of Grand Chapter of New York, we find the membership numbers 9,490.

#### GRAND COUNCIL

Met Feb 5, 1867. Nineteen Councils represented. Companions Craig and Williams rendered a very full and interesting report on Foreign Correspondence. We find 1,275 Companions on the rolls.

Rev. C. H. Platt re-elected M. P. Grand Master; Comp. John Hoole, D. P. Grand Master, and Comp. Josiah Shobe, of New York, Grand Recorder, address box 3,737 New York City.

#### PENNSYLVANIA.

Annual communication of Grand Lodge held Dec. 27, 1866; forty-nine Lodges represented.

\$2,540 reported spent by the Board of Relief.

R. W. Bro. Lucius H. Scott, Grand Master, delivered a most beautiful address and reported harmony throughout the jurisdiction. He reported the Grand Lodge debt in 1856 at \$151,000, in 1867 as nothing—the glorious result of good financiering and prosperity in the Lodges. He granted twenty dispensations for new Lodges, and three hundred and twenty-six to "pass the chair," (a character of dispensation unknown to us)—twenty-five to "pass and raise," and eighteen to "raise."

The Committee on Foreign Correspondence complain of not getting all the reports of sister Grand Lodges, which difficulty arose from the fact, we presume, that our brother Grand Secretaries did not know where to send them, and for their future guidance we will here state that we found out, a short time ago, that R. W. Bro. John Thompson is Grand Secretary, and his address is Masonic Temple, Philadelphia. The Grand Lodge has bought a lot on which to erect the finest temple in the world. We wish them every success in their noble enterprise.

#### GRAND COMMANDERY

Met in Pittsburg, June 12th. Sir Jeremiah L. Hutchinson, of Philadelphia, was elected R. E. Grand Commander; Sir John Vallinchamp, of Harrisburg, V. E. Deputy Grand Commander; Sir James H. Hopkins, E. G. G. A grand banquet was given in the City Hall the same evening.



## LOUISIANA.

## GRAND COMMANDERY.

Report of Grand Commandery at hand. Conclave opened Feb. 15, 1867.

The proceedings were harmonious and satisfactory. The Report on Foreign Correspondence was rendered by Sir James B. Scott, and is an excellent paper and will be reviewed hereafter. Sir Samuel Manning Todd was re-elected R. E. Grand Commander, and Sir Gustavus Sontag, lock box 93 New Orleans, Grand Recorder.

## GRAND COUNCIL

Met Feb. 14, 1867. The proceedings were brief and chiefly local. The Grand Council protested against the Grand Council of Texas transferring the Cryptic degrees over to the Chapters. Comp Samuel Manning Todd was re-elected M. P. Grand Master; Comp. Gus. Sontag, of New Orleans, Grand Recorder, L. box 321.

## GRAND CHAPTER

Met Feb 12, 1867. Thirteen Chapters represented. A most excellent report on Foreign Correspondence was rendered by Comp. H. R. Swasey. Comp. H. P. Buckley, of New Orleans, was elected G. H. P.; Comp. G. W. Mundy, D. G. P.; Comp. I. W. Jones, G. K.; Comp. H. H. Smith, G. S.; Comp. Henry R. Swasey, Grand Treasurer, and Comp. James C. Batchelor, of New Orleans, Grand Secretary, L. box 872.

## NORTH CAROLINA.

Grand Lodge met Dec. 3, 1866; one hundred and forty Lodges represented; twenty-three dispensations granted for new Lodges by Grand Master.

All the committees appointed appear to have done their work faithfully, and the special report in the case of St. John's Lodge, Nova Scotia, is worthy of the "Old North State." The said Lodge made Masons of some drunken citizens of North Carolina, and claimed that as they worked the "Scotch Rite," they "could do as they pleased." North Carolina thinks otherwise and justly—the committee pronounce all such Lodges as "clandestine" and a "mere fungus on the Master's Degree." That is right; any body of men claiming the right to confer the symbolic degrees of Masonry outside of the ancient "York Rite" are clandestine. We may have to deal with this question more at length hereafter.

The Report on Foreign Correspondence is what might be expected from an able committee. M. W. Bro. Edwin G. Reade, of Roxboro', elected Grand Master, and R. W. Bro. D. W. Bain, of Raleigh, Grand Secretary.

## SOUTH CAROLINA.

Proceedings Grand Lodge just at hand. Met Nov. 20, 1866. Thirty-eight Lodges represented.

The address of the Grand Master, M. W. Bro. Jas. L. Orr, is full of practical suggestions, and it pays a fitting tribute to the late Grand Lecturer, Bro. Mackey, who had expressed his purpose of resigning the office, not being able to visit the Lodges in the country.

The report on Foreign Correspondence, by Bro. Mackey, is an excellent document, but

its arrangement is intended to elucidate certain questions, without arrangement as to States, and is less satisfactory on that account than it otherwise would be.

We have with the Proceedings also a copy of the Constitution and By-laws, which affords much valuable information.

The Grand Secretary, just elected, regrets that he cannot procure the returns of the Lodges; in fact that, with few exceptions, he can find none among the archives for the space of twenty-five years; hence his inability to publish lists of Lodges and members, and we unite with him in his regrets, as we have frequent calls for examination of his roll, a printed copy of which should be in every Grand Secretary's office.

Bro. Orr was re-elected Grand Master and R. W. R. S. Bruns, of Charleston, Grand Secretary.

## NEVADA.

Grand Lodge met September 19, 1866; nine Lodges represented. Address of Grand Master treats chiefly of local matters, except that he decided that Mormons could not be received as Masons on account of the "moral law." We think this a knotty question—which moral law—the old or new dispensation? The Grand Master found it difficult to come to a conclusion, and we think the conclusion as difficult to solve as the question itself. Bro. W. A. M. Van Bokelen rendered a very full report on Foreign Correspondence, and we congratulate him upon his effort. We find 610 members on the roll and 129 entered, passed and raised; 102 affiliated; 91 dimitted and 49 rejected. M. W. Bro. John C. Currie, of Virginia, elected Grand Master and R. W. Bro. Robert H. Taylor, of Virginia, Grand Secretary.

## WISCONSIN.

## GRAND CHAPTER

Met Feb. 6, 1867. Thirty-five chapters represented. Comp. J. P. C. Collwill rendered a very full and valuable report on Foreign Correspondence. Comp. David H. Wright, of Madison, elected G. H. P.; Comp. A. V. H. Carpenter, D. G. H. P., and Comp. Wm. T. Palmer, of Milwaukee, Grand Secretary.

## GRAND COMMANDERY

Met Jan. 2, 1867. Seven Commanderies represented. The report on Foreign Correspondence is full and very appropriate. The P. G. C. Sir Henry L. Palmer, Grand Master of Knights Templar of United States, was presented with a fine silver tea-set. We will guarantee he was worthy of it. We find 461 Knights on the rolls.

Sir Alvin B. Alden, of Portage City, was elected R. E. Grand Commander; Sir Wm. H. Hiner, V. E. D. Grand Commander, and E. Sir Wm. T. Palmer, of Milwaukee, Grand Recorder.

## MAINE.

## GRAND LODGE

Met May 7, 1867, M. W. Bro. Timothy J. Murray elected Grand Master; R. W. Bro. John H. Lynde, D. Grand Master, and R. W. Ira Berry, of Portland, Grand Secretary.

## GRAND CHAPTER

Elected M. E. Comp. Josiah H. Drummond,

G. H. P.; R. E. Comp. E. W. French, D. G. H. P.; R. E. Comp. J. H. Larrabee, G. K., and R. E. Comp. J. P. Gill, G. S., R. E. Comp. Ira Berry, of Portland, Grand Sec.

## GRAND COMMANDERY

Elected R. E. Sir M. ses Dodge, Grand Commander; V. E. Sir James M. Larrabee, D. Grand Commander, and E. Sir Ira Berry, of Portland, Grand Recorder.

## GRAND COUNCIL,

Elected Comp. E. P. Burnham, M. P. G. M.; Comp. August Callahan, D. P. G. M. and Comp. Ira Berry, of Portland, G. Recorder.

## TENNESSEE.

## GRAND COUNCIL

Met Dec. 7, 1866. Twenty-one Councils represented.

Comp. Chas. A. Fuller rendered one of the most satisfactory reports on Foreign Correspondence which we ever received and which we approve. It will be reviewed hereafter.

Ill. Comp. W. Maxwell elected M. P. G. M. and Comp. Chas. A. Fuller, of Nashville, re-elected Grand Recorder.

## FREDERICK THE GREAT—THE A. AND A. S. RITE.

We are not desirous of entering upon any discussion about "Frederick" or the "Rite," as we do not think the subject worthy any space we could give it; but as it is our bounden duty to enlighten our readers upon all questions that may arise to the best of our ability, and especially so when the questions are addressed to the Freemasons of our country and are discussed in our contemporary Masonic journals, some of them reaching our own readers, we cannot escape the duty of correcting errors. We regret that the editor of the *Trowel* has put that duty upon us by publishing in his June number the following bold declaration—

"The 'Rite' (A. and A. S.) was established by the Emperor Frederick, of Prussia," &c.

We had supposed that this assumption in behalf of the great emperor had been long ago exploded, and we do not see how any rational mind can endorse it after reading the histories of *Rebold* and *Folger*, with the conclusive deductions arrived at by them and other authors.

To our mind we do not know that we ever read a document that possessed less of the genuineness of authenticity than this, the very statutes, &c., assuming to be signed by Frederick and the Council of Nine. We are willing to believe all that is rational and sensible, and even that which has no sense in it, if it has the proofs; but to ask us to swallow so bald a declaration without any testimony is a little too much for even the gullibility of a thirty-second, who is expected to take down enough (without a grimace) to choke a regiment. We cannot digest as much "*Friction and Sea-water*" as Bro. Morin's constitution demands—it may be "good enough Morgan" for those who never read, but not for our readers.

Come, Bro. editor, read our article on "Investigation" in the June number, and give us the proofs for the "illustrious Frederick."



### Laying the First Corner Stone of the Capitol of the United States, September 18th, 1793.

From *Toners' Medical Register*, handed us by Editors of *St. Louis Medical Reporter*, we have been enabled to extract the history of the above event, which was preserved in a stray copy of the "*Columbian Mirror and Alexandria Gazette*." It is believed to be the most circumstantial, and in fact, the only detailed report, extant.

When we reflect that General Washington was then President of the United States, that he acted as Grand Master of Masons on the occasion, and that it was the first Corner Stone of the first capitol building of the Republic, and that it was laid in a city named after himself—we say, when we reflect upon these, and all the many associations surrounding the event, we feel sure that our Masonic readers will appreciate our republication of this interesting history:

GEORGETOWN, September 21, 17 3.

On Wednesday last one of the grandest Masonic Processions took place which, perhaps, ever exhibited on the like important occasion: it was in all probability much facilitated by an advertisement which appeared many days before in several newspapers of the State.

About 10 o'clock Lodge No. 9 were visited by that congregation, so graceful in the Craft, Lodge No. 22, of Virginia, with all their officers and regalia, and directly afterwards appeared on the southern banks of the Grand River Potomac: one of the finest companies of Volunteer Artillery that has been lately seen, parading to receive the President of the United States, who shortly came in sight with his suite—to whom the Artillery paid their military honors, and his Excellency and suite crossed the Potomac, and was received in Maryland by the officers and brethren of No. 22 Virginia and No. 9 Maryland, whom the President headed, and preceded by a band of music; the rear brought up by the Alexandria Volunteer Artillery; with grand solemnity of march, proceeded to the President's Square in the City of Washington; where they were met and saluted by No. 15 of the City of Washington, in all their elegant regalia, headed by Brother Joseph Clark, R. W. G. M. P. T., and conducted to a large lodge, prepared for the purpose of their reception. After a short space of time, by the vigilance of Brother C. Worthy Stephenson, Grand Marshal P. T., the Brotherhood and other Bodies were disposed in a second order of procession, which took place amidst a brilliant crowd of spectators of both sexes according to the following arrangement, viz:

The Surveying Department of the City of Washington.

Mayor and Corporation of Georgetown.  
Virginia Artillery.

Commissioners of the city of Washington and their Attendants.

Stone Cutters. Mechanics.

Two Sword Bearer.

Masons of the First Degree.

Bibles &c., on Grand Cushions.

Deacons with Staffs of Office.

Masons of the Second Degree.

Stewards with Wands

Masons of the Third Degree.

Wardens with Truncheons.

Secretaries with tools of Office.

Past Masters with their Regalia.

Treasurers with their Jewels.

Band of Music.

Lodge No. 22, of Virginia, disposed in their own order.

Corn, Wine and Oil.

Grand Master P. T. George Washington,  
W. M.

No. 22 Virginia.

Grand Sword Bearer.

The procession marched two abreast, in the greatest solemn dignity, with music playing, drums beating colors flying, and spectators rejoicing: from the President's Square to the Capitol, in the City of Washington, where the Grand Marshal ordered an halt, and directed each file in the procession to incline two steps, one to the right and one to the left, and face each other, which formed in an hollow, oblong square, through which the Grand Sword Bearer led the van; followed by the Grand Master P. T. on the left. The President of the United States in the centre, and the Worshipful Master of No. 22 Virginia on the right—all the other orders that composed the procession advanced, in the reverse of their order of march from the President's Square, to the southeast corner of the Capitol; and the Artillery filed off to a destined ground to display their manœuvres and discharge their cannon. The President of the United States, the Grand Master P. T. and the Worshipful M. of No. 22 taking their stand to the east of a huge stone; and all the craft forming a circle westward, stood a short time in silent awful order.

#### THE ARTILLERY DISCHARGE A VOLLEY.

The Grand Marshal delivered the commissions, and a large silver plate with an inscription thereon, which the commissioners ordered to be read, and was as follows:

*This South East Corner Stone of the Capitol of the United States of America in the City of Washington, was laid on the 18th day of September, 1793, in the thirteenth of American Independence, in the first year of the second term of the Presidency of George Washington, whose virtues in the civil administration of his country have been as conspicuous and beneficial as his military valor and prudence have been useful in establishing her liberties, and in the year of Masonry 5193, by the Grand Lodge of Maryland, several lodges under its jurisdiction, and Lodge No. 22 from Alexandria, Va.*

THOMAS JOHNSON, }  
DAVID STEWART, } Commissioners.  
DANIEL CARROLL, }

JOSEPH CLARK, R. W. G. M.—P. T.

JAMES HOBAN, }  
STEPHEN HALLETE, } Architects.

COLLEN WILLIAMSON, M. Mason.

#### THE ARTILLERY DISCHARGED A VOLLEY.

The Plate was then delivered to the President who, attended by the Grand Master P. T. and three most Worshipful Masters, descended to the Covesson trench, and deposited the plate, and laid it on the Corner Stone of the Capitol of the United States of America; on which was deposited Corn, Wine and Oil. When the whole congregation joined in awful prayer, which was succeeded by Masonic Chanting Honors and a volley from the Artillery.

The President of the United States, and his attendant Brethren ascended from the Covesson to the east of the Corner Stone, and there the Grand Master P. T., elevated on a triple rostrum, delivered the following

#### ORATION.

MY WORTHY BRETHREN—I presume you expect I shall in some manner address you on this very important occasion, which I confess is a duty incumbent on me, although quite inadequate to the task, and entirely unprepared, for until high meridian yesterday I was not solicited, neither had I a conception to have the performance of this duty.

Therefore, you will accept my observations with brotherly love they are, I assure you, sincere; and dictated by a pure Masonic heart, though very brief.

#### VOLLEY FROM THE ARTILLERY.

Brothers, I beg leave to declare to you, that I have, and I expect that you also have, every hope, that the grand work that we have done to day will be handed down, as well by record as by oral tradition, to as late posterity as the like work of that memorable temple to our order erected by our ancient G. M. Solomon.

#### VOLLEY FROM THE ARTILLERY.

The work we have done to day—laying the corner stone of this designed magnificent temple, the Capitol of our extensive and populous States of veteran republicans: States which were recovered, settled and permanently established by the virtuous achievements and bravery of our most illustrious brother, and benevolent friend to mankind, George Washington.

#### VOLLEY FROM THE ARTILLERY.

I say that we farther hope that this work may be remembered for many ages to come, as a similar work hath from the commencement of time to this remarkable moment; I mean the work of laying the corner stone of our ancient, honorable and sublime order.

#### VOLLEY FROM THE ARTILLERY.

We also hope that the Grand Architect of all men, Free Masons and Matter, may continue his great gifts of ability to all those concerned, to preserve in raising, not only on this particular corner stone, but on every other corner stone already planted, and that may be planted in this extensive site for a commercial Federal City, edifices so durable, with strength and beauty, that with common care and nurture they may not envy time.

And we further hope that all the edifices which may be erected in this Territory of Columbia, may be numerous inhabited with citizens, to merit every commendation for their virtue, honor, bravery, industry and arts.

#### VOLLEY FROM THE ARTILLERY.

And I hope that our super-excellent Order may here be indefatigably laborious, not only to keep in good repair our Hallowed Dome; but be incessantly industrious to adorn it, with the grand theological virtues, Faith, Hope and Charity; and embellish it with Wisdom, Strength and Beauty.

#### VOLLEY FROM THE ARTILLERY.

My dear brethren—It would be ungrateful—indeed I think impossible, on this occasion, not to notice, under the auspices of our glorious divine Providence, the rapidity of the growth of these magnificent buildings, and this extensive city, in so short a period, by the assiduous indefatigable labor and industry of all those very valuable characters for virtue, honor, understanding and ability, who have had not only the supreme command, but in every grade.

#### VOLLEY FROM THE ARTILLERY.

Brothers permit me to suggest to your understandings, if so much can be done by the local assistance of two-fifteenths of these vast States, by such an eminent Leader, excellent Directors, Architects, Surveyors and Mechanics, what ought we to conceive will be done by them when aided by the remaining thirteen-fifteenths, who will set to with willing and powerful hands, not in a local and sparing manner, but in an infinite, generous and loving manner. And in addition thereto, an universality of individuals like innumerable hives of bees bestowing their industrious labor on this second paradise.

#### VOLLEY FROM THE ARTILLERY.

Then, my dear brethren, architecture, masonry, arts and commerce will grow with a rapidity inconceivable to me, and, therefore, incomparable.

Brethren, although I have neither wishes nor pretensions to divination, yet I venture to prophesy, from some intuitive sense, that all I have suggested to you will soon come to pass: When we shall all hail! Blessed Territory of Columbia—favored land, soon, very soon, shall the shores of thy peaceful and delightful city be visited by the commercial interest of the united world, then, happy thy sons, and thrice happy those, whose prudence and foresight have induced them to become thy citizens.

#### VOLLEY FROM THE ARTILLERY.

It must, my dear brethren, be evident to all our understandings, that not alone nature, but Providence, hath marked their intentions, in the most indelible manner to make this the



seat for the Grand Mark, the super excellent emporium of politics, commerce, industry and arts of the United States. Seated in the very centrality of our republic, on the banks of one of the noblest rivers in the universe, sufficiently capacious to erect thereon a city equal, it not superior, in magnitude to any in the world—it boasts, but then very truly—a climate the most serene and salubrious—equal of access from all the cardinal and intermedial points as any place of that kind nature ever formed even beyond the conception of art—wanting no defense but what is in and ever will be in, I trust, the intrepidity and bravery of its founder and citizens.

#### VOLLEY FROM THE ARTILLERY.

Although it is not the growth of, yet there is already planted in this garden or young nursery of the arts, and bath blossomed numerous flowers, that bloom with high lustre in their various departments, (not to mention its ever to be revered founder,) but its finances, conductors, projectors, delineators and executors geniuses without number, and many of them not only brethren of our order, but brothers of super-excellent and sublime estimation.

#### VOLLEY FROM THE ARTILLERY.

Certainly, my dear brethren, it must be as grateful to you as it is to me, to possess the great pleasure of laying this corner stone, which we hope, expect, and sincerely pray to produce innumerable corner stones, and that on every one of them may spring immense edifices. We fervently pray to the Great Grand Master of Heaven, Earth and all things, of His infinite wisdom, strength, goodness and mercy, to grant. So may it be.

The prayer was succeeded by Masonic chanting, honor, and a fifteenth volley from the Artillery.

The whole company retired to an extensive booth where an ox of 500 lbs. weight was barbecued, of which the company generally partook, with every abundance of other recreation. The festival concluded with fifteen successive volleys from the Artillery, whose militia discipline and manœuvres merit every commendation.

Before dark the whole company departed, with joyful hopes of the production of their labor.

#### THE BROKEN SPIRIT.

We know of no wider field for the exercise of sympathy and comfort than that afforded by the broken spirit of a fellow-creature. One can not look upon the face, showing the lineaments of sorrow and despair, without a pang. The dim and listless eye is the window to a soul dark and desolate, and if we could go down into the chambers of the heart, we would find the last embers of hope burnt out, and the flickering taper of life ready to be extinguished by the next passing breath of reproof or refusal. It is the fault of nearly all writers, when dwelling upon the philosophy of human life, to float upon the wings of imagination in a sublimated atmosphere, far above that occupied by the practical world. We hope, therefore, to be pardoned for dwelling awhile among men as we find them, and not as we wish them, for by this we shall be compelled to put aside the fictitious veil which the pen so easily draws around the affairs of life.

Let us take the young boy, just approaching maturity, with all those natural impulses within him which speak of the responsibilities of manhood, and which animates him with the prospect of his coming years. God has not made all boys alike, nor has he decided that all boys shall be just what their fathers have marked out for them. The child longs

to be an artisan, the father wants him to be a professional man; or the child wants to be a farmer, the father wants him to be an artisan; or the child wants to study, the father thinks he has learned as much as is good for him, and thus often it is that the entire future prospects and ambitions of a child are blasted, and, as is often the case, he either pines away under his restraints, or breaking loose from parental bonds, he is cast upon the surging waves of the world, with no kindly advice and no sustaining hand in the hour of his temptation, than that afforded by fortuitous circumstances.

Many such have we met in our journey of years—some possessing wonderful natural resources and power, who have breasted the storm and came out triumphant; but by far the most have had a hard time of it. We have met them years after, with broken spirits, withered hopes, and bodies only kept alive under the lash of daily necessity. Is there nothing in the latter spectacle to bring the tear to the eye? We think so. Yet how different would be the scene had their young bark been launched out under the sacred blessing of father and mother! Have pity, then, upon the man, young or old, who though silent as to his sorrows, but whose face speaks a language the tongue has never learned.

If such is the sad scene presented by thousands of strong natures, who can fathom the agony of heart experienced by poor helpless girlhood and womanhood?

Dear reader, do not think that we are looking with morbid eyes upon the exceptions of life. Tear aside the drapery which shuts out the representation of poverty enacted in the world, and visit for yourselves the homes of the poor. Go with us up the many streets of this and every city, and witness the hundreds of thousands of people who scarcely do live. Go into that miserable tenement, full of poor women, with sallow skin, sunken eyes, bony hands, and cheeks furrowed with care, and see them toiling day after day at some exhausting employment, to feed and clothe those hungry and half naked little ones, despairing even of being able to improve their mental condition. Here comes home the miserable drunkard of a father, to beat his half sick and peevish children to their bed, and to heap curses upon that wife because she had not the money for bread which he demanded for rum. Or go a step higher, out of this damp cellar, up to the ground floor, where the same womanly experience is gone through, but the husband comes home tired out and fretted with the expense of life and the small means to meet it, he sits down despairing and hopeless, with no kind word from either, for both feel ready to die, were it not for the children. Or go up into the second floor, where, in that small room, low ceiling, no carpet, nothing to be called furniture, and, beside that piece of candle, see the poor, heart-broken sewing girl, coughing away her life to save that of those dependent on her. Now go out upon the streets. You see the same people, moving to and fro, trying to look cheerful, showing the animation occasioned by novelty; but look closely—see the eye, how wistfully it takes in

some little trifle in that window, but which the purse cannot buy, and then catch the sigh which reaches down into the depths of the soul, as the same eye measures the wealthy and happy throng along the highway. This is no sketch of fancy; we tell you that in this great city there is to-day a hundred thousand just such broken spirits. And this city is but one of a world of cities, and cities are only the aggregation of men. Go out into the poor man's house by the roadside, and you will find that poverty everywhere, in city and country, is full of its pangs and sorrows.

You may reply that the only way to relieve all this is to be able to contribute in goods or money. Not so; for although it is every one's duty to assist the poor thus, yet none are so poor but they can contribute *sympathy and encouragement*. Good advice, cheerful words, and sympathy for the unfortunate, is welcome at all times, and many a time has a word fitly spoken done more to nerve a man to heroic deeds of work and fortune, when money would only have been thrown away.

It is not alone in the home of the poor that one's spirit gives way, for in many cases, thank God, the poor man has as happy a heart as that enjoyed by wealth; but despair may come to all. Every man and woman have their troubles. Some are able to bear them better than others, according to the philosophy or faith which one possesses over another. We have seen the sad face in people of all conditions and occupations of life, and have never seen it but with regret. It is said that sympathy costs nothing; therefore, all are ready to give it. This is not so. No man can give sympathy without he *feels* it; there is a magnetism in *heart-words* which mere expression of the lips can never communicate; hence, no man can truly sympathize with the misfortunes of another without a self-suffering heart, and that does cost something. But it is a noble gift, and it has a rich reward, for the heart that echoes the pulsations of suffering humanity feels nearest to God. This is a part of the great mission of Freemasonry: to develop the nobler and better attributes of our nature; to school our heart up to the sublime emotions of charity and thus approach nearer the realization of truly "loving one another."

#### GEORGIA—CROPS.

From a letter sent us by an esteemed and well informed Brother in Georgia, we extract the following:

"Our wheat will soon be ready to harvest, but will not afford as much relief as one would suppose, from the fact, that nearly two thirds of it is covered with liens and mortgage for provisions consumed this and last year; and as soon as it is ready for market, will be shipped North by those parties who held those iron bound liens and mortgages. A great many are making none and have no means to buy any. Some of our farmers have, and others will have, to abandon their crops and seek employment elsewhere for bread to feed their little ones, unless they get some assistance from their friends abroad. If we fail in making a crop this year, God only knows what will become of many; we can not expect help another year for them."

This is a sad picture, and we sincerely hope that the harvest will be more than usually abundant. The farmer is the hope of humanity.



**The Wife to her Intemperate Husband.**

Stay, stay, my husband, do not leave  
Our cottage home to-night;  
A storm is near—there's not a star  
To guide our steps aright,  
And hark! the wailing of the wind  
Seems like a spirit's moan;  
I tremble, dearest, do not go  
And leave me here alone.

I pray thee, Arthur, hasten not  
Where maudlin ribalds meet,  
Whose noisy mirth and curses loud  
Awake the slumbering street.  
Clasp not the strange Circean cup,  
Refuse the wine to sip,  
Else soon the adder's poison fang  
Will fasten on thy lip.

Oh! stay and I will sing the songs  
Trilled in our happier years,  
When the first power of love was owned  
And I knew naught of tears:  
When sheeny castles rose in air,  
With laughter and with jest,  
And thou did'st seek like errant-knight,  
Thy loyalty to test.

And we'll speak of him who placed  
This trusting hand in thine,  
And smiled and blessed us, when thou  
said'st,  
"Now, Mary, thou art mine:"  
Of her whose bright, yet tender glance,  
Bespoke maternal pride,  
For was I not to tread life's path  
In safety by thy side!

Think of thy father? he whose form  
Lies neath the churchyard sod—  
Thou wert his treasure and his pride—  
He loved thee next to God.  
Think of thy mother! of the kiss  
She pressed upon thy cheek—  
Thou feel'st it yet, that last caress,  
From lips that could not speak,

Oh, let their memory check thee now  
In this insane career;  
When reason reigns, from all the crowd  
I can not find thy peer.  
I do not chide thee, dearest, no;  
I ask thee but to break  
These bonds that mar thy noble soul—  
Oh, rend them for my sake!

Come, you must hear our Nina sing  
Her simple evening hymn,  
And list the prayer for "dear papa"  
She'll improvise for him.  
She has a thousand winning ways,  
The artless little dove!  
And the language that she speaks is full  
Of pleasantness and love.

Our cradled Archie—friends declare  
How much he looks like me;  
But when he smiles, ah! then they say  
He most resembles thee.  
Does he not look a cherub plumed  
And ready for the sky?  
But, oh no, no, I could not live  
If "birdie" were to die,

Arthur, you weep, what is't you say,  
You'll rend the inebriate chain?

Oh joyful words! oh promise blest!

That brings me trust again!

Father, my heart, late sorrow-filled,

Now overflows with bliss;

I thank Thee for all blessings, but

I thank Thee most for this.

*Journal and Messenger.*

**IOWA.**

By letter from R. W. Bro. Theo. S. Parvin, Grand Secretary, we learn that the Grand Lodge had just closed (June 8), and that Bro. Reuben Mickle was elected M. W. G. M.

The Grand Lodge donated \$100 to the suffering brethren of the South, and we were requested to draw on the Grand Treasurer for that amount. The Grand Lodge also established a Board of Relief for the same noble purpose, of which Bro. Parvin is chairman, and we feel satisfied that more funds will be realized. Good for Iowa.

Since writing the above we have been favored by our ever courteous and R. W. Bro. Parvin with the advance sheet of the address of the M. W. Grand Master, Bro. C. K. Peck. Much of it is taken up with local matters, and contains many decisions, most of which are in accordance with our own laws, while many of them differ on account of difference in constitutions. These will be noticed hereafter. There is one issue, however, presented which is so startling and out of the usual order of things that we give the remarks of the G. M. in full:

**NEGROES AND NEGRO LODGES.**—The new issues being brought forward for political consideration, consequent upon the glorious triumph of the Government in the recent sanguinary conflict, is bringing before us, as Masons, a new problem—and one of great moment—for our decision. During the past year I have been applied to at different times to know if I was empowered to grant dispensations for lodges to these of the negro race, and have, of course, been under the necessity of informing them that we are not allowed to recognize them as Masons, but consider them clandestine.

In consideration of the new position in which they have been placed, and the recognition of the constitutional declaration now being forced upon us as a nation, that "all men are created free and equal," does it not become us Masons to weigh well our relation and duty towards them as members of the same order? Heretofore they have very seldom been persons who have had any "trade, estate, office, occupation or visible way of acquiring an honest livelihood, and working in his craft, as becomes the members of this ancient and most honorable fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and for supporting the ancient grandeur and dignity of the royal craft, eating no man's bread for naught." Now, all this is being changed, and their new relations as freemen, and the educational facilities afforded them, are elevating them from their illiterate and debased condition.

It is a difficult and unpopular question, but shall we, as masonic representatives of a State that stood first and foremost in the defense of our Government and its flag that "bears the stripes and stars," shrink from the consideration of it? The time is within the recollection of all of us when it was suicide, both professional and social, for a man to openly condemn slavery. The consideration of this important question now staring us in the face, may, at the present time, subject us as Masons to derision and abuse; but shall we, on this account, hesitate to grapple with it?

They already have lodges in active operation in our own State. Were we in distress, and in need of fraternal assistance, would we not be glad to avail ourselves of such as they might render? Can not that first preparation for a true masonic life be as well made in a heart that beats under a darker skin than our own? Lodges in other jurisdictions are making Masons of Indians. Do recent developments indicate that they are so much more elevated in morals, habits and christianity than the negro race as to entitle them to this preference, and that they will make more worthy and creditable members of our order?

"Duty is the one great law of masonry," and "is with us always inflexible as fate?"

"The issues are with God; to do  
O! right belongs to us;  
May we be ever just and true,  
For nations flourish thus."

Do you not recognize in this question a new duty devolving upon us? I do not recommend hasty action, but only early consideration, and would suggest the appointment of a special committee to report upon it at our next Grand Annual Communication.

We are not yet advised of the action of the G. L. as recommended in the address, and our hope is that it may fall stillborn to the earth, or else meet with the spirit which the subject demands.

We had already anticipated this issue in our March number, and can add but little to what we then said.

Our readers will observe that much of our quotation above is on the "spread-eagle," "highfalutin" style, in which some politics are wound in by way of seasoning, and our utter condemnation and repudiation of all such stuff in Ma-onic addresses has heretofore been so decidedly expressed that we will not dwell upon that point now.

There can be no Masonry without equality, and the whole question therefore to be settled by our M. W. Bro. is, is he and the negro equal? There is no accounting for taste; and we can not therefore tell now whether a G. M. or G. L. in the United States can be found to say that he or they are as good as negroes; but we feel perfectly confident that the G. L. of Iowa will repudiate any such appeal to their F. C. to add the "fourth human sense" to their vocabulary as one of the means of "recognition." The address is sent from the cabin of the "Steamer Jonnie Brown, near Yankton, D. T., May 20, 1867," and we never could have believed that any G. M. could be so hard run for material in his address, even on a steamboat, as to have dragged in such a side show as the one before us. *Quantum suf.*

**"AN EXTINCT RACE.**—One of the most remarkable races that ever inhabited the earth, is now extinct. They were known as the Guanches, and were the aborigines of the Canary Islands. In the sixteenth century, pestilence, slavery, and the cruelty of the Spaniards, succeeded in totally exterminating them. They are described as having been gigantic in stature, but of a singularly mild and gentle nature. Their food consisted of barley, wheat, and goat's milk, and their agriculture was of the rudest kind. They had a religion which taught them of a future state, of rewards and punishments after death, and of good and evil spirits. They regarded the volcano of Teneriffe as a place of punishment for the bad. The bodies of their dead were carefully embalmed, and deposited in catacombs, which still continue to be an object of curiosity to those who visit the islands. Their marriage rites were very solemn; and, before engaging in them, the brides were fattened on milk. At the present day, those strange people are totally extinct."



**"A LITTLE LEAVEN LEAVENETH THE WHOLE LUMP."**

In this simple scriptural text is a world of thought, and it is peculiarly applicable to our Masonic life.

The symbols of Masonry are intended to appeal to the reflecting and thinking powers of our nature, and the man who passes through the mysteries of our rites without the exercise of imagination might as well travel through the world with his eyes shut. All the explanations you may give him are but dimly shadowed upon the mind, and of necessity are covered by the lens of another's vision. Thus, in Freemasonry, we have our symbols, which reflect to the soul sentiments which no language can convey. There is not an attribute of Truth, Virtue, Honor, Purity, Innocence, Justice, Love, Charity, Temperance, Fortitude, Prudence, Silence, Confidence, Forgiveness, Faith, Hope, Friendship, Life, Death, Resurrection, or the whole development of morality, for which our Mystic Rites do not furnish a symbol or lesson. It is useless to incorporate into too long homilies, called lectures, an elaboration of all the symbols, for each novice must receive these symbols for himself—he must study them in his own heart, and revolve them over and over again in the secret studios of the brain. All men will not, and can not, think alike; therefore, the invention of elaborate degrees, which consume hours in the delivery of their lectures, defeat the very object for which they were intended. Not one candidate in a thousand fully understands the meaning and ramification of the degree at the time he passes through it. He must be impressed, seriously, solemnly, and tersely, with the symbols as they are presented, leaving him, in his future meditations, to develop their fine meaning, and, by the exercise of their practical virtues, to indelibly stamp them upon his life. It is in the conferring of the degree that the "little leaven" is planted, and then, through the course of rolling years, will the "whole lump" be leavened, and the man, when he comes to the end of his career, will look back to many a time when his first lessons rose up before him and stayed his steps from the wayward path.

To attempt to read a candidate a whole volume of fine sentiments, when the degree is being conferred, and then expect him to be a "perfect and sublime Mason," is like attempting to make bread of nothing except the leaven. Take any great religion or moral science in the world for an example: take the Christian religion, as taught by Christ and his Apostles, we find this same idea developed. No minister expects a man to be a perfect Christian on the same day in which he delivers a ponderous and almost endless sermon—in fact, the longer the sermon, the less influence he exercises—it is in the terse, pointed and connected appeal of a few minutes, perhaps, that the seed of reformation is planted, just enough to set the man to thinking. Whenever we attempt to do the "thinking" for our hearers, all our efforts are at once blasted; for until the neophyte *thinks* and *studies* for himself, it is like an exhibition of a shower of gold, when the whole audience will acknowledge it

is very beautiful, although they know that the "gold" is nothing but bits of gilt paper. Tableaux in Masonry, explained by endless homilies, without the language of the impressive symbol, are simply useless and ridiculous. Hence the voice of the universal Masonic world unites in pronouncing the symbolic degrees perfect and complete in themselves, so far as the tuition of the heart is concerned. They are the basis of thought and the leaven of Masonic life. All other degrees, known as "high," etc., are but elaborations of the same idea, and the character and utility of the elaboration depend entirely upon the party who does the coloring, and, from our own observation, we are inclined to the belief that nothing is gained by the process. It is simply this: a man comes to you and says I have some new elaborations of Masonry, called such and such a "Rite"—it is very fine—it fills up several volumes, and is illustrated with grand scenic effect by the most expert artists; it cost a good deal of money, and will cost more to put it upon the stage, and if you are willing to invest you shall have favorite characters in the piece, and stand high on the billboards—and you do invest, and what have you gained? You have the pleasure of seeing "the play of Hamlet, with Hamlet left out;" you have seen a Masonic performance with no Masonry in it; you have witnessed the attempt of a versatile genius, who has modestly told you that he has only charged you a large fee for the privilege of doing your *thinking* for you, and that, in consideration of your patronage, he will give you the right to buy and wear a showy jewel, and to go by a high title, which will certify to your being a "perfect Mason" without the slightest effort on your part beyond the cash paid out. On the other hand, as a *Mason* you have a life study before you, with a workshop full of implements, and with these symbolic tools you carve out a Masonic life, attested and proven by your works. You assert to the world that you are an intelligent being, and that having the capacity of thought, you will exercise that capacity for yourself, the very exercise of which is all that can make you in deed and in truth a *High Mason*.

**Extract from Address of Bro. Jno. D. Vincil, M. W. G. M.**

Delivered at the laying of the corner-stone of the Platte county Court House, June 20, 1866.

"And now, in conclusion, my brethren of the Masonic fraternity, we have a great work to perform in this country. In these times, upon which we have fallen, there is assigned our Order a grander mission than has ever claimed her consideration before in human history. True Freemasonry is, to-day, the great conservatism of the nation. The torch of war has been extinguished by the gentle showers shed from the nation-enfolding wings of the bright angel of Peace. The war-scarred surface of Society must be healed, its wounds must be cured—health must again be won back to its cheek, there to bloom in rosy beauty as in the former times. In the spirit of true conciliation and real conservatism, with the prestige our venerable Order carries, who so well calculated for the glorious work of rebuilding the waste places of society as the fraternity of Freemasons? My brethren, to your work, and do it well. Spread properly the cement of brotherly love and affection, use judiciously the trowel; daub with no untempered mortar, either the laudable work of reconstruction of

the social fabric or in the erection of the Masonic structure. Since War has smoothened his wrinkled front, and his grim visage has been supplanted by peaceful smiles, let us, my brethren, rejoice together, and join in the loud acclaim that shall yet be sounded as the key-note in the world's jubilee, 'Glory to God in the highest, on earth, peace; good will to men.' With the prevalence of such a spirit as this fostered and spread by the patriotic trowel of conservative, conciliatory Masonry, our own loved land merging from the battle smoke of revolution will soon be restored, reunited and happy. Look at the world's political horizon to-day. Battle clouds, dark and lowering, roll up the heavens and stretch themselves along the sky of foreign nations. The very air from abroad, wafted over the deep blue sea, is hot with the feverish swell of imminent convulsions. The sounds of dire portents thicken and choke the breezes borne to us from trembling shores of hoary empires. Great thunder heads of war are seen looming up all over Continental Europe, fringed with the fires of despotic vengeance. Soon will be borne to our ears the terrible battle shock of a continent, amid whose wild carnage will be heard the grinding, creaking of thrones as they meet each other while thundering to their fall.

"But our own land, having recently passed through a baptism of fire and blood, has now entered upon her second great career of independence. We trust her sun of glory, having arisen from the bloody skirts of civil war, will shine the brighter when viewed against the dark background of the past. Well may we sing,

"What if the clouds one little moment,  
Pid, the blue-ky white morn appears;  
When the bright sun that tints them crimson,  
Rises to shine a thousand years."

"With our country restored, reconstructed and reunited in the indissoluble bonds of national brotherhood, heaven grant that our proud old ship of State, bearing the commerce of American freeman, may be safely anchored in the inviting harbor of exalted, glorious destiny. While our banner folds shall float over every sea, with every star in its place, till the blinding radiance of that constellation shall light up the grand day of the world's emancipation, and snuff into darkness forever the sickly lights of monarchies and despotisms."

"A thousand years, my own Columbia,  
'Tis the glad day so long foretold;  
'Tis the glad morn whose early twilight  
Washington saw in times of old."

**NEW JERSEY.**

PROCEEDINGS OF GRAND LODGE AT HAND.—Session began Jan. 16, 1867; 68 Lodges represented. The address of M. W. Bro. Wm. Silas Whitehead, the G. M., was a fine production, and treated of some questions of general import, and it deals a heavy blow at officers and members of Grand Lodge decking themselves off in jewels and clothing that do not properly belong to that locality, also proves conclusively how useless and dangerous it is for lodges to become incorporated by the laws of a State. Upon this subject we expressed the same views in a previous number. Rev. Bro Jos. H. Hough, Grand Secretary, rendered a complete report on Foreign Correspondence, giving to his Grand Lodge a faithful review of sister jurisdictions. The business transacted was of a local character, and the Committees shewed a spirit of attention to duty by the character of their reports.

We find 5,986 members on the roll. Bro Whitehead of New Ark was re-elected G. M.; Rev. Bro. Robt. Rusling, D. G. M., and R. W. Jos. H. Hough of Trenton, Grand Secretary.



### General History of Freemasonry in Europe.\*

We approached the perusal of this work with some prejudice against it on account of criticisms made by some of our cotemporaries, and yet we had hope of finding the work a valuable one on account of the prejudiced views with which some of our brethren treat subjects which do not accord with preconceived notions. We have read it carefully from beginning to end, and we are now satisfied that those editors who condemned it never read it. It is the most satisfactory history of Freemasonry under all its names, in all ages, and under all circumstances, that has ever been published to the Fraternity. It is the result of a labor which we did not believe any one man would ever undertake, and it is so condensed and so classified that the most unpracticed mind can easily understand it. Bro. Rebolt deserves the unqualified approbation of the ancient craft throughout the world, and Bro. Brennan none the less for his faithful rendition in English, whereby the American reader can for the first time sound the plummet in Masonic history.

It is a noble monument to ancient and legitimate Craft Masonry. The work furnishes a succinct and excellent history of Masonry in Gaul, Germany, France, England, Ireland, Scotland, Denmark, Sweden, Russia, Poland, Holland, Belgium, Switzerland, Italy, Portugal, Prussia, Spain, and minor States, viewed as an operative, speculative and philosophical institution, and tracing its rise and progress from the earliest foundation of the Fraternity in Europe, 715 B. C., down to the present time.

It furnishes a chronological arrangement of the Fraternity, divided into three epochs, based upon the principal monuments and records, together with an historical enumeration of the principal Masonic congresses and conventions which have had place in Europe since that of York, A. D. 926, to that of Paris, 1856. It gives the edicts of the Popes against the Fraternity, also the primitive Ma<sup>o</sup>n<sup>o</sup>n<sup>o</sup>n<sup>o</sup>ic laws and charters; an epitome of the worships and the mysteries of the ancient Eastern world, of the Persians, of Isis and Osiris, of the Hebrews, of Eleusis, of Samothracia, of the Phrygians and Phenicians, of the Romans, of the sybils and oracles, together with the legislators, reformers and founders of worships and mysteries.

Not the least interesting of its pages is a concise and authenticated history of the various rites, invented from time to time, and made up by selections from and additions to Ancient Craft Masonry, under the name of "High Degrees," such as the Egyptian Rite of Misraim, Rite of Memphis, the Scotch Philosophic Rite, Refined Scottish or Reformed Ancient Rite, the Modern French Rite as successor to the "Grand Council of Emperors of East and West, &c., Rite known as the Ancient and Accepted Scottish," together with their infinite ramifications and successions, so that out of the three legitimate symbolic degrees there have been invented "73 different styles of Masonry, 52 rites and 34 orders, 26 androgynous orders, and more than 1,400 de-

grees." What a harvest for degree peddlers! What a field for ephemeral ambition, and what a fortune for trinket factories must all these have furnished!

The three rites of "high degrees" most practiced in this country are the Rite of Misraim, Rite of Memphis and Ancient and Accepted Scottish Rite. The disastrous influences of the latter upon the regular Masonic bodies of Europe, especially of France, are fully set forth, and these chapters will consequently be the most interesting to the American reader. The whole work before us is written with a spirit of reverence for God and the truth, and any charge of infidelity against it is without any foundation in fact.

No Mason, whatever may be his rank or degree, can read this history without recognizing the fact that the American system, as it stands, should be left alone, and that the four Grand bodies, viz.: Grand Lodge, Grand Chapter, Grand Council and Grand Commandery, furnish all the degrees worth paying or working for, and that if lessons and obligations are of any force, the principles evolved by these bodies are as sacred and sublime as the world of man can produce. Any attempt to elaborate them by so-called "high degrees" only renders the whole unwieldy and impracticable, and defeats the object of the system and the intentions of the candidate, therefore, in the language of Bro. Rebolt, we shall close thus: "After this succinct exposition of the history of the principal systems for high degrees, we hope that the good sense of the brethren, who are yet partisans of these 'high degrees,' will induce them to regard them as useless and embarrassing baggage, borne along in opposition to the spirit of Freemasonry, and only calculated to excite discord and impede the march of our humanitarian institution."

\*General History of Freemasonry in Europe, by Emanuel Rebolt, M. D., P. D. of the Grand Orient of France, President of the Academy of Industrial Sciences, and member of many philosophical and scientific societies. Translated by J. Fletcher Brennan, of Cincinnati, O., and published by Geo. B. Fessenden, Cincinnati.

GOOD FEELINGS.—We know a blunt old fellow who sometimes hits the nail on the head more aptly than philosophers. He once heard a man praised for "good feelings." Every body joined and said that the man was possessed of excellent feelings.

"What has he done?" asked the old genius.

"He is possessed of the most benevolent feelings," was the reply.

"What has he done?" cried the old fellow again.

By this time the company thought it necessary to show some of his favorite doings. They began to cast about in their minds; but the old man still shouted, "What has he done?" They owned they could not name anything in particular.

"Yes," answered the cynic, "you say he is a man that has good feelings. Now, gentlemen, let me tell you that there are people in this world who get a good name simply on account of their feelings. You can't tell one generous action they ever performed in their lives, but they can look and talk most benevolently. I know a man in this town that you all would call a surly, rough and unamiable man, and yet he has done more acts of kindness in this country than all of you put together. You may judge people's actions by their feelings, but I judge people's feelings by their actions."

### NOVA SCOTIA.

From the *Citizen* we compile the following: On the 26th of May, pursuant to the announcement on Saturday evening last, a very large meeting of Masons, under the jurisdiction of the Most Worshipful the Grand Lodge of Nova Scotia, was held in their Lodge Room, Masonic Temple, Victoria Block, the object of which proved to be the presentation of an Address of Welcome to their highly esteemed Brother Davies, Grand Master Mason of Nova Scotia, on his return from the United States, after a short excursion for his health. Bro. William Taylor, Deputy Grand Master, presided.

Bro. Davies was announced and received with honors, and with a few well-timed remarks from Bro. Taylor, he proceeded to read a brief and appropriate address of welcome to the Grand Master, to which our Most Worshipful Brother replied in a spirit of gratitude for the manifestation of love and esteem, and closed as follows:

Brethren, accept my most heartfelt thanks for your many kind and fraternal expressions of personal regard, and may we all so endeavor to wear our aprons unspotted from the world, that when the Supreme Grand Master summons us to give an account, we may do so with joy, and not with grief.

An hour was then very pleasantly passed in listening to an account of the M. W. Grand Master's travels in the United States, and remarks from a few of the brethren, after which they separated, in love and harmony, well pleased with the proceedings of the evening, and that they had an opportunity to congratulate their Chief on his return home with renewed health.

These reciprocal courtesies are the ties which bind nations together in defiance of the bigotry of nationalities.

### THE CLAY STATUE.

On the 30th of May, as most of our readers have been informed through the secular press, the statue of our late Brother Henry Clay, P. Grand Master, of Kentucky, was unveiled and formally delivered over to the Mayor of Louisville by the Grand Master of Masons.

The procession was very large and the parade proved one of the grandest pageants ever witnessed in that city. Eloquent addresses were delivered by various officials, Masonic and civil. The prayer was offered by Rev. Dr. E. F. Berkeley, Rector of St. George's Church in this city, under whose ministrations, years ago, our lamented brother was received by the rite of confirmation.

A beautiful ode, composed by Bro. Geo. D. Prentice for the occasion, was sung by a choir of more than a hundred singers.

### Gallatin Chapter U. D.

Through the kindness of Comp. N. M. Smith, the High Priest, our attention has been called to omission of his chapter in our published list, which, we believe, was the only omission. It is situated at Gallatin, Davies county, Mo. Comps. Jas. L. Davis, K. and Robert L. Dodge, S. Dispensation issued August 2, 1866.

Perfect harmony prevails. It has had nearly thirty meetings since last Grand Chapter and exalted thirteen members.

"Piety draws us to what is most powerful, which is God, and to what is most weak, as children, the aged, the poor, the sick, the unhappy, the afflicted. Without piety, old age offends the sight, infirmity repels, imbecility shocks us. With it, we see in old age only long life; in infirmity, suffering; in imbecility, misfortune; we feel only respect, compassion, and the desire to relieve."



**"PEACE ON HIGH OLYMPUS."**

Under the above heading "a Master Mason" addresses the editor of the *Masonic Monthly* of Boston, and as it accords exactly with our ideas about the miserable squabbles of the so-called "A & A. Scotch Rite," we publish the letter entire.

Before doing so, we desire to say that we look upon the truce as merely a temporary one, for it has been characteristic of this "Rite" to be either quarreling among themselves, or with some of the established bodies of Masonry—it is aggressive in its character, and we have very serious doubts whether the declaration of "Peace on High Olympus," augurs any particular benefit to legitimate Freemasonry, for with the temporary combination of power, it is difficult to prophesy what will be its next movement, especially as the "Rite" is now flushed with such unexpected popularity, that it gets high prices for its degrees, which, a few years ago, it distributed freely, for nothing. Being a Rite full of high sounding and princely titles and endowing its disciples with the privilege of being covered with jewelry, it naturally appeals to the vanity of our race, and, as such, has had quite "a run"—but like other ephemeral inventions of men, it is subject to many transitions of fortune and affords a fine field for Masonic adventurers. See Rebolds History of Freemasonry in Europe:

—, May 20, 1867.

MR. EDITOR: News has reached us from the Olympian heights of the Ancient and Accepted Scottish Rite that a grand pacification of that Rite has taken place.

Sixty-six years ago, a Supreme Council was invented in Charleston, S. C., and a copy of it was exported to France. Fifty-three years ago, France re-shipped a part of the system to New York City, out of which grew the Cerneau Council, which had New York City for its East. Charleston took umbrage at this, and to spite the Supreme Council of French extraction, itself being an illegitimate child of the French Rite of Perfection, it cut itself into two, a Southern Jurisdiction and a Northern Jurisdiction. The Cerneau Council, East in New York, had a variety of experiences and fortunes, died several times and was resurrected as many times. The child of Charleston, the Supreme Council Northern Jurisdiction, has also passed through some strange vicissitudes, some very long trances, scarcely distinguishable from death. The peculiarity of these two Northern Councils was, that no sooner did one of these bodies exhibit signs of resuscitation than a species of galvanic reaction was produced in the other, and they both began, through their dignitaries, to kick and bite at each other like fury, which practice kept Masonry in the Northern States in an everlasting turmoil. In 1861, the child of Charleston, Supreme Council Northern Jurisdiction, had a family quarrel, always the bitterest kind of a quarrel, a quarrel among grown children, about a plaything, and the silliest and most frivolous kind of a plaything, for such the Scotch Rite appears to be. This quarrel did immense damage to Masonic harmony, especially in Massachusetts, and many Masonic reputations were damaged by it, and many prominent Masons behaved so badly that it would have warranted the iretinal exclusion from the Masonic body. The Cerneau Council smiled at this trouble in the camp of its antagonist, which has lasted for about five years. During this period, one portion of Charleston's Daughter Supreme Council merged with the remains of the Cerneau Council of New York, and between that body, which has latterly rallied around Bro. S. W. Robinson, and the other half of the Council,

offspring of Charleston, which has latterly rallied around Bro. Van Rensselaer, a great deal of mutual scorn and contumely has been tossed to and fro. At length all the parties to this unpleasant and disgraceful entanglement, with some few ignoble exceptions, have grown tired of this estrangement of members of the same Masonic family, and a mutual pressure has at length brought the parties together. What was two and then three, and subsequently two, has now become one, and now a single Jupiter reigns on Olympus. Peace reigns. The parties to this exalted amalgamation were exceedingly sensitive, were actuated by the most refined notions of honor, which descended down to considerations of the most microscopic points of etiquette, and the programme of arrangements was so cunningly devised as not to do minutest violence to the feelings of either party. It is to be hoped that this over-sensibility will not prove a constant danger, a sunken rock, upon which the new rigged bark of the Scotch Rite may split.

I have thought that your readers would like to understand the nature of the imbroglio which has just been terminated. To help them in their search after an explanation I have penned the foregoing plain history of the trouble. My only hope is, that the inhabitants of Olympus may be able to keep their residences and their heads cool, and that they will cultivate as much of mutual good-will, as is possible among a family of divinities, wherein each member appears to rate a *distinction* among brethren, as infinitely more valuable than a *principle* upon which fraternity may be erected. Hoping that the Scotch Rite may no longer trouble Masonry, or else that it may early die in peace.

I remain, fraternally yours,

A MASTER MASON.

**St. George's Church and the Destitute People of the South.**

The rector, the Rev. Dr. Berkley, preached a charity sermon in his church last Sunday week, and took up a collection for the destitute people of the South. He repeated the sermon, by request, last Sunday, and made another collection, the whole amounting to \$1,200. Besides this, his appeal to his people for clothing resulted in an enormous contribution of all kinds of clothing, for all ages and sexes, valued, on a very low scale, at \$2,000. So that the whole offering of this single congregation will amount to the handsome sum of \$3,200. Last week, under the direction of the rector, there was shipped, insured, to Alabama, \$50 worth of kiln-dried cornmeal, \$450 worth of bacon, above \$100 in money, and eight hundred garments of all kinds. The remainder of money and clothing will be disposed of immediately to the destitute of other places. We are permitted to make this minute announcement only to provoke others to love and good works.—*Mo. Republican*.

Two such sermons as the above are worth more in the sight of God and man than all the thousands of political sermons that have been and will be preached by men who "borrow the livery of heaven to serve the devil in," since the dawn of Creation to the end of time. Dr. Berkley is not a Mason by profession, but is one in heart, and is one of those few men who is not ashamed to preach their religion and practice it. "May God bless him and his," will be the prayer of a thousand hearts.

**KENTUCKY.**

Grand Council met October 17, 1866. Fourteen Councils represented. Comp. L. D. Cooninger rendered a good report on foreign correspondence. Comp. Philip Swigert, of Frankfort, elected M. P. G. M.; Comp. Thos. Todd, of Shelbyville, D. G. P.; and Comp. A. G. Hodges, of Frankfort, G. R.

**THE FREEMASON.**

Our letters from every quarter are full of encouragement and hope, and we find that our readers appreciate our efforts to meet the ever recurring isms of the hour. We believe the Craft to possess the highest order of intelligence, and that they care but little for the questions of a dead past; they have the landmarks with them, and they want to see them protected from the progressive and encroaching spirit of the age. We have laid our foundation upon the corner stone of Ancient Craft Masonry, and whatever strikes it strikes us, and we will strike back. No specious pretext of "advanced ideas" shall blind us to our duty, and let the assaults upon our time-honored customs come whence they may, we can not escape the sacred duty of criticising what we believe to be wrong and encouraging what we believe to be right. All our discussions will be conducted in the spirit of candor and justice, and if perchance our views shall not accord with our brethren, they are at liberty to reply, and we shall tender to all a patient and fraternal hearing of their own sentiments. We do not assume for ourselves to be the keeper or arbiter of our brother's ideas. We only claim that which we are willing to extend to all others. We inaugurated this paper upon the principles of cosmopolitan Freemasonry, claiming for every legitimate member of the Fraternity a perfect and unassailable equality, whatever may be his political or religious views, and irrespective of all sections. We have been before the world for six months to-day, and our welcome has been beyond all expectation. This is sufficient proof that our course meets the approbation of our readers, who are found in almost every State and Territory of the Republic. The following is a sample of all:

[Extract from letter to a brother in this city.]

LA MESSILLA, New Mexico, May 21.

Dear Bro. Thompson: \* \* \* We receive no Masonic journal which we prize half so much as the *Freemason*. It is certainly the "livest" Masonic paper I have ever had the pleasure of perusing, and it meets with a hearty welcome from the brethren in "this part of the moral vineyard." J. F. B.

**GRATITUDE.**

It may be gratifying to all Lodges who have contributed money through us to the sufferers of the South, to inform them that all contributions we have sent have been promptly acknowledged by the various committees, in language of sincerest fraternal gratitude to the donors, and the name of Lodge as donor is sent with each remittance. We can assure our brethren that their funds have not been given to "hearts of stone," but that each dollar has produced a thrill of joy and kind remembrance.

"MASONS OBEY YOUR ORDERS.—How many victories have been lost because subordinates considered the orders of their superiors unreasonable or unwise! 'Sire,' said the Marshal to Napoleon, 'it is impossible to lead the troops by the route you have pointed out.' 'Let me see the order,' said Napoleon. He took it, read it, returned it, and only said, 'That is your order; execute it.' He did execute it; and the army of Napoleon was bearing the victorious eagles of France across the plains of Lombardy within two weeks."



**Masonic Advertisers--Again.**

In two previous numbers we spoke of the growing evil of Masonic advertisements, when not properly arranged, and when articles had for sale are imprudently detailed.

In the first article we spoke generally and briefly—in the second we were more specific, and by numbering of lines in certain advertisements alluded to, we pointed out such things as struck us as being the most imprudently selected. These matters were brought to our attention over and over again, and one of the publications alluded to was presented to the consideration of the last Grand Lodge of this State, and we know of many conscientious and true brethren who have stopped their subscriptions to our contemporaries on account of this very evil. We wrote our articles with an intention of doing the Craft a service, as well as the publishers alluded to, and not as suggested by our facetious and witty Bro., Assistant Editor of *National Freemason*, because "they have the misfortune to contain advertisements." He says "we have not verified the lines objected to, and for aught we know they may be within the rule of things not proper to be written." Now that is candid, but at the same time it is not prudent. He replies to us, seemingly, for the sake of disputation and not for the development of truth. We may be mistaken. He thinks we will do the advertisers more good than harm by advertizing to their wares; but he will see that he is mistaken before we are done with them.

In the first place we called those papers by name who commit the transgression, without alluding to their merchandise, except by numbers, and not one of our readers in a hundred know what those numbers alluded to, except that we pledge them our word as a Mason that they were articles which every Mason of common sense knows is used by the fraternity, but never spoken of outside—not that the mention of them would overturn the foundations of our Order, no more than the recital of marital secrets by a fool of a husband would, but both alike would be justly reprehensible in the eyes of all properly disposed persons.

As Masons we look upon many of our working tools as *sacred*, not to be hawked about on the street corners—not to be published brazenly to the world, but to be acquired and retained and cherished as something which the inquisitive eyes of the world should not behold.

This offense magnified itself in our eyes, when we compared it to the prudential and cautious days of our forefathers. We went a few years back to our own initiation, and even, in a metropolitan city, we recollected how our eyes were hidden from things sacred and secret. But to-day, men becoming associated with these things by every day sales, &c., and finding that more ears and eyes can be reached by advertisements than by the merits of their goods, and to out-rival each other in trade, do not hesitate to turn a Lodge room inside out and auction off its effects to the best buyer, even to the profane. Any man who does this, wilfully and in the face of admonition, shows that he belied his petition when

he declared that he "was not influenced by mercenary gain"—he proves to the Fraternity that he is willing to sell *anything* for dollars, and that the charge of the third Cardinal Virtue, PRUDENCE, was delivered to a man who would go to the fullest extent of the law to violate it.

What we intend to arrive at, is simply this, to draw the attention of our readers to the papers we mentioned on the 56th page of our April number, as those who are willing to advertise Masonic furniture which should never be in print. We are not over fastidious about small matters, but we become indignant when we see an open defiance of the moral sense of the brotherhood, for the sake of gain, and we think we know the character of our Masonic Lodges well enough to warrant us in saying that they will *unanimously* condemn such violations of Masonic privacy and that they will shut their treasures against the appeals of dealers who have no regard for the feelings of others. "Touch the pocket of an avaricious man and you touch his heart"—is as true in this case as in others.

For ourselves we will never be associated with any publication that does not regard the secrets of our Order; if we chose to, we could have been rich before this, but "principle" furnished a sweeter reward than the overflowing coffers of "policy." In conclusion, if the advertisers in the papers alluded to have gained, or will gain, any sales by our criticisms, we will charge them nothing for our notice.

**Precepts of Freemasonry.**

1. Be just; because equity sustains the human race.
2. Be good; because goodness enchains all hearts.
3. Be indulgent; because, feeble thyself, thou shouldst bear with the feebleness of others.
4. Be kind; because kindness secures affection.
5. Be grateful; because gratitude is the food that nourisheth liberality.
6. Be modest; because pride is offensive to your fellow-beings.
7. Pardon injuries; because vengeance perpetuates hate.
8. Render good for evil; because in this way you will rise superior to the evil-doer and make him your friend.
9. Be forbearing, temperate, chaste; because voluptuousness, intemperance and sensuality are destructive of the existence and will render it miserable.
10. Be a citizen; because thy country is necessary for thy security, thy happiness and well-being.
11. Defend thy country with thy life; because it is her who secures thee in thy property and in the possession of all those beings dear to thy heart; but never forget that humanity has rights.
12. If thy country wrong thee—if she refuse thee happiness and suffer thee to be oppressed—leave her in silence; but never trouble her. Support adversity with resignation.

REBOLD.

**Masonic Jurisprudence.****QUESTIONS AND ANSWERS.**

QUESTION.—Can officers be installed in public?

ANSWER.—We have no law prohibiting public installation, except the *secret* duties of the Worshipful Master, which all Masters and Past Masters understand. The whole ceremony of installation is published to the world.

Ques.—Is a brother who has been raised, a member of any particular Lodge until he has signed the By-Laws?

Ans.—In Missouri, every Master Mason is a member of the Lodge in which he is raised, without signing the By-Laws. It is only necessary to recur to his covenants relative to By-Laws to decide that he is a member of the Lodge in which he entered into those covenants.

Ques.—Is it necessary for a committee on petition to report "favorably" or "unfavorably," or merely to state what they know of the petitioner?

Ans.—Every report should be definite. The report that "the petitioner is an honest clerk," or "a good carpenter," or "holds a dimit from a certain Lodge," is not a report under the purview of the law—it is too indefinite for the use of the Lodge.

Ques.—If a petitioner is rejected for initiation by one ballot, and the party who casts it afterward acknowledges that he was "mistaken," can the Master order another ballot at next meeting?

Ans.—The Law says "no." The reason is obvious. In the first place, the rejecting party can not disclose his ballot; if he may for one reason he may for another. Again, it can not be *proven* he did cast the black ball—it may have been done by a member who is absent when the second ballot is taken. Again, casting ballots is a solemn and responsible duty, and not in the sense of "pitching pennies at a mark," but should be done advisedly and knowingly; and if a member has any doubt as to identity, or character, etc., he can object to the ballot, until he becomes satisfied.

Ques.—Can a Lodge under dispensation recommend the formation of a new Lodge, providing it is the nearest one?

Ans.—It can, and should. The Grand Lodge draws no distinction between Lodges under dispensation or charter on this point. Every Lodge is a sentinel on the outpost.

Ques.—Can a ballot be had in a Council of Red Cross for that Order?

Ans.—It can not. Knights Templar can only cast ballots in the Commandery—Councils of Red Cross can do nothing except confer the Order, after the Templars have elected the candidate.

Ques.—Can a Lodge in one Masonic District of the State recommend a new Lodge in another Masonic District, providing it is the nearest to the place proposed?

Ans.—It can, and should. The Law says "the nearest Lodge," without reference to the District. The boundary lines between Masonic Districts are merely imaginary, for the guidance of the D. D. Grand Master, and do



not in any wise govern the jurisdiction of the Lodges themselves.

Ques.—How can an Entered Apprentice or Fellow-Craft, who was made such in a Lodge now dead, be advanced?

Ans.—By getting a certificate from the Grand Secretary, which he can deposit with his petition as a dimit, and if elected and raised, he is a member of the Lodge which raised him. His petition lies over one month.

Ques.—Can a candidate who has been rejected in one Lodge apply to another?

Ans.—See Sec. 7, Art. XVI. Grand Lodge By-Laws, thus: "A candidate for initiation, who may have been rejected, may, after the lapse of one year, petition the Lodge which rejected him, or any other Lodge, for initiation, under whose jurisdiction he may reside." If the question means a rejected Master Mason for affiliation, then he is not governed by the jurisdiction of the Lodge, nor does he have to wait a year.

Ques.—How long does a Master Mason, who moves into Missouri, with his dimit, have to wait before he can petition for membership?

Ans.—There is no limit of time. He may apply at once, if any one will recommend him. The Grand Lodge of Missouri dislikes non-affiliated Masons, hence she offers no obstacles to their becoming members.

Ques.—Does the Grand Master intend to prohibit the use of the lecture used in the opening and closing of ritualistic Lodges of Entered Apprentices and Fellow-Crafts?

Ans.—We do not so understand it. We understand the edict to mean what it says, viz.: "That opening and closing the Master Mason's degree opens and closes the Lodge, thereby controlling all subordinate degrees; and when the Lodge is once opened, it may dispense or suspend labor from one degree to enter upon another, as the work may demand, until the Lodge, as such, is finally closed."

Many questions having been raised upon this point, we shall endeavor to answer fully, but briefly:

1st. Opening and closing the Master Mason's degree opens and closes the chartered Lodge, as Masons of no other degree are authorized to do that.

2d. A chartered Lodge controls all the subordinate degrees, from the very nature and language of the charter and the law.

3d. The Lodge, as such, having this control, can dispense with its labor in its controlling degree, and enter upon labor in any other under its control.

4th. The chartered Lodge having this supreme power, when once opened, opens its right to all the subordinate degrees, or ritualistic Lodges, as they may be called, and having determined to enter upon labor in the Entered Apprentice degree, for example, the edict does not say that the ritualistic lecture belonging to that degree shall be dispensed with, but may dispense with it, as convenience or circumstances may demand. It may be given in full, or abbreviated. What the edict does require on the "Lodge question," is simply that every Lodge, as such, shall open and close on the Master's, or controlling de-

gree, before it can be said to have been opened or closed, under its charter. The latter point we have already fully discussed in the present and May numbers, under the head of "What is a Lodge?"

Forced constructions should never be given to Edicts or Laws of any kind.

## Agricultural.

### RAMIS.

Considerable inquiry having been elicited in reference to the *Ramis* plant of Mexico, and it having been shown that it can be raised with success in the Southern States of this country, we have deemed it profitable to our readers, especially those in the States below us, to give them the most authentic and detailed description of this plant ever published in the United States. It was furnished by a very scientific brother, Benjamin Crowther, Esq., at that time the Cordova agent of the American and Mexican Emigration and Agricultural Company, of which we were Secretary during its existence. We have specimens of the production, and the texture is as fine as silk and measures three feet in length, although not a large specimen. We have also specimens of the native Mexican hemp, or coast grass, as strong and fine as the best Manila.

From our correspondent we also add his description furnished to the New Orleans *Picayune*, March 15, 1867, and from the combined statements our readers will enjoy the best description yet furnished to the American public:

OFFICE OF THE AMERICAN AND MEXICAN EMIGRATION CO., City of Cordova, State of Vera Cruz, Mexico, May 12, 1866.

GEO. F. GOULEY, Esq., Secretary, St. Louis, Mo:

DEAR SIR: I am duly in receipt of advice from Director at City of Mexico, under date the 7th instant, in which he requests me to "make inquiries and report the result to you about the cost, extent of production, market value, qualities, uses, and all other particulars as may be interesting in regard to the plant called *Ramis*." This is a misnomer, its proper name is *Ramis*, commonly known here as "Merais," and its petal fibre is known as "Pita Floga," or in literal translation meaning, untwisted silk thread. Enclosed you will find a small sample, of the retail value here of one and one eighth cents. This specimen is, however, not a fair sample of good quality, and ranks here only some better than third class, and not as good as second class. It is the best I could procure at present, but not the best I have seen, which is milky white, smooth, fine and silky almost as silk itself.

*Ramis*, or *Merais*, is a wild, indigenous plant of the Terra Caliente (or hot country) of Mexico. It grows in some parts of the boundary limits of the region of Orizaba, more in that of the region of Cordova (being about the beginning of the Terra Caliente) and abundant nearer the coast, Campeachy and numbers of other localities. It attains a mature growth, in about four months, of from four to six feet, has long and large leaves similar to the *Maguey* plant, but not so thick. The cost of its production is merely nominal, requiring little or no care, except to plant it, which is done from the shoots it puts forth and the roots. It produces no apple or fruit, but said to have seed and a small dark flower. It grows like a bush, and, like the *Maguey*, after a number of years dies. Were it cultivated it would, doubtless, live longer and attain a much larger size. As it is now, little or no attention is paid to it, not being cultivated.

**Qualities.**—Its qualities are many, and more perhaps yet unknown. Its market value is at present nominal and generally determined by the labor and painstaking care bestowed in preparing it for market, and can not be easily determined.

**Properties.**—Medical are unknown in this country.

**Chemical.**—They are best known to the chemists of London and Paris, who extract from its leaves a sweet perfume oil, of an odor between that of rose and bergamot, and at present worth in Paris and London from \$3 to \$5 per oz. in gold. It is used for all purposes of perfumery in toilet, is a secret known to French distillers of wines and brandies, and in Italy to impart harmless and desirable flavor and property to fine liquors, confectionery, &c., &c.

**Mechanical.**—The fibre "Pita Floga," is used at present for shoe thread and other innumerable purposes, the most prominent of which is as a filterer to deprive whisky and other alcoholic liquors of their oil. The finer qualities are known to and used by the Indians in the form of hand-woven fine linen, and I am assured is much finer than the finest Irish linen. It does not crack or cut, and is very durable. I have seen wove from it a very fine, fancy, but old, cigar wallet, which cost \$75 in gold. The Indians here prepare it by taking the green leaf and scratching it, taking off the pulpy substance of the leaf and leaving the fibre to stand and dry in the sun. I use the word scratching instead of hacking as the most current mode of defining the mechanical and transcendent scientific skill displayed in this age, country, and the people, in its treatment for market or mechanical use.

The "*Ramis* or *Merais*," is also a plant grown in China. Its uses, properties and value are undoubtedly well and long known to the Chinese. It thrives best and is more productive in China than Mexico, but this difference is probably owing to cultivation in one and not in the other country.

If I am correct in my judgment, this self-same "peta floga," is the fibre from which is manufactured, in China, fine, grass linen, pocket handkerchiefs, etc., and the oil abstracted from the leaf of the plant is used in mixture with their paints, by Chinese artists, giving a tone, color, brilliancy and permanency that have so long merited the attention and admiration of the civilized world for ages. The coarser qualities of the "peta floga" could be wove into cloth for any and all purposes to which cotton cloth or linen is now applied.

In conclusion, the history, properties, qualities and neglect of this plant as an article of trade, commerce and enterprise, does convey but a very imperfect idea of the great combination of immense internal resources of Mexico, that have been and still remain so long neglected in all the agricultural, mechanical and manufacturing interests with which the country is so largely blessed, and not cursed, as some have labored to represent.

I am, sir, your obedient servant,

BENJ. CROWTHER, Agent.

**EDITORS PICAYUNE:** In your paper of this date an article appears in regard to a new vegetable product of the State of Vera Cruz, called "*ramis*." This is a misnomer; it is *ramis*. As the result of patient study and explorations made in that country, and respecting this rare and valuable product, in the month of May, 1865, I procured samples of its fibre, under the name of *pita floga* or silken thread, and sent it to a party in the United States, having an eye single to its practical development as an article of trade and commerce between the two countries, but had, like everything else in regard to that rich and beautiful country, no more effect than the gratification of idle curiosity. The manufacture of the fibre, and its uses, are well known to Europeans, especially to the English, but, for cogent reasons, not developed by the latter, which may be rightly understood when its endless uses are contemplated.

The *ramis* plant, its value and uses, were fully known and developed by the ancient Aztecs, as a product for the manufacture of



numerous articles of wearing apparel, from a fine cambric pocket handkerchief down to coarse articles, such as sacks and ropes, and for these uses renders the manufacture and sale of Irish linen goods—flax and hemp—utterly worthless and unsaleable. The ramie plant is an indigenous growth of the State of Vera Cruz, thrives best in the tierra caliente, or hot country, but will also grow well in the tierra templada, or temperate lands. I have been assured by a skillful French chemist, that an essential oil is extracted from its leaves for flavoring wines and brandies, and fine liquors, worth one hundred dollars per pound in specie, but it is only known to them, that is, its uses and value.

The Indians of the country to this day have not forgotten its value. There it is in wild abundance close to the home of the enterprising American, but for want of his study, industry and machinery, like ten thousand other valuable products of Mexico, is consigned and destined to remain buried in eternal oblivion, or until some European colony shall plant itself in Mexico under the protection of its government and develop its endless wealth.

I have seen various articles of wearing apparel, and appliances for every conceivable purpose, made from its fibre, which, besides its fine texture or fabric, possesses the durable quality of leather; it will not break or cut like Irish linen from constant use or washing; for want of practical, modern machinery to develop its uses, at present its fibre is mostly used as thread; shoemakers use a coarser quality for their work.

The process practiced by the Indians is to pull the leaves which contain the fibre, comb or tear it open to divest it of its pulp, leaving the fibre alone to bleach in the sun, which becomes pearl white. The fibre or thread measures from three to five feet long.

Improved machinery is required for the above purposes, something like a flax and hemp break, such as made by Messrs. Malory & Sandford, of New York, with some more practical improvements added, and with an improved hand-loom power, I safely affirm any industrious American family can become rich almost immediately, at all events in two or three years.

SPECTATOR.

#### REGRETS---THANKS.

We have to extend our regrets to the various Lodges, Chapters and Commanderies throughout the State that our business engagements have been so pressing that it was utterly impossible to accept the invitations received to attend their annual festivities, and to deliver addresses, &c. We can assure them that our declinations arose from no want of sympathy in their work of love, but the unceasing demand upon our time, day and night, arising from our various stations, precludes almost the possibility of being absent from the city for half a day, even for health. Our heart has been with you in all your mutual joys, and we can appreciate how pleasant it must be to enjoy the temporary relaxation from daily toil. It is the Craft in the country, out among the green fields and groves, surrounded by their families and sweethearts, who in truth really enjoy the social influences of our beloved fraternity; and when they take the trouble to write far off, and select some brother here, and try to seduce him from this mass of hot bricks and mortar, and to regale him with their smiles and well known hospitality, it is enough to touch the most selfish heart even, and cause him to exclaim, "Behold how Masons love one another!" We experience heartfelt thanks for the compliments paid us, and extend again our regrets at being unable to accept the invitations offered.

#### KANSAS.

The Sir Knights of Leavenworth Commandery No. 1, celebrated Ascension Day, May 30th, with an annual parade and picnic, and entertained also our Western Companions, who united with them in the joyous festivities; and from the *Daily Conservative* we are supplied with the details of the occasion, but which we regret our space will not permit us to reproduce. The Knights were mounted, and were accompanied by Masons of the various degrees, in carriages, &c. It was Missouri and Kansas clasping hands in sacred bond under an arch of steel—may it never be broken.

The addresses were appropriate and spirited, and the toasts expressed the heartfelt emotions of true knightly love and chivalry. We select the following toasts as expressive of the sentiments of all Missourians:

"*Craft and Cryptic Masonry*—The basis on which securely rests the Orders of Knighthood, firm as the rock of Adamant, pure as the portrait of Posidonios, expansive as the earth's broad surface, and as unperishable as the pillars which support the arch of Heaven.

"*Our Guests, Sir Knights of Missouri*—Bound to them by a sealed tie of union strong as the chains that bound Prometheus on Caucasus heights, it shall never break until dissolving nature shall form a union lasting as eternity.

"*The Ladies*—In our asylum they are guarded by a hallowed shield, and if each revolving century could add but one more to that by which our hearts are bound to them, already would the cords of union count by myriads, for Erin's purest poet spoke our feelings in the sentiment:

"O woman, whose form and soul  
Are the light of each path we pursue,  
Whether warmed at the tropics or chilled at the pole,

If woman be there, there is happiness too."

The banquet was superb and all the members of the fraternity, together with the invited guests of the city, greatly enjoyed themselves, and we hail such reunions of the Craft as the brightest link which unites the hearts of our common humanity.

#### MISSOURI.

*Ascension Day*.—This day, the 30th of May, was celebrated by a dress parade, by St. Louis Commandery No. 1 Knights Templar. The Sir Knights met at the asylum at 2 o'clock, P. M., and being formed in line, preceded by a fine band, they marched through the principal streets. At Eighth street and Washington avenue they halted and entered Rev. Dr. Boyle's church, where they went through the regular Templar devotional service, as prepared by Rev. Dr. McMurdy, Knight and Grand Prelate Grand Encampment United States, the hymns and chants being performed by an excellent choir. After the stated service, Rev. John D. Vincil, Knight and Grand Prelate Grand Commandery of Mo., delivered one of the most eloquent addresses to which it was ever our pleasure to listen. Subject, "Ascension of Christ." The Commandery were honored with the presence of Sir Knights Joseph H. Livingston and Thomas Brown, of St. John's Commandery, Philadelphia.

After services the line reformed and pursued its march to the asylum, where they were dismissed; before which, however, they con-

tributed \$138 34 towards our suffering Companions in the South. This was done in preference to having a banquet. The Commandery was under the command of its E. C. Sir Wm. H. Stone, Sir Knights T. E. Garrett and J. A. H. Lampton being next in rank.

*Hugh De Payens Commandery, St. Joseph*.—This Commandery received a dispensation, May 28th, with Sir Washington Jones as Eminent Commander; Sir Edward Dutton as Generalissimo and Sir D. Vanderslice as Captain-General. It was duly instituted by Very Eminent Sir Lewis F. Weimer D. Grand Commander, on the 7th of June.

*Ivanhoe Commandery, St. Louis*.—This Commandery received a dispensation June 8th, with Sir Thomas M. Wannall, P. G. C., as Eminent Commander; Sir Wm. K. Spinney as Generalissimo, and Sir Henry M. Woodward as Captain-General. We had the pleasure of instituting them on the date of dispensation.

*Burial of Sir B. M. Runyan*.—On the 10th of June this lamented Sir Knight, P. E. C. of St. Louis No. 1 and P. D. G. C. of the State, was buried by Polar Star Lodge 79, of which he was Treasurer. The Sir Knights of St. Louis No. 1 and Ivanhoe, under dispensation, acted as escort in full dress, through one of the heaviest rain storms which ever visited our city. Not a member fell from the ranks, and both the Lodge and Commandery members deserved great praise for their faithfulness in the discharge of this solemn duty.

*Burial of Sir J. F. Laurence*.—On the 12th of June the Sir Knights of St. Louis No. 1 and Ivanhoe, under dispensation, acted as escort to the mortal remains of this Sir Knight to the cars on the opposite side of the river, and provided for their transmission to Watertown Commandery No. 11, of Watertown, New York, where he was an honored member. He died during his brief sojourn among us, lamented by all who knew him.

#### DISPENSATIONS ISSUED SINCE LAST REPORT.

*Hickory Hill Lodge, Hickory Hill, Cole co., Mo.*—Wm. D. Jordan, W. M.; Edward M. Lumpkin, S. W. and Jas. J. Glover, J. W. Issued May 31, 1867.

*Four Mile Lodge, Four Mile, Dunklin co., Mo.*—N. J. McBride, W. M.; Marion Beasley, S. W. and E. A. Mills, J. W. Issued June 1, 1867.

*Granby Lodge, Granby, Newton co., Mo.*—W. S. Street, W. M.; Wm. A. Woolsey, S. W. and Lee Taylor, J. W. Issued June 2, 1867.

*Monroe Chapter 16*.—Dispensation to resume labor until next Grand Chapter. Theo. Brace, H. P. Issued June 14, 1867.

*Hugh De Payens Commandery at St. Joseph, and Ivanhoe Commandery at St. Louis* noticed above,

#### FRATERNITY.

Missouri Masons delight to show their hospitality to their visitors; as well they may, for all of our worthy brethren who go abroad have ever found a fraternal welcome. We copy the following from the Philadelphia N. A. a U. S. Gazette, of the 17th ult.:



**Philadelphia and St. Louis.**—Excursions to distant points of the country are now the order of the day. The party now upon the great railroad excursion in New England are enjoying themselves hugely. The distinguished citizens who have just returned from the plains speak with exultation concerning the pleasures of their tour. A third party have reached home from a visit to the Knights Templar of St. Louis Commandery, No. 1, where "Ascension Day" was celebrated with all the beautiful ceremony of the Order.

The Knights appeared in dress parade, participating in devotional services during the day. A banquet in the evening was in order, but the Commandery concluded to dispense with it, and give the money to the poor. To visiting brethren from a distance special and peculiar honors were given. Messrs. Thomas Brown and J. H. Livingston, Knights Companions of this city, as guests of the Commandery, with Knight John D. Daggett, and the Grand Prelate, Rev. J. D. Vincil, were assigned to the same carriage in the procession. The Eminent Commander of St. Louis Commandery, Wm. H. Stone, Thos. E. Garrett, editor of the Missouri Republican; Councilman B. Byshell; J. H. McClaren; George Frank Gouley, editor of the St. Louis Freeman; James F. Aglar and Martin Collins, took forcible possession of the Philadelphia Knights, and gave them ample proof of the consanguinity of St. Louis with this city of fraternal love.

St. Louis has one Commandery of two hundred members, and a new one, to be called the Ivanhoe, is about to be established. Of the address or sermon by Grand Prelate Vincil, the returned Philadelphians speak in terms of unequalled admiration. The ceremonies were conducted according to the ritual, printed copies of which were plentifully provided. This ritual is described as singularly beautiful and impressive.

#### INSTALLATIONS.

During the latter part of June many Lodges will have had their installations, and we invite all the Secretaries who have not yet sent in their lists of officers and been published in the *Freemason*, will please do so before the 20th of this month, in order that we may furnish a full list to the Craft in our next number. Brief notices of all events connected with the Craft from all the States will be welcome.

#### Contributions for the Southern Relief.

Below we give a summary of donations to the sufferers of the South, through Associations in this city, from Missouri and adjoining States during the past year.

Missouri Southern Relief Association, about \$135,000; all the bills not yet in. This fund was realized and principally disbursed before the overflow took place.

During the spring great suffering being developed, appeals came to our own citizens, and through the Merchant's Exchange Committee about \$35,000 worth of produce has been shipped, and through the Methodist Association about \$10,000 worth. In all of these, and especially the two latter, a large proportion was contributed by members of the fraternity. We have also been informed that the order of Odd-Fellows have sent large sums—say about \$6,000.

The appeals from the Southern Masonic Lodges coming to us show extreme want among their widows and orphans. We have appealed through such medium as we had at hand, by press and otherwise, to our Lodges for assistance, and so far they responded nobly,

especially considering the great losses and poverty they sustained during the war. In many instances Lodges have given all they had. Still, dear brethren, the want is great; the widows and little children are in great suffering, and when they eat one meal know not how to get the next; and we feel confident that those Lodges which have not yet contributed will do so. By consultation of our M. W. Grand Master—to whom, in fact, is due much for his untiring zeal and suggestions in this matter—we assumed the duty of receiving and disbursing these Lodge contributions; and in order that a correct list and credit may be made, they should be sent direct through the Grand Secretary, or if not, he should be advised of the amount and destination, as we have made it our duty to open communication with the various Masonic Boards of Relief, and as also of the localities to which the citizens' contributions have gone, in order that as equitable distribution to the most needful districts may be made as possible. Our reports will be made from time to time through this paper, and finally to the M. W. Grand Lodge, for whom we act in this matter. By reference to the list, it will be seen that New York and Iowa have sent some of their funds through this channel, and should be properly credited.

The following Lodges have remitted their funds to the editor of the *Methodist Christian Advocate*, and by him disbursed:

Douglas Lodge, No. 54.....	\$ 20 00
Lebanon Lodge, No. 79.....	29 00
St. Andrew's Lodge, No. 96.....	50 00
Spring Hill Lodge, No. 155.....	30 00

#### Remitted direct South:

New Hope Lodge, 199.....	\$ 40 00
Other estimates.....	200 00
	\$240 00

Remitted through this, the Grand Secretary's Office, by free exchange, furnished by R. W. Bro. Wm. N. Loker, Grand Treasurer, of the banking house of Geo. H. Loker & Bro.:

March 27.—Kirkville Lodge, 105.....	\$ 20 00
April 1.—St. Andrew's Lodge, 96.....	10 00
" 19.—Constantine " 109.....	200 00
and 200 bushels corn, and 2 hds bacon.	
April 23.—Colony Lodge, 168.....	50 00
" 24.—St. Louis Chapter, 8.....	50 00
" 24.—Missouri Chapter, 1.....	50 00
" 24.—Occidental Lodge, 163.....	50 00
" 24.—Geo. Washington Lodge, 9.....	100 00
" 24.—Polar Star Lodge, 79.....	100 00
" 24.—St. Louis Lodge, 20.....	120 00
" 24.—Pride of the West Lge, 179.....	100 00
" 24.—St. Louis Commandery, 1.....	100 00
" 24.—Keystone Lodge, 243.....	25 00
" 25.—Monroe Lodge, 64.....	50 00
May 1.—Shelbina Lodge, 228.....	108 00
" 3.—Wolf Island Lodge, 172.....	50 00
" 7.—Middle Fabius Lodge, 144.....	20 00
" 8.—Erwin Lodge 121.....	10 00
" 9.—Mystic Tie Lodge, 221.....	50 00
" 9.—Jackson Lodge, 82.....	75 00
" 14.—Bucklin Lodge, 233.....	300 67
" 14.—California Lodge, 183.....	154 60
" 15.—Wellsville Lodge, 194.....	20 00
" 20.—Chapman Lodge, 95.....	100 00
" 20.—Crystal Wave, U. D., N. Y.....	58 00
" 22.—Monroe Lodge, 64.....	50 00
" 22.—Madison L dge, 91.....	50 00
" 23.—Monticello Lodge, 58.....	167 30
" 23.—Joachim Lodge, 164.....	25 00
" 24.—Bloomington Lodge, 101.....	60 00
" 24.—Wellington Lodge, 22.....	19 75
" 25.—Bro. S. D. S. Linneus.....	2 00

May 28.—Cambridge Lodge 63.....	50 00
" 28.—Adytum, U. D., N. Y.....	60 00
" 28.—Bucklin Lodge, 233.....	13 00
" 28.—N. Bloomfield Lodge, 60.....	50 75
" 30.—Joachim Lodge, 164.....	12 00
June 1.—Zeredatha Lodge, 189.....	100 00
" 1.—Knobnoster Lodge, 245.....	17 50
" 1.—Webster Lodge, 98.....	20 00
" 6.—Bro. T. P. Wellsville.....	4 00
" 6.—Twilight Lodge U. D.....	100 00
" 6.—Mrs. J. F. Aglar (picture)...	80 00
" 6.—St. Louis Com'dery No. 1....	138 35
" 8.—Dresden Lodge U. D.....	20 00
" 11.—Grand Lodge of Iowa.....	100 00
" 12.—Joachim Lodge, 164.....	16 00
" 12.—Rising Sun Lodge, 13.....	100 00
" 13.—Dresden Lodge U. D.....	5 00
" 13.—Bro. E. C. D. S. Macdon.....	1 00
" 17.—St. Mark's Lodge, 93.....	69 00
and sixty sacks corn.	
" 17.—Miami Lodge, 86.....	27 00
" 18.—Warrenton Lodge, 231.....	100 00
" 19.—Troy Lodge, 34.....	100 00
" 21.—St. Marks, 93.....	7 00

Total received.....	\$3,515 92
Through other sources.....	369 00
	\$3,884 92

#### DISTRIBUTED AS FOLLOWS:

Mississippi.....	\$1,463 50
Georgia.....	862 17
South Carolina.....	255 60
Alabama.....	477 30
Virginia.....	50 00
Arkansas.....	20 00

	\$3,408 57
On hand.....	107 35
	\$3,515 92

#### Received since above:

June 24.—Pride of the West Lodge, No. 179, \$25, for Hiram Lodge, No. 21, Virginia.

#### Square and Compass.

This is a young Masonic journal, published monthly, we believe, in Raleigh, N. C., by Bro. J. G. Hester, at \$3 per ann. It evinces considerable force of character, and we have no doubt but that it will fill an important place in the Masonic literature of the South. It has our warmest sympathies.

#### Merit in Adversity.

The sight of good men struggling with adversity has ever been accounted one of the most touching and edifying of spectacles. It is one of the rewards of virtue to gain in its struggles with fortune the sympathy and respect of the worthy who behold them. Indeed without this incentive there would be even less of virtue in the world than in fact there is. To cleave to virtue simply for virtue's sake, and with utter disregard of the opinion of one's fellow-men is a rarer achievement than most of us are apt to suppose. Those who have the credit of it are pretty sure to be aware of the fact, and are comforted and strengthened by their appreciation of its value. Human nature being what it is, and temptation so difficult to resist, it is our bounden duty to sustain virtue in misfortune by every plaudit, every recognition of the unmerited calamity which we can devise or which truth can justify. It is a base fault in a community when, its good men being overtaken by undeserved disaster, it does not hasten to condole with, to encourage and to support them with the sweets of generous approbation.—*Round Table.*



**OFFICIAL.**

By request of M. W. Grand Master, we state that after this date no more dispensations for new Lodges will be granted, owing to the limited time which must elapse in which to do their work. All petitions received after this will be referred to the Grand Lodge for action.

**DEDICATIONS, CORNER-STONES, PICNICS, &C.**

The celebration of St. John's day was generally made throughout the State; and in our next number we expect to have fuller reports. As we go press (the 27 of June) we can only briefly note the following:

*At Palmyra.*—The new and beautiful Hall, one of the finest in the State, was dedicated by the M. W. Grand Master, who delivered an address on the occasion, which we learn was one of the happiest efforts of his life. The ceremonies were followed by a sumptuous banquet.

*At Warrenton.*—The officers of Warrenton Lodge were installed, and an able address delivered to a large assembly by R. W. Bro. Martin Collins.

*At St. Louis.*—The Corner-stone was laid for the new Jewish Temple, corner of seventeenth and Pine streets, by a Grand Lodge, which we called together (as D. D., G. M.) for that occasion. The attendance was very large, and the day propitious.

Also, at Concorlia Park, Meridian Lodge, No. 2, (German) had a picnic, the proceeds of which were donated to the widows and orphans' fund. They had a good time.

Also, on the 26th, the M. W. Grand Master called a Grand Lodge and laid the Corner-stone of St. John's M. E. Church, South, corner of Ewing Avenue and Locust street. Owing to the lowering weather, the attendance was not as large as usual, and during the ceremonies a heavy rain fell; it was however a pleasant occasion.

**DISTRICT OF COLUMBIA.**

On the 14th of June the new Grand Chapter of the District of Columbia passed a resolution suspending Potomac Chapter, No. 8, because it would not surrender its charter to the Grand Chapter of Maryland and District Columbia, and affiliate with the new body.

The moment we read it we looked upon it as one of the most high-handed and unauthorized proceedings we had ever known, and in direct violation of every principle of Masonic rights. In fact, we looked upon the action of our Companions in the District of Columbia, in endeavoring to form their body as they did, as altogether wrong; and Companion Mackey will never be able to justify his advice in the premises as founded upon correct principles of masonic law.

Potomac Chapter appealed to Companion John L. Lewis, of N. Y., G. G. H. P. of the U. S., who we think rendered a most righteous decision, virtually annulling the suspension, and we have no doubt but that every Grand Chapter in the world will endorse it.

We, however, do not approve of Companion Lewis signing himself to this document as "33"—we cannot see the connection between that and the office he fills.

**MISSISSIPPI---APPEAL.**

We have received an appeal for aid from the brethren of Jackson, Mississippi, whose Lodge, Chapter, Council and Commandery rooms were despoiled by the soldiers and the members rendered very poor.

It comes to us under the seal of Pearl Lodge No. 23, in good standing. Any relief sent to Bro. Thomas Palmer, Chairman of Committee, will be duly acknowledged.

**The Great Light in Masonry.**

Amid the roll of ages, the rush of generations, the rise and fall of empires, this wonderful book pours the tide of its glory, the light of its own orb'd splendor, over the destinies of men and the fate of nations. Its jurisprudence tempers the genius of justice with the gentle spirit of mercy, and sanctifies the holiest endearments of social life with the power of truth and love. It consecrates the marriage vow with the sanctities of trust and devotion, and gives to parental tenderness, filial love and fraternal regard, deeper sentiments of kindness and tenderness. It takes woman by the hand, and leads her from the servitude and suffering imposed by superstition and idolatry up to the shining circle of social and religious duty, as man's "help-meet," not his cowering slave. It penetrates the conscience, softens the heart, and convinces the reason, by arguments and lessons as solemn as the judgment, as true as death, and as vast as eternity. It leads the doubting to the shrine of truth and calls the erring to the throne of mercy. Its promises arch the life that now is, and stretch away amid the endless varieties of eternity. It unfolds the only system of theology worthy of human faith, and gives the only system of ethics worthy of human respect. Its historic rolls commence with the dawn of creation, and the songs of its triumph echo amid the thrones and hierarchies of heaven. The evangelium of its glory is the prologue of earth, the epilogue of heaven. God is its author, salvation its theme, and man the recipient of its favor and mercy. Its testimony is unfolded by precept, and impressed by example. It reveals to every wanderer upon earth the path of duty, and shows to every tempted soul a crown of life, an immortality of bliss, when the sun of earthly being shall set to rise and shine on other worlds. Before its *Divine Truth* the rejoicing heathen casts his idols to the moles and bats, and adds his homage to the worshippers of earth and heaven. A single precept from its divine teachings would restore to earth lost Eden's faded bloom and fling hope's hazy halo o'er the waste of life; "Do unto others as ye would have others do unto you." The laws of Solon and Lycurgus, the philosophy of Polybius and Pliny, the ethics of Seneca, the homilies of men, the poetry and eloquence of earth offer no such rule of action—at once simple, merciful and just. The moral landscape which this wonderful Book unrolls before the entranced and delighted gaze of men surpasses the dreams of poesy, the genius of art, the imagination of men or the conception of angels. "God on'y knows the love of God." Charity and forgiveness are the great lessons of its divine teach-

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**NEW YORK CHARITY FUND FOR SOUTHERN RELIEF.**

Just as we close our last form, we have received from R. W. Bro. John Simons, Grand Treasurer of Grand Lodge of New York, that that Grand Body, at its late session, appropriated \$2,000 toward the relief of our Southern brethren; and in order that the funds may be divided where most needed, we have been instructed to draw on him for \$500 of that fund and \$25 of that donated by Lebanon Lodge No. 226, of Lebanon, Pa.

We also learn, by circular enclosed, that the fraternity of New York City have arranged for a monster masonic meeting, to be held on the 27th of June, at the Academy of Music, to organize and raise funds for this noble work of masonic charity; and as our New York masonic brethren never do anything by halves, we feel assured that the effort was a success. May God bless the result.

**Married.**

**BROWN—LEEPER.**—At the residence of the bride's father, in Chillicothe, Mo., May 23d, by Rev. Jas. D. Vincil, Grand Master, Bro. Jas. T. Brown and Miss Sophia, daughter of Bro. B. Leeper.

**LITTLE—TUCKER.**—In Williamsburg, Va., May 9th, by Rev. Chas. Minnigerode, D. D., Bro. Jno. P. Little, M. D., of Richmond, Va., to Miss Zettie, youngest daughter of the late Judge Beverly Tucker, of former place.

**Died.**

**LOKER.**—In St. Louis, May 17th, Mattie E. J., aged 19 years and 5 months, wife of Bro. Wm. N. Loker, Grand Treasurer Grand Lodge of Missouri.

**BROWN.**—In Philadelphia, May 31, Miss Harriet, daughter of Eliza and the late James Brown, and sister of Bro. Thos. Brown of Union Lodge No. 121 of that city.

**RUNYAN.**—In St. Louis, June 10th, Bro. B. M. Runyan, aged about 53 years, member of Polar Star Lodge No. 79, by which he was buried with masonic honors. The body was escorted by St. Louis Commandery No. 1 and Ivanhoe Commandery, U. D., he being a P. E. of the former body and P. D. G. C. of Grand Commandery.

**SPENCER.**—In St. Louis, June 3d, Charlotte G., wife of Bro. Edward Spencer, member of Keystone Lodge of this city.

**LAWRENCE.**—In St. Louis, June 16th, Sir J. F. Lawrence, member of Watertown Commandery, No. 11, N. Y. His remains were escorted across the river by the two Commanderies of this city.

**TALLMAN.**—In St. Louis, June 21th, Bro. Joseph Tallman, aged about 38 years, member and P. M. of Beacon Lodge No. 3 by whom he was buried with masonic honors. The deceased was also Grand Scribe of Grand Chapter of Missouri.



## NAMES OF LODGES.

It is the province of petitioners for dispensations to select the name of their Lodge, and the name is usually granted by the G. M. or G. L., unless it conflicts with one already in use.

From this custom has arisen the selection of names of localities, towns or counties for the Lodges, and the proper names for Lodges have consequently fallen into disuse. This is unfortunate, we think, but believe it can be remedied by offering for consideration such names as are not now in use in our jurisdiction. We think it better to give a Lodge a good name, and, above all, one that represents some of the noble emblems and principles of our Order.

For one we agree with our late Bro. O'Sullivan, viz: never to name a Lodge after a living man. Many of the names which follow are from the roll of the Grand Lodge of England, and it will be observed that very often the word "Lodge" precedes the name, thus, "Lodge of Prosperity," which affords at times a more pleasant sound to the ear.

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 Tuscan Lodge,  
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 Doric Lodge,  
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 Globe Lodge,  
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 Egyptian Lodge,  
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 Lodge of Industry,  
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 Lodge of Probity,  
 Social Lodge,  
 Lodge of Unity,  
 Mt. Lebanon Lodge,  
 Lodge of Love and Honor,  
 Pythagorean Lodge,  
 Foundation Lodge,  
 Lodge of Fellowship,  
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 Lodge of Unanimity,  
 Lodge of Regularity,  
 Lodge of Fortitude,  
 Sun Lodge,  
 Sun and Moon Lodge,  
 Square and Compass Lodge,  
 Lodge of Silent Temple,  
 Lodge of Faith,  
 Lodge of Hope,  
 Lodge of Charity,  
 Lodge of Cardinal Virtues,  
 Lodge of Three Tenets,  
 Lodge of Light,  
 Lodge of Peace,  
 Lodge of Honor and Generosity,  
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 Lodge of Justice,  
 Lodge of Prudence,  
 Concord Lodge,  
 Lodge of Sincerity,  
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 Lodge of Fidelity,  
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 Lodge of Philanthropy,  
 Cosmopolitan Lodge,  
 Lodge of Goodwill,  
 Lodge of Sympathy,  
 Lodge of Rectitude,  
 Morality Lodge,  
 Equality Lodge,  
 Gavel Lodge,  
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 Trowel Lodge,  
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 King Hiram Lodge,  
 Excelsior Lodge,  
 Aecia Lodge,  
 Lodge of Truth,

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VOL. I.

ST. LOUIS, MO., AUGUST 1, 1867.

NO. 8.

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We can and will make it the interest of the right kind of men to canvass their Lodge and county.

We want, if we can find them, good Masons who can give us the endorsement of Masons, or business men we know, and to such we will give work and pay.

P. M. PINCKARD, Publisher,

No. 510 Pine street, St. Louis.

## SHALL NEGRO MASONS BE RECOGNIZED?

REPLY TO REV. W. S. STUDLEY.

In our last number we paid our respects to M. W. Bro. Peck, late G. M. of Iowa, in referring to a part of his address relative to negro Lodges, and hoped the matter might there drop, but we were mortified greatly in reading the address delivered by one Rev. W. S. Studley, before about 10,000 Masons of Boston, on the 24th of June, at the dedication of the New Hall.

There appears to us to be a systematic effort on the part of a few fanatical agitators, to break down the last bulwark of white men, overriding the plain principles of human society, and the provisions of Ancient Craft Masonry. We have been much pleased to learn that the address we alluded to gave great dissatisfaction to the assembled Masons, representing every shade of politics; this alone is one incentive to our expressing our feelings in a moderate tone, for we must confess that the premeditated slander and heretical doctrines deceptively couched in the following extract, cut deeply into our feelings. But when we reflect that we stand as one of the exponents of the Majestic Order of Freemasonry, stronger than all political combinations, we can afford to be calm, even when replying to so unauthorized an imputation as conveyed by Rev. Mr. Studley. After a few preliminary remarks upon the threadbare text of "antiquity" (which nobody denies), he shaped his address toward the culminating point embodied in the following lines:

"Now, Masonry is to be rehabilitated in that section of our land where it has been more or less demoralized by the ravages of war; and in the day of its rehabilitation there, it will include within its ranks many of the long despised children of the sun. It requires no considerable measure of the spirit of prophecy to perceive that the day is not remote when we shall be called to fraternize with many a Free Mason who was once denied the common right of citizenship among us on account of his complexion. If it has not already done so, every institution in the land, however conservative in its constitutional tendencies, has got to meet and determine the point, fairly and squarely, with what particular shade, if with any shade, ostracism for color shall begin. However greatly we may desire to do so, we can not keep this approaching day out of our Masonic calendars. It will come, and we might as well prepare for its approach. Worthy men of all complexions are destined, sooner or later, to become Free Masons, and they will demand to be accepted Masons, too. Whether you and I refuse or assent to that demand, will make no difference in the matter of its ultimate fulfillment. If we have not already done so, therefore, we may as well resolve, here and now, not to war against destiny, but to demonstrate

our practical acceptance of the broad Masonic interpretation of brotherly love."

Masonry, as such, was not "demoralized" in our Southern States, and it needs no "rehabilitation" upon any basis whatever—it stood through all the war of destruction, while her temples were being plundered—her jewels scattered and stolen—her altars desecrated, her very walls leveled to the earth, her sons and daughters slain and ravished; in all and through all, the pure genius of Masonry in the South rose triumphant and supreme above the angry storm and still waved her olive branch to the invading hosts; and when the hurricane was past she stepped upon the field and called for "peace," and poured her heavenly balm of forgiveness upon the gaping wounds of the heart. Who then is this prating, self-righteous and perhaps self-invited orator of Cincinnati, who goes all the way to Boston to hurl a libel at the brethren of the South?

He does not know, "Masonically," that there is a negro Freemason in the South or any where else, unless he has sat clandestinely with them as a perjured visitor—if he has done so, the law says he shall be "expelled"—if he has not recognized them, then he only speaks at random, like a beardless boy in debate. Every Mason in the United States knows, or should know, that every so-called negro Lodge of Masons in America is "clandestine," working without any authority or warrant from a recognized body, and every legitimate Mason who recognizes them as such is a perjurer before God and the brethren. All the miserable sophomoric twaddle about the "children of the sun" and the "rights of citizenship" is beneath the calm consideration of a ten year old boy, and we would not mention it except to show the poison contained beneath the hidden fang, ready to dart itself at the heart of respectable society. Who are these "children of the sun" that the Rev. orator would invite into our sacred and exalted rites, as "men and brethren?" Read Livingston, Grant, Speke and Baker in their journals of the Nile; read the history of the race since the day when the curse went forth against them by T. G. A. O. T. U. who made them; read the statistics of the race in the Southern States, during the past year, even in one State, where the loss amounted to nearly a hundred thousand, since they have began their downward career to barbarism—read the following extract from the letter of Hon. T. C. Peters, of New York, who has traveled over two thousand miles of Southern territory during the past year, and addresses the "Rural New



Yorker relative to the barbarism of the "children of the sun:"

"Infanticide has been equal to anything we have ever read of in China or India. During my whole journey I saw but two infants, or indeed hardly any children of two years and under. It is a horrid state of things, and will rapidly reduce the number of blacks in the South, and will continue till they become a fixed people. It seems to me that rapid extermination will go on till their numbers equal the demand which the superior race will have for their services; and that will not exceed one quarter what the number now is.

"To show how rapidly the natural barbarism of his nature develops itself in the negro when left to his instincts, a single fact among a great number that came to my knowledge will suffice. A man and his wife called upon a planter in South Carolina, this past winter, to hire out. He employed the man, but, as the woman had three children, he did not feel able to employ her, as he could furnish no room for her to live in. About a month after, he was surprised at her calling again for work, but, on telling her he could not employ women who had children, she very coolly informed him that her children had all 'took sick and gone clean dead.' Tens of thousands of children have perished the past year, because their mothers found them an incumbrance."

Read the opinion of one of the ablest reviewers upon the narrative of Du Chaillu, the French traveler:

"Since the first peopling of the wastes of Africa they have been unable to raise themselves higher in the scale of intelligence than we now find them. Indeed, it is most probable that they have degraded from the old stock, whatever that stock may originally have been. It is sad to think of the generations that have passed, and of those that will pass away, of men 'born for immortality' whose religion is the lowest form of superstition, and who seem destined to continue as long as they exist in a state of primeval barbarism. We confess that we have no faith in the opinion that they can civilize themselves or that civilization can be imported amongst them. \* \* \*

We agree with M. DuChaillu that, 'though a people may be taught the arts and sciences known by more gifted nations, unless they have the power of progression in themselves, they must inevitably relapse in the course of time into their former state.'

The descendants of this race show all the characteristics of their progenitors, and is only modified by the results of a wicked and sinful amalgamation of blood, or when brought under the immediate control and supervision of the superior race, just as children are.

What then must possess the brain of a sane Mason which would cause him to recommend the Fraternity of a "Royal Art," to which none but freeborn men possessing the loftiest conceptions of divine philosophy can aspire to, to open its doors to such a race and invite them to that perfect equality unknown outside of our Order?

We would not deny Masonic sepulture to a suicide who ends his painful career under temporary insanity, therefore, we will make some allowances for the Rev. Mr. Studley in his aberrations of mind, and not say what we think. "Citizenship" does not constitute any claim to Freemasonry beyond the rights of jurisdiction. The free negroes of New York, for instance, were as much entitled to our rites, so far as their "citizenship" was concerned, one hundred years ago, as they are to

day—but now, because the South has got to be "rehabilitated" by a lot of politicians, supple tools in our Order can be found to publicly and before the largest Masonic assemblage ever gathered in America, advocate the prostitution of Freemasonry to political ends.

The "irrepressible negro" has been the unwilling torpedo upon which States, churches, families and social society have been wrecked; but in the beautiful lecture of the F. C., we learn that while empires, kingdoms and republics, temples and monuments, have risen and gone down in the whirlpool of Time, "Freemasonry still survives;" it is the only universal brotherhood in the world that has been able to bid defiance to the storms and passions of men and powers, and to-day it defies all the power of the universe to make it receive and make a Mason of any one it does not choose to accept. The inviolability of the secret ballot can not be changed by any power on earth, and *one negative voice* speaks for the fraternity of the world. No Grand Lodge can change that. Out of the thousands of Lodges in America, we do not believe there is one but in which at least one white man can be found, let the political commotions be what they may, Rev. Mr. Studley's stump speeches notwithstanding.

We trust sincerely and prayerfully that the present example before us will be sufficient for the future, and will hereafter warn Masonic committees to examine their orators before they engage them, and not allow mere itinerant Masons who never visit their Lodges, never do any work, who do not know the first principles of our Order, to get themselves invited to "speak their pieces," and disgrace the fraternity.

St. Louis Freemasons learned the bitter lesson years ago. They had a celebration; they were short of a speaker, and "lit" upon a preacher who had great celebrity as a "talker," and who had taken the degrees before, but had dropped off because the "machine" did not run to suit him. His vanity was tickled, and he accepted, and he delivered a most violent attack upon the Order, and it served the committee right. That speech was not printed, and we have had no more such Masonic orators since.

#### THE BLUE LODGE.

The Masonic Lodge comprising the first three degrees of Masonry, is the grand temple of our Ancient Order. The Master Mason's degree is the summit of Ancient Craft Masonry—it is the highest power in the fraternity. All other degrees called "Higher" are a misnomer—there is nothing higher. The Lodge governs all—it alone can say who shall be a "Mason" and who shall not. It is the "Sanctum Sanctorum" of the ancient rites and power; all other degrees are side chambers. Into those chambers all may go who desire to meet brethren there, and to participate in the different ceremonies of other degrees. Around this Sanctum Sanctorum are ranged three other regularly recognized bodies, not as superiors, but as co-operators, whose chambers may be closed whenever the Grand Lodge says so. The Royal Arch

Chapter is the nearest, and the connection between it and the Lodge is very intimate, and the relationship has always been friendly. Next in order comes the Council of Royal and Select Masters, and the Commandery of Knights Templar—both having an entrance to the Chapter, so that a Royal Arch Mason may pass into the Council and rest there, or proceed thence into the Commandery, or may enter the Commandery at once and return to the Council afterward. There is no "climbing up" to get to any of them. The relationship between the Chapter and Council is in the character of twin sisters, only separated by guardianship. The Orders of Knighthood are only united to the Lodge and Chapter in the sense of mutual defense and friendship. Neither are in any wise responsible for the acts of the other outside of their character as members of the Lodge. This is the masonic family, happy, harmonious and prosperous, with the Blue Lodge as "mother" over all; therefore it is, that no child shall rule the parent without overturning the foundations of social comity. These children have grown into strength and established homes for themselves, or rather, retaining the original simile, they are chambers from which have sprung dependencies, recognizing a common home, and the Grand Lodge not wishing to interfere arbitrarily with the occupations of her children, has allowed them to ornament their own home as suits them best, providing always, that perfect harmony shall be preserved in the family, and that no infringement whatever shall be made upon her maternal rights. When that is attempted, then she remonstrates; if that is not sufficient, she shuts her door, and that is the end of masonic life. This great and wisely settled power will always be maintained; it could not even be jeopardized, except by betrayal from those who are entrusted with her towers. The history of Freemasonry from its origin has no evidence whatever that any such betrayal has ever been dreamed of among her children in these Chambers surrounding her to which we have alluded. There is not a true Capitular and Cryptic Mason, nor valiant Templar, who would not rush to the rescue and die for his Mother, the Grand Lodge.

The Grand Lodges of Continental Europe, France, Louisiana, New York and others have, however, been compelled to contend with enemies from the "other side of the river," who approached her gates under the standard of Masonry, falsely raised, whose leaders are willing to sacrifice every thing to plant their insignia of power within the Sanctum Sanctorum. So far, our American Grand Lodges discovered the *ruse de guerre* in time to drive them off, but they have still lingered around the outer walls and made raids upon the outer chambers, stolen some of their property and gotten in some of their "wooden horses," hoping yet to deliver over the Troy of their hopes. The tocsin has, however, been sounded upon the watch towers, and the Craft, from the Sanctum to the Asylum, are awake to their duty, and the betrayers will become the betrayed, and the chiefs will find the true rank and file returning to their "first love," strengthening the already too widened breach, and the Sovereign Prince and Generals returning to their seats on High Olympus, chagrined and defeated. Alas for the fate of that inflated and presumptuous power that has dared to despise its Mother and pronounce the Sanctum Sanctorum a "nuisance."



**"And another Locust went in and took a Grain of Corn."**

Jokes are an essential of human existence. A man who never laughs is a dromedary of burden in the desert of life; and it does one good to be able to enjoy the ludicrous, even when, like Baker traveling the Nile country, at times nearly dead with fever, he could sit down and record scenes amusing even among barbarians.

Our venerable brother editor over the river is full of jokes, and he plays them off on all practical occasions, and we anticipate that some of his victims will come back on him heavily some of these days. The last one was on our very talented brother who has charge of the Ma-onic columns of the New York *Weekly Courier*. The latter brother, it appears from his July 13th number, actually thought the *Trowel* was in earnest in its position on the "Lodge question." He should have seen that our Illinois brother was merely amusing himself discussing an imaginary subject, viz.: trying to prove (which he did very effectually) there were such things as ritualistic "E. A. and F. C. Lodges," just as one might as easily prove there are such things as E. A. and F. C. degrees, and that each have their own peculiar manner of being conferred in a duly constituted Lodge; but, unfortunately for the argument (which the *Courier* is generous enough to republish), no one that we know of has denied the proposition. We raised the question of a *legal Lodge*, i. e., a *Lodge under the Charter*, and we were met by the *Trowel* on a different issue entirely, and we have been enjoying the joke for some time. In fact we got our neighbor awakened to a real live discussion, much to the interest and surprise of his readers; but fearing that we might be accused of carrying the joke too far, and making it serious, we did, in the July number, paint the "horse" so plain, and wrote its name under it, that even the *Trowel* saw the point; and we rather think he got about half vexed, like some of our friends we occasionally "sell" down at the hall, for he threw the subject aside in disgust, and did not even condescend a reply beyond the usual reproof, "Why did you not say so before." When the *Courier* reads our July reply it will see the joke, and then when we all meet we will enjoy the laugh together; in fact our risibilities are even now so excited that we fear the printer who sets this up will say that the editor of the *Freemason* "stutters badly from the manner of his penmanship." Some editors know how to "cut the Gordian knot" of argument by letting the subject drop altogether. We saw the illustration of this by one who never "owned up the corn" on the issue between Bro. Mackey and the Grand Lodge of South Carolina. The *Courier* was, in fact, so much taken in that it submits to us courteously the following query: "If E. A. and F. C. have to be made in a Masters' Lodge—that is, if there are no such things as Lodges of the first and second degrees—how should the *great light* be displayed?" A question it would not have asked if the *Trowel* had not misunderstood our point. Not wishing to tread upon esoteric ground, we will

reply by asking another question: When the bishop goes down into a Sunday-school to teach children their catechism, what light does he use—the towering argument of Biblical discussion, or the simple lights of speech, which children can understand? In other words, when the bishop baptizes an infant in an infant school, does he thereby become an infant himself? Again: the school being the first step in the church, is not the child received into the church to the extent of its capacity of understanding? But, then, jokes never cease. In our July number we copied an article from the *Masonic Monthly*, of Boston, written by "Master Mason," in which said Master Mason proclaimed the reign of "Peace on High Olympus." Our venerable brother editor at once saw a storm brewing, and behold Jove shook his "ambrosial locks," and with silent thunder threatened us with the array of names, "vast and illustrious," from Bro. C— down to the M. P. Sov. Grand Commander, &c., &c., who had ascended to those empyrian heights where the cabalistic "33" shines in a blaze of glory, just as if there are not "as good fish in the sea as were ever caught." To that list of names we reply "thusly:" We can furnish a roll of as brave men and bright statesmen as ever drew sword or made a speech, from Gen. Lee down to about five thousand more who rallied to the "Bonnie Blue Flag," but will the *Trowel* accept that list as a vindication of the justice of the cause in which they were engaged? We know he will not; then what is the use of "names" in answering discussions, unless as a joke? The spider said unto the fly, "Walk into my pretty chamber," and we were one of the flies; but not having had time to lose all our wings, we were one of the flies that chose to walk awhile around the edge and measure the "Rite," until we see that it is all right. At present we are satisfied that it is wrong, at least it begins at the wrong place to make "High Masons." It begins on the outside, as better illustrated by our article on "Blue Lodge" in another column. High sounding titles, flashy jewelry, and the multiplication table, are not the things to make *Masons* out of. They may do very well for speculators and adventurers.

Yet who would have thought it! Still another. This is the richest joke of the lot, and the stalest. In the June number, the *Trowel* said Frederick the Great was the father of the A. and A. S. Rite. This joke has been played off so frequently, and exposed so thoroughly, that, like the "Mexican puzzle" in St. Louis, no one would think of trying to make it work, except upon a "sucker." To tell the truth, we do not conscientiously believe that there is a reading 33d in the world but who laughs at the humbug about Frederick, &c. If they do not, they have not read the fish story about "Friction and Seawater," appended to the wonderful constitutions, which are written in such bad Latin that Frederick would have hung the man who should have asked him to sign them. In order to allow escape from the "sturgeon net" we asked our brother editor to furnish the proof for his declaration, expecting, of course, that he would make

some book-maker father it; but, in truth, even the "reliable book" was not at hand. No reply was given, and thus another "Gordian knot" was untied with the hatchet of silence.

However, these things afford our readers a good deal of fun these "dog days;" but it is too hot, with mercury at 95, to peruse even a joker's budget further, and we close for the present.

"And another locust went in and took a grain of corn."

**SOUTHERN RELIEF.**

RECEIVED.

Amount reported in July number...	\$3,909 92
June 27th—Rushville, Lodge, 238.....	15 00
July 10th—R. W. McMullen.....	5 00
" 17th—Oak Bluff Lodge, 35, Arkansas.....	100 00
" 17th—Wm. Smith.....	2 00
" 23d—Palestine Lodge, 241.....	65 00
" 23d—Grand Lodge of N. Y.....	525 00
	<b>\$4,621 92</b>

Making amount received since last report.....\$712 00

DISTRIBUTED AS FOLLOWS.

Arkansas.....	\$170 50
Georgia.....	315 00
Virginia.....	50 00
Mississippi.....	359 50
	<b>\$895 00</b>

"Mankind were made dependent on each other, \* \* \* as they thereby enjoy better opportunities of fulfilling the duties of reciprocal Love and Friendship."

**To Purchasers of Masonic Goods.**

We are continually receiving letters for Masonic blanks, books, and merchandize, under the impression of the writers, we suppose, that we deal in these things. We desire to state, once for all, that we are not interested to the value of one cent in anything of any kind sold here or elsewhere. We are simply the editor of this paper, free and independent of all entangling alliances with all kinds of business interests, and we would much prefer that all purchasers would send their orders direct to the parties for whom they are intended, as our time is too much engrossed to properly attend to other matters.

We will also say to our city brethren, that the Grand Secretary's office is not the headquarters of the Board of Relief, as some of them suppose, judging from the fact that about nine out of every ten applicants are sent here by somebody. They will find all the information they want at brother Collins', of the North American Life Insurance Company, Third street, nearly opposite the Post Office.

"GIRLS, beware of transient young men; never suffer the addresses of a stranger; recollect that a steady farmer boy or mechanic is worth all the floating trash in the world. The allurements of a dandy Jack, with a gold chain about his neck, a walking-stick in his paw, some honest tailor's coat on his back, and a brainless skull, can never make up the loss of a father's house and a good mother's counsel, and the society of brothers and sisters; their affections last, while those of such a young man are lost in the wane of the honeymoon. 'Tis true."



Extracts from the Address of Bro. Casper W. Bell, before Eureka Lodge 73, Brunswick, Mo., June 24, 1867.

If objects, which are of themselves inanimate, and can lead the mind back only a few years into the past, are capable of producing so potent a spell upon the heart, what are we to expect from an object not inanimate, nor the origin of yesterday, but composed of living and sentient beings, stretching far away into the buried ages of the past. No one doubts the antiquity of Freemasonry; history abundantly testifies to the facts, that its foundations were laid in far off periods of the early history of man, and that, amid the mutations of time, it has come down to us, of this day, as the only human institution preserved from the hand of decay. In its day it has witnessed the rise and fall of every empire, kingdom and republic of earth; it has listened to the thunders of every field of battle, beheld the early dawn of letters, the advance and progress of every science and art, and, in a word, observed every change and condition in the entire history of man. Yet, upon its brow time has written no change. Such as it was from its creation such it is to-day. The same altars around which our patriarchal brethren plighted their faith, witness at this day the consecration of men to the order; the same mystic rites and ceremonies which marked its beginning, at this day are observed by Masons in every land, nation, kindred, and tribe. With what emotions, then, my brethren, should our hearts be thrilled, as we this day contemplate that memorable and noble structure of living and sentient beings, like an unbroken and cemented chain, extending itself into every nation and tongue, and throwing, as it were, a mighty bridge across the vast ocean of time. Cold and dead indeed must be that heart that could look upon such a scene and not be stirred to its profoundest depths with emotions of deep and reverential awe.

The sun, in his beneficent career, has never yet looked down upon a picture more grand and ennobling than that spectacle which is presented by masonry in her living chain of human beings, extending back to the remotest periods of man's history, solemnly dedicated and consecrated to the benevolent work of rescuing man from the curse of unlicensed passion, and cultivating, in his heart, the principles of brotherly love, fidelity and truth.

The ladies, God bless them, he was free to say, and did so, not with the lips of a flatterer, as a general rule, were more often right than wrong in the affairs of man, because they are purer, less selfish and more sacrificing in their nature than man. But in this instance, he must be permitted to say, that he thought they had unjustly prejudged this Order, and he therefore begged of them a reconsideration of the question, in order that he might lay before them some facts, which he doubted not would relieve their minds from error or prejudice, if, unhappily, any one present might be so impressed. The objections most commonly urged by the ladies, he believed, are these: That Masonry withdraws from them too much of the society of their husbands. With respect to this objection he had to say, that Masonry had but one regular meeting in each month of the year. Sometimes, it is true, meetings have to be more frequent where there is much business to be done, but rarely an occasion occurs for more than two meetings during any one month. When your husbands attend these meetings they are engaged in a work, no act of which you have reason to complain or be ashamed. But, on the contrary, their business is of that character which is calculated to elevate the morals, refine the manners, and make them better citizens and more worthy and faithful husbands. That you may be better assured of what I say, if you will bear with and trust me, I will uplift the veil of that temple and permit you to behold what scenes and acts mark the proceedings of an open Lodge. I will be honest and candid, and appeal to my

reverend brother on the right, and these brethren around me, to bear witness to the truth of the picture I shall present. In the first place, then, when the Lodge is opened, and frequently while at work and upon the close, all Masons present are expected, and, indeed, it is their duty, to lift their hands in prayer to the great and good God. Your husbands may never pray when at home, yet, when they come into the Lodge room, they are required to pray in passing through many of the ceremonies peculiar to the Order. This is scene the first, and what are your objections to it? Again, the Holy Bible is laid open in the most conspicuous place in the Lodge room, so that every member can see it without the effort of even turning the head. Constant reference is made to that book, and its holy precepts are ever and often quoted, while their observance, in the most solemn and impressive manner, is urged upon all. Such is scene second. Again, they have constantly presented to their minds, by symbol and exhortation, the great fact that it is the duty of man to learn to subdue his passions, to be temperate in all things, that intemperance and excess is contrary to the teachings and tenets of Masonry, that fidelity to Masonry, fidelity to one's family, and fidelity to every engagement in life, is the first and highest great duty in every Mason.

During the procession, a horse became frightened at the music of the band, fell back broke his neck and died. The Masons promptly made up a purse and presented it to the owner of the horse—sufficient to cover his loss.

The lady relatives of Masons present at the church were invited to participate in the festivities at the City Hall, where the Masons and the guests repaired, to enjoy an excellent and substantial dinner, prepared at the expense of the Eureka Lodge, and at which three or four hundred persons sat down.

The Eureka brethren deserve great credit for their public spirit and the creditable manner in which they made the celebration a success. The weather, which in the morning threatened storms, was comparatively cool and pleasant. The music of the band was good, and, all things considered, the Brunswick Masons must feel proud of the result of the day's festivities—an unmistakable success.

#### MISSISSIPPI.

Grand Lodge met January 21, 1867. M. W. Bro. George W. Perkins, Grand Master, presiding. Large number of Lodges represented, but not enumerated. The annual address is a most excellent document, and reviews the condition of affairs in the State with a clear mind. He urges upon the Lodges to correct the social evils which have a deleterious effect upon the Order, and calls for some remedy against the growing class of unworthy Masons, known as the "non-affiliated." He suggests that the Grand Lodge should adopt some authorized work on jurisprudence. He pays his respects to negro Masons thus:

"I am convinced that the ballot-box is the surest guarantee against such Lodges. It is the duty of Masons to treat the members of the colored race kindly and charitably under all circumstances, always remembering that their present unnatural position is not one of their own choosing; but, constituted as they are by nature—always and every where leaning for help on the stronger races, and without that help relapsing into hopeless barbarism—they cannot be recognized as Masons. True, Masonry has never done so, and, in my opinion, never will."

In conclusion he pays a fitting tribute to the unity of the Brotherhood, free and independent of all entangling alliances with the issues of the world.

The report on foreign correspondence is

from the clear and able pen of Bro. Charles T. Murphy, and the whole paper evinces a definite comprehension of duty by the author. Most of the matter has already passed in review before our readers from time to time, and cannot, therefore, quote at length at present.

The special committee on "physical qualifications" reported in favor of advancing cripples who had "artificial limbs," etc., all of which we disagree with on principle, as we have fully explained in previous numbers.

We find memoriam pages set apart to the memory of Bro. Robert Stewart, P. G. M., died June 7, 1866; Bro. Carnot Posey, P. G. M., died November 13, 1863; Bro. Charles Scott, died May 30, 1861; Bro. Benjamin S. Tappan, P. G. M., died March 1, 1866; Bro. William H. Stevens, P. G. M., died October 13, 1866; Bro. William P. Mellen, P. G. M., died November 7, 1864; Bro. A. V. Rowe, P. G. S. W., died January 18, 1863; Bro. T. C. Tupper, P. G. S. W., died 1866; Bro. Joseph C. Hall, P. G. S. W., died March 17, 1866; Bro. R. W. T. Daniel, G. S., died October 27, 1863; and Bro. Alexander Brown, P. G. Tyler.

Lodges whose returns are received.....	225
Initiations reported.....	1,215
Passings reported.....	1,113
Raisings reported.....	1,081
Admissions reported.....	721
Dimissions reported.....	9.3
Suspensions reported for non payment of dues (not published.....)	1,740
Suspensions reported for unmasonic conduct.....	21
Expulsions reported.....	28
Reinstatements reported.....	332
Deaths.....	226
Total number of Master Masons, members of Lodges, reported.....	9,618

M. W. Bro. John T. Lamkin, of Holmsville, was elected G. M., and R. W. Bro. D. P. Porter, of Jackson, was elected, Grand Secretary.

#### THE CELEBRATIONS.

The celebrations of the anniversary of the Summer Solstice, June 24, known among modern Masons as St. John's Day, was very general throughout the country. Many of the addresses delivered on the occasion were sent to us, and are excellent, indeed. Of course our space will not permit anything but brief extracts, as almost any one of them would fill our paper. At the same time many Lodges had installation of officers, and their names will be found elsewhere. Our readers will find our extracts from addresses well worth reading. These items have necessarily crowded out much other matter, which will appear in next number.

#### Published Proceedings of Grand Lodge of Missouri.

In reply to many inquiries for the above proceedings of 1866, I have to say, that all spare copies were exhausted as early as January, 1867, and only a sufficient number have been retained for the use of the Grand Lodge and the archives of this office, and that all further requests for them will have to be declined.

Fraternally,

GEO. FRANK GOULEY, G. S.



## TITLES IN MASONRY.

Masonic titles are intended only as indications of official authority or precedence. For instance, if the G. M. of the G. L. of any State should sign himself as "G. M." in his private or business correspondence, he would be simply making himself ridiculous—whereas if he correspond in his official capacity, and does not sign his rank with his name, he commits an error, and in strict construction, the letter lacks its official authority. Again, if a G. M. should happen to be an officer in some other body, for instance, G. H. Priest or Grand Commander, and should sign all his titles to his name, in official correspondence connected with his G. Lodge, it would be an exhibition of consummate egotism, although he might announce them all in correspondence with a friend to whom it was desirable or necessary to make his rank known. All titles should be *strictly confined to the body to which they belong, and never used out of their place.*

In the Blue Lodge or Grand Lodge no rank or title is known except those which belong *exclusively* to Ancient Craft Masonry. In the Chapter or Grand Chapter there is no higher title than High Priest or Grand High Priest, and the use of any other title is ridiculous, void and presumptuous—and the Chapter titles should never be used in any other body. In the Commandery and Grand Commandery the highest title is Eminent Commander and Grand Commander, and are of no force outside of these respective bodies. In the Consistory degrees, the highest grade is 33d, and when used outside of the Consistory to any documents of any kind, it is puerile, and exhibits a presumption of authority not to be tolerated by any masonic organization imbued with the dignity of self-respect. We are pleased to know, however, that officials in the legitimate Orders of Masonry but seldom, if ever, use their titles outside of their proper sphere, except in a few instances where the title has been conferred upon some weak-headed individuals, and the honors have struck in on the brain. We have noticed of late that in some masonic discussions between members of masonic bodies, opinions have been asked of distinguished Masons who belong also to another Rite, and when those parties have replied, they have signed themselves with a title unknown to the bodies they addressed, such as "18th," "32d," "33d," etc., which is just as much out of place and as ridiculous as if we would sign ourself as "Grand Commander K. T." in rendering our opinion upon a question to a Blue Lodge. If it is done as a matter of display, it proves the author to be too weak minded to render his opinion of any value; if it is done with an idea of superior authority or control in the premises, it is an assumption not to be tolerated, and one against which we enter our solemn protest. This is a new-fangled innovation upon ancient usage, and an insult to the sovereign dignity and independence of the body in which it is used or to whom addressed. It is time that all such nonsense was stopped, and if ever a communication is addressed to any organization to which we belong, signed

by a presumed authoritative title which we do not recognize, we shall at once vote for the return of the document to its author. We enjoin upon all Masons to maintain their ancient honor and dignity against all encroachments.

## Suspension of the Grand Chapter of the District of Columbia.

EDICT OF THE G. G. HIGH PRIEST OF THE U. S.

In our last number we alluded to the suspension of Potomac Chapter by the new Grand Chapter of the District of Columbia, because said Chapter would not affiliate with said Grand Chapter.

We pronounced the suspension as an unwarranted usurpation of authority, in our opinion, for we hold that when a Grand Chapter, or any other grand body is formed out of territory belonging exclusively to one grand body, it can only be done with the consent of the governing body, and when that consent is given it does not carry all the subordinates with it, unless so provided in the agreement, or unless the subordinates shall voluntarily co-operate by their mother's consent.

The District of Columbia belonged exclusively to the Grand Chapter of Maryland and District of Columbia, and when the Grand Chapter of the District of Columbia was formed, it could only be done with the consent of the Grand Chapter of Maryland and District of Columbia; and when that consent was obtained, it did not carry with it *all* the the Chapters, wherefore Potomac Chapter No. 8 preferred remaining with her mother, which she had a perfect right to do, and no power could wrest it from her; and when the Grand Chapter of District of Columbia pronounced its suspension for the non-affiliation of Potomac Chapter No. 8, it was merely a *brutum fulmen*, null and void. The Grand High Priest of the old Grand Chapter belongs to Potomac Chapter, and perhaps the fulmination was intended as much for his benefit as for anything else; and in this the new Grand Chapter overstepped the mark, for instead of suspending Potomac Chapter the G. G. High Priest of the United States has issued his edict, whereby he suspends the Grand Chapter of District of Columbia, pronouncing it without legal existence, to be "irregular and clandestine, and all Grand Chapters, Subordinate Chapters and Royal Arch Masons within our jurisdiction (the United States) are hereby enjoined and strictly forbidden from having any Masonic intercourse with, or from any recognition of the authority of, said so-called Grand Chapter as such; and the Chapters and Companions who formed and now assist to compose the same are required to withdraw from and abandon such illegal organization within one month from the date of service of a copy of this order, or be subject to penalty. And the High Priest of said Potomac Chapter is hereby directed to have such copies prepared and served, under the seal of his Chapter, with all convenient speed.

"And in the meantime I would earnestly and fraternally exhort said Companion Royal

Arch Masons to pause and deliberate, and to institute proper and legal measures for a regular organization as a Grand Chapter, pursuant to the G. G. Constitutions and the usages of Royal Arch Masonry, assuring them of the cordial sympathy and co-operation of the G. G. Officers in so doing."

We hope this summary proceeding may tend somewhat to bring our headstrong brethren of the District to their sober, masonic senses, and that they will take the advice of the G. G. H. P. and retrace their steps, and begin upon a legal basis, and act more discreetly in the future, for unless they do they will most assuredly forfeit the sympathy of the Craft throughout the United States.

In the meantime our Royal Arch readers will take due notice of the edict, and be governed accordingly.

## IMPOSTER.

Beware of a man calling himself *Francis Savage*, who is traveling through the country and imposing upon the charity of the Fraternity by falsehoods and misrepresentations. He reports himself as belonging to the "P. M. Grand Masters' Lodge, Dublin, Ireland." He is about six feet high, near fifty years of age, blue eyes, sandy hair and a little gray, a great smoker, poorly dressed, and talks with the Irish dialect or brogue, and has a certificate or diploma from the above Lodge.

R. B. WILLIAMS, W. M.,  
W. W. THORNTON, Secretary,  
Friendship Lodge No. 89.  
Chillicothe, Mo., July 10, 1867.

## THE FREEMASON.

The St. Louis *Freemason* is full of the spirit of genuine Freemasonry. It is conducted with ability, earnestness, and a sincere love of the truth. There is nothing mercenary, nor servile, nor personal, nor ungentelemanly in its columns.

The above is from our valuable contemporary, the *National Freemason*, New York city, whose opinion we prize very highly. We do not belong to any "mutual admiration society," as our best friends can testify; but as we are young, and our readers feel an interest in wanting to know how our Missouri production is received abroad, we feel justified in presenting the above flattering testimonial.

## Query!

"Is it not evident that Bro. Studley (Rev. W. S. Studley, of Cincinnati, G. Chaplain of Massachusetts) was manifesting a disposition so frequently exhibited by political preachers in the political field—a disposition to say something in advance—a feeling of necessity to take the most advanced political position, in order to keep themselves in the public eye?"—*Masonic Monthly, Boston.*

According to our opinion, the true answer to the above will "account for the milk in the cocoa nut."

We once heard Brother and Hon. James S. Green make a speech in the United States Senate, and say that it was very dangerous for children with weak heads to climb high poles, they did not appear to distinguished advantage



## BRAZIL.

We welcome to our columns the correspondence of Brother Blue, formerly of this State, now resident of Brazil. He is one of the most intelligent Americans who have settled in that Empire, and his views of Masonry there will be found as instructive as have been his letters to the *Missouri Republican*, upon the social political and industrial relations of that country.

[For the Freemason.]

It may be gratifying to many persons in the United States, as I confess it was to me, to know that Freemasonry is flourishing in the Empire of Brazil. In many Catholic countries the Order is looked on with distrust, if not discountenanced; but here such is the enlightened policy of the Government, that every institution which promises well has a chance to develop itself. And the brethren of the Mystic Tie have at least a hundred working Lodges, mostly along the sea coast, scattered from the Amazon to the most southern Province of Rio Grande do Sul. Some of the best Brazilian statesmen and generals are lights in Masonry; and the Catholic clergy in general, I believe, are not only friendly to the Institution, but many of them are among the initiated members.

The Scotch rites are generally practiced; but the French prevail in some parts. The English, or our own Ancient York Masonry, is less known. But all are recognized; and, indeed, the Masonry of the first three degrees is so essentially an universal language that there is no mistaking it in any part of the civilized world. But I write this article more especially for benefit of those brethren who may contemplate visiting Brazil, and to inform them that a diploma is indispensably necessary to enable them to visit a Lodge, or to affiliate with it. This is the constitutional requirement. A brother may satisfy the Fraternity that he has been properly initiated, and he may perhaps derive all the outside advantages of his position; but according to Masonic law here, the brightest Mason must carry his diploma, as an introduction into strange Lodges. The same rule, more or less, prevails over the world; and Masons from the United States do not properly appreciate the fact, or are ignorant of it. Many worthy brethren are now in the Empire without this most important passport. Indeed, they hardly ever think of it until they get here, and are cut off from many fraternal privileges that would make them feel at home among strangers.

Brazilian Masons are very warm-hearted. With them the obligations are literal and real—even beyond the letter. A friend of mine informs me that he knows one who was in moderate circumstances, and who frequently did without his accustomed wine at meals, and on one occasion pawned a valuable gold chain for twenty metres in money. My friend was curious to ascertain what these apparent eccentricities meant, but could never learn, until long afterward he found out in an accidental manner, that the money saved in wine, and the proceeds of the golden chain,

went in Masonic charities, over and above his ordinary resources.

A poor but worthy brother in Rio Janeiro, whose salary depended on his daily employment, failed in health, and was obliged to betake himself to bed, where his earnings all ceased, and he had great fears of coming to want. One day, quite in the ordinary way, a well-known brother called in, and without alluding to circumstances, asked the loan of thirty milreis till the next morning. The poor invalid felt like sinking through the bed with his helplessness, when he had to acknowledge that he did not possess thirty milreis. "But you shall have what there is," added he, extending his last eight milreis, and not knowing where he would get his supper. "That will do," said the supposed borrower, laughing, "but I was only experimenting with you. The fact is, that certain brethren, whose names you will never know, have sent me with this purse of three hundred and sixty milreis, which you are to accept, on the pain of their eternal displeasure if you ever make any attempt to pay it back." It may be well to add that the beloved brother recovered his health, and laid up the money to refund the generous donation; but he has never been able to discover where it came from, though you may be sure that he never forgets the divine teaching, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And to me it appears that his offering up all he had under such trying circumstances evinced in no small degree the faith of Abraham.

There is a great deal of delicacy in Masonic charities in Brazil, often extending to the unfortunate profane and the suffering poor outside the lodge; but the hand that gives is studiously concealed. Heaven sends relief thus to many widows and orphans from sources that they never know.

Masonry did not commence its active life in Brazil till 1823, nor its general extension till about the year 1830. It now prevails more or less in all respectable classes and parties, and is destined, in my opinion, to play an important part in the regeneration of the masses and the consolidation of the government. And if the time should ever come, as in our own dear country, when citizen wars with citizen for political causes, it is to be hoped and believed that brother will be true to brother—among the faithless, faithful ever.

Ancient Free Masonry (the first three degrees) is esteemed in Brazil for its aniquity, and regarded as the bond of union—the league of a universal brotherhood, to whom the *acacia* is known in every clime. But the higher degrees are generally, and as far as I know, universally conferred as honorary titles for distinguished services to the Order, or to the State, or to Humanity, for INITIATION is considered by them as a school of philosophy, where by means of symbols and philosophies a man makes himself a better father, friend and patriot. With the Brazilians great court is made to a brother of the higher degrees, especially when from abroad, because they say that he must have been somebody at home to acquire such distinctions.

Some time before I came here, a stranger, (I think he was a Portuguese) with his family, settled about Antonina, a distance of some twenty miles from this Lodge. He was taken sick, and finally died. Nobody knew him, but he had a diploma of a high degree—I think corresponding to our Royal Arch. The brethren in Paranaqua sent the principal physician of this city to see him; they attended on him while he lived, buried him when he died, and sent his family to their friends. Nobody knew him, as I said, but his Diploma showed that his Lodge had delighted to honor him at home, and he was entitled to the same honors in Brazil.

There are no public processions of the Order outside of Rio in Brazil; no public installations and displays. The institution works on with a strong, silent undercurrent, which attacks no creeds and attaches to no political party. But it humanizes society. It is the religion of this life, as Christianity is of the life to come.

I have read several Brazilian works on Masonry, which have curious information for me, coming as it does from classic and Latin sources, on the origin of the Order. Here is one version: Some Israelites having lived in Egypt, and afterwards returning to Judea, founded, in 1550, before the vulgar era, the Essenian sect. The initiated into these mysteries lived as brethren, and access to their initiation was not easily conceded. The candidate was on probation three years, and before his admission had to take an oath to serve God, to love and protect good men, and, finally, to guard the secrets of the Order at the peril of his life. The symbols, the parables and the allegories were of familiar use. This is gathered from Philo and Pliny. To this some writers pretend that the doctrines of Christ are a simple renovation of Essenian initiation, and that the 17th chapter of St. Matthew and the 14th of St. Luke are a complete manifestation of its secrets and experiences, which Jesus taught only to elect disciples, so that the first Christians, according to these authors, were all initiated Essenians. The MAN GOD, afflicted by the erroneous doctrines which the doctors of the law professed and instituted in the abuse of the sacerdotal power and of privileged casts, resolved in his high wisdom to substitute new mysteries to the ancient Essenian. In the 30th year of the present era, Christ formed his apostleship, and he was crucified in the third year afterwards. Until the forty-fifth year his initiation was secret, and passed into Rome; but it was in the two ages following that it made itself notable for its rapid progress, and for the eleven persecutions which it suffered.

Three grand principles constituted the doctrine of the mysteries of primitive Christianity—the unity of God, the liberty of man, and equality among men of the same family. A moral so pure, and a teaching so sublime, such perfections ought to have commanded respect and veneration from the people of Jerusalem. But the priests, who then directed the ancient mysteries, humiliated by the reforms of Jesus, sought to restrain him by



an insurrection of the people, who, without discernment, accomplished the death of the reformer.

Christ had placed in practice the three theological virtues; but he began, by love to our neighbor, calling all BRETHREN, and by the application of labor and the sciences, making them have a better hope of another life, and finally, by the good results of his doctrines, producing confidence and mutual faith among all men, till there was no more to do, and then came the *consummation est!*

The mysteries of primitive Christianity were for almost two centuries practiced in subterranean and retired places, and it was only in A. D. 221 that Alexander Severus, the seventh Roman Emperor, permitted the initiated Christians to construct their first temple.

The Jews, the Crusaders and the Cavaliers of the Temple brought from the East to the West the mystic sciences, and during the barbarous ages were the faithful depositaries of the sacred words, which all betray their Hebrew origin.

The Old Testament, put in order by Esdras, was the code of the civil and religious laws of the Jews, as the New Testament, collated by the Council of Nine, became the religious code of the Christians; but the Free Masons to live in peace with the diverse religious sects, extracted from both the codes, all which they found in harmony with the civilization of the epoch, giving, however, a certain preference to the new law, which established equal rights.

The Bible and history teach us that David, fatigued almost to death, by the conspiracies of his sons Absalom and Adonijah, and his General, Achitophal, procured the anointing of his son Solomon, and proclaimed him King of Israel. Elected king, Solomon, who had been initiated into the Essenian mysteries, and who was frightened at the progress of polytheism and idolatry, which many of the tribes then professed, attempted to re-establish the theogony of the primitive Hebrews, which was the same that Moses, 1,600 years before Christ, had taught in his decalogue. For the accomplishment of this laudable end, Solomon not only constructed the singular material temple of Jerusalem, making treaty with Hiram II., King of Tyre, and Hiram, the architect, but also founding an allegorical temple for initiation, taking for the model the construction of the first, to which he gave the mystic name of *Masonry*—a denomination which we do not derive from England, as many have supposed.

The initiation of Solomon had for its object a triple end—tolerance, philanthropy and the civilization of the Israelites. And it is after this epoch that the Esseniens were considered as enlightened men in the midst of an avaricious people, and tolerant in the midst of a fanatical nation. Such is the opinion of many wise men. And the Temple of Solomon—speculative—over the construction of which Masonry is always predicated, is only an ingenious fiction, which indicates the incredible efforts that the good and the wise of all time employ to elevate the worship of Virtue, and

who believe that the period will come in which men forming only one body of cosmopolitans will elevate in the centre of the world a universal Temple of "good will to all mankind;" and the Temple of Solomon will only be definitely finished when TRUTH shall be the sovereign of all the nations of the earth.

Very fraternally,

JNO. H. BLUE.

PARANAQUA, Brazil, June 10, 1867.

#### Address of Grand Secretaries and Grand Records of Masonic Grand Bodies.

*Alabama*—Daniel Sayre, Montgomery, 1, 2, 3; E. M. Hastings, Montgomery, 4.\*  
*Arkansas*—Wm. D. Blocher, Little Rock, 1, 2, 3.

*California*—Alex. G. Abell, San Francisco, 1; Lawrence C. Owen, San Francisco, 2, 3, 4.  
*Canada*—Thos. Bird Harris, Hamilton, 1, 2.  
*Colorado*—Ed. C. Parmlee, Central City, 1.  
*Connecticut*—Jos. K. Wheeler, Hartford, 1; 3; Wm. Lanford, New Haven, 2; E. G. Storer, 4.

*Delaware*—John P. Allmond, Wilmington, 1.  
*District of Columbia*—Noble D. Larner, Washington, 1, 2.

*England*—Wm. Grey Clarke, Freemasons' Hall, London, 1.

*Florida*—Hugh A. Corley, Tallahassee, 1, 2; Jno. B. Taylor, Tallahassee, 3.

*Georgia*—Simri Rose, Macon, 1; Benj. B. Russell, Augusta, 2, 3; C. A. Armstrong, 4.

*Illinois*—H. G. Reynolds, Springfield, 1, 2, 3; James H. Miles, Chicago, 4.

*Indiana*—Wm. Hacker, Indianapolis, 1, 2, 3, 4.

*Iowa*—Theo. S. Parvin, Iowa City, 1; Wm. B. Langridge, Muscatine, 2, 3, 4.

*Ireland*—Jno. E. Hynderman, Dublin, 1.

*Kansas*—E. T. Carr, Leavenworth, 1, 2.

*Kentucky*—J. M. S. McCorkle, Louisville, 1; Philip Swigert, Frankfort, 2; A. G. Hodges, Frankfort, 3; Wm. C. Munger, Louisville, 4.

*Louisiana*—Jas. C. Bachelor, New Orleans, 1, 2; Gustavus Sontag, New Orleans, 3, 4.

*Maine*—Ira Berry, Portland, 1, 2, 3, 4.

*Missouri*—Geo. Frank Gouley, St. Louis, 1, 2, 3; A. B. M. Thompson, St. Louis, 4.

*Massachusetts*—Chas. W. Moore, Boston, 1; Thos. Waterman, Boston, 2; Solon Thornton, 3; also for Mass. and R. I., 4.

*Maryland*—Jacob H. Medairy, Baltimore, 1; Wm. M. Smith, Washington, D. C., 2.

*Michigan*—Jas. Fenton, Detroit, 1; J. E. Johnson, Centreville, 2, O. Bourke, Detroit, 3, 4.

*Minnesota*—W. S. Coombs, St. Paul, 1, L. E. Thompson, St. Paul, 2.

*Mississippi*—D. P. Porter, Jackson, 1; Oscar T. Keeler, Columbus, 2, 3, 4.

*Montana*—Wm. F. Saunders, Virginia City, 1.

*Nebraska*—J. N. Wise, Plattsmouth, 1.

*Nevada*—Robert H. Taylor, Virginia, 1.

*New Hampshire*—Horace Chase, Hopkinton, 1, 2, 3, 4.

*New Jersey*—Joseph H. Hough, Trenton, 1; Jno. Woolverton, Trenton, 2; Thos. J. Corson, Trenton, 3, 4.

*New Brunswick*—Wm. F. Bunting, St. John's, 1.

*New York*—Jas. M. Austin, M. D., N. Y. city, 1; Christopher G. Fox, Buffalo, 2; Josiah Shove, Box 3737, N. Y. city, 3; Robt. Macoy, 432 Broome street, N. Y. city, 4.

*North Carolina*—D. W. Bain, Raleigh, 1; Thos. B. Carr, M. D., Wilmington, 2.

*Nova Scotia*—Charles J. Macdonald, Halifax, 1.

*Ohio*—Jno. Caldwell, Cincinnati, 1, 2, 3, 4.

*Oregon*—J. E. Hurford, Oregon City, 1; Benj. F. Goodwin, Portland, 2.

*Pennsylvania*—John Thompson, Masonic Temple, Philadelphia, 1, 2; H. C. L. Crechius, Reading, 3; Alfred Creigh, Washington, 4.

*Rhode Island*—Charles G. Greene, Providence, 1; Samuel B. Swan, Providence, 2; Henry M. Rawson, Providence, 3; Solon Thornton, Boston, Mass., 4.

*South Carolina*—R. S. Bruns, Charleston, 1; Ebenezer Thayer, Charleston, 2; H. W. Sholder, Charleston, 3.

*Scotland*—Wm. A. Lawrie, Edinburgh, 1.

*Tennessee*—Charles A. Fuller, Nashville, 1, 2, 3, 4.

*Texas*—George H. Bringham, Houston, 1; Robert Brewster, Houston, 2; Andrew Neill, Galveston, 3, 4.

*Vermont*—Henry Clark, Poultney, 1; Jno. B. Hollenbeck, Burlington, 2, 3, 4.

*Virginia*—John Dove, M. D., Richmond, 1, 2, 3, 4.

*West Virginia*—T. H. Logan, Wheeling, 1.

*Wisconsin*—Wm. T. Palmer, Milwaukee, 1, 2, 3, 4.

*Washington Territory*—Wm. H. Wood, Steilacoom, 1.

*United States*—John D. Caldwell, Cincinnati, Ohio, 2, 4.

\*Those marked 1, are Grand Lodge; 2, are Grand Chapter; 3, Grand Council; 4, Grand Commandery.

Corrected monthly for the readers of the Freemason; and any errors noted by our brethren in the above offices will oblige us by sending corrections.

#### MISSISSIPPI—APPEAL.

By circular letter, endorsed by the Grand Secretary of the Grand Lodge, we learn that the hall of Wayne Lodge 102, Shubuta, Miss., was destroyed by fire, January 24, and the members find themselves in such impoverished condition as to be unable to rebuild the same, and they appeal for help.

All donations may be sent to Bro. Jno. W. Collins, W. M., of Wayne Lodge, Shubuta, Mississippi.

#### Nebraska.

By advance sheets we learn that the Grand Lodge met June 19th, and elected the following officers: O. H. Irish, M. W. G. M.; E. H. Clark, R. W. D. G. M.; W. E. Hill, R. W. G. S. W.; Frank Welch, R. W. G. J. W.; T. W. Bedford, R. W. G. T.; and J. N. Wise, of Plattsmouth, R. W. G. S.

Grand Chapter met June 17, and elected the following officers: Jas. W. Moore, G. H. P.; D. H. Wheeler, D. G. H. P.; R. C. Jordan, G. K.; Chas. W. Hamilton, G. S.; O. H. Irish, G. T.; and J. N. Wise, of Plattsmouth, G. S.

#### OREGON.

Officers elected June 24, 1867: A. A. Smith, G. M.; W. D. Hare, D. G. M.; D. G. Clark, S. G. W.; A. B. Richardson, J. G. W.; B. F. Brown, G. T.; J. E. Hurford, of Oregon City, G. S.

#### TEXAS.

Officers elected June, 1867: John R. Futwell, G. M.; Philip C. Tucker, D. G. M.; Peter W. Gray, S. G. W.; C. K. Stribbling, J. G. W.; Benj. A. Botts, G. T.; George H. Bringham, of Houston, G. S.

#### A Golden Rule of Five.

If you your lips  
Would keep from slips,  
Five things observe with care—  
Of whom you speak,  
To whom you speak,  
And how, and when, and where.



**Annual Returns of Subordinate Bodies**

The blank forms for returns have been sent out to the Lodges, Chapters, Councils and Commanderies, and they are to be filled up to September 1, 1867, going back in their report to May 1, 1866, making about one year and a half. They will include in their lists of membership all who are on the rolls of their respective bodies in active membership at the time the report is made out.

The annual dues to Grand Lodge are fifty cents for each member, making in this report, a year and a half, the sum of seventy-five cents for each member.

The annual dues to Grand Chapter this year will be one dollar and fifty cents, to Grand Council forty cents, and to Grand Commandery seventy-five cents. The subordinates under dispensation from the three latter bodies pay the fee for *degrees conferred*, but like Lodges U. D. do not pay dues for members. Any Secretaries who have not received the blanks will at once notify the Grand Secretary. If all the Secretaries would have complied with the instruction to send in their name and postoffice address as soon as installed, there would be no risk in mailing blanks and other documents. As it is, only about one-half performed this duty.

**EXTRACT FROM ADDRESS**

Delivered by Bro. Wm. D. Muir, W. M. of Cooper Lodge, before Howard Lodge No. 4, June 24, 1867, on the occasion of dedicating the new hall of Howard Lodge.

Proclaiming it to be a duty incumbent on all men to relieve distress, Masonry avows as her aim and peculiar duty the exercise of Charity. Such, in brief, is the nature of this Institution, called mysterious, at this day having an existence full of vitality and energy, all over the habitable Globe! The vast audience of intelligent people, of both sexes and all ages, assembled here to-day, attests not only the existence of such an institution, but gives ample evidence of the interest felt by the public in it. Unquestionably it is the most ancient society in the world. Its origin is confused and obscured in traditions back of the historic age; but that it has come down to our day without essential change, through the ages of the past; that in every age of time it has sternly refused participation or entanglement in the controversies and conflicts, whether of church or state, which sooner or later have rent in schism and buried in ruins all other institutions of men, is most true. As an organized society, it has had an existence among all civilized nations of earth. In its descent along the stream of time, by turns it has met and breasted the fierce storms of oppression and persecution, and again steered on, under the clear and placid sky of patronage and favor. But alike amid sunshine and tempest, staunch and erect she has held on her course, and borne in safety on her deck a faithful crew and a noble freight. Her influence among the nations has been ever friendly to the arts of peace, science, and to learning. Having neither part nor lot in conspiracies, schisms, or rebellions, her uniform injunction is, patient submission to legal authority and cheerful conformity to government. No participant in the strife and violence invoked in the hatred and frenzied passions and bigotries of populations, or in the ambitious schemes of rulers, she has stimulated no wars or convulsions. The sword of no chieftain has been unsheathed in her cause. The red banner of cruel war has floated over no squadron enlisted in her quarrels; for of these she has had none of her own, and has persistently refused the espousal of those of all others. Her high mission hath been, and is, to tranquilize the perturbed and angry elements of

society—to flay the boisterous storms of human passions—to teach in a language, understood by all tribes and tongues, "Peace on earth and good will to men."

The charity which you profess is more than alms giving. In its gentle spirit you are to scan a brother's fault. It is even more and higher than all this. Metaphorically, and to denote the expansiveness of our principles, we say that the covering of our Lodge is no less than the clouded canopy or starry decked Heaven. The sublimity and beauty which was revealed in the Patriarch's vision of the ladder was, that it connected Earth and Heaven. Faith, Hope, Charity—all steps of necessity to be taken by mortals in any ascent from the pollutions of earth to the purity of the skies. But the greatest of these is charity. In position it is farthest removed from Earth, and nearest to Heaven. It is indeed the thing of earth that most reminds of Heaven. This Charity, so elevated, so pure, so heavenly, is the jewel in the crown of Masonry.

My concluding thought is thus on "the way" of ascension into the opening Heavens, which, on the canvas of Masonry, is painted in such bright and beautiful colors. The Faith of the good Mason is ever revived by the ever living, ever green sprig of acacia that blooms at the head of the grave.

"So live that when thy summons comes to join  
The innumerable caravan that moves  
To that mysterious realm, where each shall take  
His chamber in the silent halls of death.  
Thou go not like the quarry slave at night,  
Scourged to his dungeon, but, sustained and soothed,  
By an unfaltering trust approach thy grave,  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

**KENTUCKY.**

The twentieth annual conclave of the Grand Commandery of the State of Kentucky was held in Georgetown, Scott county, the 27th and 28th of June, 1867. A larger number of delegates was in attendance, and the proceedings were in every way harmonious and more interesting than at any previous convocation of this Grand Body.

They adopted a new code of statutes and regulations, and placed the minimum fee for the orders in this jurisdiction at fifty dollars.

The officers elected for the ensuing year are as follows:

R. E. Sir Chas. R. Woodruff, of Louisville, Grand Commander.

V. E. Sir Rev. J. M. Worrall, of Covington, Deputy Grand Commander.

E. Sir John Clark, of Georgetown, Grand Generalissimo.

E. Sir Wm. A. Warner, of Louisville, Grand Capt. Gen.

E. Sir Rev. John W. Venable, of Versailles, Grand Prelate.

E. Sir Rev. H. R. Blaisdell, of Maysville, Grand Senior Warden.

E. Sir D. Y. Craig, of Paducah, Grand Junior Warden.

E. Sir D. P. Robb, of Versailles, Grand Treasurer.

E. Sir Wm. C. Munger, of Louisville, Grand Recorder.

E. Sir R. G. Hawkins, of Louisville, Grand Standard Bearer.

E. Sir J. G. Morrison, of Georgetown, Grand Sword Bearer.

E. Sir Henry Bostwick, of Covington, Grand Warden.

E. Sir H. B. Franklin, of Maysville, Capt. of the Guard.

These officers were publicly installed in the Baptist Church on Thursday night, with impressive ceremony, in the presence of a large assemblage. The ceremonies of the installation were conducted by Rt. Eminent Sir Wm. C. Munger, Past Grand Commander, after which a congratulatory address was delivered by Eminent Sir Rev. J. W. Venable.

The Knights and their friends afterwards partook of an elegant banquet, prepared by the lady friends of Bradford Commandery. The festal hall, beautifully decorated with paintings and evergreens, was graced by the presence of many of the noted beauties of Georgetown and vicinage, and the feast of wit and flow of geniality was enjoyed until the "wee sma' hours."

Two new Commanderies were chartered—Paducah Commandery No. 11, at Paducah, and De Molay Commandery No. 12, at Louisville. The charter of Montgomery Commandery No. 5, which was revoked some years since, was returned to them, with the privilege of reorganizing at either Paris or Winchester. Knighthood in this jurisdiction appears to be in great prosperity.

The next annual conclave will be held in Maysville, Mason county, on the second Thursday in June, 1866.

**The Degree of Grand Master.**

Our impulsive friend, Gouley, Grand Secretary of Missouri, wants to know who ever heard of the secret degree of Grand Master? He considers it a new wrinkle, and says they have not got it out West. It is possible that there may be other things of which our brother has not heard, but no argument can be drawn from such a fact to prove their non-existence. The degree of Past Grand Master has been conferred in this State from the earliest organization of our Grand Lodge, and we rather guess that if Bro. Gouley will take the trouble to inquire he will find the same to be the case in all the old States, and that if the Grand Masters in the West have not received it, why there is still something for them to learn.—*National Freemason.*

Our readers will recollect that in our last number we alluded to the above degree, in reviewing the partial proceedings of the Grand Lodge of New York, at its last session.

We will say that we did take the trouble to look over previous proceedings of the Grand Lodge of New York, and could not find it mentioned, nor have we ever seen it in any proceedings from any State.

Our attention was first drawn to the matter by a Past Grand Master of New Jersey, who served for several years and had never heard of it, and the Grand Lodge of New Jersey is a pretty "old one," too.

"To live and learn" is an old adage and a good one, and one of the greatest Greek philosophers was once asked "how he came to know so much," and he replied, "by never being ashamed to ask about that of which he was ignorant," and the same idea has been used by others very justly.—We are not ashamed to ask our able brother of the *National Freemason*. When was the degree instituted—what Grand Lodges use it—what are the principles of the degree, and from whom came the authority for its invention—what power it confers—and whether a Grand Master can preside legally without taking it? To our "Western barbarians," as they are sometimes termed by the "wise of the East," belong the reputation of being the "brightest workers" in the world, at least so say the "visitors;" and we know they are anxious to learn all the "wrinkles," and they generally improve on all they get. "More light."



## MYSTERY OF MASONRY.

[Extract from Address delivered by Bro. Ira C. Buzick, before Oregon Lodge, No. 139, Oregon, Mo., June 24, 1867.]

Here our Order is met with an opposition. The critical and curious say that Masonry is a secret institution. If it is fraught with so many excellencies, why conceal it from the world? Why not throw open the doors of your chambers, and disclose its secrets, that all may participate in its benefits? Let me ask such if they don't receive its benefits in the modifications of the stringencies of human governments, in the harmony it interweaves into the social relations, in the elevated tone it gives to the human intellect, in its patronage and promotions of the liberal arts and sciences, in its protection of the right of conscience, in feeding the hungry and clothing the naked, in touching gentle notes of harmony among men, in palliating the miseries and sufferings of the human family, in augmenting the sum of human happiness? But, says the caviler, this is avoiding the question of *secrecy*. Let me again say to the fault-finder, if Masonry is secret in the spirit of its operations, you can find the same secrecy written in the wisdom of the design of nature upon every created thing. Why roars old ocean in its fury? why sparkles the dew drop in the sunbeam? why bellows the deep-mouthed thunder along the clouded firmament? why whispers the gentle zephyr her love song among the flowers of the field? why rolls the god of day his diurnal course with such regularity? why casts the queen of night her pencils of light in pale silver lines in such order? Upon all these God has, in like manner, set the seal of **SECRECY** and **MYSTERY**. You ask us to disclose the secrets of Masonry to you. *We can not do it.* It is a science that each must learn for himself. As well might you ask the wise man to pour the riches of his knowledge into the mind of a fool. All that can be done is to point to the flowery paths of virtue, and to the highway of knowledge, and let each candidate work his own way to their high seats of excellence, and to the enjoyment of their mysteries. Masonry has no secrets that can be given. Its secrets must be learned by patient labor and investigation, as any other branch of knowledge must be obtained. And one beauty paramount to all others, it has no secrets that can not be thus obtained. And the way is always open and unobstructed for the just and upright aspirants, the industrious and patient searchers after truth, the sincere and earnest philanthropist. All we can do is to put the key in your hand, and say: enter our sanctuary and search by the light of high Heaven, and with the intellect given you, the hidden mysteries of our Fraternity.

## DECORATIONS.

Talking with a friend the other day, he lamented the apparent tendency to plainness in the matter of Lodge jewels and clothing as indicating less reverence for the past than could be wished, and paving the way for the time when such things should be heard of but not seen. We have noticed the tendency, but with pleasure rather than foreboding, because in the plainness of the present we discover a return to the corresponding practices of the Fathers. There were not many jewels nor embroidered collars at the revival of 1717; nor do we understand that the passion for display ever obtained much development in this country until some twenty years ago, when modern imitative societies becoming the rage, brought with them a demand for something showy. We would gladly leave the display with them, and have Masonry shine by its very plainness. Make the distinctions internal, and let a brother have rank among his fellows, not because he has taken all possible and impossible degrees, and can afford to have their corresponding decorations, but because he has cultivated the inner life of the sanctuary, learned more and more of the mystery of doing good and communicating, and added to the store of Masonic knowledge for the use of the brethren. In France the members of the

"Legion of Honor" wear a tiny bit of ribbon in the button-hole; but the passer by lifts his hat and salutes, not the ribbon, but the fact that its wearer, by some noble deed, has won the right to display it. This is the point we would have our brethren understand—that, if their deeds be upright and Masonic, if they earnestly strive to perform their share of duty, if, in their hands, Masonry flourishes, they will have little need for decorations or embroidery to bear them witness. So, too, with Lodges. Let them be encouraged to keep their furniture and fittings as plain as possible, spending their energies and money in decorating the brains of their memberships, and they will find a blessing in plainness more to be commended than all the trappings and tinsel that fill the eyes of the groundlings, but add nothing to the capacity of the wearers or the influence of the craft.—*Nat. Freemason.*

Good doctrine. The tendency of Masons in late years have been to pattern after every outside society in their clothing, etc. It is all wrong. Whenever we see the whole side of a town covered with illuminated handbills about such a circus going to arrive, we are pretty certain that it will be a very poor affair. Real merit needs but little to advertise it; and when we see a procession on the street, and the members covered with sashes, ribbons, etc., we set them down at once as a society in which brains have but little work to perform. The military orders are very different from Masonic Lodges. The plain, white apron is "more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star or Garter, or any other order, when worthily worn." We always stand shy of a Mason when we see him covered with decorations.

## Granting Dispensations to take Degrees within the Legal Time.

The following extract from the address of the Grand Master of Maine, whose proceedings are just at hand, reflect the exact line of policy adopted by the Grand Lodge of Missouri, and which we believe to be the true one:

I have the satisfaction of reporting that I have granted but three dispensations for conferring degrees in less than the usual time; and if this had been three less than it is, it would have afforded me three times the satisfaction I now have in reporting even that small number. This subject is one in which our fraternity have and ought to feel a deep and abiding interest. Among the most ancient of the laws of organized Masonry is the provision that no man can be made a Mason "without previous notice, one month before, given to the Lodge, in order to make due inquiry into the reputation and capacity of the candidate, unless by a dispensation." So important was considered this enactment, that a single officer, the Grand Master alone, of any division or territory, was authorized to dispense with this provision, and permit the admission of candidates at a shorter period. It is also undoubtedly true that this authority in former times was rarely exercised, and then only on extraordinary occasions for the good of the Order, and not for the benefit of an individual.

It can not be denied that a sufficient time should elapse between the reception of a petition for degrees and action thereon, to enable the Lodge to know what are really the qualifications of every candidate for our mysteries. Hence the necessity of the law requiring a specified period for that purpose; and as all Masonic laws are to be regarded as for the benefit of the institution, no part of those laws should be ever dispensed with, *except for the sole reason that it will result in permanent good to the Craft.* No considerations, therefore, of convenience or benefit to the candidate, or what is still more objectionable, the

pecuniary advantage to the Lodge, ought ever to be allowed to influence any member of the fraternity, either in asking for or granting this privilege.

Our first duty is to Masonry—and where that is in question, its welfare must be first considered, and its interests first consulted. It should be distinctly and permanently understood that all who would participate in our privileges and enjoy our honors, must submit to our regulations; and that it is beneath the dignity of our fraternity to be dictated to in our internal policy by any one not of our household, be he king, prince, potentate, or any other person, except a true, free and accepted Mason. While it may not be thought expedient to eradicate the provision alluded to from our Constitution, the exercise of the authority may most assuredly be curtailed, with good results to the Order. Should the Grand Lodge indicate its pleasure that no dispensation be granted hereafter for such purposes, except when it shall appear as certain as anything in human affairs can be made to appear, that no considerations of pecuniary aid to the Lodge, benefit or convenience of the candidate, or other reason except the good of the Order requires the action, I doubt not its behests would be rigidly adhered to by all who shall hereafter be clothed with authority for that purpose.

The Grand Master rests under the very sensible idea that Freemasonry is not a machine run for the benefit of profanes. No man in the world ever honored, or can honor, our Order by belonging to it. Freemasonry confers "the honor" upon every man she condescends to receive. It is a libel to say that "such a man will be an honor to the Order." It takes the greatest men to wear "the honor" with credit.

## Dispensations Issued since Last Report in July.

Barbee Lodge, Brownsville, Saline county—D. L. Berry, W. M.; Joshua Barbee, S. W.; Ryland Tuck, J. W. Issued June 24, 1867.

Woodlawn Lodge, Woodlawn, Monroe county—T. T. Rodes, W. M.; Merry W. Buford, S. W.; James F. Woods, J. W. Issued June 25, 1867.

Hamilton Lodge, Hamilton, Caldwell county—Willis Griffing, W. M.; Wm. Parton, S. W.; Wm. G. Stewart, J. W. Issued June 25, 1867.

Hope Lodge, Washington, Franklin county—Bayles Fry, W. M.; Samuel Davidson, S. W.; Albert Powell, J. W. Issued June 26, 1867.

Lone Jack Lodge, Lone Jack, Jackson county—N. G. Cooley, W. M.; Moses Mullens, S. W.; Clark L. Benton, J. W. Issued June 26, 1867.

Dardenne Lodge, Cottleville, St. Charles county—John C. Edwards, W. M.; M. R. Goehagan, S. W.; W. C. Williams, J. W. Issued July 1, 1867.

Butler Lodge, Butler, Bates county—John H. Frizell, W. M.; John Steele, S. W.; Jno. W. Hannah, J. W. Issued July 1, 1867.

This concludes all the dispensations which will be issued until the meeting of the Grand Bodies in October next.

The Boston correspondent of the *Masonic Review*, of Baltimore, who heard the address of Rev. W. S. Studley, pronounced it "poor in the extreme."



## "GOOD ENGLISH."

Ever since the day when we were compelled to obey the arbitrary rod of the pedagogue, because we could not see the sense or reason in half of the arbitrary rules laid down by grammar makers, we have chafed under the flummery of what is commonly known as "good English." We have always contended that "good English" consists simply in talking plain and to the point, without any of the roundabout circumlocutions of "Robin Hood's barn." What is usually known as "fine language" in our day is nothing more nor less than a mass of verbiage to express a simple thought—in short, using a "hog's head of water to drown a fly." We invite all pedagogues and "ritual doctors" to read the following from the best edited paper in the United States:

"The more we study our language in the light afforded by such books as this of Dr. de Vere, the more we shall admire, as he does, the idiom we speak. Such books enable us to forget the false teachings of our English grammars. The vigor of the people who speak it is proved quite as fully in the growth and formation of their language as in their unparalleled force in subduing the face of the earth to their use. It is an idiom created and constantly kept in shape by the people, and not by professional critics, nor recluse students, nor again by essayists or orators. Its shape and growth are made to conform not to elegance or to rules of art, but to the downright practical purpose of having one's self understood in every-day life with the least expenditure of breath and the least waste of time. Fine writing in it has been tried time and again by learned and scholarly men, it is still tried every day by sophomores and penny-a-liners, to no purpose. They fail to shape the language or to command long the ear of the people. Cultivation of style in English is useless, unless the cultivation goes so far that the writer forgets style altogether and strives only to say something worth saying in the simplest words that come up to him. It puzzles all grammar-makers because they do not seek to get at its nature by studying it as it is, but try to make what they think it ought to be, taking their learning in other tongues as a guide. It is rough, unruly, somewhat uncouth, not very euphonious to foreign ears, but it is brief, crisp, simple, vigorous. Its utmost vigor is never to be found separated from homeliness. It cannot be learned in school; on the contrary, too much of it is unlearned there. It is the merit of such books as Dr. de Vere's that it teaches us there is a grammar above school grammars and a style better than one of fine words. It shows that many things that we condemn as vulgarisms are better English than our improvements, and so makes school-boy critics modest. It lessens the number among us of that class known as *prigs*. It gives us a wholesome respect for our mother tongue in her homespun dress.

\* \* \* \* \*

Thorough cultivation leads as surely to simplicity in style as cultivation in manners and, if carried out, in simplicity of demeanor. The natural behavior of those called the vulgar, though it may often have some mixture of rudeness, is less disgusting than the strained courtesy of a fine gentleman. Well-dressed women are not those whose minds are absorbed by the art of dressing. Milliners, mantua-makers, and tailors, whose sole business is dress, are rarely well-dressed themselves or good guides or taste for others. A well-dressed woman does not attract one to the items of her decoration, but simply gives the general impression that she is well dressed and nothing more. So a good style in English is that which attracts the reader to the thoughts conveyed, not to their verbal dress. The fundamental mistake of fine

clothes, fine gentlemen, and fine writers is, that they are intent upon showing up themselves, not upon pleasing or instructing others. Simplicity in style costs more labor than fine writing. Those who think hard can not always write or talk; but in instances where men do both think and talk, their talk is clear, direct and simple. When the object is only to talk, language is wasted to little purposes. In spite of the efforts of the half-cultivated, the mass of the English race will mould the English idiom for themselves, will treat language as a tool and will sharpen and harden it to any extent necessary to make it handy for use; they will not polish it as a thing to be set in a show-case. Of late, learned men have recognized this right and power of the people, and fine English is more and more discarded. There is no better proof that our culture in style for the last two hundred years has been in the wrong direction than the fact that we can not to-day retranslate the Bible into good English."—*Ed. Round Table.*

## Miscellaneous.

INDEPENDENCE, Mo.—Independence Lodge, No. 77, celebrated the 24th, and were joined by about one hundred members from Heroine Lodge, No. 104, and Kansas City Lodge, No. 220, of Kansas City, Mo. A most eloquent address was delivered by Bro. J. D. Hines, of Independence, an extract from which we give in another place. After the oration all partook of a banquet, accompanied by the ladies. In the evening the young men and the belles of Independence joined in a dance, and taking it all in all, it was the happiest day witnessed in that old town for many years.

The brethren of Kansas City are building a fine hall, and expect to occupy it in October.

A new Masonic Hall was dedicated at New Franklin, Howard county, Mo., on St. John's day, the 24th inst. The *Fayette Advertiser* says the building is a beautiful new brick—two stories high, with a basement.

GRAND COMMANDERY OF MINNESOTA.—This body met at Minneapolis, June 24, (St. John the Baptist's day) for the election of Grand officers and the transaction of other business connected with the institution. The officers elected were duly installed, and are as follows:

Sir A. E. Ames, R. E. G. C.; Sir J. M. Cole, V. E. G. C.; Sir B. F. Smith, E. G. G.; Sir Geo. L. Otis, E. G. C. G.; Sir Rev. S. Y. Mc-Masters, E. G. P.; Sir M. W. Getcell, E. G. S. W.; Sir E. D. B. Porter, E. G. J. W.; Sir F. H. Pratt, E. G. Treas.; Sir G. O. A. Savory, E. G. R.; Sir W. G. Dye, E. C. St. B.; Sir S. F. Barney, E. G. Sd. C.; Sir E. A. Groff, E. G. W.; Sir A. Richardson, E. G. C. G.

The Grand Commandery adjourned to meet at Winona, June 24, 1868.

The Masons of Madison, Wis., held a picnic on Monday, the 24th. It was well attended, and a most enjoyable and social affair.

The three Masonic Lodges in Dubuque, Iowa, installed their officers on the evening of the 24th. After the ceremonies of installation, a large number of the brethren partook of a sumptuous repast spread in the hall. The *Times*, of that city, furnishes the following incident:

"We were pleased to meet one of the old Patriarchs of the Order, Mr. David Stiles, who is over one hundred and one years of age. He has been a member of the Masonic fraternity for over seventy years. He has a

good memory, and converses freely of 'olden times'—of the time when Washington was President of the United States. He was in Utica, New York, when there was not a dwelling there. His was the first house built at Ann Arbor, Michigan. If we are not mistaken he came to Iowa twenty-seven years ago; and twenty-five years ago was one of the charter members of the Marion Lodge. Although of such advanced age, he looks younger than some men among us who are not more than seventy. We hope he may live many years yet."

The Masonic fraternity of Cairo, Ill., on the 24th, laid the corner stone of the new public school edifice of that city. The various branches of the Order were out in full force. A splendid dinner and grand ball were the other features of the celebration of St. John's day.

The Masonic fraternity celebrated the 24th at Mineral Point, Wis., by laying the corner-stone of the new Methodist church, and other ceremonies. Orations were delivered during the day by Rev. Dr. Thompson and Rev. Mr. Tiffany, and thousands of people were present.

MASONIC HALL,  
PHILADELPHIA, July 23, A. L. 5867. }

Most Worshipful Grand Master of the Grand Lodge of Free and Accepted Masons of Missouri:

MOST WORSHIPFUL SIR AND BROTHER—The sad duty devolves upon us of announcing to you that Bro. John L. Goddard, our Grand Master, departed this life on the 17th of this month. A malady, unyielding to every effort to avert its results, prevented him for some time past from performing the honorable and responsible duties of his station, while hope was entertained that its fatal influences might be delayed. Almost imperceptibly it consumed his vital powers, and, in harmony with God and man, he died. His labors are closed and his work among us is finished.

Devoted to the principles and teachings of our order, imbued with those virtues which constitute its glory, his life was an example of his Masonic faith, and his death a triumph of its consolations.

While we gather round his grave to express our sorrow, and lay on it tokens of our affection and hope, bound together by the symbol of immortality, let us despoil the grave of its victory in the assurance that these jewels which adorned his character here on earth, with purest lustræ signalize his station in that temple, where Jehovah is worshiped as our Master, our Father, and our God.

RICHARD VAUX,  
Deputy and Acting Grand Master.  
Attest: JOHN THOMSON, Grand Sec'y.

## Can a Mother Forget!

"Can a mother forget? Not a morning noon, or night but she looks into the corner of the kitchen where you read Robinson Crusoe, and thinks of you as yet a boy. Mothers rarely become conscious that their children are grown out of their childhood. They think of them, advise them, write to them, as if not full fourteen years of age. They can not forget the child. Three times a day she thinks who are absent from the table, and hopes that next year, at the furthest, she may have 'just her own family there,' and if you are there, look out for the fat limb of a fried chicken, and that coffee which none but everybody's own mother can make.

"A mother mourning at her first-born's grave, or closing the dying eye of child after child, displays a grief whose very sacredness is sublime. But bitterer, heavier than the death stroke is the desperation of a son who rushes over a crushed heart, into vices which he would hide even from the abandoned and the vile.

"Napoleon once asked a lady what France needed for the education of her youth; and the short, profound reply was 'MOTHERS.'"



**This is Masonry.**

BY W. BRO. LEONIDAS E. PRATT, OF CAL.

Masonry itself is something more than ceremonies, forms and symbols. It is a spirit—the spirit of God manifesting itself in purity and power, through the beautiful language and material emblems devised by man with His Almighty aid and counsel. We may know its history and traditions, its achievements and jurisprudence; we may wander through its mysterious chambers, understanding and interpreting its symbolism; we may be learned in its lectures and masters of its secret work, and yet the volume of Masonry be to us a sealed and silent book. We may know its requirements and disregard them—understand the duties it enjoins and not observe them. We may admire its spirit, and refuse that spirit a dwelling place within our souls; its lessons may have fallen on our hearts like graeflul rains upon the vast Sahara—producing no fruits, but leaving behind only the desolate waste of former years. We may have appreciated and admired the beauty, symmetry, and perfection of its ceremonies, its lectures, and its laws; but if we have failed to observe that these are but the avenues which lead us up to the moral edifice beyond, that they are only emblems of the like qualities in the spiritual structure—Masonry itself—then, indeed, our lessons and our toils have been in vain. But the kindly spirit, the sentiment, the charity, the emotion of heart which leads us up with pity, tenderness, and love, and prompts and commands us to do good for the love of doing it and of being just and generous—the power which imbues with the essence of divinity—which expands and purifies, elevates, and ennobles the soul, and fills it with the presence of the Infinite—which lifts us upward, and onward, and assimilates our natures to the spiritual character of the Heavenly Master, and fits and prepares us for the society of angels—this is Masonry; all else are but the agencies through which it toils and triumphs. This is the divinity which dwells within your temples; and if it dwell not also in your hearts, then you are but whited sepulchres, bearing the name, but mocking the spirit and purpose of your fraternity.

**QUESTIONS AND ANSWERS.**

**Question.**—Can a suicide be buried with Masonic honors?

**Answer.**—The Grand Lodge of Missouri has very wisely left this question to the solution of subordinate Lodges. There are so many circumstances connected with death, that no general law could be just. The Grand Lodge does not say that every Master Mason who dies *shall* be buried with the honors of Masonry, nor does it say that a suicide *shall not* be. Every Lodge must determine the character of the deceased for itself. If he had lived an open dissolute life, in violation of the laws of Masonry and men, and had persistently brought himself to death by his own hand, we should vote against giving him a public burial, while in sympathy we should attend his funeral. But, on the other hand, if a brother has passed through some fearful calamity—domestic, financial, or otherwise—which had produced a “disease” called insanity, and he had, under such influences, ended his life, we should most certainly vote to bury him with the solemn rituals of our Order, in respect to his living virtues. We look upon any Church or Order which refuses respectable sepulture to a suicide, who died of it as of a disease, as nothing less than *barbarous*. We might as well pass a law that a man should not get the cholera and die in a spasm,

as to say that a man should not become insane and die of its impulses.

**Ques.**—Are dimit evidences of Masonic standing?

**Ans.**—Sometimes they are, and sometimes not. It depends entirely upon who has them. If it is proven that the bearer is the party to whom the dimit was issued, and that he is in good standing, then the dimit is evidence that the bearer is “clear of the books,” and can apply for membership whenever he pleases. If it is proven, on the other hand, that the bearer stole the dimit from a brother, or picked it up on the road, then it is evidence that he is not a Mason, and should be treated accordingly.

The sum of the whole matter is, that a dimit is “evidence of nothing” until the bearer proves himself a Mason, and his identity is established beyond all doubt. After that, read the dimit, and take it for what it declares—a *clearance*.

**Ques.**—Can a rejected applicant for membership continue to visit the Lodge, and can he be allowed to pay dues, and be recognized in good standing?

**Ans.**—1st. He can continue to visit the Lodge, and can continue his application, unless objections are made.

2d. He can not pay dues unless he is elected a member. If he does, it is merely in the sense of voluntary contribution, and does not insure any additional Masonic rights; although it would prove him to be a good man, and a better Mason than those who do belong and yet try to escape paying dues.

**Number of Lodges in Missouri.**

The Lodge having the highest number on its Charter is Montgomery City Lodge 246. The number of Lodges “dead” are 46; the number of Lodges under dispensation are 46; making the number of working Lodges in this jurisdiction 246, a singular coincidence of numbers. We estimate the number of affiliated Masons in the State at 13,000.

**Wentzville.**

On the 15th inst. the new and beautiful hall of Wentzville Lodge, No. 46, will be dedicated to Masonry by the M. W. Grand Master, and invitations are out for many other good speakers, and there will undoubtedly be a good time. We have a deep interest in Wentzville Lodge, being the first one we set to work, after we were “set to work,” in this District, and nothing but overpowering necessity will keep us away.

**BRIEF FACTS OF HUMAN LIFE.**—There are on the earth 1,000,000,000 inhabitants, and of these 33,333,333 die every year; 91,824 every day; 3,730 every hour; and 60 every minute, or one every second. These losses are about balanced by an equal number of births. The married are longer lived than the single. Tall men live longer than short ones. Women have more chances of life in their favor, previous to being fifty years of age, than men, but fewer afterwards. The number of marriages is in the proportion of 75 to every 100 individuals. Marriages are most frequent after the equinoxes—that is, during the months of June and December. Those born in the spring are generally more robust than others. Births and deaths are more frequent by night than

by day. The number of men is about equal to that of women. The average duration of life is about 33 years. Of every 1,000 persons, only one reaches 100 years; of every 100, only six reach the age of 65; and not more than one in 500 lives to 80 years. The number of languages spoken in the world amounts to 3,064, and there are more than 1,000 different religions professed.

**Died.**

**McCOWN**—Brother James McCown is no more. He departed this life on the 8th of July, 1867, aged 50 years, and on the following day his body was deposited in its last resting place, with appropriate Masonic honors.

Bro. McCown assisted at the organization of the old Johnson Lodge, No. 85, Warrensburg, Mo., and served as Master for several terms. He was also a petitioner for De Molay Chapter, No. 26. As a citizen, he was just; as a Christian, exemplary; as a Mason, he always acted upon the square. His zeal for the Order knew no abatement, and his efforts to promote its welfare ceased only with his life; his virtues providing an endearing monument, which time can not efface; and in after years many tears will silently drop upon the mound which covers his pulseless bosom.

Bro. McCown's death is a severe loss to the church and Craft; but more especially so to his bereaved widow. May she find a shelter beneath the banner of the Lamb. “Farewell, brother, we shall meet again.” P.

**GODDARD**—July 17, R. W. Bro. John L. Goddard, Grand Master of Masons of Pennsylvania, in the fifty-fourth year of his age.

**SCOTT**—Bro. J. W. Scott, of Ashland Lodge 156, was missed in June, 1866, and it has come to the knowledge of his friends that he was drowned in Yellow Creek, Linn county, Mo. The Lodge passed suitable resolutions of mourning in memory of the deceased, and of condolence with the family, but they came too late to be inserted in full in our paper.

**BAKER'S  
LOW TWELVE BELL.**

Of all the modern *addenda* made to Masonic Lodges in the way of improvements and furnishings, the “Low Twelve Bell” certainly bears away the palm. For the purposes designed, it is *Nonpareil*. I have tested several, and witnessed their use in Lodges with entire satisfaction. I hope every Lodge in our jurisdiction will soon supplant the “sounding brass and tinkling cymbals” so long in use with one of Baker's inimitable Master's bells. While listening to its soft, yet deep, and solemn intonations, amid the hushed quiet of the “stilly night,” I have felt as if standing among ruins deserted, my senses chained by the deep-voiced peals of some sombre, old time teller, speaking out from a distant tower. Let the bell be tested, and it will be commended.

JOHN D. VINCH, G. M.,

Grand Lodge of Missouri.



Extract from the Address of Bro. J. D. Hines, at Independence, Mo., St. John's Day, June 24, 1867, A. D. 1867.

The universality of Masonry, which has also excited some surprise and attention, may be readily explained upon the theory of a common belief and the sincere and constant practice of love, charity and truth. Speaking with reference to the limits of the habitable globe, Freemasonry is universal. From the east to the west, and between north and south, Freemasonry extends, and in every clime are Masons to be found. Men speaking different languages, and holding the most hostile creeds, inhabitants of the Polar circles, temperate zone or torrid tropics, civilized or savage, Christian or Pagan, Gentile or Jew, wherever they meet, strike hands upon the level of their common faith. And what is that common faith, upon whose broad platform the most antagonistic races and diverse creeds may, and do, stand in perfect unison and harmony? It is the belief in one overruling, supreme Power, who commands what is right and forbids what is wrong; and it matters not in Masonry whether it be the true and ever-living God as revealed in the sacred Scriptures, or presented in the Koran to the Mohammedan, or beheld in the sun, moon and stars by the Sabeans, or typified in fire to the Cuber and Darsee, or seen in clouds or heard in the winds, as the Great Spirit to the American Indian; no matter by what name or under what form, so it be one Supreme, Omnipotent Power, a God to whom human accountability is admitted both in time and in eternity. Certainly we should deeply deplore the ignorance and misfortune of those who are deprived of the benefit of that great light in Christian Masonry, the sacred Scriptures, the unerring guide to all truth; but yet, I doubt not, the dusky child of the desert, who, in honest imagination, beholds in the blazing disc of the sun the eye of the infinite, unknown God, is as devout in worship and sincere in faith as the most favored of enlightened Christian worshippers. It is an inflexible law of Masonry that no man can cross its threshold without signifying his belief in God, that is, in some supreme power, together with an honest determination to practice those sublime tenets, brotherly love, relief and truth—principles which all men, recognizing their accountability to an overruling Providence, will surely approve; and these are the base and essence of Freemasonry. Add to these the binding force of the peculiar sanctions by which one brother is indissolubly bound to another, and the easy and convenient modes of personal recognition, things known only to the initiated, and it will be no longer matter of surprise that Masonry should be universal, or that the brotherhood of all countries, sects and opinions should recognize the paternal tie.

It has oftentimes been urged as a ground of serious objection to Freemasonry, that it is selfish and exclusive. The objectors say, If it is prolific of such good results and manifold blessings as its friends claim for it, why not give it to the world, that its purifying light, clear morals and exalted virtue may be felt and enjoyed by all men. Those who raise this objection can not certainly have thought wisely, deeply or well upon the subject. They can not have reflected upon the inflexible antagonism existing between virtue and vice. Imagine, if you please, a sweet and sinless child teaching docility and meekness to an iron-ribbed crocodile, or a lamb going forth to mollify the ferocious spirit in a den of tigers, or yet a gentle dove attempting to instill her own gentleness into a family of vultures, things dangerous to strong and courageous men, armed with the gun and spear, and we shall be able to form a tolerable idea of the probable effect of handing over the modest, retiring form of Freemasonry to the keeping of the vicious and the bad. To be sure these are extreme figures, but we think warranted by analogy; or if the analogy is not conceded, other argument is not wanting. For more than forty centuries the word of the ever-living God, more or less

complete according to the time, has been offered to the children of men, a comparatively small number have accepted its sublime truths. The Church, the Jewish and Christian, has been open for about the same length of time, and yet to-day more than three-fourths of its seats are vacant. The visible presence of Jehovah did not suffice to restrain his chosen people from idolatry and sin.

It these higher and holier powers, armed with the terrors of eternal death, have failed to restrain mankind from sin, and wickedness, and crime, what could be expected from the feeble fragrance of the pure but fragile flowers of Masonry, if torn from their parent vine and cast upon the winds to perfume a world. Floating out upon the cold, cheerless atmosphere of sin, its dazzling purity would only be seen of men, "like a snowflake on the river, a moment white, then gone forever." Opposites may exist in the same neighborhood, but they can not be fused until such changes are wrought in their proportions or constitutions as render them homogeneous—fire and water, for instance, will not commingle; the one will be quenched forever, or the other evaporated. No stimulus to virtuous life and good action is so powerful as the hope of future reward and happiness. It is the crowning wisdom of the divine plan that the glittering crowns of eternal life are placed beyond the tomb. The most valuable, beautiful and desirable objects of this life when obtained without effort or labor, are rarely prized by men; and could the secrets of Masonry become public, or be obtained without the moral training and preparation necessary to their enjoyment, there would be no longer an incentive to the practice of its exalted virtues, and the Order would be utterly destroyed.

#### MASSACHUSETTS.

The 24th June in New England was crowded into one day's celebration at Boston, by the dedication of the beautiful Grand Lodge Hall. Boston is the "hub" of New England, and that day every thing and every body found the center. To begin even to furnish a detailed statement of the festivities would be an impossibility in a paper of this kind. The *Boston Journal* came to us with thirty-two columns of matter, and from it we can only generalize the report, on account of the space we must devote to other equally interesting items. There were about forty Commanderies Knights Templar and over two hundred Lodges of Master Masons, numbering about three thousand of the former and ten thousand of the latter, in round numbers. There were forty-nine bands of music in the line, numbering nine hundred and fifty-eight men. The Templars carried thirty banners and the Lodges seventy-eight. There were seventy carriages carrying "aged and infirm" brethren. The procession was one hour and twenty minutes passing a given point. In the procession was the President of the United States, Brother Andrew Johnson, who was every where received with the courtesy due to his station. The citizens furnished ice water for the line along the route, which blessing has to be experienced to be appreciated, and they deserve great praise for their generous hospitality. The dedication ceremonies were the usual ones belonging to the Order, and after it was completed, the day was spent in social gatherings, reviews, banquets and visits to places of interest. It was the greatest public day ever witnessed in Boston. There were delegations, Commanderies and Lodges from

all the adjoining States, and even from the far west and British possessions. It seems to be one of the impossible things in large celebrations of this kind, that there should not be some "slip up," hence this occasion was not an exception, as a great mistake was made in the selection of the orator of the day, Rev. W. S. Studley, of Cincinnati, who improved the opportunity to deliver a stump speech on "universal equality," and this cast a cloud over the otherwise happy occasion. Eloquent addresses were, however, delivered impromptu by Brother and General Banks, the President and others, which were in consonance with the character of the celebration. The Fraternity of Boston have reason to be proud of the enterprise which inaugurated and completed their Temple, one of the finest on the continent, and complete in all its parts.

#### Breckinridge---Hamilton.

On July 16th the M. W. Grand Master, Rev. John D. Vincil, opened Grand Lodge and laid the corner stone of Presbyterian church. Lodges from Chillicothe, Utica, Kingston, Gallatin, Spring Hill, Cameron, and the one at Breckinridge, all well represented. The Grand Master was assisted by R. W. Bro. Jas. L. Davis, Bros. Willis Griffing, Robert W. Graves, C. H. Mansur, Elias Parrott, and others.

After the ceremonies, the brethren had an interesting time in the hall of Houston Lodge.

On the evening of the same day as the above, the M. W. Grand Master set Hamilton Lodge to work under its dispensation. Nearly all of the above Lodges were represented. The Lodge goes to work under the best auspices. May it ever succeed.

#### Query!

"The Doctor (Rev. W. S. Studley, of Cincinnati) is probably aware that there are Lodges already in the South composed exclusively of 'the long despised children of the sun.' There are such in Boston, in Cincinnati, and in most of the cities of the nation, North and South. Whether it be new Masonry or old we are not advised; possibly the Doctor has visited them and studied the new Masonry which he predicts will achieve such wonders in the South."—*Masonic Review*, Cincinnati.

We would like Rev. Mr. Studley to answer the question in the last clause of the above. Whenever we hear a Mason trying to masonically amalgamate the two races, we are pretty confident that there is "something rotten in Denmark."

#### EXCHANGES.

*The Keystone*.—We welcome this new candidate for Masonic honors to our table, and wish it every success in the goal before it. It comes in beautiful type and well arranged. The *Keystone* is published weekly by W. A. Maas, Philadelphia. The editorial department not yet announced.

*The Sunday Mercury*, of San Francisco, California, we greet heartily from the far Pacific, and find it a charming family paper. It has a Masonic department. Published weekly at \$4 per annum. Its "Legend of the Third Degree" was original with the *Free-Mason*.



**THE ABUSE OF MASONIC EMBLEMS.**

Notwithstanding the M. W. Grand Lodge of the State of New York has repeatedly declared the use of Masonic signs and symbols for business purposes an abuse of the objects for which Masonry, pure and undefiled, was instituted, we regret to see that by a certain class of individuals who have been admitted into our Lodges so little attention is paid to the requirements of the governing body. In our daily walks, the prostitution of Masonry is not only observable, but it seems to us to be increasing in volume; and of late we perceive the growing desire to publicly proclaim to the profane world that certain persons belonging to our Ancient and Honorable Society, by the use not only of Masonic devices on their business cards, and office signs, but also by the parade of showy jewelry of large proportions in their almost every garment, are for the basest purposes known to Masonry—the desire to promote their individual gains—sitting at naught a most wholesome regulation.

We do not wish to be understood by any means that the wearing of a modest Masonic ornament, where personal ornaments are generally worn, to come within the prescribed limits, any more than we would the entire absence of any article of decoration, which might define even a religious sentiment, such as the wearing of a cross; but we do object to the profane and vulgar exhibition of jewelry of a Masonic character on such portions of wearing apparel as are not generally ornamented by other decorations, and with the evident object and intent of proclaiming at all times, whether in or out of season, the fact that they are to be looked upon and dealt with as Masons. Such persons should by all means be avoided.

We are glad to perceive that this growing evil has attracted the attention of the Grand Master of the Grand Lodge of Maine, who, in the following appropriate terms, thus alludes to it: "I have also to notice the advent to our State of a class of men who flaunt their Masonic banners upon the outer wall—a class of men who make a large exhibition of Masonic jewelry, so called, ostentatiously displayed upon their persons or dress. In some cases I have seen the Square and Compass of sufficiently large dimensions to serve as a part of the 'furniture' of a Lodge. These men are generally in search of custom—some of them are engaged in the 'unholy traffic,' and all of them are ready to trade with you 'upon the square.'"

"I am also fully persuaded that to such an extent has this system prevailed, that some who do not belong to the Order have imitated these gentlemen, and endeavored to profit by their example in imposing upon the Craft. It may appear to some that this is a matter of trifling importance, but I assure you it is one that is likely to be of sad consequence to the Institution, and has already become a burning shame and disgrace to the Order. It is the prostitution of all that is good and noble to vile and mercenary purposes, and will become a lasting stigma upon the Fraternity unless rebuked and discontinued. I have seen these men in my various travels in our State, and noted their walk and conversation, and I earnestly warn you against the whole 'brotherhood.' If they have not stolen the livery of heaven for the service of the evil one, they have assumed the garb of our ancient Institution only for the purpose of more effectually imposing upon the confidence of our brethren, and for mercenary motives. I do most earnestly, therefore, call your attention to this grave matter; and while the Grand Lodge, I trust, will effectually mark its disapprobation of this vile outrage upon the symbolism of Masonry, I appeal to every brother now present to lend his cordial aid in an earnest effort to discountenance, and banish from our midst, all such nefarious exhibitions and use of Masonic emblems. Turn the cold shoulder to all such mercenary invaders of our sacred portals, and teach them that Masonry can not, and shall not, be prostituted to such base purposes."—*New York Courier.*

We have the same law in Missouri as in New York relative to the above question, but, like the one in New York, it is too frequently violated. We predict that the day is not far distant when Masonry will return to its original custom of abandoning all displays of its emblems, except upon public occasions. We have watched this question closely for some time, and have found that the worst imposters, beggars and vagabonds who visit our office for money, wear the largest pins and on the most conspicuous places. The exceptions are few; and as *Masons* begin to reflect over the matter, they will abandon all Masonic jewels, except as indicated by the *Courier*.

**OFFICERS INSTALLED.**

*Joachim Lodge, No. 164.*—R. W. McMullen, W. M.; John L. Thomas, S. W.; L. Mitchell, J. W.; E. F. Frost, Treasurer; S. A. Reppy, Secretary; J. G. Rapp, S. D.; R. Wilson, J. D.; J. C. Power, Tyler.

*Rolla Lodge, No. 213.*—T. Nevin, W. M.; W. M. Smith, S. W.; W. G. Pomroy, J. W.; Jos. Cambell, Treasurer; J. S. French, Secretary; P. Collins, S. D.; T. E. Dyer, J. D.; C. H. Frost and J. H. Dunnivan, Stewards; C. H. Moody, Tyler.

*St. John's Lodge, No. 28.*—John G. Foss, W. M.; Norman Young, S. W.; Christopher Breuner, J. W.; J. Harris, Treas.; Wm. H. Hall, Sec'y; H. Tibbie, S. D.; G. W. Lent, J. D.; W. R. Kidd, Tyler.

*Bucklin Lodge, No. 233.*—Thomas Jobson, W. M.; C. W. Sandford, S. W.; J. M. Cash, J. W.; Lloyd Cash, Treas.; S. F. Perry, Secretary; O. F. Story, S. D.; J. M. Brown, J. D.; J. C. Burk, Tyler. Installed May 24th, by the Grand Master.

*Granville Lodge, No. 240.*—N. M. Reed, Secretary.

*Oregon Lodge, No. 139.*—Jas. S. Hart, W. M.; R. A. Harvey Murphy, S. W.; John C. Vess, J. W.; Daniel E. Cottrell, Treas.; B. A. Daniel Zook, Sec'y; Chas. W. Bowman, S. D.; John Masters, J. D.; F. S. Rostock, Tyler.

*Agency Lodge, No. 1.*—W. B. Smith, W. M.; J. W. Ritchie, S. W.; H. K. Wilson, J. W.; J. J. Gilmore, Treas.; E. M. Yates, Secretary; H. A. Smith, S. D.; J. A. Smith, J. D.; H. W. Tyler, Tyler.

*Colony Lodge, No. 168.*—John McReynolds, W. M.; Thomas Hull, S. W.; Wellington Buford, J. W.; Thomas McMurray, Treas.; W. G. Allen, Sec'y; William Douglas, S. W.; James Rouse, J. W.; George Carder, Tyler.

*Warrenton Lodge, No. 221.*—James W. Shelton, W. M.; David P. Dyer, S. W.; H. H. Middlekamp, J. W.; J. H. Faulconer, Secretary; Wilson Hutchinson, Treasurer; C. E. Peers, S. D.; C. A. Kuhl, J. D.; L. J. Dryden, Tyler.

**Tribute of Respect.**

At a called meeting of Eureka Lodge of A. F. & A. M., held at their hall, in the city of Brunswick, Mo., on Monday evening, March 24, A. D. 1867, A. L. 5867, the following preamble and resolutions were adopted:

WHEREAS, We have learned with deep regret that, in the inscrutable wisdom of Providence, our friend and much esteemed brother, JOHN N. BARR, has been called from Time to Eternity; therefore, be it

*Resolved*, That in the death of Brother BARR the fraternity have lost a true and warm hearted friend and brother, his family a kind, indulgent and affectionate husband and father, the community a most estimable man and citizen.

*Resolved*, That we do most cordially tender to the bereaved widow and orphaned children of our deceased brother our most heartfelt sympathy and condolence in this their deep affliction.

**Extracts from the Address of Rev. T. J. Freeman before Corinth Lodge 116, Corinth, Miss., June 24, 1867.**

Keep your ball, dedicated to the mystic art, pure and free from the contaminating influence of the vicious. Apply freely the pruning knife of discipline. How grating on the ears of the true Mason are many things which we see and hear. He who professes reverence for God is a hypocrite in practice, if not in heart, who profanely calls upon the name of Jehovah. And how contemptible is he, whose first lesson in our midst is temperance, who addles his brains from the mouth of the bottle, and talks puling nonsense to the disgrace of our Order. Better let our ranks be thin than bloated by numbers of the unworthy. Better cut off the unruly than have the whole system sick through the influence of a diseased member. Let us love and respect our ancient landmarks of order and propriety, of morality and temperance.

For the triumphs of the past we are indebted to the sterling virtues of our fathers; but the success of the present, and the hopes of the future, depend on ourselves.

Our Order claims the love of her children for all the good it has done—for the good it can do—for the good it will do. The tears it has dried, the sighs it has hushed, the despondency it has cheered, the angry passions it has soothed, the daggers it has sheathed, the spirit of peace and good will it has ever inculcated, are not to be remembered without exacting the deep, abiding love of all who have known, or seen, or heard of these deeds of well-doing. I again charge you to keep your halls pure—be pure yourselves. Let the banner of Faith, Hope and Charity float proudly on the breeze, untainted by vice, and followed by those who have resolved to be what they appear to be, and success will crown your efforts and perpetuate your name to the latest posterity.

Continue your labors of love, and let Masonry continue to flourish in the future as it has done in the past. It was the boast of Emperor Charles V. that the sun never set on his vast empire. This, too, may be affirmed of Masonry. Yon bright orb of day, in his diurnal course, finds some hallowed spot, the home of a Mason or the domicile of a dedicated Lodge, on which to distribute his rays of light and heat. As he leaves the ancient shores of Asia, and with them the Lodges of India, or of Persia and Turkey, he beholds other congregations of the brethren amid the populous cities of Europe, or solitary disciples in the deserts of Africa; and still continuing his course, he is welcomed by the sons of light who are meeting in the young giant Republic of America. In every clime the Mason may find a home, and in every clime a brother.

**LOUISIANA.**

**BELLEVUE.**—Bellevue Lodge, 95, celebrated the 24th of June in a very pleasant manner. The Lodge marched in procession to Talliaferro Grove, where an eloquent address was delivered by Bro. J. A. Snider.

After the address a bountiful barbecue was discussed by the citizens, beginning with the ladies, then the gentlemen, when, lastly, the table was given up to the exclusive use of the colored citizens, who brought to bear an envied appetite for the piles of beef, mutton and pork, which rapidly melted away before them.

The day was warm, but everything passed off pleasantly, and at night a cotillion party was given at the court house, in which old and young joined, and the festivities continued until late at night; and, as the *Bossier Banner* says, so ended the day, henceforth to be placed in the calendar of Bellevue, from whence to date all past, present and future occurrences.



### Reasons for having become a Freemason, contained in a Letter to a Lady.

By BARN BIELFIELD, Secretary of Legation to one of the late Kings of Prussia, Preceptor to Prince Ferdinand, Chancellor of the Universities of Prussia, &c.

So you are quite alarmed, madam, very seriously angry! My reason tells me you are wrong, but my passion tells me you can never do wrong; for it makes me perceive that I love you more, if it be possible, since I have been a Freemason, and since you have been angry with me for so being, than I ever did before. Permit me, therefore, by this opportunity, to employ my rhetoric to dissipate your discontent; that you may approve the motives which have induced me to take this step, that you may restore me to your favor, and that I may be enabled to reconcile my reason with my passion.

You know I am naturally curious, and that I have made great efforts to discover the secrets of Freemasonry, but without the least effect. I have found men that have been the most indiscreet in other respects the most impenetrable in this matter. There was, therefore, no other way for me to take but to get admission into their society; and I do solemnly assure you, madam, that I do not in the least repent it.

That a man may be very honest and very happy without being a Freemason, I readily allow; but this argument is equally applicable to every object that excites our curiosity, and even to many of the most pleasing parts of learning. If we banish curiosity (the desire of increasing our knowledge) from the world, there is at once an end of all improvement in science; the most ingenious, the most pleasing inventions and discoveries would be lost in darkness. And who can say how far the knowledge of those objects, of whose essence, whose principles, we are absolutely ignorant, may lead us? That which at first appears frivolous, frequently becomes, in the hands of a skillful man, highly useful. I do not pride myself in being of the number of these, but I am fully satisfied that I shall have a better claim to it by being a Freemason.

You will not require, I am persuaded, that I should explain to you our mysteries; you are much too prudent. You would entertain a passion for a man of honor, and not for a traitor, a monster. It is my interest to convince you of my discretion, and to make you sensible that a man who can keep a secret from the woman he adores ought to be esteemed by her as worthy to have other secrets to keep. You must, therefore, commend my discretion, and nourish my virtue. I shall not, at the same time, keep from you any information concerning our society that it is in my power to give; but for its mysteries, they are sacred.

One reflection that dissipated my scruples and hastened my reception was that I knew this Order to be composed of a great number of very worthy men—men who, I was sure, would never have twice entered a Lodge if anything had passed there that was in the least incompatible with a character of the strictest virtue. It is true that in this sanctuary of virtue there sometimes steal unworthy brethren, men whose morals and conduct are not such as could be wished; but such is the condonation of things in this world that the good and the bad are inevitably mixed with each other; for even the small number of twelve Apostles was not exempt from one unworthy member. I did not expect, by becoming a Freemason, to be introduced to a society of angels, but of worthy men; and I have not been disappointed.

I readily confess that what is called Freemasonry may be made a disgrace as well as an ornament to society. If a company of young fellows, destitute of sense and merit, assemble in the form of a Lodge, and after performing certain ridiculous mummeries proceed to scenes of disorder, certainly nothing can be more detestable than such an assembly. But if you consider our society as the most solemn and perfect fraternity that ever existed upon the earth, in which there is no distinction of men by the language they

speak, by the dress they wear, by the rank to which they were born, or the dignities they possess; who regard the whole world but as one commonwealth, of which each nation forms a family, and each individual a member; who endeavor by these means to revive the primitive maxims of mankind in the greatest perfection; to unite under their banner men of knowledge, virtue and urbanity; whose members mutually defend each other by their authority and enlighten each other by their knowledge; who sacrifice all personal resentment; who banish from their Lodges all that can disturb the tranquility of mind or the purity of manners; and who, in the intervals of their delightful labors, enjoy the innocent pleasures of life: if, I say, you regard Masonry in this light, you must agree that the interest of this society must be that of the whole race of mankind, and that it must operate on the human heart in a manner that religion itself cannot effect without great difficulty.

It is not, therefore, wonderful that this Order has been sometimes persecuted by the ruling powers in a State; they who commend and they who blame may have their reasons; but nothing can be more unjust or ridiculous than to imagine that the secret assemblies of the Freemasons can tend to disturb the security or tranquility of a State; for although our doors are shut against the profane vulgar, they are at all times open to sovereigns and magistrates; and how many illustrious princes and statesmen do we count among our brethren! If aught passed in our Lodges that was dangerous or criminal, must they not have been long since abolished? But the experience of many ages, during which this Order has never been known to perform any actions but those of morality and munificence, is a stronger argument than any I can produce. I shall, therefore, say no more on this matter; and I should not have said so much if I did not know that you are capable of feeling the force of these arguments; for you have too much discernment to suffer yourself to be directed by that prejudice and caprice which has so much dominion over the common rank of women. If, with a pleasing figure and a graceful manner, you possess only a common way of thinking, I should love you only as women are commonly loved; that is to say, for the gratification of desire and self-interest. But my affection is founded on a sense of your real merit, on the dignity of your mind, and the simplicity of your heart. If this affection is of any value with you, preserve it, madam, by returning to your reason, and by dissipating those transient clouds which eclipsed, for a moment, that favorable opinion you have hitherto entertained of me; and permit me to assure you, by the faith of a Mason, that my love shall endure so long as my life.

### CELEBRATION OF THE FOURTH AT AGENCY FORD—MASONIC.

A very interesting celebration occurred at Agency, Buchanan county, Mo., in which a number of the citizens of St. Joseph had the pleasure of participating. The entertainment was gotten up by Agency Lodge, No. 10, A. F. & A. M., in connection with citizens of the immediate neighborhood, and proved to be one of the most successful and enjoyable that we have ever had the pleasure of attending.

At about 10 o'clock the members of the Lodge, with the visiting brothers, assembled in the lodge-room, there being present about one hundred and fifty in all, W. M. Wm. Smith presiding. The Lodge having been duly opened and the necessary preliminaries attended to, the members formed in procession under the direction of Bro. L. F. Weimer, of St. Joseph, who acted, by request of the Lodge, as Grand Marshal, assisted by Bros. E. W. Yates and W. N. Ewing. On the street, in front of the lodge-room, the ladies, numbering over three hundred, with citizens generally, were formed in procession, and marched with the members of the Order to the fine grove about two hundred yards from the town, where the officers of the Lodge were installed.

It had been expected that our Grand Orator, Rev. Mr. Leftwich, would be present and de-

liver an address on the occasion. He was, however, unavoidably prevented from coming, and at the request of the W. M. Bro. Washington Jones delivered a very brief address appropriate to the occasion. He spoke of the leading characteristics and principles of the Order, and especially of those indicated by the *blue*, the *purple* and the *scarlet* displayed in the sashes and regalia worn by the brothers who surround the stand. Of that *friendship* which makes us *one* as a body, and gives protection to all Masons in distress, as also to their widows and orphans—of that union and intimate connection which should ever exist between the different Orders, and of the fervency and zeal which should animate the breast of those who engage in an undertaking so noble and glorious.

At the close of the address the procession was again formed and proceeded to the tables, which were found to be loaded with the choicest edibles that the country could furnish, and in such a quantity that none could go away dissatisfied. We regret that we have not the names of the ladies and gentlemen who were especially instrumental in getting up this splendid entertainment, as they certainly deserve to be mentioned. A fine band was on the ground and discoursed most delicious music.

The crowd present was immense, and what, on such an occasion was remarkable, not a man on the ground, whilst we remained, was seen to be intoxicated, or to behave disorderly.

We congratulate the Masons and people of Agency and the neighborhood upon their success, and hope again to be with them on a similar occasion.—*Exchange*.

### DATES WORTH REMEMBERING.

- 1180. Glass windows first used for light.
- 1246. Chimneys first put to houses.
- 1252. Lead pipes first used for conducting water.
- 1290. Tallow candles for light.
- 1299. Spectacles invented.
- 1302. Paper first made from linen.
- 1341. Woolen cloth made in England.
- 1410. Art of printing in oil.
- 1440. Art of printing from movable types.
- 1477. Watches first made in Germany.
- 1540. Variations of the mariners' compass first noted.
- 1543. Pins first used in England.
- 1590. Telescope invented by Porta and Jansen.
- 1590. Jupiter's satellites discovered by Jansen.
- 1601. Tea first brought to Europe from China.
- 1613. Theatre erected in England by Shakespeare.
- 1610. Thermometer invented by Sanctorius.
- 1619. Circulation of the blood discovered by Harvey.
- 1625. Bricks first made of any desired size.
- 1629. Printing in colors invented.
- 1629. Newspapers first established.
- 1630. Shoe buckles made.
- 1635. Wine made from grapes in England.
- 1639. Pendulum clocks invented.
- 1631. Coffee brought to England.
- 1641. Sugar cane cultivated in the West Indies.
- 1643. Barometer invented by Toricelli in Italy.
- 1646. Air guns first invented.
- 1650. Bread first made with yeast.
- 1749. Steam engine invented.
- 1759. Cotton first cultivated in the United States.
- 1753. Fire engines invented.
- 1756. Steam engine improved by Watts.
- 1789. Animal magnetism discovered by Mesmer.
- 1842. Telegraph invented by Morse.
- 1739. Daguerreotype made by Daguerre in France.
- 1853. First trans-Atlantic telegraph cable laid.



## SONG OF KNIGHTS TEMPLAR.

## The Soldiers of the Cross.

"They tell us of the Paladins, the knights of feudal times,  
Who fla-hed their tempered sabres in the light of Asian climes;  
Who fiercely smote the Saracen, or cleft the turbar ed Turk,  
And deemed that in their Maker's sight they wrought a pleasing work.

Their standard was a cross of red, upon a ground of white,  
And 'neath its glow of flame and snow these warriors loved to fight;  
And tho' their life-blood stained the plain, they counted it no loss  
To die the gory battle-death as "Soldiers of the Cross."

As champions of christendom they longed to masure swords,  
Each Paladin 'gainst Saladin, and all his paynim hordes;  
And when the trump of battle gave the signal for the fray,  
They galloped on a countless foe as 'twere a gala day.

But days of steel-clad chivalry, of belted men and spurred,  
Have vanished as a wreath of snow by austral breezes stirred;  
The world has lost her men at-arms, and yet sustained no loss;  
They've purer fame who bear their name as "Soldiers of the Cross."

Their loins are girt with truthfulness, their breasts are armed with right,  
Salvation's helm and faith's broad shield secure them in the fight;  
And while with sandal-wood of peace their feet are safely shod,  
With iron grasp they ever clasp the Spirit sword of God.

And they, too, have a banner proud, to cheer them in the strife,  
They cluster 'neath its glorious folds to serve the Prince of life;  
It bears upon a field of white a cross of ruby stain,  
The white ground cries "He righteous is!" the cross, "He once was slain!"

Their war shout is "Immanuel!" they never knew defeat,  
Upon the grimy hosts of sin their dauntless legions pour,  
As sweeps the thunderous ocean surf upon a shelving shore.

Why then let knight and armor bright rest in their dust and rust,  
For noble men are marching in the armies of the just—  
Of all that tinselled chivalry we've nothing left but dross,  
But Death and Hell go down before the "soldier of the Cross."

## PUBLICATIONS.

SILVER LAKE; OR, THE BELLE OF BAYOU LUIE. Mrs. THERESA J. FREEMAN. Pinckard, Publisher: St. Louis.

The book is dedicated to Mrs. Sophie E. Schuyler and Mrs. Mattie E. J. Loker, whose death we announced in our last number. The author is a St. Louis lady, and has put forth this production as a "Tale of the South," and from what we have been able to read, we should judge it to be popular with young ladies, who wish to live over again the reminiscence of plantation life and scenes. The language is characteristic of the sex of the author, florid and flowing, but will be none the less acceptable to our young lady readers on that account.

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VOL. I.

ST. LOUIS, MO., SEPTEMBER 1, 1867.

NO. 9.

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### DRUMMING FOR RECRUITS.

There is an evil in our day of Masonry, which we have often thought should be attended to—It is the apparent desire of many papers, orators and members of the Fraternity to enlist the sympathy and admiration of the world. This may seem like a laudable effort to some minds, and, if properly understood, it might pass unheeded. Let us reflect and talk together as brethren over this matter. In the first place, we do not ask the world for its opinion, whether good or bad—our existence does not depend upon the will of the profane. We profess to teach and practice the sublime principles of morality, friendship, brotherly love and truth. We profess to teach a higher code of human morals than any other society of men; and if the world admires our professions, it is all well and good—if the world becomes so corrupt that it despises our ethics, it is just as well; for our principles being heavenly and God-like, are eternal and immutable, and do not depend upon the world for their perpetuation or character. If there is one thing that is perfectly despicable in the eyes of every good Mason, it is an effort, apparent or real, to get a man to become a Mason. It is contrary to the very first principles of our Order. Masonry has not come into the world as a missionary—she is not a propagandist, nor is she progressive in any sense of the term. Whenever a man becomes an Apostle of Masonry outside of his Lodge he ceases to be a true Mason, and the most that he can do or say, consistently in public, is to deliver an address embodying the virtues of the Order, or giving its history; and in truth this should only be done before the families of the Fraternity and brethren, for fear that the world might charge us with seeking its favor and patronage; and we must confess that the present system of making speeches to promiscuous assemblages lays us open to this charge.

Our addresses to the public should be to improve the public, and not merely to get the public to approve us. We have seen entirely too much solicitation for candidates, by the young and inexperienced craftsman. They have just been received, are enthusiastic over the beauties of the system, and straightway they want all their friends to enjoy the same pleasure. This is certainly very amiable and charitable, but it is not Masonic. We have been told several times by persons that they were requested to take the degrees—the very announcement makes us shudder for the Order—we can see nothing but shipwreck in such a course. There should never be rivalry between Lodges for numbers—thirty good, true and intelligent

members are worth more than the thousands who could be pulled in by drag-nets. Our system should be as exclusive as it is secret. Men should find out who are Masons by the character of life, and not by jewelry and publications. The publication of this General, that Colonel, the other Congressman, such a Governor and &c., as Masons looks too much like advertising for popularity; and in many instances the publication of such men while living is likely to do us irreparable injury. We have seen the biographies and notices of public men as Masons, who have since committed acts consigning them to eternal infamy—they have been reprobated by the Fraternity, but the world does not know it, and our Order suffers the consequences.

The warning comes to us from the Atlantic to the Pacific, from the Lakes to the Gulf—"beware of too many applicants—guard well the door." Why is this popularity? Because Masonry is becoming too public. We are already occupying a position in the public mind that threatens our destruction. No church could stand so prominently in the foreground as we do without inviting attack, or in danger of being used for another purpose, in the first great convulsion that shall shake the country.

Our speeches should be delivered to the Fraternity and their families, and our papers and books be published for the same purpose. All apparent or real effort at proselytism should be abandoned. All hints, directly or indirectly, to a friend to become a Mason is unmasonic. Freemasonry is something to be sought for, and not peddled around the country by degree mongers, nor are Lodges mere machines to make money by grinding up all the new material which has money in it.

This sort of business will do well enough for other outside Rites who have itinerant agents traveling about to rope in victims for so much per head, a disgraceful illustration of which we have seen, and now see, between rival bodies struggling for the mastery in numbers—but this is not Ancient York Masonry, and we pray God it never may be. If every Lodge in the United States were to agree to simultaneously refuse to receive another petition for two years, but confine themselves to collecting in all their dues, getting everything straightened out, and practice work upon each other, it would be an infinite blessing to the Order. In that time this unhealthy fever would pass away, and Masonry would resume its normal condition. As this can not be, let us be more than ever guarded over our words and actions, and especially over the outer door of the temple.

True Freemasonry asks for no recruits,



## Masonry Vs. "Improvements."

The age of charlatans is upon us. We are living upon that part of the wheel of Time where we feel perceptibly its revolutions. The last quarter of a century has brought more men to the surface from an ignominious crew than could possibly have hoped for a public existence in the thousand preceding years. Sound moral worth seems to have been entirely ignored in the selection of men for honorable positions. During the past few years, party spirit and adherence to party purposes has unfortunately taken precedence of personal qualifications and integrity. These things affect us as Masons as well as citizens. The blighting influences of public and social corruption find their way into our Lodges through the human agencies of which our Order is composed. We have and do endeavor to correct the evils of life by the inculcation of the moral forces at our command, but we are continually met with the jeers of those whose tickets to popular favor, are stamped with "improvement." If we endeavor to check the reeling, staggering multitude by asking them to pause and reflect upon the well settled principles of conservative Freemasonry, and point to the landmarks, we are criticized as among those who are dull adherents of foggy ideas, &c. So be it. We are content to battle for the established usages of our fathers around the monuments they have erected. The rampant crowd who rush into our doors shall not tear down our Ancient Altars, remodel our work, nor cover our walls with modern improvements so long as our voice can be heard and appreciated.

Ever since the day of our Masonic birth we have looked upon the system of Freemasonry as a teacher of virtue and morality, so perfect in itself that all the learned doctors put together can not improve it. So far as our "work" is concerned, presenting as it does certain incongruities and inharmony, we are willing to see it harmonized and perfected by competent authority—but to overturn our landmarks and supplant them with the cant-code of "advanced moral idea," we protest against the whole scheme. "Advanced morality" in the Nineteenth Century is but another name for refined libertinism in thought and action—it is a specious pretext for uprooting the well defined foundations of society and substituting therefor the individual dictum of each adventurer, resulting finally in a babel of principles. All the artists in the world can not add a new ray to the rainbow, nor properly paint the simplest flower; nor can all the philosophers alive improve upon the Masonic code. Why? you ask. We ask in reply:—Who can add Truth to Truth—Charity to Charity, or Love to Love, or by adding to them make them more than they are, if already perfect in themselves? Are not our cardinal virtues a perfect code of human government between man and man; and are not our three great Tenets as emanating from the Supreme Intelligence, the perfect trinity of divine attributes? The system of Masonic government in the Lodge would, if adopted by nationalities and executed justly, set the hand of human happiness a century forward upon

the dial of time. Masonry is the only institution in the world which fully and triumphantly recognizes and vindicates the right of intelligent and honorable manhood—which asserts and maintains the perfect equality of members within the circle of a perfect Monarchy. This seems incomprehensible to the worldling, hence the moment he gets within the Lodge he wants to remodel the system upon some exploded theory of political ethics, or the by-laws of some other society.

The world is full of special pleaders, and they have found a resting place in Masonic legislatures. If they had a chance they would show how murderers could get to Heaven without repentance, because mankind is saved—just as they can prove how E. A. can be advanced in the face of absolute physical disqualification, simply because they declare an Apprentice to be a Mason. We read an editorial the other day in a large Masonic weekly, that was intended to tweak the nose of just such old fogies as ourselves; but we can stand the "tweak," and can prove to boot that if an A. E. is a Mason, that that is no more reason why he can violate a Landmark than can a G. Master.

N. Y. for instance, declares that an E. A. is a Mason; and as such can be advanced even if he is maimed. We ask the legal editor of the *National Freemason*, who defends this theory, a few practical questions. Was not an apprentice a bearer of burdens, &c., and had he not to serve a certain time before becoming a "fellow of the Craft," and had he not to be a "perfect youth as a man ought to be"? &c. There is but one reply to this, *i. e.*, "yes." As we write this article, we can look out of the window and see the operative stone masons erecting a house. The wagon has just brought up a load of rough ashlers, and in throwing them off, one of them mashed a beautifully dressed and smothered ashler, prepared ready for the builder. Shall that mutilated stone be raised up and put in the building to mar the beauty of a perfect wall, and endanger the stability of the structure? Again, farther down the street, a workman has just got through the first dressing of a rough ashler, and as he was beginning to more perfectly square and finish it, the master overseer discovered a "flaw," a false line running through it. Shall that stone be finished by the F. C. and put into the wall in spite of the master, simply because it had gone through one dressing?

An E. A. comes up as a rough Ashler, and goes through his first dressing or preparation, and afterwards it is found that he lacks either the moral or physical qualifications which he should have possessed in the first instance—shall he be squared and numbered with the Craft, simply because his original defects were not known?

Now these are just a few of the practical questions which we would like to see answered before we go any farther.

Whoever attempts to answer any of our questions need not try to do so by any special pleading or sophistry, for we do not use that practice with others. We either untie the knot or frankly acknowledge we can not; and

as we are all Masons together, let us have square and fraternal discussions upon all vital questions.

It behooves every reflecting Mason to stand by our principles with a firm and settled purpose of transmitting, unimpaired, the rich heritage we received from our forefathers. We will none of us gain any glory by trying to add to it, or seeing how much our ingenuity can twist it from its original course.

#### LODGE NOMENCLATURE.

In our July number we drew attention to the above subject, and gave a list of very good names to begin with, and we are glad to see the following letter to the *National Freemason*, by Bro. William Breed Drake.

It is a puzzling task to settle upon the right name for a new baby. Shall it be John, Charles or Harry; Mary, Catherine or Sarah? There are objections to all of them, although each may have its particular appropriateness. A good old aunt wants it to have a Bible name, while a cousin comes in and proposes something romantic. And so the afflicted parents are thrown into a worry, and compromise the matter by naming their little one for some prominent general or politician. But in these days of transmigrating reputations, that is a wonderfully unsafe alternative. There are hosts of parents who named their sons during the late war for military men who were of much note at the time but who afterwards sank in the popular estimation, and now the father of the hero-christened youngster would fain wipe out his cognomen, and give him a new one free from the taint of the name-giver's unpopularity.

Isn't this sometimes the case with the names of Lodges and Chapters? It is difficult and sometimes an awkward matter to select an appropriate name for a new Lodge; but of all modes of choosing a name, that of christening a Lodge for a living person seems most objectionable. The objections are many: such names are commonly far from euphonious—John Smith, Jones Lodge, No. 999—not much music in that, surely. Many of these names have only a local reputation, whereas the name of a Masonic Lodge should be of such world-wide meaning that a brother from the furthestmost parts of the earth may recognize its fitness. Reputations are risky; no man stands so safe but he may fall, and who would like to be a member of a Lodge named for a dishonored Mason? But there is, perhaps, a better reason still why Lodges should not be named for persons—they should have *Masonic names*.

I know it is very pleasant for the members of a new Lodge to recognize the distinguished Masonic services of the marked friendship of some prominent member of the craft—gratifying to him, and agreeable to the Lodge; but this recognition might be made manifest in some other way than by making the Lodge said Mason's name-child. Resolutions of respect and gratitude may be passed and presented to him; his portrait may be hung in the Lodge room; the members may emulate his Masonic character and virtue, and show to the world that Masonry is as noble a science as his life has proved it. These tokens of gratitude towards a good Mason would be delicate and appropriate; far better than to make use of his name, which has really no Masonic significance.

It is less objectionable to name Lodges for deceased Masons of eminence. Washington Lodge, Lafayette Lodge, Kane Lodge—these are all very appropriate names, providing that a strictly Masonic nomenclature is not to be adhered to. But in such cases the name chosen should be one of cosmopolitan reputation—never one of the merely local fame.

Another mode of naming Lodges, which it always seemed to us might be improved upon is to call them by the names of the localities where they are held. "Podunk Lodge, of Podunk"—can you imagine any thing drier? It implies great paucity of imagination on the



part of the founders of a Lodge—especially where Lodges have numbers in addition to their names in this case.

The only proper way of naming a Lodge is to give it a *Masonic designation*. This is not a difficult matter at all. Masonic appellations are not few; they are appropriate and euphonious. Do the members of a new Lodge say they cannot find a "pretty Masonic name; that there are no Masonic names but have been used over and over again? It only shows that they are unfit to be granted the privilege of a dispensation. If they are so ignorant of Masonic tradition, history, landmarks, work, etc., that they can not find a fitting name for their Lodge in some of these departments, they ought to be sent into the quarries till they can do good work and show proficiency in the use of their tools.

But what a vast number of Masonic words there are which may be appropriately used?

Call it "Shibboleth" Lodge, where manhood shall be the shibboleth of admission. "Tubal Cain" Lodge, whose members shall be artificers of correct opinions and just sentiments: "Doric" or "Ionic" Lodge. "Faith," "Hope" or "Charity" Lodge; "Beehive" Lodge; "Gavel" or "Compass" Lodge; "Ghiblim" or "Perfect Ashler," "Widow's Son," or "Mount Moriah;" "Tyrian" or "Blazing Star" Lodge. Appropriate names for Masonic bodies flow into the mind faster than the pen can write them. St. John's Lodge is handsomely named; but where is the Masonic appropriateness in "St. Andrew's?" One of the finest Lodge names of my memory is "Gate of the Temple," of South Boston; for a Lodge should be the gateway to all the lessons of truth and wisdom which a sojourn in the holy of holies can impart. As an offset to this, there is a Lodge in—, Pennsylvania—call it Smithville, whose name is "Smithville," and whose every officer is a Smith! This is not the real name, but anybody by looking over Manning's Lodge Register can see what Lodge I mean. It has only one name for Lodge, locality and officers. There is a "Thomas" Lodge in Massachusetts, but who knows that "doubting Thomas" was a Freemason? If he was not, keep his name out of Lodge nomenclature. There is also a "Lodge of Eleusis;" but the Eleusinian mysteries were not Masonic, though of interest to the Freemason. And so of other names; every one can recall to mind names of Lodges beautifully appropriate or egregiously unfit.

This subject of Lodge nomenclature will bear more attention than has been paid to it in the past. What has been done can not be well undone; and so Lodges with uncouth and inappropriate names will continue to shoulder them; but the members of new Lodges can give more attention to the subject. It is hardly a matter for a Grand Lodge to meddle with; and yet I don't know but it could consistently refuse to give a charter to a Lodge improperly or unmasonically named. If a firm stand is taken in this matter, it would be productive of signal benefit. What say you, *National Freemason*?

#### INFORMATION WANTED.

Information is wanted by his distressed wife, of W. H. GAULT, a Master Mason, a Cabinet Maker by trade, who disappeared from his home in this city, June 14th, last. He is about 5 feet 8 inches high, fair complexion, yellow hair, read beard and whiskers, with a red mole or wart upon the side of his face, near the nose; his eyes are of a blue or light gray color. He had been at work at the Louisville Furniture Manufacturing Company at the time of his disappearance. He was a quiet, reserved man, temperate and of a desponding disposition, and speaks but little. He had on when he left home black lasting shoes, drab pants, white shirt, and a thin summer coat, striped blue and white.

Any information of him, since the 14th of June last, communicated to

J. M. S. McCORKLE, Grand Secretary of the Grand Lodge of Kentucky, at Louisville, will be thankfully received.

Louisville, July 24, 1867.

#### THE A. AND A. RITE IN MISSOURI.

By a St. Joseph paper sent us by Bro. J. S. Browne, we learn that Bro. A. T. C. Pierson, "Grand Prior and Pedlar General" of the A. and A. Rite, west of the Mississippi river, has invaded this jurisdiction and planted one of his side shows at St. Joseph, and taken in several of our brethren there, "got the money, and—who is the next customer?"

We have deemed it best, for the victims concerned, not to publish their names, as we feel satisfied that they will soon be as much ashamed of the hermaphrodite concern as we are, *i. e.*, as soon as they find out that all the pretensions of Bro. Pierson, as a "sovereign" in pure Masonry, are mere idle assumptions, and of no account whatever.

His declarations to the Companions there that R. A. Masonry does not belong to us, &c., will pass for what it is worth—nothing. We advise our brethren throughout the State to stand clear of any so-called Masonic organizations outside of the four legitimate Grand Bodies already in existence, if they desire to avoid complications and trouble in the future.

#### THE LODGE.

The Lodge is a school room of the heart. It lifts the soul from its groveling selfishness and inactivity and impresses it with the importance and responsibilities of life; and in all its education it performs no higher mission than when it makes man a co-worker of God in ameliorating the mental and physical condition of the human family. He learns there, for the first time, perhaps, that charity is a duty, for the fulfillment of which he can expect no higher earthly reward than an assurance of clear conscience, that he is a *true Mason*. It is this which ennobles our name and encircles the Order with a halo of divinity; it is this which has baptised Freemasonry with the dying tears and blessings of myriads of departed spirits, and has made it so sacred in the hearts of millions of living men that all the powers of earth dare not rudely trespass upon its rights.

It is this pure charity that knows no nation or clime, no politics or section, no sect or dogma or religion, because it embraces all. Masonry is the only institution in the world that recognizes the "human family." From the center to the circumference Masonry is a unity. There are many kingdoms and provinces, hundreds of religious beliefs, thousands of party sects and organizations, and millions of families, but all are free to belong to this Order, and upon its "tessellated" floor all are equal. Her charity can know no difference, and therefore nearest approaches to the title of "earth's universal almoner," which, waiting upon the goodness of God, distributes his blessings to the children of men as members of one household. Thus true Masonic charity stands before us like some beautiful angel strayed from the courts of Paradise.

"Pure in her aim, and in her temper mild,  
Her wisdom seems the weakness of a child;  
She makes excuses where she might condemn,  
Revil'd by those that hate her, prays for them;  
Suspicion lurks not in her artless breast,  
The worst suggested she believes the best;  
Not soon provoked, however stung and teased,  
And if perhaps made angry, soon appeas'd;  
She rather waives than will dispute her right,  
And, injured, makes forgiveness her delight."

This pure sister of Love lingers around the Temple, gently steals upon the heart and unlocks its doors to suffering humanity; and by her ever-cheering and smiling face she reanimates the weary, broken spirit, and teaches it to realize that all the world is not a desert of woe, overshadowed by the dark clouds of selfishness and hate.

To her holy name we have erected thousands of Altars and Temples, and have enlisted millions of men to work in her heavenly mission; and, while we wage this warfare of

life, let us ever feel that her pure spirit is around us, and that every charitable deed we perform she carries its record to Him, who seeing in secret shall reward thee openly.

#### AGRICULTURAL.

**DRYING APPLES**—*Colman's Rural World* gives the following directions for drying apples;

Dried apples are used as a necessity in the place of green apples. They are not to be compared, of course, with the fresh juicy fruit. This is in consequence of an error on the part of those who dry them. Almost any apples are taken to dry. Would a man take such to eat—to use for cooking? We don't eat bad apples only when we get them in the dried state. Not only that, we get them in a bad state, partially rotten, sticking together, fly-speckled. It is a habit more than anything else that gives us such apples; we are also somewhat careless, and considerably ignorant. We are not aware, for instance, or do not realize it, that an apple dried is much the same that it was before it was dried, excepting the juice. Thus a sour apple will be sour when dried—fully as sour as in its green state. If hard and immature, those qualities will be immeasurably retained. If your apple is sweet, you get it sweet, dried. If it is a good flavor when green, that flavor will be retained when dried. If the fruit is mellow when dried, it will retain its mellowness. The best dried apples, perhaps, that are used, *Æsopus Spitzenbergs*—not when made up as soon as pickled; but when in a mellow state, as they will be in February or March, or earlier if the season is warm. Made then, when a fly has no access to them, and properly dried, there is nothing finer than the perfection of the green fruit itself. Thus, winter drying of fruit is better than when made earlier. The dried fruit then is clean, bright and mellow, and not harsh and sour—not tasting of rotten apples or mould, unless carelessly managed, dried too slow, and permitted to get damp during the process (as is the case somewhat at nights in the absence of fire,) or after; for fruit when dried must be kept dry.

Treated thus, dried fruit is but little below fresh fruit. Try it.

Dried apples may be made of an excellent flavor in the following manner: After stewing them, or cooking them down to a soft mass, add (a few minutes before taking them up) a lemon or two, sliced thin, and stir well into the mass. Some persons who were unacquainted with this method, took them for some very superior fruit. It makes a nice sauce for the supper or breakfast table.

**TURNIP FLY—PREVENTIVE.**—The *North British Agriculturalist*, alluding to the ravages of the turnip fly, remarks that: "Various methods have been suggested to prevent the attacks of the turnip fly when the plants are newly braided. Steeping the seed with sulphur preparatory to sowing has been found to be of considerable service. There is, however, a still more certain method of prevention. Newly slacked lime, strewn thinly along the rut made by the seed-coulter of the sowing-machine at the time of braiding of the plants, proves a protection. We have also found a mixture of lime and soot very effectual in protecting the young plants as they put out first leaves. When a small quantity of white turnip seed is sown in the hollows of the drills, the insects resort to the white turnip plants, preferring them to the Swede. This method of protecting the latter is more expensive than top-dressing the seed rows with lime previous to braiding of the plants. After the rough leaves are formed, little damage is caused by the turnip fly, but other insects feed on the leaves, the black beetle being the most common. The most effectual means to combat all insects is to push forward the growth of the plants by manures applied at the time the seed is sown, and after the plants come up to stir the surface frequently, but without injury to the turnip plants."



## MARTINETTS IN MASONRY.

A 'Martinet' is a designation for that class of military men who never allow the slightest deviation from their rules of discipline; who are always on the *qui vive* to detect unimportant errors, but who are seldom found worth anything when it comes to "square fighting."

These "small birds" are found in all the congregations of men, and are very troublesome on account of their pertinacity and self-esteem. As Masonry is composed of "human men," (as Artemus Ward would say) it follows that Martinets should have their nests in our lodge rooms, as well as in other localities.

To a very limited extent they are useful—useful in getting all the i's dotted and the t's crossed, and as they generally possess but little originality, they can equal parrots in learning lessons, just as they receive them. Here their usefulness ceases. As "workers," they do not generally amount to much. They try to imitate the few great workers known as accomplished lecturers, who not only get the ritual correctly, but are able to communicate it impressively. This a 'Martinet' can not do—he can repeat the words with a precision that makes one's ears ache, but their words drop on the heart of the candidate like ice-cubes upon the unimpressible ground. Such men know but little of the sublime principles which underlie the great frame-work of Masonry; and not feeling those impulses themselves, they cannot impart them to others. Divest the mind of its magnetic power to transmit to associate minds its own impressions, and there will be nothing left for intellectual communication. Nothing is so agonizing to our sensibilities as to witness the conferring of a beautiful, soul-inspiring degree in Masonry upon an intelligent candidate by a man who merely goes through a correct recital of words, and who possess none of the finer capacities of induction. These parrots we could and would respect, if they would only confine themselves to their proper sphere of being "repeaters"—but when they set themselves up for critics, to harass and annoy everybody else who do their work well, and who not only analyze the body of the degree, but communicate its *soul* to the candidate, then our patience is lost.

This spirit of hypercriticism has done more to dampen the ardor and efforts of young masonic students than all other causes put together. In fact, it is a tendency of some natures to discourage every young aspirant for the front rank of work, unless, like Minerva, they spring into existence fully equipped and ready for the conflict. There should be more allowance made for beginners, and even for those whose limited time has not permitted a constant attention to the lectures. Every encouragement should be extended to the masonic student who tries to improve—and he who happens to know the "words of the ritual" (as he thinks) correctly, evinces a heartlessness not becoming to the spirit of Masonry, when he assumes to pounce upon the work of another and rudely criticize it.

These Martinets use every opportunity presented to show off their acquirements, and nine times out of ten, were it not against the

regulations, the audience would be asleep at the end of the performance. At our *alma mater* we turned out students who had won (college) honors on account of their proficiency in figures, lines and rules, and who went forth as lawyers, preachers &c., who could not earn the salt they ate, but had to go to some other trade, or become school teachers. At the same place we saw young men graduate by the merest accident, but who, in the active duties of professional life, won the greatest glory, and did more for the world and their race in one year than the first named critics and close students have done in all their succeeding life time. Why is this? Because but few minds possessing the force of originality combine therewith the kind of memory which enables them to repeat every word just as they learned it—hence, as students at schools, they do not rank highest in recitation—so in Lodge, they go into the work with a soul full of the grand imagery of the spirit of Masonry, and in communicating it to a candidate, they are apt to lose a word here, or rather than "stick," will add a word there—the initiate sits down impressed and absorbed in the soul of the degree; yet some little Martinet will afterwards whisper around about this fault and that omission not agreeing with his set ideas, until it reaches the ears of the Master through other channels already poisoned, and then he feels discouraged, and his spirit flags, especially if he be a young officer. Our advice is, "do the best, leave the rest to God"—in the end, the little carpers will find their homes beneath the contempt of sensible men.

## OH, BE NOT THE FIRST.

"Oh! be not the first to discover

A blot on the fame of a friend—

A flaw in the faith of a lover,

Whose heart may prove true in the end.

We none of us know one another,

And oft into error may fall;

Then let us speak well of our brother,

Or speak not about him at all.

A smile or a sigh may awaken

Suspicion most false and undue;

And thus our belief may be shaken,

In hearts that are honest and true.

How often the bright smiles of gladness

Is won by the friend that we meet,

To cover a soul full of sadness,

Too proud to acknowledge defeat!

How often the sigh of dejection

Is heaved from the hypocrite's breast

To parody truth and affection,

Or lull a suspicion to rest.

How often the friends we hold dearest

Their noblest emotions conceal;

And bosoms the purest, sincerest,

Have secrets that can not reveal!

Leave base minds to harbor suspicion,

And small ones to trace our defects—

Let ours be a nobler ambition,

For low is the mind that suspects.

We none of us know one another,

And oft into error may fall—

Then let us speak well of our brother,

Or speak not about him at all."

"And another Locust went in and took a Grain of Corn."

"The great error of Webb is in omitting those matters valued so highly by Preston, Anderson, Hutchinson and Desaguliers, which demonstrate principles, explain theories and are of practical importance in studying, teaching and communicating Masonry. We have no better figure than this: his house is good, massive and grand, but it is only a house *literally unfurnished*. To Webb and his associates the house was well enough, for they had the furniture, and when necessary they taught as a preacher explains, or as a lecturer upon science communicates. With them this furniture has passed away, and the old Preston and Hutchison lectures and the Scottish Rite only have the necessary household goods."—*Trowel*, July 15.

Alas! brethren of the "Mystic Tye," ye are outcasts on the prairie of degrees without homes and without a shelter, beyond mere hulls of houses. In the simplicity of your hearts you have been cultivating the field of thought, and dispensing your charity to the world like prodigals; and while toiling night after night in your humble lodge room, holding as sacred the symbolic emblems of our Order, you are suddenly awakened from your dream to find your rooms robbed, your furniture gone, in fact, occupying a mere shanty "*literally unfurnished*." "The Scottish Rite only have the necessary household goods." It is good for a man to be fond of jokes; "it maketh the heart glad and the face to shine as with oil." "And another locust," &c.

## BAKER'S

## LOW TWELVE BELL.

Of all the modern *addenda* made to Masonic Lodges in the way of improvements and furnishings, the "Low Twelve Bell" certainly bears away the palm. For the purposes designed, it is *Nonpareil*. I have tested several, and witnessed their use in Lodges with entire satisfaction. I hope every Lodge in our jurisdiction will soon supplant the "sounding brass and tinkling cymbals" so long in use with one of Baker's inimitable Master's bells. While listening to its soft, yet deep, and solemn intonations, amid the hushed quiet of the "stilly night," I have felt as if standing among ruins deserted, my senses chained by the deep-voiced peals of some sombre, old time teller, speaking out from a distant tower. Let the bell be tested, and it will be commended.

JOHN D. VINCIL, G. M.,

Grand Lodge of Missouri.

For Sale by P. M. PINCKARD,

No. 508 and 510 Pine Street, St. Louis.

Price, Black Walnut Case.....\$15 00  
" Rosewood Finish..... 25 00



**"Heaviness in the heart of man maketh it stoop, but a good word maketh it glad."**

Our readers will recollect that, in our June number, we alluded to the danger promising to arise from the coalition of the late antagonistic forces of the A. and A. S. Rite, and expressed ourselves as solicitous for the peace and harmony of Ancient Craft Masonry arising from such coalition; and we were severely taken to task by our venerable contemporary "over the river" for presuming to quote the very clear letter of a brother "Master Mason" in the *Masonic Monthly*, of Boston. Although but a young 32, we can not acknowledge the assumed superiority of any "Rite" to control and direct the affairs of legitimate Freemasonry, and for this denial of assumption we anticipated an attack (direct or indirect) from several quarters, in which said "Rite" has secured its adherents, who do not look upon their first obligations as paramount to those taken in behalf of a new concern. If we felt that we stood alone in our defense of pure Freemasonry, we would, indeed, be "heavy in heart," not that we should shrink for a moment from the assertion and defense of sacred principles, but because we would experience a sadness at the apathy and want of co-operation of brethren in legitimate ranks when our beloved institutions are in danger. It is, therefore, with a glad heart that we receive the friendly hand and "good word" of the *Monthly* in its last number, thus—

"But say we, honor to thee, Bro. Gouley, when the priests revile thee, for it is clear that when thou didst even very foolishly become a 32d, in which business thou art only 'young,' thou didst not cease to be a Mason or a man; thou didst not barter for empty honors, gingerbread, tinsel, a high-sounding title and an airy nothing; thy independence, thy hatred of shams and cant, thy love of truth and reality in opposition to the false and unreal sentiment and feeling. Bro. Gouley, we honor thee for the stand thou hast taken; but let us warn thee that thou hast offended the banded conspirators against Masonic simplicity, Masonic equality, Masonic liberty, Masonic fraternity, who will follow thee with their denunciations as a 'disciple of discord.'"

It is gratifying to know that, little by little, the curtain rises above the scene, and that as the cloven foot of the conspirator, who plans the downfall of legitimate Masonry to supplant it with an ephemeral organization, of which certain parties are to be the "Grand Sovereigns," is seen upon the stage, that the true and faithful of the craft, who were innocently beguiled to play their part upon the boards, are beginning to stand aside, and are determining to let the whole performance collapse from its very emptiness. The "Grand Lodges of Perfection," "Council of Princes of Jerusalem," "Sovereign Chapters of Rose Croix" and "Consistories," which, a few years ago, sprung like fungus trees into existence, are as rapidly dying away—the thousands of victims who paid their aggregated hundreds of thousands of dollars for gaudy tinsel, empty titles and cumbersome paraphernalia are dissatisfied with the assumptions of power and the hollowness of its pretensions.

In less than five years this wayward comet will have passed from the Masonic firmament, and nought left to remind us of its existence, save the fitful reflection on the horizon and the unpleasant dreams its unnatural course had awakened.

We shall not, like the savages of Africa, rage in impotency, nor deafen the ear by beating of drums while the comet is visible, but having an abiding faith in the glorious science of Masonic astronomy, which assigns to each organization, like the planets, their respective orbits, will merely hold the glass up to our readers that they may study for themselves the futility of ambitious men to attempt to lead them after strange and dazzling lights.

#### THE BLAZING STAR.

A contributor to the *Masonic Review*, Baltimore, under the above heading, assigns the "Blazing Star" as the representative of the "Star of Bethlehem," etc. We do not see the Star in that light. The only rational explanation we ever saw ascribed to it in the Mosaic Pavement was, as the representative of *Divine Providence*. The "five-pointed Star," upon the Chart, represents the "five points of fellowship." There is scarcely a masonic emblem that may not be twisted to suit the fancy of every mind, but our emblems were not made to be "twisted"—they are put there to stand as an unerring and universal language to be understood and acknowledged by all men, of every age, clime, tongue and creed.

The Providence of God has watched over and protected our beloved Order through many long and dark nights of time and trouble, and still casts its steady light within the *sanctum sanctorum*, illuminating our checkered pathway through this weary life. Let us not, then, remove the only emblem which bespeaks the goodness of Heaven.

#### Buried Cities of the Western Hemisphere.

"It is surprising that a subject so interesting and worthy of research as that concerning the ancient inhabitants of the American Continent has been so little investigated. Indisputable facts recorded by Spanish historians, and confirmed by more recent discoveries, go to show that there has existed in Central America a vast empire, of great civilization and very remote antiquity. It was old enough to have received the traditions of the creation and deluge, as recorded by Moses, and so civilized as to have perpetuated them in writing. Spanish historians and the early Missionaries all agree that a true account of these events was old among the traditions of the people of Mexico and the aborigines of Polynesia, when Europeans first appeared upon the continent and among the islands. How did they obtain such knowledge? The zealous and superstitious Spaniards, lay and ecclesiastic, who studied the Mayla language and other American tongues, read with such wonder the traditions in their ancient books, that they ascribed the knowledge to Satan, and destroyed priests, temples and books with indiscriminate hostility. At this day we can accept as more probable the suggestion that the race which strewed monuments over lands that are now deserts and forests, may have been, as their traditions assert, the grandchildren of Noah, and the contemporaries of the patriarchs; and thus derived a knowledge of the revelation made by God to man of the early history of the earth."

#### FLOATING DUST.

"Science has long since shown us that the impalpable, and very frequently invisible, dust, always and everywhere floating in the atmosphere, is but disintegrated atoms of animal, vegetable and mineral that integrate, make up our world and its belongings, animate and inanimate. Particles of humanity, animals, rocks, minerals and marine monsters pervade all the atmosphere wherever we go, so that on the snow-capped peak or down in the depths of the mine, there is the floating dust. No corner, closet, or sanctuary is secure from its invasion. We eat dust, drink dust, breathe dust, die and are resolved into dust, and in due time take our turn in flying through the world floating in the atmosphere. Millions of modern men and women have inhaled, imbibed and eaten extinct Saurians, Ptolemies, Mastodons, Jewish Patriarchs, and disintegrated Helens and Cleopatras. Millions who are to succeed us will breathe, and eat, and drink, admirals and emperors, beasts and beggars, bar-iron and beautiful women, at this moment integrate and individual.

"But in all this world of everlasting dust, that kind of impalpable, invisible, floating material widest diffused over the whole earth is wheat starch. This, of all the elements in vegetable or animal economy, is least distinguished of all the floating particles, and whenever it settles down in sufficient quantities to become visible is readily recognizable. Wheat starch falls upon and dims the glass of the Indian's compass as it drives around the Cape of Good Hope and down through the Indian Ocean. Wheat starch whitens the surface of the broad palm leaf in the archipelagoes of the South Pacific. It coats with grayish dust the crumbling capstones of the great Sun Temple of Cuzco, many thousand feet above the level of the sea, and shows like a thin coating of flour on the herbage of the vast pampas of Brazil and Buenos Ayres. Starch falls upon the awnings of becalmed ships, rolling lazily in equatorial seas. In short, starch, good wheat starch, is present everywhere in the atmosphere to such an extent that it is not very extravagant to say that the air we breathe is about the most thoroughly starched article we have in use."

**THINNING FRUIT CROPS.**—We once heard a successful raiser and marketer of peaches say, that by thinning the crop to one-third or one-fourth its ordinary numbers on loaded trees, he was still able to obtain as many bushels as before, on account of the increased size, and to obtain triple price. During an abundant season, his neighbors, who neglected thinning, found it difficult to get 50 cents per bushel, while he sold his readily at a dollar and a-half. All trees that overbear, and all that have defective fruit, either from the attacks of insects or otherwise, will be much improved in the quality of their crops by timely thinning—remembering always to pick off the poorest specimens and leave the best. Even the apple crop, which is cheaper and more abundant than most others, should not be neglected. If any one who doubts will remember for a moment that an overloaded tree has to be finally picked by hand, he will see the propriety of doing a part of his picking so early in the season that the portion left may be improved by the operation.

Suppose, for example, that a tree has at the present moment three thousand growing apples upon it, and that two thousand are small and scabby, or infested by the apple worm or stung by the curculio. If he allows these three thousand all to grow, they will crowd each other, and none of them will be large and fine flavored. Yet, if suffered to remain, they must be all finally hand-picked, and carefully let down and carried in baskets. Now, instead of this laborious process, let the owners pick off two thousand poor ones, which, requiring no care to keep from bruising, may be done with great rapidity. The remaining thousand, which will then have a chance to swell up in size and become perfect in flavor, may be gathered when mature with far less trouble than the original three thousand. Let the experiment be made now in season.



## WHAT IS A MASON?

Some time ago we propounded the question, "what is a Lodge?" and we gave our views in full, supported by a logical deduction of all the historical facts relative to the question, especially in so far as they related to the modern system of work, etc. Our views were considered "originally heretical" by that large class of Masonic editors who do but little *thinking* for themselves or anybody else, but rely upon dictionaries and as yet unexploded theories for their law, and lead their readers into the same profitless channel. So far the question has only undergone that style of attack literally known as "bushwhacking;" not one solitary editor has met the issue in a straightforward open field attack—their fire has been principally against the *Freemason*, but not one shot at the question itself. Why? Simply because the position we assumed on the first page of our May number, in *italics*, is impregnable to any assault by logic or law. Having replied to all the desultory firing from one quarter or another, of which that in the *National Freemason* furnished the last specimen, and all having acknowledged, by their silence both in reason and precedent, that our position is the correct one, we shall now proceed to the discussion of a corollary to the above, viz.:

## WHAT IS A MASON?

We have been requested to answer this from every section of our country, the same having been sent to some of our contemporaries, who replied out of the "Dictionaries" as usual. We do not think of setting up ourselves as the dictum for anybody else, but we believe that truth is only arrived at by candid discussion, just as fire is produced by the percussion of flint and steel; therefore, in order to fulfill the destiny marked out for the *Freemason*, of being an organ for something besides hackneyed history and dead definitions, we are willing to debate disputed points with our brethren in a fraternal spirit, and shall reply to this one, propounded by one of our most intelligent correspondents in North Carolina.

To Bro. G. W. Steinbrenner's history of the "Origin of Freemasonry," published by Macoy & Sickells, we are indebted for many valuable thoughts, and will here say that, for the size of the book, it contains more good sense and indisputable history than any work we ever read. What we shall quote from it in this discussion we have found confirmed by every Masonic book we have read, and shall therefore present it as truth and defy denial:

"The existence of the three degrees of Apprentice, Fellow Craft, and Master Mason, which constitute our present system of so-called 'Ancient Masonry,' or 'Masonry of St. John,' and the peculiar arrangement of the ceremonies, traditions, and other esoteric instructions of these degrees, have been fruitful causes of the diversity of opinions which prevail in regard to the real origin of the fraternity.

"Historical investigation, however, has clearly demonstrated that the present system of degrees is of comparatively modern origin, being totally unknown to the craft at the time of the revival in 1717. Originally there was but one degree of initiation; the names of Apprentice, Fellow and Master being merely the designation of *classes* of workmen, and not of *degrees* or *grades* of initiation. The

actual society or fraternity of Masons, both in Germany and in England, was composed only of *Fellows*, who were received or initiated into the "craft" with certain forms and ceremonies, having a symbolic reference, and designed to make a deep and lasting impression upon the mind. This ceremony of initiation, as practiced among the medieval German Masons, was as follows:

"The brethren, laying aside their arms, (the Lodge being a place dedicated to peace and harmony,) entered, and took their places, when the Master proceeded to open the Lodge with the customary formula. Having announced that the initiation of a candidate was about to take place, he deputed a brother to prepare him in due and ancient form for the ceremony. The candidate, in accordance with the custom of ancient pagan times, was required to assume the character and appearance of a suppliant; he was divested of his weapons and of all metals, a portion of his clothing was taken from him, his eyes bandaged, his breast bared, and his left foot naked. In this condition he was led to the door of the Lodge, which was opened on his applying by three distinct knocks. The Warden received him, and conducted him to the Master, who ordered him to kneel, and repeat a short prayer; after which, he was thrice conducted around the chamber, and back again to the door, where, being first placed with his feet forming a right angle, he was directed to approach the Master by three upright square steps. On the Master's table was placed the Bible, with the square and compasses, on which the candidate placing his right hand, swore to be true and faithful, to keep and perform the charges and duties of a Brother, and to conceal the secrets of the Craft. The bandage was then removed from his eyes, the three great lights were exhibited and explained to him, he was presented with a new apron, and the "pass-word" was communicated; after which his proper place in the Lodge was assigned to him.

"This ceremony, while it proves that our fraternity is in reality derived from the operative Masons of Europe, it also shows that many of the ancient customs and usages of the Craft have been faithfully preserved to this day, although in a somewhat altered form. The *Apprentice* of olden times was a youth, "free-born, of a good kindred, true, no bondsmen, and of limbs whole as a man ought to be," who was taken for a term of years to learn "the art;" and after having "truly served his Master," and finished his time, was admitted [initiated] into the company, guild or fraternity, and became a *Fellow of the Craft*. The *Master* was merely a *Fellow Craft*, who was chosen from among his brothers and Fellows to preside over the Lodge, superintend their labors, and give them necessary instruction for their work, and during the time for which he was chosen, was termed 'the Master.'

"He that lernede best and were of oneste,  
And passud hys fellows yn curyste, \* \* \*  
Mayster y-callud so scholde he be."

HALLIWELL'S ANC. POEM.

"And also he that were most of conyng  
schold be govounour of ye werke, and scholde  
be callyd maister,' etc.—THE HISTORY AND  
ARTICLES OF MASONRY.

"The most expert of the Fellow Craftsmen shall be chosen or appointed the Master or Overseer of the Lord's work, who is to be called Master by those who work under him." ANCIENT CHARGE V., 1723.

"And in the *Ahiman Reson* of 1783 we read that—

"They were called Fellow Crafts, because Masons in ancient times never gave any one the title of Master Mason until he had been elected to preside over his Lodge."

"But no where in the ancient records, Constitutions or Charges of the Craft, do we find the slightest allusion to the Apprentice, Fellow Craft or Master, as designations of separate degrees of initiation.

"The XIII Old Regulation, compiled by Bro. GEORGE PAYNE, Esq., when Grand Master, in 1720, and approved by the General Assembly on the 24th June, 1721, states that "Apprentices must be admitted Fellow Crafts and

Masters only here (i. e. in Grand Lodge), unless from a dispensation by the Grand Master."

"By the New Regulation of 22d Nov., 1625, only, "the Master of a Lodge, with his Wardens and a competent number of the Lodge, assembled in due form, can make Masters and Fellows at discretion."

"Architectural writers affirm that the Master Masons were chiefly foreigners, incorporated by royal authority; but in all their writings we can find no hint about speculative degrees; and it is only in the practical character of overseers that the Ancient Constitutions refer to the class now called Masters; for they do not invest them with the dignity of a separate degree, and merely notice the situation as a step in rank; and hence the superintending *Clementarius*, although possessing a command over his brethren, was still nothing but a *Fellow Craft*.

"The ancient Charges in like manner, do not contain the slightest indication of a speculative degree; on the contrary they specially ignore any such grade, by declaring that "no brother, however skilled in the Craft, shall be called a Master Mason until he has been elected to the Chair of a Lodge." It was, therefore, the occupation of this post alone that conferred the title upon him. It is true, some isolated copies of the Charges mention the *degree* of a Master Mason, but in every case it will be found to be an interpolation of a much later period—the most authentic versions, though referring to Masters of Lodges, being silent respecting a Master's degree.

"The following passage from the diary of ELIAS ASHMOLE conclusively shows that the Masters of Lodges were nothing more than Fellow Crafts:—"I was made a Freemason at Warrington, Lancashire, with Col. HENRY MAINWARING, of Kerthingham, in Cheshire, by Mr. R. Penkett, the WARDEN, and the FELLOW CRAFTS, on the 16th October, 1646." In another place, he says: "On March the 10th, 1682, I received a summons to appear at a Lodge to be held the next day at Mason's Hall, in London. Accordingly I went, and about noon several gentlemen were admitted into the fellowship of Freemasons. I was the senior FELLOW among them, it being 35 years since I was admitted."

"Furthermore, it is a well known fact, that the oldest ritual we are acquainted with contained but one obligation and one brief and simple prayer; and it is also equally clear that Apprentices were not eligible for admission to any Masonic degree."

What a world of thought is here unfolded! It is in the grand frame work of Masonic history that we are to cast the plummet of Masonic logic. What is the result of investigation in this brief outline of a Lodge? The associate editor of the *National Freemason* says that an E. A. is a "Mason." He will not acknowledge that he is only an "E. A. Mason," but insists that he is a "Mason" in all the sublime power and characteristics of that term. In the name of the prophet *Figs*, what is a Master Mason? We find that originally there was but one degree, and that degree conferred all the mysteries of the Order, and endowed the recipient with all the rights and privileges of membership. This was the rational deduction of the operative work, for operative Masonry in that age had but one degree of initiation. What an "Apprentice" was, Bro. Steinbrenner fully explains. The age of transformation had come between 1717 and 1722.—The great confraternity of architects and builders were to pass away as a secret order, and their impressive implements, words, signs, etc., were to become the grand symbolism of the greatest fraternity of speculative minds the world had ever seen. The revival was at hand, and "speculative Freemasonry" sprang into exist-



ence, and about 1730 the whole system was moulded into three degrees. Some model had to be produced upon which to frame this vast structure, and the Temple of Solomon, with the workmen thereof, were the best, the most rational and perfect that could be used, for it was from these that the operative fraternity derived their existence. For the speculative and philosophical mind one degree was insufficient, it could not represent all that was necessary in the beautiful ritualism intended for the mind of an intelligent novice. The whole system was hence changed into a Lodge of three degrees, through which the initiate should pass before acquiring all the light, rights and benefits intended to be conveyed by the original Lodge of one degree. A degree was instituted to provide for the original operative "Apprentice," who was merely to promise secrecy and maintain morality. As an E. A. he was to be the moral representative of those 70,000 who wrought as bearers of burdens in the quarries and forests before being promoted to the class of stone squarers, etc. A second degree was instituted to provide for the "Fellows of the Craft" who were the original initiates, and were to be henceforth the representatives of those 80,000 who prepared the stones for the builders' use, and as the moral representatives of those who use the tools of intellectual improvement. The third degree was instituted to provide for the Master workmen, who had originally controlled and governed the one-degree Lodge, and who were hereafter to govern the Lodge of three degrees. They were to be the actual representatives of those 3,300 overseers or masters of the work, presided over by officers of their own selection, to represent the first three Grand Masters at Jerusalem. The moral and legend of the degree is already understood. What is the result of all this? Simply this, viz.: that a man has to go speculatively through three degrees to learn and to reach that point which he originally learned operatively in one degree. Hence, if an Apprentice had to be initiated by one degree to become a "Fellow Craft" and member of the Lodge, so must a profane now be initiated through three degrees before he can fully claim the sublime name of "MASON," and be entitled to all the rights conferred by that title; until he reaches that, he is nothing but an "E. A. Mason" or "F. C. Mason," and has no privileges whatever. What are the practical deductions of this incontrovertible corollary? We reply, that as the original position of an Apprentice gave him no voice in the Lodge, it followed that he had no Lodge. He was under the control of the Lodge of "Fellows of the Craft." So as our Apprentices and F. C. have no voice in the Lodge and receive no legal or chartered authority to meet and work, so they have no legal or chartered Lodges, but are under the control of the Lodge of Masters. They have merely commenced a journey through the Lodge by passing through degrees or ritualistic Lodges, and as they have to take all the degrees in order to assume all the relations and obligations of Masters and Members, they are merely in the sense of probationers, and will not complete their journey until they are

Master Masons. From this also follows that whatever physical, mental or moral qualifications were necessary for him to receive the first degree, still remain in connection with his assumed Masonic qualifications to complete his membership. These qualifications are inseparable and unchangeable, and we have no sympathy with that slipshod sort of argument, that, by a mere *ipse dixit*, pronounces an E. A. a Mason, and therefore entitled to receive all the remaining degrees, even if he has nothing but cork limbs, or no limbs at all.

Will some of our contemporary editors, who have a fashion of claiming to be the learned doctors of the law, and who pretend to deny arguments by being surprised at them, and expect their readers to be patrons with brains, please deign to furnish them with a *logical, legal and intelligent* reply to our definition of a Lodge and a Mason. We are in search of light. For ourselves we have no patience with sophistry or assurance, and presume that Masonic readers generally are of the same family.

#### CHRONOLOGY OF MEXICAN RULERS.

The governmental history of Mexico is one of the most singular and erratic in its character of any nation in the world for the same space of time. It demonstrates beyond all shadow of doubt the utter incapacity of the Mexican people to govern themselves under any form of regime; and, as we have noticed a brief table going the rounds of the press purporting to give a correct list of Presidents, Emperors, &c., and which is incomplete in many parts, we herewith furnish our readers with a revised and complete schedule which will exhibit such a succession of revolutions as explains the decay of Freemasonry in that unhappy country:

1535 to 1821.—Governed by 61 Viceroys, averaging 4 years each.  
 Sept. 28, 1821, to April 11, 1822.—Iturbide Perez O'Donoja Barcena Tanez—6 mos.  
 April 11, 1822, to May 18, 1822.—Iturbide Tanez Valentin Heraz Bravo—37 days.  
 May 19, 1822, to May 19, 1823.—Iturbide Emperor 12 months.  
 April 1, 1823, to Oct. 10, 1824.—Bravo Negrete Dominguez Victoria Michelena Guerrero—18 months.  
 Oct. 10, 1824, to April 1, 1829.—Victoria President 4 years and 6 months.  
 April 1, 1829, to Dec. 18, 1829.—Guerrero Commander-in-Chief 8 months.  
 Dec. 18, 1829, to Dec. 31, 1829.—Bocanegra President 5 days; Velez Quintana Alaman, 8 days.  
 Dec. 31, 1829, to Aug. 14, 1832.—Bustamante Commander-in-Chief 2 years 6 months.  
 Aug. 14, 1832, to April 19, 1837.—Marquez President 3 months; Pedraza President 3 months; Farnas Vice-President 2 months; Santa Anna President 14 mos.; Barrazan President 12 months; Corro President 13 months.  
 April 19, 1837, to March 18, 1839.—Bustamante President 2 years.  
 March 18, 1839, to July 10, 1839.—Santa Anna President 4 months.  
 July 10, 1839, to July 17, 1839.—Revolution and anarchy 7 days.  
 July 17, 1839, to Sept. 22, 1841.—Bustamante President 1 year 9 months.  
 Sept. 22, 1841, to Oct. 10, 1841.—Bravo President 7 days; Echeveria President 18 days; balance revolution.  
 Oct. 10, 1841, to Oct. 26, 1842.—Santa Anna Dictator 1 year.

Oct. 26, 1842, to March 5, 1843.—Bravo substitute President 6 months.  
 March 5, 1843, to Oct. 4, 1843.—Santa Anna President 8 months.  
 Oct. 4, 1843, to June 4, 1844.—Canaliza President 8 months and Revolution.  
 June 4, 1844, to Sept. 20, 1844.—Santa Anna President 2 months.  
 Sept. 20, 1844, to Dec. 6, 1844.—Canaliza President 3 months.  
 Dec. 6, 1844, to Dec. 30, 1845.—Herrera President 1 year.  
 Dec. 30, 1845, to Jan. 6, 1846.—Revolution 7 days.  
 Jan. 6, 1846, to July 29, 1846.—Arrillaga President 6 months.  
 July 29, 1846, to Aug. 4, 1846.—Bravo President 6 days.  
 Aug. 5, 1846, to Dec. 24, 1846.—Lalas General-in-Chief 4 months.  
 Dec. 24, 1846, to March 21, 1847.—Farrias Vice-President 3 months.  
 March 21, 1847, to April 2, 1847.—Santa Anna President 12 days.  
 April 2, 1847, to May 20, 1847.—Anaza President 48 days.  
 May 20, 1847, to Sept. 16, 1847.—Santa Anna President 4 months.  
 Sept. 15, 1847, to Sept. 20, 1847.—Revolution 4 days.  
 Sept. 20, 1847, to Nov. 12, 1847.—Pena President 2 months.  
 Nov. 12, 1847, to Jan. 8, 1848.—Anaza President 2 months and revolution.  
 Jan. 8, 1848, to June 3, 1848.—Pena President 5 months.  
 June 3, 1848, to Jan. 15, 1851.—Herrera President 2 years 6 months.  
 Jan. 15, 1851, to Jan. 5, 1853.—Arista President 2 years.  
 Jan. 5, 1853, to Feb. 7, 1853.—Ceballos President 1 month.  
 Feb. 7, 1853, to April 20, 1853.—Lombardini Dictator and revolution.  
 April 20, 1853, to Aug. 11, 1853.—Santa Anna President exiled and revolution.  
 Aug. 11, 1855, to Aug. 15, 1855.—Revolution 4 days.  
 Aug. 15, 1855, to Sept. 12, 1855.—Carrera President 1 month.  
 Sept. 12, 1855, to Oct. 4, 1855.—Revolution 26 days.  
 Oct. 4, 1855, to Dec. 11, 1855.—Alvarez President 2 months.  
 Dec. 11, 1855, to Jan. 14, 1858.—Comonfort President 2 years.  
 Jan. 14, 1858, to Jan. 20, 1858.—Juarez substitute President 6 days.  
 Jan. 20, 1858, to Jan. 23, 1858.—Revolution 3 days.  
 Jan. 23, 1858, to Dec. 23, 1858.—Zuloaga Dictator 11 months.  
 Dec. 23, 1858, to Jan. 24, 1859.—Robles President 1 month.  
 Jan. 24, 1859, to Jan. 31, 1859.—Zuloaga President 7 days.  
 Jan. 31, 1859, to Dec. 24, 1860.—Miramon President 1 year and exiled.  
 Dec. 24, 1860, to ———.—Juarez President etc. 3 years.  
 1864 to 1867.—Maximilian Emperor 3 years.  
 1867 to ———.—Juarez substitute President.

We have compiled the above from the most authentic reports, and believe it to be the most complete table yet published.

#### The Great Bridge at Kansas City--Laying of the Corner Stone--5,000 Persons--Masonic Rites.

KANSAS CITY, Mo. August 21.

The laying of the corner stone of the Cameron Railroad bridge across the Missouri river, at this point, took place at 1 o'clock this afternoon. Over five thousand people, including delegations from Leavenworth, Fort Scott, Paola, Olathe, Wyandotte, Liberty and Independence were assembled on bank of the river to witness the ceremony, which was performed by the Grand Lodge of Masons, under the immediate direction of M. W., Jno. D. Vincil, Grand Master, and the greatest enthusiasm



## Ancient Mysteries and Masonry.

Extract from Address of Bro. R. W. Thompson, Grand Lodge of Indiana, May 29, 1867.

It is not important to know how this universality of belief, which ascribes divinity to the Almighty, and recognizes Him as the centre of every form of worship, however symbolical, became diffused among these people, so long in advance of the prophetic era of the Jews; whether it was by intercourse with each other, or was derived by each nation for itself, from that natural instinct of the mind which sees, equally through enlightenment and ignorance, a great, primary, intelligent and eternal Cause of all things. This, however, we do know, that this principle did obtain universality and was maintained and preserved, not alone in the polytheistic forms of worship, but mainly by means of the secret mysteries established by these Brahmins, Priests and Magi. These mysteries were undoubtedly carried into Greece from Egypt more than a thousand years before the birth of Christ, and nearly that length of time before the conquest of Cambryses. Between the time of the establishment of the kingdom by Menes and the occurrence of this event, much of the most important part of the world's early history had transpired. The Assyrian nation had been established; Abraham, Isaac and Jacob had lived; letters had been invented by Memnon; Joseph had been sold by his brethren to the Midianitish merchants; the great Pyramids had been built; Moses had been born, had been sent into Egypt by the appearance of God in a bush, had gathered the Israelites together and marched through the Red Sea and the desert of Sinai, had received the Tables of the Law, had set up the Tabernacle and placed it in the Ark of the Covenant, and had died on Mount Nebo, in sight of the promised land; Phœnician letters had been carried into Greece by Cadmus; Danaus had sailed from Egypt to Greece with the first ship; Troy had been built by Dardanus; Joshua had led the Israelites into Canaan, partitioned its lands amongst them, and had died at Timnath-Serah; and Minos had given to the Cretans his celebrated system of laws. Now, if these mysteries were the fruit of the religious civilization of that age, as they manifestly were, it should not surprise us, that, whether observed in Egypt or Greece, they were employed as the chief means of perpetuating a remembrance of the events which then constituted the principal and leading ones in history. We see that the world was then beginning to move forward and upward; slowly, it is true, but yet to move somewhat. Man was becoming aroused to a consciousness that his intellect was given him for the noble and God-like purpose of subjecting nature and all its elements to his use. He had not been able to yoke the storm, or to bring down lightning from the skies, or to speak from continent to continent through the deepest depths of the ocean, for God had reserved these things for a more distant age, and a people not then planted on the earth; but he was beginning to learn that the great family of mankind was scattered over the earth, and that the nations He had established would live or die as they preserved or violated the principles of moral rectitude and virtue. Therefore, it is to be supposed that when the Athenians provided for the observance of these mysteries at Eleusis, every fifth year, they designed the ceremony as the means of keeping alive the principles upon which both their religion and nationality were based, and that publicity was given to them so far as was necessary to this end. And such is the voice of history. Neutonium, the author of the "Lives of the twelve Cæsars," who lived in the first century, informs us that at the initiation into these mysteries, "impious and wicked persons are warned by the voice of the herald from approaching the rites;" and says that when the infamous Nero was in Greece he dared not attend their celebration, because his conscience reproached him continually with the murder of his mother. The genius of Virgil has transferred this solemn preface to his poetic pages, in the well known words, "*Procul, O! procul, este profani.*" etc. —

"Retire! far hence retire, ye profane: and quit the sacred grove." Epictetus says: "Everything herein was instituted by the ancients for instruction and amendment of life," and Plato concurs in this. Plutarch declares that the applicants for membership were carefully interrogated to ascertain whether their conduct had been criminal. When Marcus Antonius was accused of the murder of Avidius Cassius, he was initiated into the mysteries, at Rome, as a defense against the charge, because it was well known that none could be admitted who were guilty of any crime. Sophocles makes initiation into them as necessary to the religious belief of the Pagan, as baptism is considered to be to the belief of the Christian. Clement, of Alexandria, has preserved one of the hymns sung upon the occasion of these celebrations, which says, "But look on the Divine Nature, incessantly contemplate it, and govern well the mind and heart. Go on in the right way, and see the sole Governor of the world. He is one, and of Himself alone; and to that One all things owe their being. He operates through all, and was never seen by mortal eyes but does Himself see everything." Cicero, speaking of them after their introduction at Rome, he says, "Athena has produced many excellent and even divine inventions, and applied them to the uses of life, so she has given nothing better than those mysteries, by which we are drawn from an irrational and savage life, and tamed, as it were, and broken to humanity. They are truly called *initia*, for they are indeed the beginning of a life of reason and virtue; from whence we not only receive the benefits of a more comfortable and refined subsistence here, but are taught to hope for and aspire to a better life hereafter." Rollin tells us that the mysteries of the feast of Ceres Eleusina were designed not merely to teach the use of corn, but to instruct "in the principles of probity, charity, civility and humanity." And Bishop Warburton, one of the most learned of the modern Prelates of England, says that they were "continued for very many ages pure and undefiled."

Thus we are enabled to understand why these mysteries were esteemed far more highly than any other of the ancient ceremonies, and why none were permitted to be initiated into them without first undergoing the process of purification by bathing in the river Ilissus, without repeating certain prescribed prayers to the gods and offering sacrifices, and without being instructed in the principles and elements of their sacred doctrines. The Athenians regarded these initiations as an engagement to lead a more virtuous and regular life, and as recommending the initiated to the peculiar protection of the goddesses, Ceres and Proserpine, which secured to them a more perfect and certain happiness in another world; — whereas, on the other hand, those who are not admitted, were regarded as sure to suffer ill in this life, and after death to descend to the shades below. Æschylus, the poet, nearly paid the forfeit of his life because he disparaged them. Alcibiades was disgraced on account of his hostility to them. And Socrates was condemned to death for his refusal to observe them. Thus we see that these mysteries were the national embodiment of the spirit of that cultivated and enlightened age—an age of whose grandeur the modern tourist is still reminded by its fallen, yet classic columns—the pages of whose history is covered over with the richest gems of thought, and from whose treasures the statesman, the orator, and the poet may yet draw wisdom.

But still other events, equally interesting and important, rapidly followed those enumerated. Italy had sent out colonies into Sicily; the Argonautic expedition had sailed from Argos to the Euxine; Phœnicia had become powerful in commerce, and learned in letters; the city of Tyre had been built; arms had been marshaled and battles fought; the sword of Gideon had been drawn against the Midianites; Carthage had been planted by a Tyrian colony; the Trojan war had been fought, and Troy destroyed by the Greeks; the Lydians had obtained possession of the Mediterranean

Sea, and been driven out by the Pelasgians; the temple at Ephesus had been burned; Thebes had been built by the Boeotians; the kingdom of Lacademon had been established; David had ascended the throne of Israel, taken Jerusalem, and established it as the seat of his empire and power; and Solomon, in obedience to the Divine command, had built his great and magnificent temple. When we consider how, during these events, the progress of intellectual development must have gone on, how the human mind must have become gradually expanded and energized as all these people were beginning to know and understand each other, why should we find cause of wonder in the fact that Solomon with all his acknowledged wisdom should have drawn from the customs of other nations those principles and practices, and even ceremonies, which were necessary to the enlightenment and preservation of his own? He would not be expected, of course, to introduce at Jerusalem the mysteries of the Indian Brahmins, the Egyptian Priests, or the Persian Magi, for the voice of prophecy had reached him. But as he must have known of their existence, it was altogether natural that he should adopt just such parts of their ceremonies as were suited to the character and genius of the Israelitish people, and the religious principles they professed; for it must be borne in mind that all these ceremonies had reference to religion as the surest and strongest element of power, in all the governments of that day. Looking through the ceremonies then existing with the eye of a philosophic statesman, he could see at the bottom of them all a recognition of the Divinity of the Almighty, of the God of David, his father, the same God who had directed the course of Moses through the wilderness, who had gone down with Joshua into Canaan, and in obedience to whose command he was about to build the temple and place within its secret recesses the sacred record of the Law. And why should he not have made these ceremonies, shorn of the superstitions of India, Egypt and Persia, the basis of others of his own, more suited to the genius, feelings and religion of the Jews? Is there any one, in our day, so wise as to say that he would not, thereby, have displayed his great wisdom as a ruler, or that, placed in a like position himself, he would have acted otherwise, or could have acted better. Being unable of himself to build the temple, he had to obtain assistance from Hiram, King of Tyre; and even his chief architect, in the person of Hiram the widow's son, was procured in the same way; as were also many of the "stone squarers" that "brought great stones, costly stones, and hewed stones, to lay the foundation of the house." And when it is known that there were thirty thousand men sent to Lebanon under Adoniram to procure "timber of cedar" and "timber of fir," and "three score and ten thousand that bare burdens," and "four score thousand hewers in the mountains," and "three thousand and three hundred" of Solomon's chief officers who ruled over the people that wrought the work, and that it was necessary that the stone should be made ready before it was brought thither, so that there was "neither hammer nor ax, nor any tool of iron heard in the house while it was building;"—when all these things are known and remembered, does it not seem most natural that he should have instituted an order, either in imitation of the ancient mysteries, or designed by himself, with the object of preserving the utmost harmony and good fellowship amongst all these craftsmen, to see that each one performed his part faithfully and well, and that none went away dissatisfied or unrewarded? And it was equally natural, measuring his conduct by our knowledge of human motives, that he and Hiram, the King, should become the chief masters of such an order, and that they should call to their assistance Hiram the widow's son, from whom, as they were no practical architects, they could learn to symbolize the science that they might apply its principles to the moral teachings of mankind; in other words, might be enabled to build up society upon a moral and social foundation, with the same systematic order and harmony, as the temple would be built. To



give such an idea force and weight amongst the Israelites, it may well be supposed that it was necessary to substitute for many of the ancient ceremonies, others more comprehensible to them, and symbolical of the greatest and most absorbing interest to them as a nation; such as should keep in their remembrance, in the most vivid manner, their rescue from Egypt by Moses, their march through the wilderness, the manna from heaven with which they were miraculously fed, the smiting of the rock when the water burst forth, the rod of Aaron that budded, the tabernacle, and the holy writings that contained the law. And where could there have been found a place more becoming and appropriate for such ceremonies as were designed for the perpetual remembrance of such events than within the secret recesses of the temple, where the feet of the uninitiated were not allowed to tread, and where the necessary symbols were continually kept before the mind as to render forgetfulness impossible?

Now, it must not be supposed that we insist on absolute historic proof of the fact that Solomon did actually institute an organization after this precise method. We base our reasoning upon the probabilities of the case—probabilities not weakened because of the mere absence of historic evidence. It is very well known that much that transpired in those days, and many occurrences still nearer to us have found no place in history; and that the most correct portraiture of nations is not derived from that source. Even in the present enlightened and improved age, when steam has brought all the peoples of the world in close proximity, and lightning conveys their thoughts through the deep waters of the sea, the most intelligent citizens of Europe are unable to comprehend the nature and structure of our institutions, and how it was designed by their framers, that the States, like so many stars of the first magnitude, should revolve in their separate orbits, around the national government, as the great central sun of the system, all moving in harmonious and beautiful action, and each giving light to, and borrowing it from the other. Nor is it insisted that all the instructive and significant symbols of our Order originated with Solomon, under the precise circumstances named;—or if they did, that they may not have undergone some modifications and changes in the progress of time, necessary to a correspondence with the altered conditions of affairs; such, for example, as the destruction and rebuilding of the temple, and other subsequent events of equal magnitude and importance. But we do say this much, that if Solomon designed, as he evidently did, to secure a perpetual remembrance of the incidents which, in his day, were the most interesting to the Jewish mind, it would have been hard to find symbols and ceremonies better designed, or more apt to do so, than those which, for centuries, have been held in veneration by the Order of Masonry. At what later period would these symbolic ceremonies have been so important, interesting or instructive, as during his reign at Jerusalem? That they were more so then than at any subsequent time, is a pregnant and significant fact, going far to prove, though it is admitted not to be conclusive, that they then had their origin. And when we add to this the other facts, that they have relation to events immediately connected with the Jews before the building of the temple, and to others subsequently, such as its destruction and rebuilding, they go to strengthen the presumption that Solomon, Hiram the King, and Hiram the Widow's Son, were the founders of the symbolism of the Order, and that the Masters who followed them at the dispersion of the Jewish people, added such additional ceremonies as were made necessary by the shifting scenes of Jewish affairs. In no existing Jewish records are these events more thoroughly perpetuated than by us; for while our symbolical language may be flippantly repeated, and our ceremonies formally observed, yet neither can be fully comprehended or understood without a familiarity with the Jews, the reign of Solomon, the building of the temple, its destruction by Nebuchadnezzar, and the

rebuilding of it by Zerubbabel, during the reigns of Cyrus and Darius, the captivity of the Jews in Babylon and the return of the "Books of the Law," which had been snatched by Jeremiah from the burning Ark of the Covenant, and religiously preserved by him. So that if Solomon did not in this way display his wisdom and foresight, the founders of Masonry, whoever they were, have exhibited theirs by thus providing for the remembrance of these interesting facts, and their proper celebration in the ceremonies of the Order.

#### KENTUCKY.

We are under obligations to Bro. Philip Swigert, Sec. Grand Chapter of Ky., for copy of address delivered by Bro. and Rev. H. A. M. Henderson, before Hiram Lodge No. 4, Frankfort, Ky., June 24th, 1867.

From it we furnish the following extract:

If we turn from the lamentable spectacle of our civil affairs to contemplate the condition of the religious world, we shall have little pleasure in contemplating the disjointed state of the Church, and the rage and rigor of bigoted ecclesiastics. We find men marshaled under a thousand religious banners—Jews, Christians, Mahomedans, Pagans—and each generalization sub-divided into numberless sects. Even the Christian Church has been the subject of so much internecine strife, that it has expended energies upon its own mutinies, guerrilla warfare, and gladiatorial displays which if directed against the ramparts of Paganism and Infidelity, would, ere this, have dismantled every opposing fortress, and brought all nations under the sway of its benign sceptre and the folds of Heaven's banner of love.

And now, while the Churches, animated with that zeal which is "first pure and then peaceable," should be in a position to act as Good Samaritans to this bruised and bleeding land, binding up its wounds, and pouring in oil and wine, we find them, like over-righteous Pharisees of old, uttering their, "*Procul! O procul! este profani.*"

All this is because of no defect in Christianity. The nature of the Gospel is not to be sought in the councils of bigots, or of parties intruding for power. Christianity, as a system, is independent of the commentaries of history. The text stands forth clear and unimpeached, above the annotations of silly councils. The fault is in its crude ecclesiastical crystallizations and its imperfect adherents. The diamond remains in all its lightful majesty and priceless worth amid the glitter of paste brilliants. The Gospel shines in the night of the world's woe, when darkness has blackened all the manufactured jewels.

Under such an appalling array of lamentable facts as may be mustered from the condition of both Church and State—not as we find them in their normal constitutions, but as we discover them in their corrupt human developments—we crave your pardon if we turn to regard Masonry as a bond of union among men demonstrating its utility amid the divisions and discords of partisans and sectaries.

Her Craftsmen all follow, in their appointed tasks, the designs drawn upon the same trestle-board, by the same Master's hand. No discord disturbs the harmony of their work. Their tasks are performed as noiselessly as those executed in the great work-shops of creation. Her gates are bolted against the approach of partisan prejudice and blinded bigotry. The dogmas that have snapped asunder the bonds of the Christian Church, and alienated the followers of the same great Captain of the Faith: the measures that have shaken this nation like the thread of an earthquake, and rattled the long-rolls of civil war, have never crossed the threshold of our tiled doors, and lifted up their discordant voices in the presence of our consecrated altar.

Our Order abides in strength in the North, and her Lodges spring up all over the blooming lands of the Sunny South, and gladden and refresh her in her woe, like the bright flowers of her own fertile savannas, and the

beautiful bloom of her fragrant orange groves. There has been no rivalry between the Masons of the two sections, except as to which should excel in the Masonic work.

Separated from all questions calculated to interrupt his tranquility and disturb his labors, with Compass and Square, Plumb-line and Level, the Craftsman continues his work in the quarry, and is continually exhibiting specimens of his skill. He is haunted by no gloomy spectre parading his pathway, and brandishing, like some fierce Apollyon, the implements of envy and revenge.

It matters not whether men be autocrats, aristocrats, democrats; whether they be Jews, Mahomedans, or Christians; no divergencies of opinion upon politics or religion can be allowed to disturb the peace and unity of the brotherhood.

When the temple of King Solomon was erected, it was "built of stone made ready before it was brought thither, so that there was neither hammer nor axe, nor any tool of iron, heard in the house while it was building." Every block had its place, and the sublime edifice went up without the ringing of steel on its ashlers.

The unity of effort and silence of construction which attended the erection of that august edifice is the fitting allegory of that peace, oneness, and harmony which has ever waited upon the Craftsmen engaged upon the grand Masonic temple.

Amid all the strife which has sundered communities and deluged the world in blood, Free Masonry has been in the enjoyment of tranquil repose. It has been for the people—the highest people, the lowest people, for all the people alike—who were under the tongue of good report. Had it not been so, our affections would have turned from it as dishonoring to that Creator who kindled the splendid fire-side of the sun, and who poured the mighty floods from the hollow of His hand.

The wrecks of multitudes of societies, which have enjoyed the popular favor for a season, and floated for a time upon the unruffled sea of success, strew the beach of time. They foundered in the storms of discord, and went down in the ocean of contention; but the bark on which the fortunes of our Order were shipped has outtrode hurricanes, sailed the borders of whirlpools, and to-day, without a defect in her keel, a rotten rib or plank, a split sail, or a broken cord, she "rides the waters like a thing of life," floats her flag over myriads of mariners who stand to her helm and cordage; and we believe that she is destined to buffet the wind and the wave for all time and tempests to come, and be afloat in all her trim holiday splendor when the Angel of Doom blows the judgment trump, and "the last thunder shakes the world below."

If I am asked for the reason why Masonry has thus been enabled to endure, I would reply, because it has ever been loyal to its own principles, characteristics, and aims: it has sought to do no work but its own. Built to bear brothers on her decks, she has never shipped enemies for her crew. Constructed and launched a merchant-man of love and good will, she has never rolled into her bulk the contraband freightage of jealousy, envy, or hate. She has steered by her own compass and chart, and unheeded the deceptive fires kindled by piratical wreckers, the dulcet songs sung in her ears by siren singers.

Whenever any organization, moral, political, or religious, turns aside from the legitimate mission for which it was constituted, the rock is ever at its prow on which it strikes and strands. Thus nations have been swallowed up in gulfs of blood; thus churches have been turned into theatres; thus the temperance reformation was gulped down in an Atlantic of whisky.

We have pursued our only aim, namely: to learn to subdue our passions, to act upon the square, to keep the tongue of good report, to practice charity, and stand upon the five points of a goodly fellowship. In this is all of Masonry; its hidden arcana laid open, and the grand secret of its long preservation and widespread success exposed.



**Beware of a Base Imposter.**

ST. LOUIS BOARD OF RELIEF.

One of the most consummate villains it has been our misfortune to meet, under the guise of a masonic beggar, is one "Thos. Young," claiming to hail from the jurisdiction of Ireland, and says he was shipwrecked on the City of Manchester and lost his papers, etc. He has a certificate from a Congregational Church in Ireland, and says he has only been in this country for two years—he has black hair and eyes, low forehead, about forty years old, stout built, about five feet eight inches high. He applied to the St. Louis Board of Relief, August 28th, and represented that he had three small children, his wife was dead, etc. His case was examined into, and it was found that he had deserted his wife in New York, and the woman he passed for as such here died from his abuse, that his oldest child is a girl fifteen years old and of bad repute, and he shares her spoils, and his two younger sons are thieves with himself, and that he has lived in this country for ten years.

The Board prosecuted him for endeavoring to gain money under false pretenses—he was fined \$500 and sentenced below for six months—but as he may get off on condition of leaving the city, we warn the Craft against this infamous imposter.

He was warned by the very energetic acting President of the Board, Bro. Bosbyshell, that if he was ever caught again trying to pass for a Mason, he would be fearfully punished—let the Craft see that it is done. To Bro. Bosbyshell and his faithful associates in the Board is due great credit for their untiring energies in the noble cause during the fearful epidemic of last summer, and the poverty of this. They have not shrunk from their duty, but have built up a reputation for St. Louis charity that deserves the appreciation of the Lodges.

**FRANCE.**

From Bro. *Thevenot*, Grand Secretary of Grand Orient of France, we have been favored with the Masonic Calendar for 1867, giving full tables of all Lodges and Masonic bodies under its control throughout the French possessions. It is invaluable to our office and to the French Lodge here in the examination of visitors from that Country, and our worthy Brother will please accept our thanks for the favor. It also includes a register of the Grand Bodies and Grand Officers of the U. S.—we find Missouri correct, except that our address as Grand Secretary was unknown to the Publisher—it is "St. Louis, No. 11 North Fifth Street."

**RETURNED JEWEL.**

The Chapter Jewel of Comp. James A. Caldaradis was lost during the war at Ripley, Miss., being captured with a trunk by some federal soldiers, who sold it to a jeweler in St. Joseph, Mo., the soldier stating that he got it off a dead body.—Comp. Lewis F. Weimer, of St. Joseph, saw it in the window and by correspondence found the owner and returned it. Comp. Caldaradis exhibited the true sentiments of gratitude for this fraternal act, and such efforts as those of Comp. Weimer can not be too frequently exercised.

**A Noble Contribution for the Sufferers.**

NEW MEXICO.

The following letter speaks for itself. We believe this is the largest amount given by any one Lodge in the United States for the Southern Masonic Relief Fund; and many a poor widow and orphan will lift their hands to Heaven and ask God to bless Montezuma Lodge No. 109. "So mote it be."

Santa Fe, New Mexico, Aug. 10, 1867.

GEO. FRANK GOULEY, Esq.,  
G. S. of the G. L. of Mo., St. Louis.

Dear Sir and Brother: I enclose you herewith R. A. Kinzie's (Pay Master U. S. A.) Check No. 845, of this date, drawn on the Assistant Treasurer of the U. S. at New York, in favor of Bros. Johnson & Kock, for the sum of nine hundred and fifty (\$950) dollars.

This amount was placed in my hands by Montezuma Lodge No. 109, A. F. & A. M., at this place, for the relief of destitute Masons in the South, and believing that you have more means of knowing where the amount will do the most good, and accomplish the object for which it has been contributed, I place it in your hands, only asking that you will inform me how you have disposed of it.

In conclusion, I have only to say, that while we, of Montezuma Lodge, are somewhat late in responding to the cry for help, we hope we are not last as to manner, and if but one or two firesides are made happy by what we send, we have our reward—a reward that endures.

Truly and fraternally your obdt servant,

W. W. GRIFFIN,

W. M. Montezuma Lodge of the G. Lodge of Mo.

We expect in a short time to be able to remit another small amount, yet remaining to be collected.

W. W. G.

**An Unworthy Traveler.**

One David S. Ravens, a non-affiliated Mason, hailing from Georgia, is traveling around and getting aid. He should be punished when caught; he ran away from his family with a negro woman and a white boy, about 6 years old, named Benjamin. The latter has since found his way home.

Ravens (or whatever name he goes by now) is rather small, light hair, about 40 years old, partially deaf, slovenly in dress, and is both a preacher and a doctor. He is reported to us by Thurlow Lodge, 124, Sumpter county, Ga. Watch him.

**Answer to a Correspondent.**

We have received a long reply to our strictures upon the speech of Rev. Bro. Studley in our last number, from "Nemo," who takes issue with us upon the question of Negro Lodges, but as the article is too long for our paper, and the subject matter does not apply to our position, we must decline inserting it. Our arguments were against the legitimacy of Negro Lodges or Negro Masons in the U. S., as they have been against all other clandestine Masons, white or black.

Let us have any *proof* that such Lodges are legitimate, and then we will know how to meet the question.

So much of the reply as applies to the defense of the army, does not apply to us, as we did not assail the army. Our remarks were general, and referred to all armies alike, and we know that none lament over the barbarism of war and the ravages of armies more than the honorable soldier himself, irrespective of

section. So far as the reply of *Nemo* applies to the "universality" of Masonry, we agree with it in all its parts. We are as much opposed to sectarianism and bigotry in Masonry as any one can be—but because it is universal in all its great principles of belief and doctrine, is no reason that every body under the sun are to become Masons, irrespective of age, sex or condition; this the members of each Lodge must determine for themselves, subordinate to the general laws. We have thus set before the reader the real point at issue, and given our replies, as we believe, in accordance with the spirit and genius of our institution. We thank *Nemo* for this fraternal expression of his views.

**SOUTHERN RELIEF FUND.**

Amount reported in August number. \$4,621 92  
Aug. 20th—Grand Lodge of Iowa.... 50 00  
" 21st—Montezuma Lodge, 109,  
N. Mexico..... 950 00

**ABOVE RECEIVED FROM FOLLOWING GRAND LODGE JURISDICTIONS:**

From New York.....\$ 618 00  
" Iowa..... 152 00  
" Arkansas..... 100 00  
" Pennsylvania..... 25 00  
" Missouri—cash..... 4,728 92  
" " 2 hds bacon.  
" " 270 bushels corn.  
\$5,621 92

**DISTRIBUTED UP TO DATE (August 22) AS FOLLOWS:**

Mississippi.....\$1,823 40  
Georgia..... 1,242 17  
South Carolina..... 355 60  
Virginia..... 100 00  
Alabama..... 477 30  
Arkansas..... 370 50  
North Carolina..... 50 00  
Paid Freight on Provisions, etc..... 252 95  
\$4,671 92  
Amount on hand..... 950  
\$5,621 92

Since the above was in type, we have received from Bro. Griffin the further sum of \$28, making \$978 contributed by Montezuma Lodge, and \$100 already reported from Chapman Lodge No. 95, at Fort Union—makes a total of \$1078 from New Mexico.

**Southern Relief.—Additional.**

We have the pleasure to acknowledge through R. W. Bro. Theo. S. Parvin, Grand Secretary of Iowa, the sum of \$50 dollars for the destitute Masons of the South. Our Brother has received information that a great many Lodges in his jurisdiction have remitted their funds directly South before receiving his circulars.

Just as we go to press we receive a letter from Montezuma Lodge No. 109, Santa Fe, New Mexico, stating that they will raise there nearly \$1,000, which, if accomplished, will be placing that Lodge in the very front rank of charitable workers. We are also pleased to announce that by letters from our Lodges in that flourishing Territory we learn that all the Masons there, with the exception of about a dozen, are subscribers for the *Freemason*, and whether this has any connection with the relief sent from there, our readers must determine.



**Dedication of Masonic Hall.**

WENTZVILLE.

On Thursday, the 15th of August, the beautiful new hall of Wentzville Lodge No. 46, St. Charles County, was dedicated by the M. W. Grand Lodge of Missouri.

We arrived in Wentzville at 10 o'clock, A. M., shortly after which the M. W. Grand Master, Rev. John D. Vincil, opened Grand Lodge in ample form, assisted by a great concourse of Brethren, assembled from about thirteen Lodges in St. Charles and adjoining Counties. The dedication ceremonies were performed in a shady grove adjoining the new hall where we found several thousand persons already assembled. After the usual consecration services were over, the most beautiful, appropriate and able Masonic address we ever heard (and we have heard a good many) was delivered by the M. W. Grand Master, occupying about an hour and a half in its delivery. It was delivered extemporaneously, consequently forever lost, except in the hearts of the auditors. It was a source of universal regret that a copy of the speech could not be procured. After this, the fraternity and the audience, consisting of ladies and gentlemen from the adjoining country, repaired to two immense rooms where a sumptuous dinner was prepared, at which over four thousand persons partook during the afternoon. The fraternity were kindly assisted by the ladies and members of the Temperance Society and Sunday School, who had been invited to participate in the festivities. After dinner, M. W. Bro. Van Waggoner, P. G. M. of N. J., delivered a very able and interesting address by invitation of the Lodge, and it was well received. We had been announced as one of the speakers on the programme, contrary to our expectations, and we were consequently unprepared for a "speech," but as "good natured" fellows are sort of public property, we were landed on our feet, and in about twenty minutes we were delighted to be able to thank the thousands of ladies and friends present for "their kind attention during our unprepared and desultory remarks." Taking it altogether, it was one of the happiest days ever witnessed in Old Saint Charles County; and to the whole-souled generosity of the members of Wentzville Lodge No. 46, and the beautiful and attentive ladies present on that occasion, we tender in behalf of all the visitors their fullest appreciation and gratitude.

**HISTORY OF KNIGHTHOOD IN PENNSYLVANIA.**

We have been favored with a copy of this most interesting history by the Grand Commandery of Pennsylvania, through the Grand Recorder and Author, Sir Alfred Creigh.

It is a faithful compilation of important facts connected with Knighthood in that State, since May 12, 1797, to the present time, and must be of interest to all Sir Knights in general, but to those of Pennsylvania, Delaware and Maryland in particular, as it furnishes copies of the earliest rolls of Commanderies in those States. It is got up in chaste style and excellent type.

It is published by J. B. Lippincott & Co., Philadelphia.

The Grand Commandery of Pennsylvania, after a careful examination of the FIRST SERIES of the history of Knights Templar, embracing the organization of the Grand Encampments of 1797, 1814 and 1854, and the Officers and Members to 1866, and seeing the necessity of publishing its remaining history to the present period, unanimously requested Sir Knight Creigh, as Historiographer of Grand Commandery, to publish a SECOND SERIES, to embrace the following subjects:

1. The Annual Addresses of all the Grand Commanders, Deputy Grand Commanders, etc.
2. The report of the Committees thereon, as well as the action of the Grand Commandery.
3. The reports of the Committees on Foreign Correspondence.
4. Orations delivered before the Grand Commandery on public occasions.
5. The report of the Committee on the Circular of the M. E. Benjamin B. French, Grand Master, and the reply of the Grand Commandery of Virginia.
6. Reports on general subjects.
7. Burial Service.
8. Installation Ceremonies.
9. Return of Officers, and Sir Knights knighted since 1866 and the date of the first series.
10. Miscellaneous subjects.

This work will be issued as soon as a sufficient number of subscribers are obtained. Its typography and execution will correspond with the first series issued, and embrace upward of 320 pages. Price, \$2 50 per copy, to be paid on delivery.

We bespeak for the work a hearty support.

**QUESTIONS AND ANSWERS.**

**Question.** Brother B. H. G. made his arrangements to go west and applied for a dimit. The Lodge granted it, but Brother G. did not call on the Secretary for it. Some two months afterward Brother G. stated to the Lodge he had given up the idea of going west, and desired to be considered a member still, inasmuch as the dimit had not been made out and signed by the officers of the Lodge. The W. M. ruled that Brother G. was a member still, and so declared him to be, and held that, if the dimit had been made out and signed up, Brother G.'s membership would have been severed and not before. I differed with him. Who was right? Please answer. P.

**Ans.** We hold that the dimit dates from the Lodge record of the vote granting it; any other view leads to complications and dangers. We look upon the paper named the "Dimit" as simply a certificate of the fact to the world, but not necessary for the Lodge granting it; and if the dimit brother does not call and receive his dimit it is his own fault, and he must abide the consequences. Bro. "Brown" may be expelled by his Lodge, and the expulsion takes effect as soon as the vote is announced and recorded. If Brother Brown wants a certificate of the fact he can get it at any time; but he can not claim continued membership because he has received no certificate when he knows the fact. No member can get a dimit in any well regulated Lodge without asking for it, and when it is granted that ends his membership.

**Question.** Has the Grand Lodge of Canada issued charters or dispensations to colored Lodges in Kansas? WYANDOTTE.

**Ans.** The Grand Lodge of Canada has not and can not issue charters or dispensations to colored or white Lodges in Kansas, or in the jurisdiction of any other Grand Lodge; and any such charter or dispensation claiming to

have such paternity is null and void, and the parties working under them are *clandestine*, and a brother holding masonic communication with them is liable to the severest penalty.

**NEW PUBLICATIONS.**

CROSS' MASONIC CHART, Revised by Bro. Will. M. Cunningham, of Ohio; Moss & Co., 418 Market St., Philadelphia, Publishers. 1867.

We have been favored with a beautiful copy of the second revised edition of this work, just out, and find it a decisive improvement upon the earlier works of Bro. Cross; and had so much of the "Introduction" which was written by the author been left out by the editor, we should pronounce the work unexceptionable. We allude to that portion describing the "opening and closing" of Lodges, which is not in consonance with the usages of American Lodges, yet we are pleased to see that the Editor had the good judgment to eliminate Bro. Cross' ideas of masonic theology, and substitute such cosmopolitan prayers to which every true Brother can say a hearty "so mote it be." It contains the original lectures of Bro. Cross, with the necessary alterations to suit the present work in all the degrees up to the Order of High Priesthood, together with a brief and interesting history of Masonry compiled from standard authorities. Altogether, we consider it the best edition of Cross' Chart yet issued, and the Editor and Publishers deserve a good reward. For sale by P. M. Pinckard, St. Louis.

**TIPTON LODGE No. 56 DEDICATION.**

The fine new brick hall of Tipton Lodge No. 56, at Tipton, Mo., will be dedicated on the 17th inst., by the M. W. Grand Lodge. The brethren are invited to attend.

**Died.****IN MEMORIAM.**

**DIED.**—On the 15th ult., at the residence of Col. Thos. Yates, of Columbus, in this State, D. R. Corley, formerly of this place, after an illness of two weeks.

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." D. R. Corley was born in Lebanon, Tennessee, January 8th, 1800. He served in the Florida war, under Gen'l Jackson, when quite young, and for the last twenty-five years has been a resident of Mississippi. Thus passed away from this earth the spirit of a man whose memory will ever remain fresh and green in the recollections of those who knew him. Mr. Corley, at the time of his death, was R. W. Grand Tyler of the Grand Chapter and the Grand Lodge of the State of Mississippi, and as a Mason was one who strictly observed the teachings of the order. His long tenure of the office of Tyler bespoke his efficiency as an officer, and shows the estimation in which he was held by the Masonic fraternity. He was a faithful sentinel, guarding well his post, and kept unblemished his character through life.—*Curinth News*.

**SEYMOUR.**—In Albany, New York, on the 27th July, R. E. Wm. Seymour in the 74th year of his age.

Companion Seymour had been Grand Treasurer of Grand Chapter of N. Y. for the past 14 years, and was, during his long Masonic life, looked upon as one of the most honorable and upright members of our fraternity. "Peace to his ashes."



**DISTRICT OF COLUMBIA.**

LETTER OF COMPANION A. G. MACKEY.

We have been favored with a copy of a circular letter from Companion Mackey to Companion W. D. Larner, G. S. of G. C. of District of Columbia, in which he defends the legality of said Chapter, and replies to Companion Jno. L. Lewis, G. G. H. P. In our last issue we published the edict of Companion Lewis suspending the functions of the G. Chapter of the District of Columbia, with our views thereon. Companion Mackey replies upon the basis that it is a question for G. Chapter of "Maryland and District of Columbia" to decide, and not for the G. Chapter of the United States. He contends that the G. Chapter of District of Columbia was legally formed, because the G. Chapter of "Maryland and District of Columbia" consented to it. How that consent was brought about, and the unwarranted demonstration of insubordination exhibited by the Washington Chapters preliminary to the final consent, and of the excitable and unkind inaugural delivered by the new G. H. P. of District of Columbia we shall say nothing here, as they are unpleasant for us to dwell upon; but of the question before us we have a word to add. Relative to the powers of the G. G. Chapter over the Chapters in the District of Columbia, we agree with Companion Mackey, that they were not under the control of the G. G. Chapter, *provided* the G. Chapter of Maryland granted them permission to form a G. Chapter of their own. The whole question turns upon the nature of the resolution of the G. Chapter of Maryland at the time she relinquished her jurisdiction over such subordinates in the District of Columbia, as requested the relinquishment. As yet we have not been favored with a copy of the resolution. We hold that if the G. Chapter of Maryland surrendered up the District of Columbia as common territory, with no directions as to how and by whom it should be occupied, then it lapsed at once into the hands of the G. G. Chapter of the United States as the sole guardian and possessor of all Chapters and all territory of the United States not controlled by a State G. Chapter.

Under this contingency, we hold that such Chapters in the District of Columbia as with drew from Maryland came under the purview of second paragraph, section two, article I and of section 9, article II Constitution of G. G. C. of United States—and that they could not form a G. Chapter without the approbation of one of the first four officers of G. G. C. first obtained.

If, on the other hand, the G. Chapter of Maryland did not throw open District of Columbia as common territory, but merely granted dismission to certain Chapters in that territory with permission to occupy the same by the formation of a G. Chapter at earliest convenience, then we agree with Dr. Mackey, that the G. Chapter of Maryland is the proper party to determine the legality of the new G. Chapter. This is the question at issue—What was the resolution of G. Chapter of Maryland?

We would like to have seen Companion Mackey, in his letter, explain his original

position in this trouble when he endorsed the mass meeting of R. A. M. in Washington, and justified the formation of the G. Chapter without the consent of Maryland. That was a sad mistake in masonic law, and to it we may trace most of the difficulties and bad feelings engendered. We have no doubt that the distinguished Companion regrets his hasty and ill-judged advice. As for the suspension of Potomac Chapter by the G. Chapter of District of Columbia, we do not presume that Companion Mackey or any one else pretends to justify that action—and for that unwarranted exercise of suspension the G. Chapter of District of Columbia deserved severe discipline, and we can not but believe that they also regret the performance.

**Publication of Masonic Benefits.**

We are constrained to draw the attention of our contemporaries and masonic orators to the growing tendency of publishing to the world details of masonic benefits. We scarcely pick up a Masonic paper or address that we do not notice some mention about how some Mason got out of trouble, saved his property, or accomplished some other thing through masonic recognition. We assert before the world and Masonry, that this thing is wrong—wrong for two reasons: First, it is an unmasonic announcement of matters that do not belong to the world; and, secondly, the publication of these things can only be recognized as the military flag at a recruiting station. It is the brazen and injudicious publications of masonic benefits that have drawn within our Lodges the thousands of mercenary creatures who rushed to our doors for no other object in the world than to learn the signs and words, whereby they could reap some of the harvest of benefits so imprudently announced by masonic papers and lecturers. It is this class of publications that sells about nine-tenths of the masonic jewelry with which every mere neophyte is covered; it is this which caused about 999 members, out of every 1,000 masonic soldiers, who were hustled through lodge tents and lodge rooms during the war; in short, it is just this sort of advertising which has nearly swamped the masonic bark by being overrun with a set of beneficary pirates, who are ready to board any craft worth plundering.

What right has the world to know that masonic signs and words are of any use to any body? The more we look at this question the more are we compelled to acknowledge that Masonry has been more injudiciously advertised and more prostituted to mere mercenary purposes during the past six years than it was in the preceding six hundred years. Of course, we mean legitimate and pure Freemasonry, for the outside French rites, invented by Ramsey, Morin & Co., have never been anything else but food for peddlers, and we do not, therefore, pretend to interfere with their regular business of auctioning degrees; but, in the name of Ancient Craft Masonry, we protest against the detailing of masonic signs, &c. These publications are of no benefit or information to the Craft, for a Mason, who has not, and can not learn, all his benefit in the Lodge, will never have

sense enough to learn it *outside*. We do not want any recruits for the sake of the "bounty." Every man who applies at our door should come there to help their fellow creatures, and to improve themselves in the practice of morality and virtue. Let us, then, unite and correct this growing evil, for evil it is. We appeal to our contemporaries and our brethren everywhere to limit the bounds of publication. Let us cultivate the virtue of prudence, and for the sake of masonic stability, let us frown down every resemblance of appealing for candidates—let them come unbiased by friends or mercenary motives.

**LIFE.**

That wanton whetting of the soul, which, while  
It gives a finer, keener edge for pleasure,  
Wastes more and dulls the sooner. Rouse thee,  
heart;

Bow of my life, thou yet art full of spring!  
My Giver still hath many purposes.  
Yet, what is worth a thought of all things here?  
How mean, how miserable every care!  
How doubtful, too, the system of the mind!  
And then the ceaseless, changeless, helpless round  
Of weariness, and heartlessness, and woe,  
And vice, and vanity! Yet these make life—  
The life, at least, I witness, if not feel.  
No matter! we are immortal. How I wish  
I could love men! for amid all life's guests  
There seems but worthy one—to do men good.  
It matters not how long we live, but *how?*

\* \* \* This life's a mystery.

The value of a thought *can not* be told;  
But it is clearly worth a thousand lives  
Like many men's. And yet men love to live,  
As if mere life were worth their living for.  
Life's more than breath and the quick round of blood;  
It is a great spirit and a busy heart.  
The coward and the small in soul scarce do live.  
One generous feeling—one great thought—one deed  
Of good, ere night, would make life longer seem  
Than if each year might number a thousand days—  
Spent as is this by nations of mankind.  
We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial.  
We should count time by heart throbs. He most lives  
Who thinks most—feels the noblest—acts the best.  
Life's but a means unto an end—that end,  
Beginning, mean and end to all things—God.

—Bailey's Festus.

**TEMPLARISM AND MASONRY.**

Extract from Address of Chief Justice H. L. Hosmer on the occasion of laying the corner-stone of the Masonic Temple, Virginia City, Montana, June 24, 1867.

Templarism rose like a sun upon this darkness. The objects in which it originated, soon ceased to be considered a mere effort to protect pilgrims, and assumed the form of a mighty contest between the powers of Christianity and Islamism. The war was waged on the one side by the followers of Christ, for the triumph of the church, and on the other by the followers of Mohammed for the triumph of the crescent. Before they had appreciated the great cause they had undertaken, the military hosts of Europe, under the lead of Richard Cœur D'Leon, found themselves engaged in a war of principle with the supporters of Mohammedanism, led by Saladin. This last crusade united all classes and conditions of men, whatever their form of doctrine, who had faith in Christianity. Recognized as an independent organization, the Templars virtually denied the authority of the Pope, while seemingly acknowledging his protection, and made the battle decisive of the principle actually involved. An enterprise which it required years to initiate, was at length accomplished by the capture of the city of Acre by the Christians. A treaty was made between Richard and Saladin, securing the government of Palestine to the hands of the infidels, upon the



express condition that the Christians should enjoy equal rights with them, and pass without molestation to the Holy Sepulchre.

From this moment Templarism superceded in its effects, both upon the military and religious world, all other forms of Knighthood. As the one sank into decay and became the butt and ridicule of Cervantes and other authors, the other loomed up through the ages, presenting a solid bulwark against the superstition, bigotry and oppression which were rapidly yielding to the intelligence and enlightenment of the world. Almost imperceptibly, the Templars became the great power of the age, causing all the thrones of Europe, even that of the Pope, to tremble. This was accomplished by following to the legitimate source the Christian principle for which they had fought on the fields of Palestine. Christianity with them, as with us, was the fruitful parent of every virtue. It taught its votaries that no condition in life, how humble soever it might be, where virtuous principle, exalted sentiment or refined sensibilities prevailed, should be prohibited from an elevation in society commensurate with its professions. Hence it was that, whenever the Templars found a man or an association engaged in the investigation of truth, they afforded them protection and encouragement. Through some of the mediums employed by them to elevate and dignify society, they recognized and united with the institution of Masonry. Adopting it into their code of ethics, and opening their own institution to its numerous and widely extended associations, they gained thereby an element of power, in numbers greatly superior, and in influence nearly equal, to their own.

The persecuted children of Israel, now scattered through all the countries of Europe, found their only friends and protectors among the Templars. This was attributable to the influence of Masonry. The union of Templarism and Masonry affords, on the part of the Templars, a remarkable instance of magnanimity and enlightenment. They appreciated the progressive element which Masonry contained, and could not be unmindful that it secured protection and support to all seekers after truth. Although in numbers the Jews greatly preponderated, and rejected from their faith the divine origin of Christ yet as Masons, they were recognized as co-workers in the cause of civilization. Despised, persecuted, hunted down by all nations; denied the privileges of country and of home; prohibited from owning any estate in the soil; marked with the brand of Cain as murderers of the Savior, the Jews had become the sharpest merchants and keenest traders in the world. Their habits were necessarily frugal and correct. True to their ancient faith, united in close sympathy by a common object, persistent in the pursuit of gain, they nevertheless retained an undercurrent of high and virtuous sentiment, which found an exponent in the symbols, rituals and associations of Masonry. Prohibited by their faith from participating in the Christian wars of the times, Masonry became the principal medium of perpetuating their bond of union, and vitalizing those elements of character, which, in the day of their prosperity, distinguished them as the most wonderful people in the world. This institution gave encouragement to all those classes of society which sought improvement in the liberal arts and sciences. A vast amount of practical knowledge, which, for centuries, had been gradually accumulating in the Masonic organizations, was developed to the world by the union of Templarism and Masonry. Philosophy began to appear, literature sought new objects, improvements in the mechanic arts were gradually introduced, discoveries in science were promulgated, and agriculture grew into an independent pursuit.

The union of these orders, in an age of darkness, has continued until the present day. Their principles have suffered no change. The military measures of the Templars have given place to moral suasion and religious example. Templarism and Masonry to-day form a mightier energy in the world than at any former period of their existence; but it is

an energy which appeals to the nobler instincts of humanity, and derives its force from the voluntary exercise of free will. No mighty crusades, wherein the history of ages is written in blood, now mark its onward and triumphant progress. Onward and upward, gathering new victories over prejudice, wielding increased power and discipline over passion, this energy will stand long as the world stands an active co-worker with the other moral and religious agencies for the amelioration of our race.

We live in an age when physical and mental improvement seem almost to outrun the force of morals. The increase of practical knowledge and its substitution in the affairs of life for that which is abstract and philosophical, are working rapid changes in our modes of thought and unsettling the old foundations of society. The sentimental and the beautiful are giving place to the useful and available. Poetry, music, the arts, even philosophy, are regarded as luxuries, rather than necessities, secondary in character to those occupations and pursuits which call into action the stronger and more rugged powers of the human intellect. Men now engage in the construction of railroads, telegraphs, great lines of communication by sea and land, development of gold and silver mines and a thousand other pursuits which, though of immense utility, have little in the occupation they afford for thought or action, to refine and elevate the nature, or purify the sensibilities. In such a condition of society, our institution performs an important office. The beauty and aptitude of its symbols, the truthfulness of its sentiments, the bulwarks it everywhere erects against vice, its ample analytic power, and, above all, its fraternal bonds render it, and must always render it, next to Christianity, the greatest of all moral influences. Men visit the lodge and commandery because they love them. The ceremonies exercise a steady and subduing influence over their lives. They hold them in veneration for their antiquity, and cling to them with a kind of filial affection, because they inculcate principles and impose obligations which are productive only of good. The miner who delves in the gulch or on the mountain side, the merchant, the mechanic, the operator, the lawyer and the clergymen forsaking for the moment their several vocations, meet as brethren and unite together under a common influence in the ceremonies of the lodge-room. Acknowledging their dependence upon the Great Being who rules the Universe, they there, through the various means afforded by our institution, hold in solemn contemplations those truths and virtues, by a practice of which, man has, in all ages, attained, and must ever attain, his highest and noblest state of perfection. A recollection of these solemn and grateful observances is ever with them to cheer them in the hour of adversity, to inspire them with hope and courage, to check and discipline their passions, and to keep constantly before their minds the true ends and aims of life. Under their guidance the future is unfolded before them, and that eternity, upon which they are soon to enter, instead of appearing as a "leap in the dark," is regarded as a haven of rest. One of the strongest assurances of the increasing intelligence and enlightenment of the age may be deduced from the fact that Masonry now surrounds the globe. No nation is so advanced, none so savage, that they do not contain this institution. And here, amid these fastnesses of the Rocky Mountains, we have this day, with all the appropriate ceremonies, laid the foundations of a Temple, dedicated to the genius of Masonry, which forms the connecting link between the East and the West in that belt of circumambient light.

#### Material for the Workshop.

Let none but good men and true, energetic and intelligent, be ever admitted to our ranks; instruct the novice at every step, by every symbol, in every degree, of the beauty, the purity, the sanctity and solemnity of the great truths we profess. He should know not only the *ritual*, but be inspired with the *moral*

of each degree; the one is the *body*, the other the *soul* of Masonry; both are indispensable to the proper fulfillment of the duties of Masonic manhood.

Remember that Lodges are not hospitals for diseased heads or hearts; they are not asylums or reformatory schools for men whose moral constitutions are undermined and crippled by the vices of life. These Lodges are temples dedicated in the name of God to the exaltation of the noblest virtues and the practice of the purest system of morals, and into these sacred chambers none may enter whose souls are not already elevated above the common level of human vanities and desires.

Within this quadrangle everything moves within a circle, and every member must recollect that he (not some one else) is the "point within that circle," like the needle in the compass, polarized by the spirit of unerring truth, his steps will ever be in the line of duty, leading to a destiny glorious and immortal.

The grand intonations of the ocean, as it rolls over half the globe, are not more majestic or sublime than the anthems of Fraternity that nightly ascend from around the Masonic altars of the universe—soul answering to soul in the sweet chant of love—hand extended to hand in the bonds of common charity; forming the triple links which enfold a world of humanity in its embrace, while from millions of hearts there ever rises the symphony of praise and devotion to the one eternal God whose truth is from everlasting to everlasting

#### TRUTH.

Great as is this institution in the area it covers and the universality of its benevolence, it would amount to nothing if founded upon error. If it were built upon the quicksands of injustice or false doctrine, its very immensity would cause it to totter and decay; and even while it stood it would only receive the support and respect of a few bigoted and misguided men or party; its limits would be circumscribed by the ideas of a mere sect, with whose death and disbandment would follow the last standard of Freemasonry.

Behold! of all created human institutions none exist in their entirety but this alone. It not only exists, but has stretched her foundations from the circumscribed walls of Jerusalem to every corner of the habitable globe, wherever the commonest sentiments of humanity have permeated or the simplest intelligence been found. Every other society, of whatever name, has been enabled to give a census of their numbers, but there is not the statistician living who can give even an approximate estimate of the Masonic family. It numbers its millions upon millions, whose aggregated strength could overturn every government in the universe and control the destinies of empires; but, *true* to the great principles upon which they are created they have never moved a stone from any political or religious structure that has ever existed.

This spirit of *truth* must be the characteristic of every Mason. He must be *true* in all the relations and duties of life. He must cling to the inflexibility of truth as he would to the eternity of God.

The sublime force of Truth enters into and pervades the whole fabric of our Order, giving it a power of goodness and strength that staggers the imagination as it attempts to take in the whole field of its operations. The mind recoils from the effort to portray this wonderful picture in human language. It is only when we approach the very base of the theme, and look above us at the summit, that we realize what pignies we really are. We have lived and moved in a masonic atmosphere since our youth, and seen enough to satisfy the most sanguine aspirations; but when we pause and reflect that all around us are but atoms in the universe of Masons, and that the brief years in which we have lived are but sands along the river of Time, upon which have passed the innumerable hosts of our fraternity, the tongue fails to speak, the heart sinks within us, and we sit down in solemn meditation over the dead and coming ages of the world.







**Address of Grand Secretaries and Grand Recorders of Masonic Grand Bodies.**

**Alabama**—Daniel Sayre, Montgomery, 1, 2;  
**E. M. Hastings**, Montgomery, 4.\*  
**Arkansas**—Wm. D. Blocher, Little Rock, 1, 2, 3.  
**California**—Alex. G. Abell, San Francisco, 1; Lawrence C. Owen, San Francisco, 2, 3, 4.  
**Canada**—Thos. B. Bird Harris, Hamilton, 1, 2.  
**Colorado**—Ed. C. Parmlee, Central City, 1.  
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**Delaware**—John P. Allmond, Willimington, 1.  
**District of Columbia**—Noble D. Larner, Washington, 1, 2.  
**England**—Wm. Grey Clarke, Freemasons' Hall, London, 1.  
**Florida**—Hugh A. Corley, Tallahassee, 1, 2; Jno. B. Taylor, Tallahassee, 3.  
**Georgia**—Simri Rose, Macon, 1; Renj. B. Russell, Augusta, 2, 3; C. A. Armstrong, 4.  
**Illinois**—H. G. Reynolds, Springfield, 1, 2, 3; James H. Miles, Chicago, 4.  
**Indiana**—Wm. Hacker, Indianapolis, 1, 2, 3, 4.  
**Iowa**—Thos. S. Parvin, Iowa City, 1; Wm. B. Langridge, Muscatine, 2, 3, 4.  
**Ireland**—Jno. E. Hynderman, Dublin, 1.  
**Kansas**—E. T. Carr, Leavenworth, 1, 2.  
**Kentucky**—J. M. S. McCorkle, Louisville, 1; Philip Swigert, Frankfort, 2; A. G. Hodges, Frankfort, 3; Wm. C. Munger, Louisville, 4.  
**Louisiana**—Jas. C. Bachelor, New Orleans, 1, 2; Gustavus Sortag, New Orleans, 3, 4.  
**Maine**—Ira Berry, Portland, 1, 2, 3, 4.  
**Missouri**—Geo. Frank Gouley, St. Louis, 1, 2, 3; A. B. M. Thompson, St. Louis, 4.  
**Massachusetts**—Chas. W. Moore, Boston, 1; Thos. Waterman, Boston, 2; Solon Thornton, 3; also for Mass. and R. I. 1.  
**Maryland**—Jacob H. Medairy, Baltimore, 1; Wm. M. Smith, Washington, D. C., 2.  
**Michigan**—Jas. Fenton, Detroit, 1; J. E. Johnson, Centreville, 2; O. Bourke, Detroit, 3, 4.  
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**Montana**—Wm. F. Saunders, Virginia City, 1.  
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**Nova Scotia**—Charles J. Macdonald, Halifax, 1.  
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**Rhode Island**—Charles G. Greene, Providence, 1; Samuel B. Swan, Providence, 2; Henry M. Rawson, Providence, 3; Solon Thornton, Boston, Mass., 4.  
**South Carolina**—R. S. Burns, Charleston, 1; Ebenezer Thayer, Charleston, 2; H. W. Shroder, Charleston, 3.  
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**Virginia**—John Dove, M. D., Richmond, 1, 2, 3, 4.  
**West Virginia**—T. H. Logan, Wheeling, 1.  
**Wisconsin**—Wm. T. Palmer, Milwaukee, 1, 2, 3, 4.  
**Washington Territory**—Wm. H. Wood, Steilacoom, 1.

**United States**—John D. Caldwell, Cincinnati, Ohio, 2, 4.

\*Those marked 1, are Grand Lodge; 2, are Grand Chapter; 3, Grand Council; 4, Grand Commandery.

Corrected monthly for the readers of the Freemason; and any errors noted by our brethren in the above offices will oblige us by sending corrections.

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VOL. I. ST. LOUIS, MO., OCTOBER 1, 1867. NO. 10.

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R. W. GEO. FRANK GOULEY,

G. Sec. G. Bodies of Mo., Editor.

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### PURE VS. SPURIOUS FREEMASONRY.

Pure Freemasonry is the mother of reverence. Illegitimate Freemasonry (so-called), is the mother of abstract speculations, misnamed philosophy.

Every symbol of Ancient Craft Masonry teaches Morality, Love, Truth and Veneration for God. They point the soul, step by step, degree by degree, to the Great Author of our existence, and impress upon the heart the sanctity of religious devotion. It enters into no speculations or individual belief, but calls upon all to worship God in purity of heart in such form and manner as each initiate may select for himself. If I am a Roman Catholic, Masonry makes me a more devoted one by ever pointing me to the bright realization of my earthly hopes of immortality. If I am a Protestant, it adds nothing to my exclusiveness, nor does it interfere with the great family of dissentients or doctrinal issues, but with its pure and holy light illumines my pathway to the regions of good men enjoying the glories of lives spent in the service of God. If I am of the faith of Hebrews, it makes me bow to no cross, while yet it leads me reverentially to acknowledge the Divine morality of the Shiloh who promises to come as the Lion from the loins of the tribe of Judah, and carries my heart back in its fond memorials around the towers of Jerusalem. If I be a Mohammedan, it points me to raise my eyes to the promised paradise of Allah while my hands rest upon the Koran as my sacred oracle. If I be Buddhist, or of whatever sect, creed or belief, it is still the same system of exalted morality, veiled in allegory and illustrated by symbols, recognizing in the one True and Ever Living God the Author and Finisher of our Faith. In its sublime and yet simple ritualism, rich in every word with the elements of Truth, it exalts the affections, purifies the passions and circumscribes the baser attributes of our nature.

How different all this from the sublimated atmosphere of a pampered, wild, ethereal, abstract and irreverent ritualism burlesqued as "Philosophy" and taught by spurious Freemasonry. Such rationalism could only have found its birth in the wild orgies of French revolutions, and could only have found its propagandists in men whose minds have been crazed by trying to solve the problems of the Infinite. Such is "Modern French Masonry," taught by the supreme councils throughout the world, and which has been ignored by all the Grand Lodges of the world. We do not wonder that such stuff called Masonry should be the dread of all well regulated govern-

ments, civil and religious, for it has its long essays upon the beauties of revolution as well as on the "Liberties of Deism." It is this spurious Masonry that has made Continental Europe jealous of the growth of secret societies, and which caused their banishment from so many countries in which the good suffered with the bad—hence in countries where absolutism is the law, even pure Masonry can not flourish because its good name has been tarnished with the revolutionary and deistical blot of what is known there as the "Modern French Rite," and in this country as the Scotch Rite; although in the United States this Rite has degrees that represent nearly everything "in the earth, the waters under the earth," and pretends to define things "in the heavens above," so that by the time a man takes them all he will have sworn to every creed in existence, and in the end repudiated all. Such, dear reader, is not *Masonry*, nor is it the intention of our institution to meddle in the affairs of Church or State. No form of government or religion is once mentioned, nor can it be mentioned; hence the old, original and pure Craft Masonry known over the face of the earth as the York Rite, is the only pure and Cosmopolitan Freemasonry in existence. All others are side degrees, and spurious from beginning to end, and the less you have to do with them the easier will be your conscience, the less anxiety of your mind, and the greater will be your usefulness in the broad field of such religion as you profess, and the less likely you will be to be entangled in secret political combinations.

### ALABAMA.

It is with feelings of sadness that we announce the death of Companion James B. Harrison, past M. E. G. H. P., of Alabama, who was ruthlessly shot down on his way home from Selma on the 17th of August. The name of the assassin has not yet been learned. The R. A. Masons in that jurisdiction were directed by the G. H. Priest, Companion Geo. D. Norris, to wear the badge of mourning for thirty days.

### Meetings of Grand Bodies in Missouri.

Grand Commandery will meet in St. Louis on Monday, the 7th of this month, at 10 o'clock A. M., Cor. Third and Chesnut streets.

Grand Chapter will meet at same place on Wednesday, the 9th inst., at 10 o'clock A. M.

Grand Council will meet at same place on Friday, the 11th inst., at 10 o'clock A. M.

Grand Lodge will meet on Monday, the 14th inst., at 10 o'clock A. M., Cor. 17th and Market sts.



## "WHAT IS A LODGE!"

Reply to "Freemason's Magazine,"  
Published this day in Boston.

It has been said by some one, that "when the mind passes its zenith it enters upon its second childhood, and is worse off than in infancy, because the perversions of education are greater than those brought into existence by nature." We are too much imbued with the sublime principles of Masonic Love and amiability to judge our good brother editor of the *Magazine* with the failings of mental infirmity, and that the narrow glass through which he views a subject is contracted by age, but rather, that the habitual custom which the *Magazine* has so long enjoyed of having its dictum taken for law without analysis, has begotten a spirit of "assertion" not as easily "thrown off as a garment." Hence we shall enter upon our reply under the impulses engendered by the spirit of pure criticism in a fraternal manner toward the remarkable production of one who stands high in our Order, but who has not carefully weighed in the balance his jewels of thought. The day has gone by when the dictation of any one man is "gospel without sense or reason," and our contemporary must therefore not deem us impertinent when we dare to enter the list to deny the validity of the argument he has adduced relative to the Edict of the G. M. of Missouri.

We shall not encumber our preface by any lengthy reference to the "traveling representative" of our G. L., who has spared no effort, time or money, to array all the talent of the country, East and West, against the position of our jurisdiction, on the supposition that "borrowed ideas" answer a better purpose than original ones, for the whole manœuvre has long since been thoroughly understood and appreciated. So far as a public discussion is concerned, we have invited it, and challenged all "lawful comers," and so far none have met us upon the issue presented, viz.: *What constitutes a Lodge under Charter?*

The Edict of the G. M. has been most grossly perverted and misrepresented, as well as the Orders of the G. M., by the party who furnished the copy to the Eastern editors, as the article in the *Magazine* will amply testify.

We quote the two sections at issue:

"1st. That all Lodges must meet as *Master Masons* and members of the Lodge under the charter of dispensation granted them; and that no Lodge shall be considered as having legally met and opened, either at stated or special meetings, unless it opens in the *Masters' degree*, and when through with the labors of the meeting, it must close on the same degree.

"2d. That opening and closing the M. M. degree opens and closes the Lodge, thereby controlling all subordinate degrees; and when the Lodge is once opened, it may dispense or suspend labor from one degree to enter upon another, as the work may demand, until the Lodge, as such, is finally closed. By work, we include also lecturing and examination of candidates."

The editor says:

"It assumes that the opening of the Lodge on the *Masters' degree* opens it on 'all subordinate degrees;' thus doing away entirely with the opening and closing on the first and second degrees.

\* \* \* \* \*

"All idea of Lodges of the first and second

degrees is repudiated; the ceremonies of opening and closing them, found in the rituals of all Rites, and in all countries, are stricken out of existence—erased from the 'body of Masonry.'"

Who informed our brother editor of this assumption? Whoever did, either ignorantly or intentionally misrepresented the facts in the case, and we hardly know whom to criticize the most severely, the informer or the editor, for the Text does not justify any such position. But, by courtesy, we are compelled to set our lance at the editor, as he is the responsible party, the other not yet "appearing."

Every Mason in the United States who reads the *Freemason*, or who understands the plain English of the Edict, knows full well that not one particle, one word, jot or tittle of the opening or closing Rites of any degree has been stricken from the "body of Masonry," or from any Lodge in Missouri. They stand to-day, in this State, as they always have since the Baltimore Convention, and much more rationally than they do in Boston, where the difference between an "F. C." and "Craftsmen" in the 3d degree work is not so clearly understood, and on which Missouri can teach some of our contemporaries a lesson founded on common sense.

But to the subject. The Edict says that Lodges, when assembling under their Charter, must meet as *Chartered Members* of the Fraternity, all of which has been so fully discussed in these pages that a child might run and read; but as the *Freemason* has the misfortune to be published "West of the Mississippi," we presume the *Magazine* has not read much of it, so we will have to refer it to its exchange files for information. When Masons who are not chartered want to assemble, of course they can resolve themselves into a mass meeting whenever they please, providing the Grand Lodge does not prohibit them.

The Edict says: "The Lodge may dispense or suspend labor from one degree to another," but does not say *must*, as the *Magazine* would lead its readers to suppose by the false information which inspired its review. We challenge any Masonic writer (governed by the plainest principles of logic) to show that the Edict settles anything but one question, viz.: That the Master Masons' Lodge, as the sole chartered power, controls and governs the subordinate degrees. We say we challenge any contradiction to this declaration, and we also challenge the *Magazine*, or any other paper, to prove that the Edict strikes out one word of the beautiful and impressive ritual of the opening and closing ceremonies of any degree. What then does the *Magazine*, and all other reflexes of the so-called "Scotch Rite," want to attack in this position? We will answer for those who are sworn to be dumb. It is simply to break down the chartered rights of Master Masons to their three degrees, in order that two of them may be "honorary," hence, "common property" to which any Rite may lay claim, and in opposition to this suicidal policy the Edict of the G. M. has fallen like a bomb shell in the camp of "Sovereign Councils."

Missouri has so far been the first Masonic jurisdiction that has erected a bold and defiant

front to the wiley schemers, and has, through her G. M., declared that the broad foundations of this Grand Lodge are laid deep and solid upon the Ancient York Rite. It was very naughty in our G. M. to have fired off the alarm rocket which has awakened the loyal Craft from one end of our country to the other, and it is very interesting to watch the manœuvres of some of our contemporaries, and "weigh all the circumstances" attending their course upon this question. There is, however, a Masonic journal published in Boston that blows through no double-ended trumpet—it is the *Masonic Monthly* of Bro. Evans—and from its love of the York, Rite in opposition to all other outside affairs, we know where to look for support in our warfare for manly truth.

We regret to see that the *Magazine* should have deemed it worthy of its great fame to have based its whole and entire argument upon the following indefinite and illogical definition of a Lodge. It says:

"A Lodge is a place where Masons assemble and work; hence that Assembly, or duly organized society of Masons is called a Lodge."

Here we have three distinct definitions of a Lodge, and only one of them correct, and that very one the *Magazine* ignores.

Let us see. A place is a Lodge, hence every Mason who assembles or works in a "place" is a member of a Lodge; for instance, the citizens of St. Louis, and in truth we should not like to recognize them all as "brethren."

Again: a "place" not "filling all the bill," we learn that "that assembly" is called a Lodge, hence, any assembling of Masons is perfectly legal for "work;" but as a solution to the whole definition, the author of it was driven at last to come to the real point, and qualify it with an "or," thus, "or duly organized society of Masons is called a Lodge." Now, there is some sense in that, but as the *Magazine* does not seem to have much reverence for the charter by which Brethren are organized, we will grant it the free use of the "place" and the "assembly" for such sort of Lodges as it prefers, and we will take, for the sake of "auld lang syne," a "duly organized society" of our brethren, and meet with them. Having now got clear of much encumbrance to a fair understanding of the case let us see what is meant by "duly organized." In the first place, none can be "organized into a Lodge" in this State except seven or more Master Masons; hence, "seven or more Master Masons, duly assembled, with a Holy Bible, square and compass, and a warrant from some Grand Lodge empowering them to meet and work," is a Lodge. If it is anything else, then every Grand Lodge in the United States (except Kentucky) is wrong, Missouri in the number. Having now arrived at the plain, rational definition of a Lodge, divested of all circumlocution, it becomes a very simple act to settle the remainder of the analysis. From this basis, less than seven or more Master Masons can not under our law, be "duly assembled," and they can not be duly assembled without the great lights and a warrant, and the warrant is useless un-



less it is derived from competent authority. It must be distinctly understood, from first to last, the Grand Master by his Edict, nor this paper by its review of the question, has not, in any shape or form, pretended to interfere with, abridge, or discuss, the limits of a "ritualistic Lodge"—we recognize three of them in their ancient character and ceremonies as we found them—our whole and only effort is, and has been, to vindicate the chartered rights of Lodges, and we close with this explanation: that we define the rights of Masons by their charter, and that we recognize an Apprentice as an "Entered Apprentice Mason," and a Fellow-Craft as a "Fellow-Craft Mason," and the member of the Lodge as a "Master Mason," and, as such, a *perfect Mason*. If this is not intelligible, then we must forego the hope of ever being understood by expressing ourselves in the plain English language. From the whole nature of the article in the *Magazine*, so much "at sea" in its understanding of the question at issue, and appreciating, as we do, the genius of inspiration which called it forth on a special mission, we sympathize with it, and much fear that "another locust went in and took a grain of corn."

#### Provincial Grand Lodge of Western India.

The proceedings of the quarterly communication of the Provincial Grand Lodge of Western India, held on the 29th June, 1867, and which we publish elsewhere, will be read with peculiar interest. The cause for so much discontent, which was increased daily, is at last about to be removed, and fraternal affection once more restored between the Grand Lodge of Scotland and the daughter lodges in Western India. This most desirable object, we are informed, has been attained through the instrumentality of an article which appeared in the *Masonic Record* for April, and which is characterized as "reflecting in very severe terms" upon the manner in which the affairs of this Province have been conducted by the officials of the Grand Lodge of Scotland.

Had it not been for the prompt communication of R. W. Bro. L. Mackersey, which arrived just a few days before the quarterly communication, Scotch Masonry in Western India would have suffered considerably, by the final resignation of the very popular Provincial Grand Master, the dissolution of the Provincial Grand Lodge, and the brethren of the sister Lodges left to shift for themselves, like sheep without a shepherd.

What a contrast there was between the meeting of the 30th March and that of the 29th June; the former was gloomy and dispiriting, whilst the latter was full of hope and joy, thanks to R. W. Bro. Mackersey's letter; the brethren congratulated each other on the crisis they had passed, and all—those even who never snuffed before—patronized the splendid "Scotch Mull," the munificent gift of R. W. Bro. Manockjee Cursetjee. By the way, we must here give a brief description of this same "Scotch Mull," for the name must be a puzzle to all but Scotchmen: It is a sheep's—or rather a ram's—head, richly mounted with silver; on the crown of the head is a silver cellar filled with snuff, with a spoon and lid; the head rests on four silver castors to move about on a table; the curved horns are beautifully varnished and tipped with silver, and the wool is in the highest state of preservation; the only thing artificial about it is the eyes. The name of the donor and that of the Provincial Grand Lodge is engraved on the plate. Altogether, it is a piece of art well worthy of inspection.

The banquet was all that could be wished; the cheerful proceedings of the meeting ap-

peared to have lent its influence here also. The announcement of the approaching departure of R. W. Bro. Barton from Bombay was received by the brethren with mingled feelings of regret and joy; although he will be greatly missed in his accustomed seat at the quarterly communications, yet the prospect of his visiting the Grand Lodge of Scotland to demand the rights so long denied to this province will in some measure reconcile the brethren to his temporary absence.

There are 1,500 famine orphans in Bengal, who will cost 200 rupees each, on the average, for the next five years.—*From the Masonic Record of Western India.*

#### Pennsylvania.

The Lodges, Chapters and Commanderies of this city, that suspended work during July and August, are resuming their accustomed labors. We are pleased to grasp the hands of brothers, and receive their warm greetings, after an absence of two or three months; but death has been among us and removed from our midst familiar faces and warm hearts. Some have been called from labor to reward; they have appeared before the Great Master, to hear Him say, "Well done, good and faithful servants."

The good feeling and brotherly love which we have seen manifested indicate still increasing prosperity for Freemasonry in this city. Strangers are entertained with genuine hospitality, the sick are visited and cared for with the spirit of heaven-born charity, and the widow and orphan are not forgotten. In their work and labor of love, Masons here and elsewhere are wont to be governed by the instruction of the Great Teacher, "let not thy right hand know what thy left hand doeth," but it is our privilege and duty by our amiable and virtuous conduct to convince the world of the goodness and greatness of our institution. "So that when a person is said to be a member of the Order, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence."

The compass and square, the chisel and mallet must sometimes be used in bringing our conduct within true lines, and is knocking off some of the rough corners of our character, but when rightly used they never fail in presenting to the world a perfect man—one that adorns every position he may be called to fill in life. The work of Freemasonry is noble, the results in the past have been abundant and glorious; may they continue to increase in beauty and grandeur.—*Keystone, Philadelphia.*

#### The Old Man.

Bow low the head, boy; do reverence to the old man. Once like you, the vicissitudes of life have silvered the hair, and changed the round merry face to the worn visage before you. Once that heart beat with aspirations co-equal to any that you have felt—aspirations crushed by disappointment, as yours are perhaps destined to be. Once that form stalked proudly through the gay scenes of pleasure, the beau ideal of grace; now the hand of time, that withers the flowers of yesterday, has warped that figure and destroyed the noble carriage. Once, at your age, he possessed the thousand thoughts that pass through your brain, now wishing to accomplish deeds equal to a nook in fame; anon imagining life a dream, that the sooner he awoke from the better. But he has lived the dream very near through. The time to waken is very near at hand: yet his eye ever kindles at old deeds of daring, and the hand takes a firmer grasp of the staff. Bow low the head, boy, as you would, in your old age, be revered.—*Masonic Trowel.*

Thou hast given a *TOKEN* for such as fear Thee; that they may triumph because of the TRUTH.

#### SHADOWS.

BY FAITH LYLE.

Shadows! Light gossamer threads that sweep round the heart, even as soft fleecy clouds drift o'er the blue sky. And how like to the heart is the sky! How easily clouded at one time; again how fair and beautiful! Thus with the heart. Dark and lowering with a storm of grief, and then light and buoyant with a sunshine of pleasure. And as the dark clouds curtain the fleecy sky, so shadows oft times veil the heart. Yet beneath the surfaces of both there are billowy waves of slumbering light, that with resplendent rays can shine in dazzling brightness. Aye! in both there is always sleeping sunshine, that beams brightest after the shadowy storm. As clouds drift onward, so flit away bright dreams of happiness from the soul.

Shadows float o'er the heart silently and gently, laden perchance with a flood of memories that touch its tenderest chord. But upward, stretching far away o'er shadows of care, see the ocean of sunlight floating onward ever, to let the heart find cheer upon its broad expanse!

Aye! the shadows soon part their dark veil! Hope hangs her star within the troubled sky, and the shadow-clouds of sorrow mingle with the sunshine waves of joy. Then murmur not when shadows gather round our way; they but come to herald the approaching waves of future happiness. And for the change from dark to light, from grief to joy, the heart feels lighter, and forgets the shadows of the one in the sunshine of the other.

Yes, for in this change "Hope" has birth. In the bosom of the shadows her flowers were sleeping; but in the sunshine of the heart they bloomed bright and beautiful. Then blessed be shadows, sweet harbingers of a sunshine, both to the clouded sky and the weary heart.

Then think not life's all sorrow  
That's lined with clouds of shade,  
But from it seek to borrow  
Sweet flowers that never fade.  
Buds that gleam with a joyous light,  
That gild the shades of sorrow's night;  
That win the heart from care and strife,  
And brighten up the gloom of life!

[*Masonic Review, Balt.*]

#### BAKER'S

### LOW TWELVE BELL.

Of all the modern *addenda* made to Masonic Lodges in the way of improvements and furnishings, the "Low Twelve Bell" certainly bears away the palm. For the purposes designed, it is *Nonpareil*. I have tested several, and witnessed their use in Lodges with entire satisfaction. I hope every Lodge in our jurisdiction will soon supplant the "sounding brass and tinkling cymbals" so long in use with one of Baker's inimitable Master's bells. While listening to its soft, yet deep, and solemn intonations, amid the hushed quiet of the "stilly night," I have felt as if standing among ruins deserted, my senses chained by the deep-voiced peals of some sombre, old time teller, speaking out from a distant tower. Let the bell be tested, and it will be commended.

JOHN D. VINCIL, G. M.,  
Grand Lodge of Missouri.

For Sale by P. M. PINCKARD,  
No. 508 and 510 Pine Street, St. Louis.

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### Statutes of the Craft in the Time of Mary Queen of Scots.

BY D. MURRAY LYON, IN "FREEMASON'S MAGAZINE."

By the charter alleged to have been granted by Malcolm III. in 1057, to the Lodge of Glasgow, St. John (now No. 32 on Grand Lodge Roll), provision is made for a certain proportion of the entry-moneys paid to that Incorporation, as well as fines imposed for breaches of Ma-onic law, being devoted to the support of the altar dedicated to St. Thomas, and erected in the Kirk of Glasgow. \* \* \* \*

From the extracts which follow it will be observed that the Ayr Squaremen were, in their corporate capacity, taken bound not only themselves to contribute to the uphold of one of the eight altarges that in Queen Mary's time existed in the parish church of Ayr, but to aid also in the collection of the said altar's general revenue. To the service of the Kirk were dedicated all the fees exigible from entered apprentices; between the purchase of "gud aill" for the refreshment of the fraternity, and "waix" for the uphald of the "halie altar," the greater part of the "un-laws" was spent; and the banquet or "denor," over and above a money payment, was the never-failing adjunct to the formal reception of "maisters."

The Reformation having overturned the Popish altars, each fresh entry brought good cheer to the brethren, who could then quaff their ale with all the more zest from the knowledge that no priest stood between them and the common purse of the Incorporation. They were not disposed, however, selfishly to appropriate to their own uses the whole of the moneys thus acquired, but seem to have considered that, while their obligation to aid in upholding the outward fabric of religion was annulled, the duty of manifesting the Christian virtue of charity still remained—a feeling which led to the formation, in 1597, of a fund "for the supplie of their falziet brethren of Craft." But with the introduction of the Protestant faith and consequent demolition of the altar dedicated to their patron saint, the Squaremen's interest in the support of religious ordinances does not seem to have altogether ceased; for upon St. John's Kirk being, in 1652, seized by Oliver Cromwell, and converted into an armory and guard-room for his soldiers the Craftsmen erected for their own use one of the galleries of the church, which was built in lieu of that appropriated by the usurper. The pitcher of ale had a place in the Squaremen's Court till 1616, and the intrants' dinner continued to be an institution of the Craft until, in 1722, it was permitted to be compounded for by the payment, on the part of the newly admitted master, of ten merks.

Extract No. I. is composed of the original Statutes of the Ayr Squaremen Incorporation. No. II. appears to be a record (April, 1556) of the formal submission of the brethren to the conditions upon which they held their charter. No. III. comprises excerpts of minutes (1560-82) bearing upon the ratification of the "auld" and the adoption of certain new "acts."

#### No. I.

THE STATUTIS OF THE WRIGHTIS AND SQUAIRMEN OF THE BURT OF AIR—VIZ., MASOUNIS, SCAFFEWRIGHTIS, CUPERIS, AND SKLAITERIS.

#### Prentes.

Item. It is statut and ordanit be the Wrichtis, Masounis, Seaffewrichtis, Cuperis, and Sklaiteris of the said Burt of Air, that na Prentes be tane in tyme cuming to learn the saidis craftis without the maisterman that taks the prentes ansers for him to the craft. Gif the prentes be ane friemanis sone in the said Burt he sall pay entres silur fyve schillingnis; and gif he be not ane Friemanis sone he sall pay ten schillingnis money of this realme—to the uphald of the altar callit Sanct Ninianes altar, situat within the peroeche kirk of the said burt of Air.

#### Upsett.

Item. It is statut and ordanit be the said

craftismen that na man be ressavit ane brether of the saidis craftis without he be ane gude workman of ony of the saidis craftis, and abill to serve our Sovrane Ladeis lieges—and sall pay or he sett up bruith within the said burt, gif he be ane Friemanis sone of the said burt ten schillingnis and ane denor to the brethrene of the saidis craftis; and gif he be not ane Friemanis sone he sall pay ane denor to the saidis craftismen and threttie schillingnis money abovewritten.

#### Unlaws.

Item. It is statut and ordanit be the saidis craftis that quhat persoun disobeyis to the maisterman and visiter of the saidis craftis sall pay ane pitcher of gud aill of unlaw the fyrst falt, and ane uther the secunde falt, and the third falt ane pund of waix to the uphald of the said altar.

Item. It is statut that na maister of the saidis craftis tak ane uther maisteris servand, nor caus him cum fra his maister quihille he be ane prentes or feit servand, nor giv him na work, under the pane, the first falt of ane unlaw, the nixt falt ane unlaw and ane half pund of waix to the uphald of the said altar. ilk unlaw x s.

Item. It is statut be the foirsaidis craftismen that na Mr. nor brother of the saidis craftis tak ane man to serve him without he be ane feallow, or work task work, or be ane prentes; and that he tak na prentes within the prenteschip tane be him of befor (till) all the zeres of the prentes be him of befor be worne out, under the pane foirsaid.

#### No. II.

Die septimo mensis Aprilis, Anno Domina, m. c. [In the seventh day of the month of April, one thousand five hundred and fifty-six, during the pontifical government of Paul (by divine providence, Pope) Fourth, in the first year of my notary-publicship, as witness my signature:]

John Nicholl, wricht; James Masoun, Mur. Masoun, Thomas Esdailt, sklaiter; Jno. Lowrie, sklaiter; Robert Quhyte, masoun; John Cunningham, cuper; Jon. Roger, wricht; Johnne Brysoun, masoun; Wa Nesbit, masoun; Adam Cunningham, wricht; Thomas Millar, cuper; Thomas Andersoun, masoun; Laurence M'Quhaill, wricht; John Liddell, seaffwricht

Quo die all the personis above written of the Craftisairsads wer oblist and sworne be the great bokke of this of thair awn frie motunewill uncoertit or compellit, at the halie Evangel reverentlie touchie, To be obedient to our Sovrane Lady the Quenis Grace, to the Provost Baillies, and Orisman of the Burt of Air present and to cum, and to the Maisterman and Misiteris of the saidis Craftis, viz., wrichtis, masounis, seaffwrichtis, cuperis, and sklaiteris. In all the honest and lesun maters; and sall maintene, obey, and defend the saidis actis beforwritten, privileges, and friedomes of the saidis craftis, zealie and trewlie [in time] to cum, with the support and help of the saidis Provost, baillies, and oversman of the said hurtle—and sall pay their dewties zealie and trewlie to the uphald of the altar callit St. Ninianes altar situat with the paroeche kirk of the said Burt of Air; and sall help to in-bring all utheris dewties zealie and trewlie aucht to the uphald of the said altar of all zeres and times to cum, for the honour of God and halie kirk and commonweill of the said burt, and utheris our Sovrane Ladies lieges reparand to the said burgh, lelleiie and trewlie without fraude or guile. \* \* \* \*

Quebus testibus, etc. [To which were witnesses these John Lokhart, cutter of beard; W. Nicholl, John Wilsoun, and George Schawe, who as witnesses present, are therefore subscribed. As also Stephanus Prestoun, notary public, necessary to the compact, testified by seal and subscribed by his hands.]

#### No. III.

Anno lxxix (1569). The qlk day the deakonis and craftismens foirsaidis hes statut and ordanit that na maisterman of thair craft resais ane prentes without he pay ten s. for his entres silur and ane pitcher of aill.—Item, the hail brethrene of craft abovewritten hes actit

and ordanit that nane of thame sall tak apoun hand to tak ony labor in hand bot that labor that he can mak gud and sufficient work, qlt work sall be visetit be honest men of craft. And quha that failzes heirof sall pay, the first unlau iij s., the nixt falt viij s., and the third falt to be dischargit of his labor within this burt. Sic subscribitim Johannes M'Knedar, not. pub.

The xvj of Apryle, 1582: The qlk day the deakin with his brethren of the craft convenit within the Kirk of Air, and ratit and apprevit all the auld actis maid of befor for the libertie and privileges of the craftis; And ordanit that quhat person of the saidis craftis beis disobedient to the deakiu of the craft present and to cum, or to ony point of the craft, sall pay ane pitcher of gud aill of unlau the first falt, ane uther for the second, and the third falt x s. money to be put in the common purse and to be distribut be the deakin.

#### FRIENDSHIP.

Two of the most distinguished in the long roll of eminent astronomers are a brother and sister—Sir William and Caroline Herschell. The story of their united labors—how, for thousands of nights, side by side they sat, and watched and calculated and wrote—one sweeping the telescopic heaven, the other assisting, and noting down the results—how with one spirit and one interest they grew old together and illustrious together—their several achievements both at home and in observatories on strange shores to which they voyaged, always associated—with what affectionate care she trained the favorite nephew who was to burnish into still more effulgent brightness the star-linked name of Herschell—the story of all this is full of attractiveness, and forms one of the warm and poetic episodes in the high old annals of science.

The union of John Aiken and his sister Lætitia, afterward Mrs. Barbauld, in life, tastes, labors, was uncommonly close and complete. The narrative of it, so warm, substantial and healthy was it, leaves a pleasing and invigorating influence on the sympathies of those who read it. They composed together several of their excellent and most useful literary works. While Mrs. Barbauld was tarrying at Geneva, her brother addressed a letter in verse to her:

Yet one dear wish still struggles in my breast  
And pants one darling object unpossessed.  
How many years have whirled the rapid course  
Since we, sole streamlets from one honored source,  
In fond affection as in blood allied,  
Have wandered devious from each other's side;  
Allowed to catch alone some transient view,  
Scarce long enough to think the vision true!  
O then, while yet some rest of life remains,  
While transport yet can swell the beating veins,  
While sweet remembrance keeps her wonted zeal,  
And fancy still retains some genial heat,  
When evening bids each heavy task be o'er,  
Once let us meet again to part no more.

That evening came. In the village of Stoke Newington they spent the last twenty years of their lives, in that close neighborhood which admitted of the daily, almost hourly, interchanges of mind and heart.

There was a friendship of great strength between Goethe and his sister Cornelia. She was only a year younger than her brother, his companion in plays, lessons and tria's, bound to him by the closest ties and innumerable associations. While she was yet in the cradle he prepared dolls and amusements for her, and was very jealous of all who came between them. They grew up in such union that, as he afterward said, they might have been taken for twins. The sternness of their father drove them into the more confiding sympathy. When he had become a young man and was accustomed to make frequent excursions, he says, "I was again drawn toward home, and that by a magnet which attracted me strongly at all times; it was my sister." Cornelia had superior endowments of mind, great force and truth of character, but she keenly felt her want of beauty, "a want richly compensated by the unbounded confidence and love borne to her by all her female friends." And yet, Goethe says, "When my connection with Gretchen was torn assunder, my sister consoled



me the more warmly because she felt the secret satisfaction of having got rid of a rival, and I, too, could but feel a great pleasure when she did me the justice to assure me that I was the only one who truly loved, understood and esteemed her." At twenty Cornelia was married to one of Goethe's intimate friends, Schlosser; and in four years she died. In one of her brother's frequent allusions to her this striking trait is recorded: "Her eyes were not the finest I have ever seen, but the deepest, behind which you expected the most meaning; and when they expressed any affection, any love, their glance was without its equal." In his autobiography, written long after her death, he says: "As I lost this beloved, incomprehensible being but too early, I felt induced enough to picture her excellence to myself, and so there arose within me the conception of a poetic whole in which it might have been possible to exhibit her individuality; no other form could be thought of for it than that of the Richardsonian romance. But the tumult of the world called me away from this beautiful and pious design, as it has from so many others, and nothing now remains for me but to call up for a moment that blessed spirit, as if by the aid of a magic mirror."

A relation of a more absorbing character than the foregoing existed between Jacob and his sister Lena. "For a long series of years," Steffens writes, "she lived one life with her brother, even ennobling and exalting him by her presence. She took part in all his studies, all his controversies, and changed the still self communion of the lonely man into a long conversation." There are many accounts of her minute carefulness for him and unwearied devotion to him, given by contemporaries. Some make the picture a little comic from the excess of coddling, but all agree as to the unflinching and affectionate sincerity of their attachment.

There was an uncommon friendship between Chateaubriand and his youngest sister Lucile, a girl of extreme beauty, genius, spirituality and melancholy. He says of those years, "I grew up with my sister Lucile; our friendship continued the whole of our lives." "Her thoughts were all sentiments. Her elegance, sweetness, imaginativeness and impassioned sensibility presented a combination of Greek and German genius." "Our principal recreation consisted in walking side by side, on the great Mall, in the spring on a carpet of primroses, in autumn on beds of withered foliage, in winter on a covering of snow. Young like the primroses, sad like the dry leaves, and pure as the new fallen snow, there was a harmony between our recreations and ourselves." Lucile first persuaded her brother to write. Afterward he says: "We undertook works in common; passed days in mutual consultation in communicating to each other what we had done, and what we proposed to do." The lamentation he breathed over her grave when she died is one of the most affecting passages in his long autobiography.

Ernst and Charlotte Schleiermacher were a choice and ever faithful pair of friends. The life and letters of the great preacher, recently published, reveal the full beauty and importance of this relation. Their correspondence is equally filled with the manifestations of varied intelligence and of congenial feeling. Sharing all their experience in affectionate intercourse, or in full and cordial letters, they appeared thus to find their pleasures heightened, their perplexities cleared, their trials alleviated. To this noble divine, so celebrated for his profound scholarship, his enthusiastic piety, and his heroic aims, Charlotte was knit by affinities of character and life even more closely than by those of blood and name.—*Rev. W. R. Alger.*

#### Sound Membership.

"Better is a dry morsel and quietness therewith, than a house full of sacrifices and strife."—*Solomon.*

Yea, better is a Lodge with but few members and harmony therein, than one overflowing with a crowd and wealth; and strife and

destruction in the end. There is no prosperity in numbers alone, for the greater the number the greater difficulty in pleasing the whims and notions of all "In strength shall thy house be established," not in size.

#### RIGHTS OF ENTERED APPRENTICES

"The law is, that an *Entered Apprentice* is but an *inchoate Mason* on his way to the full privileges of the craft only possessed by Masters of the third degree, each one of whom possesses an unquestioned and unquestionable right to veto the progress of an Entered Apprentice, for reasons which he may choose to keep to himself."

The above is from the *National Freemason*, of September 7th. Surely the world moves, but what moves it? Necessity.

It was only the other day that the above paper held the Entered Apprentice to be a "Mason." We held him in our last number to be an "Entered Apprentice Mason," and now the *National* comes back, and calmly pronounces him to be but "an inchoate Mason," which, according to Webster, means "to begin"—"begun"—"commenced"—"inception"—"it is neither a substance perfect, nor a substance inchoate"—"incipient degree," etc. Here is our hand, Bro. Simons; we welcome you into the region of "light." You were asked the question, had an Entered Apprentice the right to advance, etc., and it were impossible, in the face of common sense and law, to answer otherwise than as you did. Now, under the most reasonable construction of the term *inchoate*, we can only arrive at the conclusion that an "inchoate Mason" is one who has begun to receive the *part* of a whole, and when the whole is accomplished, the prefix of "inchoate" is dropped, and the title stands perfect in itself without any explanation, viz.: "A MASON." That is in strict accordance with our definition in the September number of the FREEMASON.

But it is sad to see the perverse influences of prejudices, for immediately below the quotation above, the *National* says:

"The innate spirit of fair play, common to the general run of men, revolts at the idea of refusing the *honorary degrees* to a person who has been found worthy of initiation; but we are apt to forget that many reasons might be given for the exercise of the veto power which, under the law, are withheld, and that we have no right to measure the conclusions of others by our own convictions."

We take exception only to the words we have italicized. There is no such thing in existence as an "honorary degree" in a Blue Lodge; each degree is part of one perfect whole; there are "one in three," and the three constitute one Lodge perfect in itself; hence, a candidate must pass through all three to become a *member of the Lodge*. We know that the secret policy of trying to get Lodges and Grand Lodges to recognize the first degree as complete in *itself*, and the other two as "honorary," is simply to allow another Rite to step in and take possession of the "honorary degrees," leaving Grand Lodges to rest upon an "inchoate degree," and where it could only rest about a year and then the said Rite would possess *all*, for whatever is "honorary" may be conferred by *any body*. That game will not win. It is the determination of the FREEMASON to unmask the deep-laid plans of "Sovereigns" in Council, and to stand by the Ancient York Rite against all the machinations and inventions of the age.

#### St. Louis County Agricultural Fair—Masonic Meetings.

The annual fair of this Association, which has a truly national reputation, will begin on the 7th inst., and from present prospects it will be one of the most successful ever held. Coming on, as it does, in the same week with the commencement of the State Masonic Grand Bodies, and as a very large proportion of the farmers are members of the Fraternity, it is presumed that the number of Masonic visitors in the city will be immense. For the benefit of such, we furnish below a list of Masonic meetings during the Fair week. On Monday morning, at ten o'clock, the Grand Commandery will meet at Third and Chesnut. On Monday night, the 7th, St. Louis Commandery, No. 1, K. T., will have an inspection and review at same place. Tuesday morning, the 8th, the Grand Commandery again in session, and in the evening George Washington Lodge, No. 9, at same place. Wednesday, the 9th, the Grand Chapter at same place; and in the evening Polar Star Lodge, No. 79, at same place. Thursday, the 10th, the Grand Chapter again in session, and in the evening Naphtali Lodge, No. 25, at same place; and on the same evening Beacon Lodge, No. 3, corner of Broadway and Monroe streets. Friday, the 11th, at Third and Chesnut streets the Grand Council, and in the evening, St. Louis Council, No. 1, at same place; on the same evening, Meridian Lodge, No. 2 (German), Broadway and Carroll streets; and the same evening, Erwin Lodge, No. 121 (German), Second and Chesnut. On Saturday evening, the 12th, the Masonic Board of Relief, Third and Chesnut. There will probably be called meetings of Occidental Lodge, No. 163, during the week, at Seventeenth and Market; also, of Orient Francais Lodge (French), corner Tenth and Carr.

Grand Secretary's office, No. 11 North Fifth street, opposite the Court House.

#### Healthy Increase.

"An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed."—*Solomon.*

Here is food for reflection to those who would remove "land marks" and extend their estate in the Masonic field. Nothing should be done hastily by Masonic authorities for the sake of immediate expediency—the result of military Lodges has fully proven the wisdom of this wise injunction of Solomon. No man should be received because he is a prince to-day, for he may be a beggar to-morrow; nor because he is a "good fellow" merely, but "try him" in the field before you bring him to the Temple.

#### Just Judgment.

"A false balance is abomination to the Lord; but a just weight is his delight."—*Solomon.*

To the members of a Lodge is intrusted the solemn duty of weighing justly the character of candidates and members—that none be condemned falsely, either favorably or unfavorably; for the G. A. O. T. U., who seeth the heart, knoweth the weight we put into the balance, whether it be just or not. Personal prejudices can not be used in our Masonic scales—every man and brother must be judged by his actual merits.



### LECTURES FOR MASONIC BOARD OF RELIEF.

The demands upon the St. Louis Board have been so unceasing and heavy, that its funds had become well nigh exhausted; and while we were endeavoring to replenish the same by personal appeals to Lodges, in which we were successful, we were opportunely visited by our distinguished Past Grand Master, M. W. Bro. J. W. S. Mitchell, now living in Griffin, Ga., and by invitation of the Board through its President, Bro. Collins, Bro. Mitchell delivered a course of lectures in Occidental Hall, on the 17th, 18th and 19th of September, which resulted in realizing a handsome sum. The first two lectures were devoted to the elucidation of the early history of our Order, and the latter to the analysis of the three degrees of Ancient Craft Masonry. It is useless for us to say that the lectures were able, or that they were highly appreciated—the reputation of the author is sufficient guarantee for that. They should be heard by all the brethren whenever future opportunity shall offer. We were much pleased with the condition precedent of the lectures, viz.: that there is no pure Masonry outside of the Ancient York Rite. Bro. Mitchell is one of the poorest lecturers in the world to listen to, if you want to be stuffed with nonsense—he is passionately fond of Truth.

### FEAR.

“What are fears but voices airy,  
Whispering harm where harm is not;  
And deluding the unwary  
Till the fatal bolt is shot.”—Wordsworth.

The fear of assuming responsibilities, and vindicating the Truth against error, is one of the characteristics of small minds, and has its proper rebuke in the second cardinal virtue of Masonry.

Fear may arise from many causes, such as self-interest, physical condition, natural timidity, or want of true moral courage. The element of moral courage, such as nerves a man up to the performance of duty at any sacrifice, is one of the rarest of human virtues, and its want has caused more suffering in the world than any other cause controlling human actions. Negative men are of no more use in this life than so many pieces of human flesh to give the earth ballast—they never have a thought of their own that is not subject to the dictation of circumstances; they are floaters in the great sea of humanity. It is one of the grandest efforts of Masonry to take a negative man and try to make a man out of him, by imbuing him with the lofty conceptions of life, and preparing him to perform its duties, irrespective of the jeers and assaults of the world.

There is a large class of men who know the good, but are afraid to battle for it, because the evil pays better; yet they will applaud the good when it wins the victory through the arms of others. Oh! the curse of gold. How many men have bartered their very souls for worldly gain and ease—have espoused the wrong to gain position, and through position wealth! We honor the man who defends his principles because he conscientiously believes them to be right, even if we know them to be

wrong; but for the man who will defend an idea simply for gain, at the sacrifice of honor, we have nothing but contempt. This being a country where preference is gained chiefly through popular favor, regardless of merit, oftentimes, a fearful temptation is offered to timid minds to shrink from the vindication of truth for fear of unpopularity. Give us the strong, living hand that pulsates with the throbbings of an honest heart, and we will introduce you to a Mason who feels that he lives for some higher mission in this life than dollars and cents. We can point to men in this very city who have shared the highest honors of the fraternity, but deserted it when their popularity was in danger, and who by such moral cowardice merited and received the condemnation of the very enemies of our Order. They saw the storm approaching, and they shrunk from manly responsibilities; and their example only proves that mankind in all ages are alike, for how many men are there to-day throughout the land who will witness inroads into the landmarks of Masonry, but have not the moral courage to stand up in their defense. Masonry struggles to enoble human character with that manly dignity intended for man by his Maker, and he that passes through our degrees without being made better than a speculator, has been made a Mason in vain.

### MASONIC.

OFFICE GRAND SECRETARY,  
Little Rock, Ark., August 26, 1867.

The Annual Assembly of the Grand Council of Royal and Select Masters of Arkansas will be holden in this city at 10 o'clock, A. M., on the 2d day of November, 1867.

The Annual Convocation of the Grand Royal Arch Chapter of Arkansas will be holden in this city at 10 o'clock, on the 31st day of October, 1867.

The Annual Communication of the Grand Lodge of Arkansas, will be holden in this city, commencing on the 4th day of November, 1867.

Papers friendly to the cause within the State will please copy.

WM. D. BLOCHER,  
Grand Secretary.

### CHRONOLOGY OF PRINTING.

Previous to the year 1600, printing from wooden blocks was said to be known and practiced in China—but the most authentic information as to the art, of which we have record, is given below, and may be verified:

1400. Playing cards first printed from blocks, in Europe.

1440. John Genesteish, surnamed Gutenberg, first prints in an alphabetical language, from wooden blocks, which served only for the work printed.

1445. John Meydenbucky joins his wealth to the skill of Gutenberg and John Faustus, who were the first printers. About this time Faustus invents moveable types of metal, receiving assistance from his son-in-law, Peter Schoeffer, who devised the puncheons, matrices and moulds for casting them.

1462. Faustus prints the Vulgate Bible, in two volumes, which he sold at first as high as five hundred crowns per copy. Having reduced the price to thirty crowns, he was seriously adjudged to be in league with the devil, and would have been sacrificed for witchcraft, had he not explained his art.

1466. Faustus prints *Cicero de Officiis* and soon after dies.

1473. Greek first printed.

1474. First printing in England.

1475. First Almanac printed.

1495. Wilkin de Worde prints the first book on paper manufactured in England.

1499. First work of a geographical nature printed in Spain.

1501. Inquisition at Venice to check the diffusion of knowledge by the press.

1522. Hebrew printed in Germany.

1532. Gazetteers first published in Venice, and so called from a coin for which they were sold, Gazetta.

1537. The first book on longitude written by Nonius and printed in Portugal.

1554. The first alphabet for the deaf and dumb, with instructions, printed in Spain.

1571. Printers in Paris, as a mark of respect, authorized to wear swords.

1576. Book of Diophantine Algebra first printed.

1588. “English Mercuria,” a pamphlet printed; the first attempt at periodical literature.

1603. First Decimal Arithmetic printed in Flanders.

1612. King James’, the present version of the Bible, which had been seven years in the hands of the translators, printed.

1615. Napier’s Logarithms printed.

1639. Printing at Cambridge, Mass., being the first attempt within the present limits of the United States.

1649. The first code of Pension Law printed.

1661. “The Public Intelligencer,” by Sir Robert L’Estrange, the first newspaper published in England, of which a few numbers are still extant.

1665. First Treatise on Insurance printed.

1705. The “Boston News Letter,” the first paper within the limits of the United States, printed by John Campbell, a Scotchman.

1706. Dr. Franklin, the American printer, philosopher and statesman, born in Boston.

1709. American “Weekly Mercury,” the first paper in Philadelphia, printed.

1728. The “New York Gazette,” the first paper in that State, printed and published in June.

1729. “Maryland Gazette printed.”

1731. Printing in South Carolina.

1732. First printing on paper made within the limits of the United States.

1737. First printing in Georgia.

1755. Johnson’s Dictionary printed in England.

1771. Printing in Louisiana.

1776. Fifty-six newspapers printed in the United States.

1797. First printing in Mississippi.

1799. The “Mississippi Gazette,” printed in Natchez.

1814. Printing in Alabama.

1828. Nine hundred newspapers printed in the United States.

1836. Thirteen hundred newspapers in the United States and Territories and District of Columbia. From that time to the present, the increase of newspapers and books printed has scarcely a limit.

### The Latest News.

In one of our secular exchanges we find the following paragraph:

“The consolidation of the white and colored Masons of Louisiana, which has been effected—apparently without difficulty, though there was at first some grumbling when the Supreme Council ordered the Lodges to admit colored members—is another evidence of the rapidity of the change in that State.”

This is news indeed! When did that “consolidation” take place? And what is the “Supreme Council” which “ordered the Lodges to admit colored members?” Where is it located? Who created it? What kind of Masonry is that which is governed by a “Supreme Council?” It strikes us that our contemporary will find it hard to answer any of these questions.

There has been no “consolidation” of “white and colored Masons of Louisiana,” nor is there likely to be. Neither is any such thing known in Blue Lodge Masonry—which is the governing body in the whole Masonic system—as a “Supreme Council.”—*Masonic Tidings.*



For the Freemason.

**THE MYSTIC TIE.***To Rev. John D. Vincil, G. M.*

Brethren of the Mystic Tie!

Firmly bound with cords of love,

Guided by th' All-Seeing Eye

Peering from the Lodge above,

Build your hopes of joys to come

In the light of truth divine;

Prove the level, square and plumb—

Closely note the Warden's line.

Freely, too, the gavel use,

The rough corners to remove;

Source of wisdom, light diffuse,

'Till our work thou dost approve;

Peace and harmony prevail

When the trowel spreads cement;

Charity shall never fail—

Trust in God, and strife prevent.

With the level, square and plumb,

Compass, gauge and trowel, too,

To the sound of gavel come,

As good craftsmen love to do:

Build a temple, rich and fair—

Choice material select;

Try all ashlers by the square—

The unpromising reject.

C. BARCOCK.

*Monroe City, Mo., September 2, 1867.**Philadelphia, Sept. 19, 1867.*

"I trust your paper is meeting with the success and patronage it so richly deserves. I have not seen a single subscriber in this city that does not speak of it in the most complimentary manner, and I doubt not its circulation will rapidly increase here among our reading Masons. "—"

THE FREEMASON, by R. W. G. Frank Gouley, G. Sec. G. Bodies of Mo., is a handsome monthly Masonic Journal that no Missouri Mason ought to be without. Two dollars will secure the paper for one year. Address P. M. Pinckard, Publisher, St. Louis.—*Chariton County Union.*

THE FREEMASON, an excellent monthly, published in St. Louis, is the first Masonic exchange to come to us. It is heartily welcome.—*Colorado Tribune.*

THE FREEMASON.—This is the name of a monthly journal, published in St. Louis, Mo., which was established in January last. It is edited by George Frank Gouley, Esq., Secretary of the Grand Lodge of Missouri, who is a vigorous writer, and in every way qualified to conduct the enterprise successfully. The paper is filled with the best of Masonic reading matter, is very neat in appearance, and deserves a generous support from the Fraternity of that State. We are pleased to learn that the *Freemason* is meeting with financial prosperity.—*Port Leydon Register, N. Y.*

THE FREEMASON.—We have received several numbers of this well conducted Masonic Monthly, edited by Mr. George Frank Gouley, at St. Louis, Mo. Mr. Gouley is an able and perspicuous writer, and being Grand Secretary of the Grand Lodge of Missouri, is well posted upon the Masonic work of Missouri and the Southwest. The *Freemason* is a publication that reflects credit upon its editor and publisher, and is calculated to prove of inestimable value to the Craft, in its lessons taught of virtue, morality, brotherly love and affection. Terms, \$2 per annum.—

*Bossier Banner, La.***Marshall Lodge, 39, Lynchburg, Va.**

We are under many obligations for a printed copy of the record bound in the Bible of Marshall Lodge, when rebound in 1867.

It contains a list of all officers, members, E. A. and F. C., with a full history of the Lodge and Records, together with other Masonic bodies meeting in the same hall.

From it we learn the Lodge was instituted U. D., 30th of March, 1793, by letters granted by R. W. Bro. John Marshall, D. G. Master, and at the time Chief Justice of the U. S., under the name of "Hiram Lodge, No. 39," and its name changed to "Marshall, No. 39," when it was chartered Nov. 8, same year.

Its record brings to memory many a noble name of those who have long since passed from this life to immortality.

From one of the pages we extract the following record:

"BY INVITATION  
of the Commandant of the U. S. Forces at  
New London Military Station,

**THIS LODGE**

attended and conducted the Masonic ceremonies of

'Funeral Honors, &c.,'

of our late deceased Brother,

GENERAL GEORGE WASHINGTON,

on the

22d of February, 1800."

This record will be a valuable acquisition to the library of the G. L. of Missouri.

**History of Freemasonry in Philadelphia.**

The history of Masonry in Philadelphia is closely connected with many of the most important events of Masonry in our country, and we have been much gratified with the record furnished by the *Keystone* of that city, published by Bro. W. A. Maas.

We can imagine the great interest which must be felt by our brethren in that city, in the publication of events identified with the memories of their forefathers, and trust that Bro. Maas may be as successful in prosecuting his researches to the present time as he has been up to the year 1811. Nine-tenths of our Masonic papers will go back to Noah, and travel all over Europe for Masonic History, seeming to forget that they are the living representatives of Grand Lodges, whose records are full of the most interesting items. Success to the *Keystone*.

**Died.**

SPORELEDER.—In St. Louis, September 27, Bro. Louis Sporeleder, aged about 35 years. He was a member and Tyler of Pride of the West Lodge, No. 179.

BRINKLEY.—In Linneus, Mo., Sept. 16, 1867, aged 23 years, Bro. John H. Brinkley, member of Jackson Lodge, 82. He was buried with Masonic honors. Thus in the bloom of life, passes away many of the brightest flowers.

TANNER.—On board of steamer *Dance*, Sept. 22d, Capt. and Bro. James M. Tanner, aged 43 years. He was buried with Masonic honors, in this city, on the 25th Sept., by Naphtali Lodge, 25, of which he was late a member.

LEE.—Prairie du Rocher, Ill, Sept. 20th, after a long and painful illness, Josephine Lee, aged 40 years, 9 months and 7 days, wife of Bro. Abraham H. Lee, member of Polar Star Lodge, 79, of this city.

HELM.—On Sunday, September 8th, in the 66th year of his age, Bro. John L. Helm died at his late residence near Elizabethtown, Kentucky.

Bro. Helm had but one week before his death been inaugurated Governor of Kentucky. He had filled all the important offices of State, and was highly esteemed by all his fellow-citizens. He was a member of the M. E. Church, South, and ministers of the same performed the religious services at the house and at the grave. The mortal remains of Bro. Helm were committed to the tomb by the members of the Masonic Fraternity.

CHASE.—At Stockton, Minn., August 13, 1867, of consumption, Bro. George Wingate Chase, of Haverhill, Mass., aged 41 years.

He will be recognized by our readers as the author and compiler of "Digest of Masonic Law," and other Masonic works. His death is a loss to the Order.

WOLF.—In Weston, Mo., on Tuesday, September 10th, Bro. Henry J. Wolf, a prominent citizen of Platte county.

He was buried with Masonic honors, and his remains escorted by Weston Commandery No. 1, K. T.

WHITING.—In Washington, D. C., September 4, 1867, M. W. Bro. Geo. C. Whiting, in the 51st year of his age.

Bro. Whiting was Grand Master of Grand Lodge of the District of Columbia at the time of his death. He had filled many high civic positions, as well as Masonic. We had the honor of being made a Mason by Bro. Whiting, when he was Worshipful Master of Lodge No. 15, and also Grand Master of the District of Columbia. He was our personal friend, and we mourn his loss. He was buried with all the Masonic honors due his rank and worth, his body being attended by officers of the various Departments, and was consigned to the grave with the Episcopal and Templar service. He leaves many relatives, who have our sympathy in their bereavement. Two of his sisters are residing in our city.

YOUNG.—In Paris, Ill., August 18, Bro. Jonathan Young, aged 65 years, 11 months and 3 days.

He was an old and zealous Mason, and was, at the time of his death, an honorary member of the Grand Lodge of Illinois. He was buried with Masonic honors.

SCROGGS.—In Freeport, Ill., August 19th, Bro. Joseph R. Scroggs, a prominent Mason of that State.

STARKWEATHER.—The *Trowel* announces the death of Bro. Charles R. Starkweather, of Chicago, in September (date not given). Bro. Starkweather was a most active member of the Fraternity, and his death will be a severe loss to the community in which he lived.

GODDARD.—The M. W. Grand Lodge of Pennsylvania was convened by the Deputy and Acting Grand Master, Brother Richard Vaux, September 4th, to consider and adopt resolutions on the death of M. W. Bro. John L. Goddard, the Grand Master, which we announced in our last number.



# THE SECRET DEGREE OF GRAND MASTER.

Bro. John W. Simons, of the "National Freemason," in a Tight Place—No Answer yet to Our Plain Questions.

In our July number we arraigned the "Secret Degree of Grand Master," as conferred by the Grand Lodge of New York, as an innovation in Ancient Craft Masonry; and the *National Freemason* replied as follows:

"Our impulsive friend, Gouley, Grand Secretary of Missouri, wants to know who ever heard of the Secret Degree of Master Mason? He considers it a new wrinkle, and says they have not got it out West. It is possible that there may be other things of which our brother has not heard, but no argument can be drawn from such a fact to prove their non-existence. The degree of Past Grand Master has been conferred in this State from the earliest organization of our Grand Lodge, and we rather guess that if Bro. Gouley will take the trouble to inquire, he will find the same to be the case in all the old States, and that if the Grand Masters in the West have not received it, why there is still something for them to learn."

Being in "search of Light from the East," we propounded in our August number, and again submit, the following questions: "*When was the degree instituted?—What Grand Lodges use it?—What are the principles of the degree?—From whom came the authority for its invention?—What power does it confer, and whether a Grand Master can preside legally without taking it?*" Silence reigns in the "august sanctum," and no reply yet, notwithstanding our illiterate Western Grand Lodges are now meeting, and their Grand Masters being installed without the "secret degree." It is not fraternal in the "source of light" to thus disappoint their innumerable readers on so important a subject. We do not want to stereotype our inquiries till we get a reply, and in the meantime submit the following from the able Masonic critic of the *New York Courier*:

The admirably conducted Masonic journal, the *Freemason* (St. Louis), some time since in speaking of the ceremonial so vauntingly described in some of the papers of the day, regarding the installation last June of the present Grand Master of New York, a good Freemason, and noble-hearted gentleman, and the conferring on him of the secret degree of Grand Master, ridiculed the ceremony. We did the same, and said it was a novelty, though we might have gone farther and said who composed it, "*to make things pretty, and pageant-like.*" The following, from that Masonic veteran and scholar, R. W. Bro. Chas. W. Moore, in the columns of his best of magazines, the *Freemason's Monthly*, clinches the nail which was previously driven home:

"The 'Degree of Grand Master,'—what is it? Did any of our readers ever before hear of it? We never did. The Grand Lodge of New York is responsible for it, so far as we are informed. Legitimate Masonry knows nothing about it."

## FULL MOONS.

### Practical Suggestions to Lodges Meeting According to the Moon's Phases.

It has often struck us that there might be some better arrangement for the meeting of Lodges in the country than the present system of indefinite dates, and yet afford the members at a distance the benefit of "the light of the moon."

For instance, let us take the full moons from June to December inclusive, for 1867. June

the 16th, July 19th, August 15th, September 13th, October 13th, November 11th, December 11th. Here we have only a variation from the 11th to the 19th in seven months, and the mean difference in these dates would be the 15th, or the middle of the month. Now, in order to have a certain fixed day of the month, we might fix the fifteenth of every month as the day of meeting, which would always be, at the farthest, within four days of the full moon, either before or after, and would afford more "moonshine" in a year than the present system of meeting on such a day "before or on the full moon," or "on or after full moon," for it often happens that the moon does not full till after 12 midnight on the evening of meeting, and hence the members do not know whether to meet or stay at home; and it often occurs that the meeting is not held within eight days of the full moon, either before or after, and there is always an uncertainty with many as to the correct time.

We are aware that many Lodges in the country prefer meeting on Saturday evenings in order to allow them a day of rest after being up late or after a long ride, and in order to meet this requirement, as well as to make allowances for the 15th coming on Sunday, it could be fixed to meet "on the Saturday nearest to the 15th of the month, either before or after," which would place the meeting within three days at farthest, of a certain day of the month, and always on a certain day of the week, and on the average of being within three days of the full of the moon, and would relieve the members of all uncertainty as to the exact time when "the man in the moon" would expand his features to their fullest limit.

We give these suggestions for what they are worth, leaving our good brethren who have the longest roads to travel to settle them according to their own practical good sense.

## QUESTIONS AND ANSWERS.

*Question.*—What is the first thing done by a Lodge after it gets a charter?

*Answer.*—In the first place, every Lodge under Dispensation dies the very moment that the Grand Master declares the Grand Lodge opened at its regular session. From that time all rights, powers and privileges of the Dispensation cease. Their records and work are examined by the Grand Lodge, and if a charter is granted, it is issued after the new Grand Officers are installed the last day of the session.

The charter is then given to the D. D. G. M. for the district (or to some proper officer selected by the Grand Master) who meets the brethren of the late Lodge U. D., and opens their Lodge in the name of the three officers mentioned in the warrant which he reads, and then orders an election of officers for the ensuing year. After which he consecrates their hall (if not already done), and then installs the officers, which may be in public or private, after the W. M. elect has been invested with the P. M. degree. Between the death of the Dispensation and the constituting of the Lodge under its charter, no business can be done by the brethren as a Lodge. We have been thus

explicit in order to answer the many questions propounded at this season of the Masonic year.

*Ques.*—Can a person claiming to be a R. A. Mason, and that he received the degrees in what is erroneously known as the "Scotch Rite," visit a chapter under the jurisdiction of the Grand Chapter of Missouri?

*Ans.*—Most certainly not. We can recognize no man as a R. A. M., and no man is legally such who has not regularly received the mysteries in a duly constituted chapter of R. A. Masons with which this Grand Chapter is in correspondence, and it is not in correspondence with, and does not recognize any so-called Scotch Chapter anywhere. We do not wish to be understood as alluding to the Chapters in Scotland, for they are in no wise connected with the mis-called "Scotch Masonry" the latter has no foothold in Great Britain.

*Ques.*—Is it the exclusive privilege of the W. M. not only to decide questions of order, but to call members to order or not, as he may choose, no other member having a right to say anything in the matter?

*Ans.*—The gavel in the hands of the W. M. is the standing rule of order, and worth more than all the rules that was ever written. If he uses it arbitrarily and to the detriment of Masonry, he is amenable to the Grand Master or Grand Lodge, and to whom only appeals can be taken.

*Ques.*—Can the officers of a Lodge appoint any one proxy to the Grand Lodge who is not a member of the same Lodge as themselves, or can more than one Lodge appoint the same proxies?

*Ans.*—They can not. A proxy must be a member of the Lodge which he represents, and he casts as many votes as persons he represents by certificate. If a man could represent more than one Lodge, a half a dozen men might get the proxies of a majority of the Lodges in the State and overturn the Grand Lodge itself.

*Ques.*—In granting dimit, is it necessary for any other officer than the Secretary to sign them, attested by the seal?

*Ans.*—The dimit is simply a certificate of the record in which the dimit is granted, and the Secretary being the keeper of the record and the seal, his signature and attestation is sufficient.

## Beautiful Answers.

A pupil of the Abbe Sicord gave the following extraordinary answers:

What is gratitude? Gratitude is the memory of the heart.

What is hope? Hope is the blossom of happiness.

What is the difference between hope and desire? Desire is a tree in leaf, hope is a tree in flower, and enjoyment is a tree in fruit.

What is eternity? A day without yesterday or to-morrow; a day without end.

What is time? A line that has two ends—a path that begins in the cradle and ends in the grave.

What is God? A necessary being—the sun of eternity—the machinist of nature,—the eye of justice—the matchless power of the universe—the soul of the world.

Does God reason? Man reasons because he doubts; he deliberates, he desires; God is omnipotent, he never doubts; therefore never reasons.



**VOTING IN GRAND LODGE.**

We have received so many inquiries relative to the franchise rights of members of the Grand Lodge of Missouri, how the vote is taken, etc., that for the information of such members, especially for those who appear for the first time, and have not had an opportunity of studying the law on this question, we shall endeavor briefly to analyze the subject for the satisfaction of all concerned.

In the first place we will quote the law which defines the membership of the Grand Lodge:

"The Worshipful Master and Wardens, for the time being, of the several chartered Lodges under the jurisdiction of the Grand Lodge, or their legally appointed proxies; Past Masters who have been duly elected Masters and have actually presided as Worshipful Master of a Lodge within the jurisdiction of this Grand Lodge, and who still remain members of a Lodge.

"SEC. 2. Whenever the Worshipful Master and Wardens of any Lodge (or either of them) shall be unable to attend the communications of the Grand Lodge, they, or either of them who can not attend, may depute any member of their own Lodge, who is of equal or superior rank with themselves, as a proxy to represent their Lodge in the Grand Lodge; and the proxy so deputed shall be entitled to the same privileges and perform the same duties of him or them deputing him. Such deputation shall be in writing, and signed by the officer deputing him.

"SEC. 3. On every question which may come before the Grand Lodge for decision, each subordinate Lodge, by its representative or representatives present, shall be entitled to cast five votes, all of which shall be given on the same side; and the representatives of each Lodge respectively, by a majority, shall decide on which side of the question the votes of their Lodge shall be cast; and each officer and member of the Grand Lodge present shall be entitled to cast one vote, but no one in his own right shall give more than one vote."

From this it will be seen that all the officers of the Grand Lodge are members, ex-officio, also all Masters and Wardens are members and can give a *proxy* if not able to be present in person, also all Past Masters of chartered Lodges in this jurisdiction, still holding active membership, but can give no *proxy* if not personally present.

There are two systems of voting in Grand Lodge—one by *viva voce* or show of hands, and another by call of the roll of Lodges and members.

When taken by *viva voce* or show of hands, which is the usual form upon all current business, there is no difficulty in understanding how to do it—it is simply *aye* or *no*, or affirmative or negative by "show of hands," which is the ancient Masonic custom, and much the best. In this style of voting each member present casts one vote and no more.

When the roll of Lodges is called for (which may be done by any member before the result is pronounced), then the character of membership is somewhat changed, and in order to simplify the matter we will give the usual form in which the vote is taken.

The oldest Lodge is called first and its *aye* or *no* is recorded as *five votes*; then the next Lodge, and so on until the roll is ended. After this, the vote of members is called, beginning with the Grand Master, and so on through the list of *installed* officers; then the

Past Grand officers from P. G. Masters down to and including P. G. Secretaries, but no Past Grand officer can vote the second time, if he have already voted as a present Grand officer; then the Masters and Wardens or proxies of Lodges are called, each casting one vote, provided they have not voted as Grand or Past Grand officers; then Past Masters, each casting one vote, provided they have not voted as Grand, Past Grand officers or as Masters, Wardens or proxies, for it must always be recollected that "no one in his own right shall give more than *one vote*," and may select under what right he will cast that vote.

In order that no Lodge may lose its right of representation to cast five votes, that vote is taken independently of all others and tallied separate from the rest, so that if a member, officer, or Past Grand officer, is the representative of a Lodge, he casts his Lodge vote independently of his personal vote.

It is important that the manner of making up the Lodge vote should be understood by the representatives (whether they be officers or proxies, all being equal).

We will take an example: Missouri Lodge, No. 1, is represented by her Master, S. W., and proxy for J. W. If none but the Master is present, he casts the five votes as he sees proper. If the Master and S. W. are present, they consult upon which side they will vote; if they agree, *one* of them casts the five votes; if they disagree, then neither one can vote, and the Lodge loses its voice in the matter; if all three of the representatives are present, they consult with each other, and if all agree, *one* of them casts the five votes, but if only two of them agree on one side, then *one of them* casts the five votes, and the representative who was opposed to the other two loses his voice in the question and cannot vote. Masters, Wardens, or proxies of either, or each, are *equal* in all such consultations. If a Lodge is represented by its Master and another member who holds the proxy for both Wardens, that member has two votes in the consultation, because he represents in his own person two of the officers elected by the Lodge, and the voice of the Lodge through its officers must always be maintained; hence the law says, that "the proxy so deputed shall be entitled to the same privileges and perform the same duties of him or them deputing him."

Any member of the Grand Lodge who has served as Master and received the degree of Past Master, and is a member of some Lodge in the jurisdiction, is eligible to any office in the gift of the Grand Lodge. In voting for officers, it is done by written and secret ballot.

No member of the Grand Lodge can represent any other Lodge than that of which he is an active member.

The question is often asked, why, in voting as Lodges, a Lodge casts *five votes* instead of three?

It was so ordered, to enable Lodges scattered over the country, and frequently represented by but one officer, to counterbalance by a large vote any concentration of interest in one city or place, and the arrangement was a just one. St. Louis, for instance, has 13

Lodges, all of which can easily be represented, both to vote as Lodges, as well as by a full force of officers and Past Masters, and could, under the old system, outvote many country Lodges having but one representative present; but by the present system, twenty Lodges coming from different sections, can by a call of Lodge vote balance the entire concentrated vote of the city and thus secure harmony; and it was the city which inaugurated the present system to remove all local jealousies.

It is a remarkable incident, however, that the city Lodges almost invariably scatter their votes more than any other section of the State, seldom if ever voting together. This, to us, is a gratifying symptom, as it evinces a total absence of "cliquing" or banding together against the independent action of individual members. So may it ever be.

**The Masonic Mirror.**

This valuable weekly paper has changed its title from the *Mail Bag and Mirror*, and Bro. A. G. Levy has strengthened his editorial force by associating with him Bro. Chas. Latour, formerly with the *National Freemason*; and thus combined, we see no occasion why the *Mirror* should not have a career of success; and we fraternally recprocate the kindly sentiments it has ever extended towards the *Freemason*. It is the organ of the mail department of N. Y., and devotes a fair space to the holy cause of Temperance, and is published at the exceedingly low price of \$1 per annum.

**HARMONY.**

"Prepare thy work without and make it fit for thyself in the field, and afterwards build thy house."—SOLOMON.

The world is the Masonic forest and quarry. From these the timbers are hewn and the stones squared for the builders' use. There is a deep lesson in this wise proverb from our M. E. Grand Master. The Lodge room is not the place to prepare materials; they must be prepared and fitted "in the field," and afterwards built into the house. There must be the sound of no "axe, hammer or any tool of iron" heard in the temple; there harmony must reign supreme.

**Landmarks.**

"Remove not the old Landmark."—SOLOMON.

The Landmark defined the boundaries of landed rights, and beyond these even the prince dared not trespass. The Landmarks of Masonry are the metes and bounds of Masonic law, and beyond these no power dare impose its dictum. The fields of Masonic rights were carefully surveyed by our forefathers, and although we think we might be able here and there to profitably extend our domain, still we must remember, that by removing one corner stone we disturb the whole "base line" upon which our estate was given us as an inheritance. Everything in Masonry must move within well defined limits.



**THE LITTLE COFFIN.**

"Twas a tiny rosewood thing.  
Ebon bound and glittering  
With its stars of silver white,  
Silver tablet, blank and bright.  
Downy pillowed, satin lined,  
That I, loitering, chanced to find,  
'Midst the dust, the scent, the gloom  
Of the undertaker's room,  
Waiting empty—all, for whom?

"Ah! what love-watched cradle bed  
Keeps to-night the nestling head,  
Or on what soft, pillowing breast  
Is the cherub form at rest  
That ere long, with darkened eye,  
Sleeping to no lullaby,  
Whitely robed, and still and cold,  
Pale flowers slipping from its hold,  
Shall this dainty couch enfold?

"Ah! what bitter tears shall stain  
All this satin sheet like rain,  
And what towering hopes be hid  
Neath this tiny coffin lid,  
On whose tablet shall appear  
Little words that must be there—  
Little words cut deep and true,  
Bleeding mothers' hearts anew—  
Sweet, pet name, and 'AGED TWO.'

"Oh! can sorrow's hovering plume  
Round our pathway cast a gloom,  
Chill and darksome as the shade,  
By an infant's coffin made?  
From our arm an angel flies,  
And our startled, dazzled eyes,  
Weeping round its vacant place,  
Can not rise its path to trace,  
Can not see the angel's face!"

**THE EMPTY CRADLE.**

"There is a whole volume of poetry in the following sketch, which we find in a late number of *Mrs. Barber's Weekly*:

We met John on the stairs. He was carrying an old cradle to be stowed away among what he termed 'plunder,' in the lumber room. One rocker was gone, and the wicker-work of the side broken; it was an old willowy affair, but we could not refrain from casting a sad look into its empty depths. 'Gone!' we said, dreamingly, 'all gone!' What golden heads were once pillowed there! heads on which the curls grew moist in slumber, and the cheeks and lips flushed to the hue of rose leaves. When sleep broke, the silken-fringed lids open heavily from the slumberous eyes; smiles flitted like sunbeams over the face; the white fist was thrust into the mouth, and when mamma lifted the muslin and peeped in to see if baby was awake, what cooing and crowing was heard. The little feet began to kick, out of pure delight, and kicked on until both of the tiny shoes were landed at the foot of the cradle. Where are those heads now? Some that were embrown'd by vigorous manhood are sleeping on battlefields; and the feet have grown sore and weary on the rough paths of life. Perhaps some little one, once tenderly rocked here, is sleeping in the coffin. Over it grew heartease, and vigorous box, and white candidit, and the starry jessamine. The blue-bird flutters its bright wings through the willow bough, and the cool summer wind whispers to the green leaves and grass blades on the grave. What of? perhaps of its immortality. Sleep on, little dreamless one! Of such is the kingdom of heaven."

"Perhaps, the most singular bibliographic curiosity is that which belongs to the Prince de Lingo in France. This book is neither written nor printed! The whole letters of the text are cut out of each folio upon the finest vellum; and being interleaved with blue paper, it is read as easily as the best print. Rodolphus II., of Germany, offered for it, in 1640, 11,000 ducats, which was probably equal to \$60,000 at this day. The most remarkable circumstance connected with this literary treasure is, that it bears the royal arms of England, but it can not be traced to have ever been in that country."

**GRAND CHAPTER, D. C.**

Just as this number of our paper was going to press we received valuable communications from Companions in Washington City, representing both sides of the question relative to the difficulty in that Grand Chapter, but too late to be considered until our next issue, when the matter will be further investigated. We thank our correspondents for their fraternal favors.

**Thanks to Grand Secretaries.**

We return thanks to Grand Secretaries and Grand Recorders for published reports of proceedings; and they would have been fully reviewed in this number had not our time been so much occupied with these reports for our Grand Bodies, which meet in the coming two weeks. After that our readers will be fully posted on all important matters throughout the country.

**SOUTHERN RELIEF FUND.**

Amount reported in our Sept. No.....\$5,621 92  
Received August 21, from Montezuma Lodge, New Mexico..... 28 00  
Received Sept. 20th, from Masonic Concert in New York City..... 300 00

Total receipts.....\$5,949 92

**DISTRIBUTED UP TO DATE.**

Mississippi.....\$1,923 40  
Georgia..... 1,692 17  
South Carolina..... 655 60  
Virginia..... 100 00  
Alabama..... 577 30  
Arkansas..... 398 50  
North Carolina..... 50 00  
Louisiana..... 20 00  
Freight, provisions, etc..... 252 95

Total.....\$5,949 92

Amount on hand.....\$300 00

"TALENT APPRECIATED BY TALENT.—The notion that genins will excite the deepest reverence in those by whom it is least understood is an ever recurring yet manifest delusion. Talent is best appreciated by talent; and the man who imagines that the higher he is removed above his judges the more they will admire him, might equally expect that he would look larger the further he receded, or his voice sound louder the greater distance from which he spoke. Excellence must be perceptible before it can be applauded; and for a cultivated understanding to display its stores before untutored ignorance is much like exhibiting colors to the blind."

"We hate some persons because we do not know them; and we will not know them because we hate them. Those friendships that succeed to such aversions are usually firm, for those qualities must be sterling that could not only gain our hearts, but conquer our prejudices, in things far more serious than our friendships. Thus, there are truths which some men despise, because they have not examined, and which they will not examine, because they despise."

A gentleman was once riding in Scotland by a bleaching ground, where a woman was at work watering her webs of linen cloth. He asked her where she went to church, what she heard on the preceding day, and how much she remembered. She could not even tell the text of the last sermon. "And what good can the preaching do you," said he, "if you forget all?"

"Ah, sir," replied the poor woman, "if you look at this web on the grass, you will see that as fast as ever I put the water on it, the sun dries it all up; and yet, sir, I see it grows whiter and whiter."

ALPHABETS.—The Sandwich Island alphabet has twelve letters; the Burmese, nineteen; the Italian twenty; the Bengalese, twenty-one; the Hebrew, Syriac, Chaldee, Samaritan and Latin, twenty-two each; the French, twenty-three; the Greek, twenty-four; the German and Dutch, twenty-six each; the Spanish and Slavonic, twenty-seven each; the Arabic, twenty-eight; the Persian and Coptic, thirty-two; the Georgian, thirty-five; the Armenian, thirty-eight; the Russian, forty-one; the Muscovite, forty-three; the Sanscrit and Japanese, fifty; the Ethiopic and Tartarian, two hundred and two.

INFLUENCE OF LITTLE THINGS.—Chemists tell us that a single grain of the substance called *iodine* will impart color to seven thousand times its weight of water. It is so in higher things; one companion, one book, one habit, may affect the whole of life and character.

"HOW TO BE CHEERFUL.—A cheerful life must be a busy one. And a busy life can not well be otherwise than cheerful. Frogs do not croak in running water. Active minds are seldom troubled with gloomy forebodings. They come up only from the stagnant depths of a spirit unstirred by generous impulses, or the blessed necessities of honest toil.

NOBLE THOUGHTS.—I never found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God has chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor the spreading palm; but a bush—an humble, abject bush. As if he would, by these selections, check the conceited arrogance of man. Nothing produceth love like humility; nothing hate, like pride.

Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you can not reason or persuade a man into the truth, never attempt to force him into it.

WOULD YOU BE RESPECTED?—Never act without first mentally placing yourself in the position of him whom your action will affect, and then let your course be such as you would desire *his* to be, were your situations reversed.

**THOUGHTS.**

"What is life worth without a heart to feel  
The great and lovely, and the poetry  
And sacredness of things? for all things are  
Sacred—the eye of God is on them all,  
And hallows all unto it. It is fine  
To stand upon some lofty mountain-thought  
And feel the spirit stretch into a view;  
To joy in what might be if will and power  
For good would work together but one hour.  
Yet millions never think a noble thought;  
But with brute hate of brightness bay a mind  
Which drives the darkness out of them, like  
hounds."

*Bailey's Festus.*

"A part of the perfection of this life is to believe ourselves far from perfection."

"It is better," says the Italian proverb, "to do well than to say well."

All the paths of the Lord are Mercy and Truth.

The law is the Truth.

God shall send forth His Mercy and Truth.



**The Cry of the Children Heard.**

Among the measures passed at the last session of the British Parliament was an act for the regulation of the labor of women and children. Its object was to extend the protection already given to women and children employed in factories to those working in smaller establishments:

No child under eight years of age is to be employed in any handicraft.

No child under thirteen is to be so employed more than six hours and a half in the twenty-four; these hours shall be between six in the morning and eight at night.

No person under eighteen and no woman shall be so employed more than twelve hours out of the twenty-four; these hours shall be between six in the morning and nine at night; out of the hours of work an hour and a half must be given for rest and meals.

No woman, youth or child shall be employed on Sunday, nor later than two o'clock in the afternoon Saturday, except in cases where not more than five persons are employed in the same establishment, and where the employment consists in making articles to be sold by retail on the premises, or in repairing such articles.

No child under eleven shall be employed at all in grinding, the metal trades, or fustian cutting.

All employed children shall be enabled to attend school during part of the year.

All work-shops shall be from time to time inspected by the proper officers.

The act does not go into effect until the first of next January. Some of its provisions are suspended until the midsummer of 1870. Some permanent exceptions are specified in it. The Home Secretary is empowered to give special indulgence in certain cases.—*N. Y. Eve. Post.*

The above act of Parliament will send a thrill of joy through many a dreary home throughout the British realm. It is one of the firm steps of humanity, and its impress will be felt, we hope, not only on the Continent of Europe, but on this side of the Atlantic. The long roll of the martyred dead, who have perished as a sacrifice to poverty and oppression in the factories of this age, would make civilization shudder from one end of the world to the other. Masonry and Masonic Knighthood have ever been the defenders of helpless woman and childhood, and as members of the great fraternity, we can not be insensible to the emotions of gratitude to the noble Legislature which has thus stepped in to aid us in our warfare against the oppressors of the helpless. As Masons, we know what it is to assist the widow and the orphan, and it makes one's heart ache to see them toil early and late, and perform as much work as men and boys, and yet receive but about one-third as much reward—often less than that.

Our common brotherhood should work as one man against this great injustice, and for the sake of Virtue, Honor and Truth, we should use every means in our power to defend the interests of those who have no champions in their cause save the humane and the good.

**Information Wanted,**

By his distressed friends, of Rufus Robinett. He is a farmer, small size, forty years of age. He has a wife and three children. A liberal reward will be paid by Bro. J. P. Robertson, Hartville, Mo., for any information concerning him.

**LOUISIANA.**

Rev. Dr. Jno. C. Gordy, Grand Lecturer of Louisiana, is now making a tour of that State; and from the *Bossier Banner* we learn that "he is a genial old man, filled with the spirit of Masonry. A better selection could not have been made. Masons love him wherever he goes, and never seem to grow angry with him for his stern rebuke of disorderly conduct. He never forgets the soul of Masonry in exemplifying the work. His zeal and energy are unbounded. We are proud of the day when we took our first step in Masonry, for without it we should never have had the opportunity of seeing the wisdom and morality of Masonry so beautifully exemplified as we have seen it done by Bro. Gordy."

This is certainly a high compliment. It reveals the important fact that Bro. Gordy is something besides a parrot, that he leads the intelligent mind to realize the sublime beauties of our ritualism—sublime in its soul as well as beautiful in its anatomy. Such Lecturers and workers are the prime necessities of Freemasonry.

**INCONSISTENCY.**

It is amusing to notice the criticisms of the *Trowel and Freemason's Magazine* on Rebold's great "History of Freemasonry in Europe," charging it with infidelity and all sorts of things, while they are both the earnest advocates of the A. and S. Rite, which teaches a deism that would make a Christian's head swim. It is also strange that neither of them can point out the language wherein Rebold's infidelity consists; and by way of recreation on Sunday mornings, and the improvement of their minds in "French Philosophy" and Red Republicanism, we would recommend that they study the ritual of Bro. Pike's, "Knight of the Sun" in his so-called "Scotch Rite."

**Godey's Lady's Book.**

This charming repertoire of tales, fashions, recipes, and miscellaneous incidents, comes to us full of renewed interest every month. We admire the Lady's Book, because its contents are pure and peculiarly fitted for the family circle. Its tales are well written, and always pointed with a good moral; its fashion plates and instructions are reliable, and, in short, it is indispensably necessary to ladies and children of every household.

**Lawful Age.**

As amendment proposed to section 40, Grand Lodge By-laws (see page 60, pro. 1866) if adopted, will fix the age of initiates at 25 years.

An argument has already been advanced by a worthy brother in favor of the proposition, and replies invited by us. None has been offered. We have waited until now, and shall dispose of the matter in few words:

1. Those who bring disgrace upon Masonry are not, as a rule, the young men.
2. Those who make the best and most permanent improvement in Masonry, are the young men.
3. The most zealous, efficient, and laborious Masons are those initiated in their youth.
4. Let well enough alone.—*Masonic Trowel, Ill.*

Mercy and Truth are met together.

**THE CROAKER.**

His humble aim in life is to superadd the snivelization of society to its civilization. He snivels in the cradle, at the altar, in the market, on the death-bed. His existence is the embodiment of a whine. Passion to him is merely a whimper. He clings to what is established as a snail to a rock. He sees nothing in the future but evil, nothing in the past but good. His speech is the dialect of sorrow; he revels in the rhetoric of lamentation. His mind is full of forebodings, premonitions, and all the fooleries of pusillanimity. He mistakes the trembling of the nerves for the intuition of reason. Of all bores he is the most intolerable and merciless. He draws misery to you through his nose on all occasions. He is master of all the varieties of the art of petty tormenting. He tells you of his fears, his anxieties, his opinion of men and things, his misfortunes and his dreams, as though they were the most edifying and delightful topics of discourse. Over every hope of your own he throws the gloom of his despondency. He is a limping treatise on ennui, who invades sanctuaries to which no mere book could possibly gain admittance.—*Whipple.*

**FORBIDDEN PLEASURES.**

We clip the following from an old newspaper published in the year 1842, as suggestions and warnings are just as appropriate now as then. Young men, read and be profited by them:

"Thrice callous to all the high and holy feeling of our nature must that heart be which can not find more agreeable pleasures than those to be found in the company of the vicious. Millions of once interesting, high-minded, noble hearted young men have been forever ruined by tampering with forbidden pleasures. Their character, which once they esteemed precious as life, was lost; and with these, all that made them beloved and respected. Many an early grave has been opened for the reception of those who, but for prevalent vices, had lived to become useful to society and the world.

When we think of this—the body and mind caused by tampering with forbidden things—we feel compelled to raise our voice against them with disgust. Be on your guard, constantly vigilant, that no inducement whatever may lead you in the world. Be resolved when the voice of the tempter seems sweet and musical, for then it requires more than Herculean strength to resist the evil. Have ever in your eye the consequence of one wrong step, and earnestly beg heaven, in vigor and strength, to keep you by his grace from the paths of the destroyer. Shun the very appearance of evil.

But what if you esteem it a light thing to associate with the vile and the false, the degraded and the degrading, and rush with impetuosity down the besom of destruction? You can not be gainers in the end. No joy will light up your eyes—no peace will smile on your brow—no love will glow on your cheek—no animation will sparkle on your countenance—no peace will dwell in your bosom—no pleasant sleep will rest your limbs—no friends will share your sorrows—no home will greet your return—no heart will respond to your sighs—and when you die, perhaps no companions will mourn your departure, and no grave stone will mark the spot where sleeps your mouldering dust.

Be watchful and vigilant, then. Strive to keep your minds pure and uncontaminated by sin. If you have a companion whose mind is vacillating between a correct and vicious course, and you can not prevail on him to pursue the former, abandon him at once, or your ruin will be inevitable. A correct course of action, and a heart firmly set on virtue, will place you beyond the reach of temptation, and preserve you unspotted from iniquity."



**Masonic Reproof.**

"Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honored."—*Solomon.*

The noblest mission of a Mason is to improve his brethren, and the greatest honor of a Mason is, that he will receive his brother's reproof without anger. "The desire accomplished is sweet to the soul; but it is abomination to a fool to depart from evil." A Mason who repels a kind reproof, was never made in his heart.

**MASONIC PUBLICATIONS.**

**HISTORY OF MASONRY AND DIGEST OF MASONIC LAW.** By Dr. J. W. S. MITCHELL, P. G. M. of Missouri.

This valuable work has reached its fourth edition, and is only sold by subscription. It is published in two volumes, and contains over fourteen hundred pages, bound in fine Turkey morocco, gilt edge, and sold for the very low price of \$10 the set. It contains a world of Masonic history, going back to the deep foundations of the mysterious Order. It unfolds, step by step, the sublime lessons associated with the grand symbolism of Masonry, and with a master hand the able author tears up a thousand errors by the roots and hurls them to the winds of oblivion where they belong. It was the first complete Masonic history ever published to the Craft. Whoever knows the author's style will recognize in the work before us his sterling quality of talking in plain English, eschewing the circumlocution by which inferior minds endeavor to hide their ignorance and wild speculations under the framework of cabalistic definitions. Such theorists as Mackey, Oliver, Pierson, Pike & Co., receive no quarter from this giant of Masonic criticism. He riddles their frail creations, and were it not for devotion to the triumphs of truth, we would almost be tempted to pity those copyists who come under the Doctor's able review. It is the best analysis of the structure of Ancient Craft Masonry we have ever read, and is a monument to the name of the Grand Lodge of Missouri, of which the author was so distinguished a member. He was the first one who published the Ancient Charges and Regulations of the Order, and to the American Craft and to him we are indebted for our first clear light upon those ancient and valuable documents.

It is one of the few books written for the Craft and not alone for dollars and cents. A Masonic student will spend many dollars in cheap Masonic works in search of light, and when they are done they will end nearly where they began, whereas, by one investment in these two volumes he will get what is worth nearly all the others put together. There is to be sure certain fields of Masonic history, continental or special in their character, such as "Rebold's History of Freemasonry in Europe," or "Folger's History of the A. and A. S. Rite," which Bro. Mitchell's history does not pretend to cover, although in his pages will be found the texts upon which much of the others may be said to be founded.

Whoever expects to find in Bro. Mitchell's work a stereotyped promulgation of dead ideas, or the gross errors of spurious Freema-

sonry handled with gloves on, will be sadly disappointed. He has battled for the Truth, summed up his campaign in two volumes, and if we were an umpire, we should say he has won the victory. Success to so worthy a brother and the mission of so noble a work.

The statistical information furnished, and the Digest for Masonic Law incorporated into the work are alone worth the price demanded.

**The Wife.**

"Only let a woman be sure that she is precious to her husband—not useful, not valuable, not convenient simply, but lovely and beloved; let her be the recipient of his polite and hearty attention, let her feel that her care and love are noticed, appreciated and returned, let her opinion be asked, her approval sought, and her judgment respected in matters of which she is cognizant; in short, let her only be loved, honored and cherished, in fulfillment of the marriage vow, and she will be to her husband, her children, and society a wellspring of pleasure. She will bear pain, and toil and anxiety, for her husband's love is to her a tower and fortress. Shielded and sheltered therein, adversity will have lost its sting. She may suffer, but sympathy will dull the edge of sorrow. A house with love in it—and by love I mean love expressed in words, and looks, and deeds, for I have not one spark of faith in love that never crops out—is to a house without love, as a person to a machine; one is life, the other is a mechanism—the unloved woman may have bread just as right, a house just as tidy as the other, but the latter has a spring of beauty about her, a jealousy, an aggressive, penetrating, and prevailing brightness to which the former is a stranger. The deep happiness in her heart shines out in her face. She gleams over it. It is airy, and graceful, and warm and welcoming with her presence; she is full of devices and plots, and sweet surprises for husband and family. She has never done with the romance and poetry of life. She herself is a lyric poem, setting herself to all pure and gracious melodies. Humble household ways and duties have for her a golden significance. The prize makes her calling high, and the end sanctifies the means. 'Love is Heaven, and Heaven is Love.'"

**THE CHASE FOR GOLD.**

To "get rich" is the one absorbing ambition of young men of the present day, and of New York young men in particular. The simple desire to accumulate property is natural and praiseworthy, and ambition in some direction is necessary in every man who would make his life successful and command respect. But when this ambition to secure wealth absorbs every other interest, and the mind can look no higher than the day-book and ledger, it becomes as dangerous to the man himself, to his family, and to society, as the ambition for power among the European aristocracy which has shown such terrible results in history. Hundreds of young business men, in New York, are dwarfing their social nature, and utterly neglecting all the higher aspirations of life, by incessant toiling early and late, day and night, in the search for gold. They neglect their wives for the sake of giving them the means to live in luxury; they see little or nothing of their children, because they are providing for their children's future. As if fine silks and jewelry could compensate a wife for the loss of a husband's society, his smiles, his presence. As if a few thousands of dollars more or less at a future day, could supply the lack of early domestic joys, and the delightful memories of home, and the kindly training, of his children. This neglect of the sacred duties of domestic life has become almost as much a vice among our over-worked business men as the gambling and dissipation of our idle and fast society. It is a serious matter, and a young man, ambitious in his new and prosperous business, will do well to guard himself

against becoming too deeply absorbed in the chase for gold. We do not speak of the avaricious man, the miser, the grasper after gold, the usurer. We speak of the generous, the open-hearted—men who spend their money freely for themselves and their families; but men who nevertheless are crushing all the nobler attributes of the soul in the struggle to satisfy their business ambition.

It is universal complaint among young business men that "they get no time to read;" they "cannot keep up with the literature of the day," they say—"no use—business, you know—business." If they do not spend the whole evening at their counting-rooms, they are too much exhausted when they come home to read or think, as well as to enjoy themselves with their families. The mind, as well as the social nature, is allowed to be overgrown with weeds—utterly neglected for the one all-absorbing object—wealth.

The most painful view, perhaps, of this chase for gold is that from a moral standpoint, the means of obtaining it is becoming a secondary consideration; the result is the object of applause, and the sole aim of business life. When society declines to ask either how a man obtains his money, or how he uses it, but is satisfied to receive him, on simple proof that he possesses it, we can hardly expect much greater attention in business circles to the moral view of money-making. Success is the one object of business life, and by "success" is meant a satisfactory cash balance. "Honesty" and "credit" are being used as synonymous terms. There is a very wide distinction, for credit is simply a necessity of business success.—*New York Gazette.*

**A Delightful Legend.**

There is a charming tradition connected with the site on which the Temple of Solomon was erected. It is said to have been owned in common by two brothers, one of whom had a family; the other had none. On the evening succeeding the harvest, the wheat having been gathered in separate shocks, the elder brother said unto his wife: "My younger brother is unable to bear the burden and heat of the day; I will arise, take my shocks and place them with his, without his knowledge." The younger brother, being actuated by similar kind motives, said within himself: "My elder brother has a family, and I have none; I will contribute to their support; I will arise, take off my shocks, and place them with his, without his knowledge." Judge of their mutual astonishment, when, on the following morning, they found their shocks undiminished. This course of events transpired for several nights, when each resolved, in his mind, to stand guard and solve this mystery. They did so, when, on the following night, they met each other, half-way between their respective shocks, with arms full. Upon ground hallowed with such associations as these was the Temple of Solomon erected—so spacious and magnificent, the admiration and wonder of the world. Alas! in these days how many would sooner steal their brother's whole shock than add to it a single sheaf.

**GRAND LODGE OF COLORADO.**

This Body will meet at the Lodge Room, on Blank street, Denver, on the 6th of this month, in annual session. Its delegates will number some twenty-five or thirty members from the various Lodges of the Territory. The occasion will be one of great interest to Masons—producing as it does the reports from each Lodge during the year, their success and prospects for the future. The correspondence and documents from other Grand Lodges will be examined and if necessary laid before the brethren, while if any questions on jurisprudence come up, documents and papers referring to the same will be reported upon.—*Colorado Tribune.*



## WHY!

We have been asked personally several times "why the *Freemason* opposes the A. and A. S. Rite?"

To furnish *all* the reasons which justify us in our opposition would require volumes, so that, in order to be *brief*, we will merely give the outlines.

In the first place, let it be distinctly understood that we have no *personal* objection to the Rite. We were cordially invited into it, and it has done us no personal wrong, nor have we the slightest objection to the brethren who have been inveigled into it, for all of them whom we know are our best friends, and presume will continue so, and it is for them principally that we have undertaken the unpleasant task of lifting the veil from what we believe to be an avowed and natural enemy of Ancient Craft Masonry. We feel perfectly confident that when our brethren of the "Scotch Rite" fully understand the plots of their leaders, and the baseless character of the foundations upon which the Rite pretends to rest, that they will, with one accord, let the whole thing "slide." Their's is the easiest task—our readers make up their minds, stay at home, the Rite dies and that is the end of their responsibility. To us, however, as sentinels on the outposts, occupying editorial position, the task is not so easy. We have to give blows and take them, perform much hard work and run the risk of all the unpopularity of our course; and popularity is no small item in a newspaper. But thank God the rewards of principle are infinitely sweeter than all the bribes of policy, and having, as we have, the utmost confidence in the sound conservatism and love of our patrons for the Old York Rite we do not hesitate, like so many of our contemporaries, to set the lance for the battle, trusting to God and the Truth for victory. Our first objection to the "Ancient and Accepted Scotch Rite" is, that it is not "Ancient;" it is a modern French concern—it is not "accepted" except by those who want to overturn the York Rite, or by those who know nothing about it. It is not "Scottish," having been most unceremoniously repudiated by Scotch Masons and kicked out of the kingdom.

Our next objection is, it has been the source of all the trouble that has ever existed among Grand Lodges in Europe or America.

Our next objection is, that it is founded upon fraud and falsehood—fraud, in trying to palm itself off as Masonry by fastening on to the symbolic degrees; and falsehood, in declaring that its high assumptions of power came from Prussia, and its constitutions were given by Frederick the Great, when in truth the degrees, as we have them, were completed in Charleston, South Carolina, in 1804, and the name of Frederick and others *forged* to the self-created constitutions upon which the whole fabric rests.

Our next objection is, that its degrees, obligations, etc., are antagonistic to the rights, integrity and independence of all other Masonic bodies, and that it is its sworn mission to supplant the York Rite at any sacrifice and by any means, open or secret.

Our next objection is, it leads the initiate into pure Freemasonry astray, and into the boundless fields of abstract and deistical speculations and political combinations, fatal alike to the heart and estate of our brethren. Its prime movers who work the wires are to-day in a conspiracy to overturn Grand Lodges, etc., and wherever they find one of their victims dissatisfied with the empty titles, rings, ribbons, stars and all other sorts of flummery, they give him hope of power, and if he can be trusted, he is let in the ring, and so ends his Masonic integrity.

We know of hundreds who have taken these spurious degrees who have and do occupy the very front seats in the Masonic synagogue, who have never dreamed of the true nature of the 33d degree, and are perfectly innocent of its intentions, and hence their names are blazoned to the world as a guarantee of the purity of the institution, and quoted against any criticism that may be made against the Rite; but as that is an old trick it will not win, for the "hollow surprise" of certain so-called Masonic journals to our charges will be measured for what it is worth in due season; and as the curtain gently rises above this deep laid performance, many a cloven foot will be seen attempting a retreat behind the scenes, but they will be tripped up and exposed to the full view of Masonic eyes as they were caught in the usual role of "double parts."

## PREMIUMS! PREMIUMS!

As it has become the order of the day for papers lacking "natural advantages" to offer premiums for subscribers, and as the *Freemason* is not run in the interest of melodeons, jewelry, etc., being by its intrinsic merit independent of all such auxiliaries, we have determined to reverse the order of things, and offer a premium for valuable information:

We will furnish the *Freemason*, gratis, one year to any brother who can *prove*, to the satisfaction of our readers, that Frederick the Great *signed* the so-called Secret Constitutions of the A. and A. S. Rite.

We will furnish another free copy to any brother who can *prove* that Frederick the Great ever *saw* or *read* said Constitutions.

We will furnish another free copy to any brother who can *prove* that Frederick the Great ever *belonged* to the so-called A. and A. S. Rite.

We will furnish another free copy to any brother who can *prove* that Frederick the Great was *not* an enemy of the said Rite.

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We will furnish another free copy to any brother who can *prove* that the ritual of said Rite has *not* been materially changed many times in their most essential parts since they were first manufactured.

We will furnish another free copy to any brother who can *prove* that the said Rite is *not* an enemy to Ancient Craft Masonry.

And, in conclusion, we will furnish five free

copies to any address, for any brother who can *prove* that the *leaders* of the said Rite are *not* opposed to the circulation of the *Freemason* wherever and whenever they think its vindication of truth will injure their "sovereign prospects."

We find by our lists that wherever the *agents* of the A. and A. S. Rite have the most influence, there our circulation is smallest, and that wherever the true Ancient Craft Masonry is most beloved and practiced in its sublime and pure ritualism, there the *Freemason* is a welcome visitor, and is handed from brother to brother with the fraternal assurance that it is *their* organ, which sends forth no uncertain sound.

## HOW TO LIVE.

BY H. BONAR.

He liveth long who liveth well!  
All other life is short and vain;  
He liveth longest who can tell  
Of living most for heavenly gain.

He liveth long who liveth well!  
All else is being flung away;  
He liveth longest who can tell  
Of true things truly done each day.

Waste not thy being; back to Him  
Who freely gave it, freely give,  
Else is that being but a dream;  
'Tis but to be, and not to live.

Be what thou seemest! live thy creed!  
Hold up to earth the torch divine;  
Be what thou prayest to be made;  
Let the great Master's steps be thine.

Fill up each hour with what will last;  
Buy up the moments as they go;  
The life above, when this is past,  
Is the ripe fruit of life below.

Sow Truth, if thou the true wouldest reap;  
Who sows the false, shall reap the vain;  
Erect and sound thy conscience keep;  
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;  
Sow peace, and reap its harvests bright;  
Sow sunbeams on the rock and moor,  
And find a harvest home of light.

## Scolding.

A little girl, not six years of age, screamed out to her little brother, who was playing in the mud:

"Bob, you good-for-nothing rascal, come right into the house this minute, or I'll beat you till the skin comes off."

"Why, Angelina, Angelina, dear, what do you mean? Where did you learn such talk?" exclaimed the mortified mother, who stood talking with a friend. Angelina's childish reply was a good commentary upon this manner of speaking to children.

"Why, mother, you see we are playing, and he's my little boy, and I'm scolding him just as you did me this morning, that's all."

## THE COURSE OF LIFE.

\* \* \* "It is sad  
To think how few our pleasures really are;  
And for the which we risk eternal good.  
There's nothing that can satisfy one's self,  
Except one's self. Well, it is very sad,  
And by the time we come of age we have felt  
In one degree or other, all that age  
Can offer. We have reaped our field ere noon,  
The rest is reproduction; sowing—reaping—  
Losing again. Toil and gain tire alike.  
We can not live too slowly to be good  
And happy, nor too much by line and square."  
Bailey's Festus.







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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

VOL. I.

ST. LOUIS, MO., NOVEMBER 1, 1867.

NO. 11.

## THE FREEMASON,

PUBLISHED ON THE FIRST OF EACH MONTH,

R. W. GEO. FRANK GOULEY,

G. Sec. G. Bodies of Mo., Editor.

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### The Raising of the Beauseant.

BY BRO. WM. E. AYTOUN.

Written and recited at a Festival of the Knights Templar of the Metropolitan Priory of Scotland.

Fling out the Temple banner as of old!

Age hath not stained the whiteness of its fold,  
Nor marred the ruddy cross, Salvation's sign.

Once more we lift the sacred standard up—

Companions, fill the cup—

We pledge the Beauseant in this sparkling wine!

Oh! what a valiant host have fought and bled

Beneath that banner to the wind outspread,

Since first it moved against the infidel!

Who knows not how it waved on Salem's towers,

When Acre, Ramla, Nazareth were ours,

And at Tiberias fell!

Fell with the Knights who bore it to the field,

When foulest treason broke the Christian shield,

And bade the Turkish crescent-sign advance!—

Fell but to rise again with triple pride,

When, bounding o'er the tide,

The armies came of England and of France!

And who is he, the leader of that band,

Who first sets foot upon the Holy land?

Move on, unrival'd champion that thou art!

Shout, Brethren, shout! aloft your banners fling—

'Tis he, the Christian's hope, and island King—

Richard, the Lion Heart!

### THE ANCIENT LANDMARKS.

The ancient landmarks (as defined by the Grand Lodge of Iowa) are the ancient usages, laws, rules, practices, and customs of the Fraternity before 1717, and before 926, and the laws of the ceremonies of initiation, and the pre-requisites of candidates, which are termed the "body of Masonry."

Why are they unchangeable? First, because the Order is universal in organization: one in essence and being, indivisible in quality, and should be unchangeable in forms, ceremonies and laws, because of its universality, oneness, and individuality. Second, because at the grand assembly, held at York, in 926, after obtaining a charter from the king, they "did frame the constitution and charges," and "made a law to preserve the same in all time coming." Third, because, in 1763, similar laws were made on the same condition. Fourth, because, in 1717, the four old Lodges in London gave up certain privileges, then exclusively enjoyed by them, and consented to the formation of new Lodges, and agreed to the new regulations then made, on the condition that no law, rule or regulation should thereafter be made by the new Lodges, or their successors, "to encroach on any landmark which was at that time established as the standard of masonic government;" and

also agreed to admit the Masters and Wardens of the new Lodges to seats in the Grand Lodge, and to share in the government of the Fraternity, while such Lodges acted in conformity to the ancient constitutions of the Order."—(Preston, 201). And a conditional clause to this effect was inserted in the new regulations, as a *proviso*, upon the power of making new future regulations, viz., "provided always, that the old landmarks be carefully preserved." Fifth, because every Grand Master, and every Master of the the Lodge from that time, has solemnly engaged, and every Mason has been solemnly charged, on no account to permit or countenance any known deviation from the ancient landmarks. Preston (page 2041) says, "the necessity of fixing the original constitutions as the standard by which all future laws in the society are to be regulated was so clearly understood and defined by the whole fraternity at this time (1721) that it was established as an unerring rule at every installation, public and private, for many years afterward, to make the Grand Master, and the Masters and Wardens of every Lodge, engage to support the original constitutions; to the observance of which, also, every Mason was bound at his initiation. Sixth, and lastly, because, as Preston says (page 303), "by the above prudent precaution" (the installation ceremony and the charge in the Master's degree) "of our ancient brethren, the original constitutions (of York Masonry) were established as the basis of all future masonic jurisdiction in the south of England, and the ancient landmarks, as they are emphatically styled, or the boundaries set up as checks to innovation, were carefully secured against the attacks of future invaders."—*F. M. Magazine, Boston.*

### HIGH DEGREES.

A shrewd correspondent of a St. Paul (Minn.) paper, writing from this city, makes the following paragraph, under the head "Masonry," which we heartily endorse:

"Throughout the country the members of the Craft have recently been flooded with degrees, almost obscuring the three first degrees, upon which the whole superstructure rests. There appears to be a conflict in the Scotch Rite jurisdiction, which all true and consistent Masons hoped and desired was reconciled a few months ago, but appearances and practice point to other conditions. In the Memphian Rite, also, want of harmony and doubtful jurisdiction impair this branch of the Order, replete with lessons of wisdom and incentives to upright life and conduct, making it useless for all practical purposes; it is to be hoped for the glory of the Order and consequent welfare of society, these disturbing elements will soon disappear and order be restored in the temple. Irregular and unconstitutional organizations in Masonry can not thrive. The attempt to establish bodies of high grade upon cloudy authority will not prosper, and the attempt to do it will drive from the masonic pavement many worthy and polished ashlar. Latterly we have come to the conclusion that true masonic piece and square work, in these days, are found only in the York Rite, and for its protection we are ready and willing to forego all other alliances. It was our first love, and shall have our last act of allegiance and service."—*Voice of Masonry, Chicago.*



## OHIO.

## Grand Lodge.

This Body met in Annual Grand Communication, in this city, on Tuesday last, October 15, at 10 o'clock A. M., Grand Master Thomas Sparrow, Esq., presiding, and all the officers in their places. There was a very large attendance of delegates—perhaps the largest for many years. The delegates appear in good health and spirits, and bring up most encouraging reports from their respective Lodges. Everywhere the growth of Masonry is all that the most ardent can wish, and gives hope of a bright and useful future. Anti-Masonry has recently been galvanized into a kind of spasmodic activity, and these spasms may be but the mutterings of the storm. From what we hear from every part of the State, through delegates now in attendance at Grand Lodge, the Craft are prepared for any course their bigoted enemies may feel inclined to pursue; but we caution them to be duly guarded.

The Grand Lodge proceeded to the election of officers for the ensuing year, with the following result:

*Grand Master*—Howard Matthews, Cincinnati.

*Deputy Grand Master*—Edgar A. Hopkins, Cleveland.

*Grand Senior Warden*—Alexander H. Newcomb, Toledo.

*Grand Junior Warden*—James Elliott, Steubenville.

*Grand Treasurer*—F. J. Phillips, Georgetown.

*Grand Secretary*—John D. Caldwell, Cincinnati.—*Review*.

We congratulate the Craft upon the election of Brother Matthews.—[Ed.]

## Grand Chapter.

The following are the officers elected for 1867:

*Grand High Priest*—Geo. Rex, of Wooster.  
*Deputy Grand High Priest*—C. C. Keifer, of Dayton.

*Grand King*—Peter L. Wilson, of Georgetown.

*Grand Scribe*—W. F. Rudenstein, of Massillon.

*Grand Treasurer*—F. J. Phillips, of Georgetown.

*Grand Secretary*—John D. Caldwell, of Cincinnati.

## Grand Council.

*P. G. M.*—Charles Brown, Cincinnati.  
*D. P. G. M.*—J. R. Conrad, Atwater.

*I. G. M.*—E. A. Hopkins, Cleveland.  
*G. P. C. W.*—Calvin Halliday, Lima.

*Grand Treasurer*—F. J. Phillips, Georgetown.

*Grand Recorder*—John D. Caldwell, Cincinnati.

## Grand Commandery.

*Grand Commander*—Heman Ely, Elyria.

*Deputy Grand Commander*—W. A. Hirscher, Columbus.

*Grand General*—J. W. Underhill, Canton.

*Grand Captain General*—Samuel Axtel, Mount Vernon.

*Grand Prelate*—Rev. S. S. Gray, Cincinnati.

*Grand Senior Warden*—Jos. M. Stewart, Columbus.

*Grand Junior Warden*—C. A. Woodward, Cleveland.

*Grand Treasurer*—Peter Thatcher, Cleveland.

*Grand Recorder*—John D. Caldwell, Cincinnati.

## KANSAS.

The following Grand Officers were elected October 21, 1867: M. W. Bro. M. S. Adams, G. M.; R. W. E. A. Smith, D. G. M.; R. W. E. D. Hillyer, S. G. W.; R. W. John Senter, J. G. W.; R. W. Chr. Beck, G. T.; R. W. E. T. Carr, of Leavenworth, G. S.

## ILLINOIS.

## Grand Chapter.

The Grand Chapter of Illinois met in annual session on the fourth of this month. The address of the Grand High Priest is an excellent business document, containing many suggestions of importance to the Craft. The following officers were elected:

Geo. W. Lininger, Peru, G. H. Priest; Jas. H. Miles, Chicago, D. G. H. Priest; John M. Pearson, Godfrey, G. King; A. A. Murray, Decatur, G. Scribe; Jas. A. Hawley, Dixon, G. C. of the H.; Thos. Moore, G. Chaplain; Harrison Dills, Quincy, G. Treasurer; H. G. Reynolds, Springfield, G. Secretary.

## Grand Lodge.

The Grand Lodge of Illinois met at Springfield on the first inst., with a large attendance. The transactions were of an important character, but we have yet received but a few items. J. R. Gorin, Decatur, Grand Master; Charles Fisher, Springfield, D. G. M.; D. C. Cregier, Chicago, S. G. W.; Jas. A. Hawley, Dixon, J. G. W.; H. Dills, Quincy, G. T.; H. G. Reynolds, Springfield, G. S.; Rev. D. P. Bunn, Decatur, G. C.; N. Bateman, Springfield, G. Orator; Jno. P. Ferres, Chicago, G. T.

Four hundred and three Lodges were represented: the whole number of representatives present were 440.

## Grand Lodge of Colorado.

To the politeness of R. W. Bro. Edward C. Parmelee, Grand Secretary of the G. Lodge of Colorado, are we indebted for the information, that that M. W. Body commenced its Annual Communication on the 7th inst., and closed on the 8th, and that the following officers were elected:

M. W. Henry M. Teller, of Central City, G. Master.

R. W. O. A. Whittemore, of Denver, D. G. M.

" " Aaron M. Jones, of Nevada, S. G. W.

" " W. D. Anthony, of Denver, J. G. W.

" " Richard Sopris, of Denver, G. T.

" " Ed. A. Parmelee, of Central City, G. S.

Bro. Frank Hall, of Central City, was appointed Chairman Committee on Foreign Correspondence.

## Chacon a son Gout.

We take this method of returning our grateful thanks to the *Freemason*, a monthly Masonic periodical published at St. Louis, Missouri, for the very flattering notice and wishes for our success which appeared in the October number. It is enough if we state to the craft in this vicinity that R. W. Bro. Geo. Frank Gouley is the editor of that monthly. As soon as we can spare the time, we purpose tilting a lance with Bro. Gouley, on his strictures about the A. and A. Rite. We are somewhat under the impression that he is too severe; aye, even unwarrantably so. Is it well to condemn any one unheard? We think you have laid yourself too open for attack. We will burnish up our armor and enter the lists before a great while. There are some of your points we think we can dull somewhat; at any rate we will try to do so.—*N. Y. Mail Bag*.

We welcome our good knight to the tournament, and can assure him that he will find our lance ready set for the tilt, and that no unfair advantage will be taken of an unhorsed competitor. If our lance can pierce the armor of any who shall endeavor to defend the presumptuous claims of the A. and A. L. Rite to the name of "Masonry," we know none will be more ready to lay aside the vizor and acknowledge the result than our talented and able Bro. Levy, and we thank him for recognizing in us a fair disputant for the wreath of victory. We have clad ourselves in the armor of the York Rite, and "challenge all lawful competitors."

## List of Lodges Chartered by Grand Lodge of Missouri, at its Session October, 1867.

O'Sullivan, No. 7, Walnut Grove.  
Lafayette, No. 32, Lexington.  
Vincil, No. 62, Cameron.  
Dresden, No. 88, Dresden.  
Mt. Vernon, No. 99, Mt. Vernon.  
Aztec, No. 108, Las Cruces, New Mexico.  
Graham, No. 112, Grahamville.  
Twilight, No. 114, Columbia.  
Pittsville, No. 115, Pittsville.  
Kingston, No. 118, Kingston.  
DeSoto, No. 119, DeSoto.  
Dardenne, No. 124, Cottleville.  
Live Oak, No. 128, Pleasant Hill.  
Warrensburg, No. 135, Warrensburg.  
Centralia, No. 140, Centralia.  
Modern, No. 144, Humansville.  
Des Moines, No. 152, Athens.  
Johnson, No. 153, Greenville.  
Pleasant, No. 160, West Bend.  
Orient Francais, No. 167, St. Louis.  
Camden Point, No. 169, Camden Point.  
Union, No. 173, Union.  
Texas, No. 177, Houston.  
Cedar, No. 180.  
Calhoun, No. 184, Calhoun.  
Mortality, No. 186, Renick.  
Bolivar, No. 195, Bolivar.  
Carthage, No. 197, Carthage.  
Sonora, No. 200, Sonora.  
Green Ridge, No. 203, Green Ridge.  
Rowley, No. 204, Arnoldsville.  
Trilumina, No. 205, Marshall.  
Salisbury, No. 208, Salisbury.  
Hickory Hill, No. 211, Hickory Hill.  
Four Mile, No. 212, Four Mile.  
Granby, No. 216, Granby.  
Barbee, No. 217, Brownsville.  
Woodlawn, No. 223, Woodlawn.  
Hamilton, No. 224, Hamilton.  
Lone Jack, No. 232, Lone Jack.  
Rochester, No. 248, Rochester.  
Carroll, No. 249, Mile's Point.  
High Hill, No. 250, High Hill.

## CHARTERS RESTORED.

Dawson, No. 37, Wellington.  
Golden Square, No. 107, Westport.  
Compass, No. 120, Parkville.  
Yancey, No. 148, Pineville.  
Neosho, No. 247 (old No. 81), Neosho.

## DISPENSATIONS ISSUED.

Social, Martinsburg.  
Corinthian, Warrensburg.  
Summit, Lee's Summit.  
Lodge of Light, Eagleville.  
Ravenna, Ravenna.  
Alton, Alton.  
Fayetteville, Fayetteville.  
Shekinah, Hanover.  
Holden, Holden.  
Faithful, Ripley county.  
Mechanicsville, Mechanicsville.  
Florence, New Florence.  
Lodge of Love, Lancaster.

## NO PREMIUMS—A GOOD HIT.

It has become of late quite common for persons engaged in the publication business, not excepting those who claim to be Masonic, to endeavor to extend a limited or doubtful circulation, by offering premiums to such persons as would use their influence to form clubs, and thus enable them to continue an existence. We believe that every tub should stand on its own bottom (merit), and if it has no bottom (merit), then it ceases to be a tub.

The following from our worthy contemporary the *Masonic Tidings*, is so good a hit, that we transfer it to our columns: "We can not give those brethren who so kindly have aided us in extending our circulation a 'Piano,' a 'Sewing Machine,' nor even a 'Jumping Jack,' but we can and will give any subscriber double the worth of their money in good Masonic reading; we give to the mass of our readers the benefits which other papers bestow on favorite agents. Is that not square work?"—*Courier*.



## AN ADDRESS TO ALL THE GRAND LODGES OF THE GLOBE.

*Most Worshipful and Beloved Brethren:*

If the Masonic fraternity, to which we all adhere with enthusiasm and affection, has not hitherto been able adequately to fulfill her sublime passion, which consists in the task of ennobling and conciliating mankind, and advancing the happiness of man and the victory of the good principle throughout the world, this want of success is obviously due, in the main, to the imperfect organization of the craft as a whole.

"Freemasonry is universal, and all the Lodges and Freemasons spread all over the world constitute but one Lodge." This sublime thought, which clearly and markedly expresses the fundamental idea of our federation, has not yet been realized.

To the first of all Grand Lodges, the Grand Lodge of England, the craft is doubtless greatly indebted, and thankfully acknowledges its great and manifold merits; yet, it is not to be denied that this Grand Lodge has neglected sufficiently to guard in every direction the unity of the Institution. The natural consequence of this is, that while spreading and developing itself in different communities, the craft very soon assumed a variety of forms and laws, nay, changed its very character to a certain extent, by reason of local circumstances and special requirements, as well as owing the influence of the spirit of the day.

In the course of the last century centrifugal tendencies came up, which led to a splitting up of the whole, and the isolation of the individual Grand Lodges, to each of which a province, confined within geographical and political boundaries was allotted. To this decentralization the fact is due, that at the present day the different Grand Lodges follow different systems and pursue different objects, as regards constitution and doctrine, rituals and practice, and that there exists hardly any but a very loose connection amongst them.

It is the object and the duty of the Masonic craft to be a federation, allied with mankind for the good of mankind; but such a federation it can not be truly and fully as long as its unity remains merely ideal, produced, as it has been hitherto, by the mutual spirit of fraternity and the connecting links of a few forms of worship common to all, as long as this unity does not recline in the face of the outer world, in proper platform and adequate representations by means of a joint federal law and joint institutions.

The Association of German Freemasons, animated by the desire to realize aggregation designed to promote unitarian tendencies in freedom and love, a rational organization of the craft and its development in conformity with the spirit and the ideas of the time, has been seriously engaged, for several years past, in working out the project of a general constitution, and at its annual meeting at Worms, on the 8th and 9th of June last, it has adopted the draft of such a constitution. The undersigned officers of the association have been deputed to submit this fundamental law to your kind examination, and propose its adoption to honored and beloved brethren. It can not escape your notice that this platform, starting from actual facts, and aiming at nothing but what is attainable with due regard to the historical development of the Order, is designed to bring about unity in things essential only, but in everything else adhere throughout to the Masonic principle of liberty, equality and fraternity, of local self-government and general worship, and that it may consequently be safely adopted by every Grand Lodge.

We need not dwell upon the desirability of the establishment of international Masonic Congresses and the foundation of a Board of Management (*Verwaltungsausschuss*), or universal Grand Lodge for the whole federation, and it is useless to expatiate upon the beneficial results the fraternity and mankind at large might derive from the foundation of such institutions. However bold this idea may appear, its realization belongs no more to the province of mere phantasms, by reason

of the vast development of the means of communication between all countries—nations thus being brought nearer to one another, and the idea alluded to having already received its incarnation by international exhibitions of industry. What could be done for the advancement of material interests, may and must be no less practicable for the promotion of the intellectual and moral interests of mankind! The one thing needful is, that every individual and every corporate body evince a firm good will, as due to this great and good cause, that every one set about to work courageously and without prejudice, and that personal inclinations and opinions be freely waived in the interest of the whole.

Seeing that the influence of the Lodges has been beneficial hitherto, and that, whenever they worked in the proper animus, they fostered and promoted morality, brotherly love, and the good of mankind at large, this will evidently be the case to a much greater extent if the individual links of the Chain of the Order be drawn closer together, if they improve their institutions, breathe the breath of new life into the Masonic body, keep pace with the progress of the century and work throughout upon one plan and in one spirit.

In the confident expectation that you, honored and beloved brethren, will gladly and freely join us in our endeavor to bring about internal and external unity and a rational organization of the craft, and therewithal a new era of prosperity of Masonry, we earnestly entreat you to adopt the annexed "fundamental law" (*Grundgesetz*), which is drawn up in the spirit and upon the ground of the "ancient charges," and to foster and promote all aspirations calculated to establish an international tie amongst all Lodges and all Masons of the world.

In this hope we hereby send you the greeting of the initiated.

Respectfully and affectionately yours,  
By order of the Association of German Masons.

The Directors:

DR. RANDOLPH SEYDEL, of Leipzig, President.

REINHARD KAMF, of Elderfeld, Vice-President.

J. G. FINDEL, of Leipzig, Secretary and Keeper of the Archives.

DR. CARL VAN DALEN, of Berlin.

HEINRICH WILHELM FLASCHE, of Barmen.

Worms, *Whitsuntide*, 1867.

In replying to the above, we return to our foreign brethren our fraternal good wishes as they address us in so good a spirit. But, in reply to the proposition itself, we must say that we look upon it as a mere utopian idea, containing nothing practical whatsoever, and would, if carried out, lead to the most disastrous results. One-half of the Grand Lodges of the world are too large, and on that account not as effectual as they should be, and now to get up one of these humbugs of the age, an "International Congress," Masonic or otherwise, can never receive our support.

## MASONIC CADGERS.

This is a name given to unworthy Masons in England, who, too lazy to work, or to worthless to be employed, live by soliciting alms from the Fraternity. It seems that our English brethren are more annoyed with this class of leeches than we in America, and it is no wonder they show no mercy to imposters. The following letter to the London *F. M. Magazine* is refreshing, not to say pointed, and we give it as a specimen of the way our friends over there do business. The writer is the Almoner of his Lodge, and a P. M.

*Editor of the Review:*

DEAR SIR AND BROTHER: I write a line to caution brethren against relieving the following *soi disant* brethren (Masonic cadgers would be an appropriate name for them) who are, to my knowledge, unworthy of assistance,

and who support their application by a tissue of lies.

*James M.....y*—This is a specious vagabond, who asserts that he has lost his papers, and who sometimes professes to hail from New Orleans, and sometimes asserts that he is a P. M. of the Mariner's Lodge, Liverpool, which assertion I have ascertained to be untrue.

*John P.....r*—A great rogue, professing to belong to a Lodge at King's court, Ireland, and who, being somewhat stale, has altered his certificate by changing *Parker* into *Pai-ken*, and now calls himself by the latter name, and, to account for some smearing about the name, alludes to an imaginary immersion of his certificate in the sea.

*D.....i*—A consummate knave, who has a "poor wife" who dies at most towns of importance, leaving him without means to bury her.

*Thomas S.....r*—(17 Armage) Apparently makes a trade of Masonry.

*Captain (?) B.....m, Baron Charles Louis von M.....y* and *Julius J.....s* (a black). These rogues I have previously exposed in the *Magazine*. I had the latter sent to gaol for a month, as a rogue and vagabond.

*Isaac C.....s*—Appears to be a professional Masonic beggar.

*Robert W.....r*—One of the same sort. I have relieved him three times, and he had the impudence to apply the fourth, when I suggested his surname to him, and he took the hint.

The above are a few out of upwards of a hundred and twenty applicants whom I have relieved since I have acted as Almoner to my Lodge, and the only ones whom I have actually found out as being imposters, or otherwise unworthy of assistance, but I much fear that three-fourths of the whole number make a trade of Masonic begging.

What is to be done? It has been suggested to me never to relieve without the production of a Grand Lodge certificate, but, alas, some of the greatest of the rogues I have named have been in possession of certificates; besides, a brother does not always travel with his certificate (I know I never do), and we, none of us, know how soon we may in, an emergency, need temporary assistance. I always feel bound to give applicants the benefit of the doubt; if I did not, I should give very little relief, but when I detect an imposter I show him no mercy.

Apologizing for the length of my communication, which, I trust, may be the means of checking imposition on others, to, at any rate, a small extent.

I am yours, fraternally,  
H. B. WHITE.

## SUBORDINATE LODGES OF MISSOURI

## RECAPITULATION OF WORK, &amp;c.

Number of Lodges on the roll.....	250
do do returned.....	230
do members do .....	12,180
Number of members estimated and not returned.....	320
Total membership.....	12,500
Initiated.....	2,211
Raised.....	1,948
Admitted.....	1,400
Dimitted.....	1,146
Died.....	175
Suspended for unmasonic conduct.....	24
do for non-payment of dues.....	89
Expelled.....	53
Reinstated.....	34
Rejected.....	1,178

## COMPARATIVE TABLE.

Increase of initiations since last report...	796
do raisings.....	669
do admissions.....	804
do dimissions.....	335
Excess of admissions over dimissions.....	469
Increase of deaths.....	4
do rejections.....	408
do suspensions.....	23
do expulsions.....	25
do membership.....	2,942



## DISTRICT OF COLUMBIA.

We alluded in our last number to correspondence from Washington City, relative to the formation of the "G. Chapter of District of Columbia," and had intended laying the whole matter before our readers; but up to this time we have received twenty-two pages of legal cap from one side or the other of the question, and if we publish one, we would in justice be bound to publish both, and they would occupy nearly one-half our space in this number, so that by actual necessity we are compelled to desist from giving them entire.

In substance, however, the longest one in defense of the G. Chapter, bases its argument upon the fact that the relinquishment by the old "G. Chapter of Maryland and District of Columbia" was a final act which justified the formation of the new body in District of Columbia without any further action. Here follows the resolution of the old Grand Chapter which dissolved its connection with the District of Columbia.

Extract from the record of the Grand Chapter of Maryland and District of Columbia:

"Resolved, That this G. Chapter gives its full and cordial consent to a separation of the jurisdiction, and to the establishment of a G. Chapter for the District of Columbia; and when said G. Chapter is LEGALLY formed and constituted, the separation shall be complete, and the jurisdiction of this G. Chapter over the District of Columbia shall cease."

Adopted by called vote, ayes 24, nays 3.  
March 27, 1867.

"Resolved, That the division of the jurisdiction is hereby declared to be complete."

Adopted May 16, 1867.

From this it will be observed that the whole question of relinquishment turns upon the single point, "when said G. Chapter is *legally* formed and constituted." The question now is, was it "legally formed?" By reference to section 6, article 1, and section 3, article 2, and section 9, article 2 of Constitution of G. G. Chapter of the United States, it will be seen that all "unoccupied territory" belongs to the G. G. Body, and when Maryland had relinquished her jurisdiction over the District of Columbia, it naturally lapsed to the control of the general power, and that power defines that its territory can not be occupied by any one except by being constituted by one of its first four Grand officers, which was not the case in this instance, as none of the first four officers were present, to constitute the new Grand Chapter, either in person or by proxy. We do not take the telegraphic consent of the G. G. H. Priest to *form* a Grand Chapter, as having any bearing upon the *constituting* of it, for *consent to form*, and a proper *warrant to constitute*, are two very different things; besides, it is incomprehensible to us how Chapters, who had already surrendered their charters could meet and form a Grand Chapter beyond what might be done by any mass meeting of Masons, especially when they meet without a proper officer to govern them. We take it, that the only true form of creating this Grand Chapter would have been for the Washington Chapters, after having surrendered their charters to the mother body and got a relinquishment of territory, and that territory henceforth belonging to the G. G. Chapter of

the United States, would have been for each of them to have got Dispensations from the G. G. H. Priest of the United States to continue their labors under the General Authority, as occupants of general territory, and then at the Triennial Session in this city next year to have got charters, and then to have formed their Grand Chapter in accordance with the general Constitution. All this would have been a very simple matter and fully in accordance with settled usage, and have avoided all future troubles. We are disposed to do every justice to our Washington Companions, and will cheerfully assist them in getting straight to the best of our humble ability, and we assign their false step to two reasons—*first*, an overweening desire to have a G. C. of their own, and *secondly*, being impatient, they too willingly took the advice of distinguished parties who are sometimes addicted to give counsel before they weigh all the circumstances.

In conclusion, the most satisfactory and speedy manner in which they can remedy the difficulty (according to our views) is for each Chapter in the District to surrender their New Charters to the unrecognized body which issued them, and thus dissolve it, and then pray the G. G. H. Priest for dispensations to continue their labors under General Authority, and in Sept., 1868, apply for Charters and found their Grand Chapter just as all their sister Grand bodies have been, viz., according to the law. This course will assure the G. G. Chapter of their disposition to do what is right, and we have every assurance of the amiable and kind qualities of Companion Lewis, that he will extend to them every facility to further the noble mission of harmony, and to establish his Companions upon a firm and recognized foundation. In a previous number we spoke of the "insubordination," &c., of our Washington Companions in getting up their Grand Chapter, and they, looking from a different stand point, consider our strictures as rather severe. Now, as we are willing to make every allowance for the views and motives of others, we grant their complaint, by saying that it *looked* like insubordination to us, governed as all our impulses are, by loyalty to masonic authority. All this has passed away now, and our Washington Companions have but one issue before them, viz., the "legality of their G. C." And we do honestly think that they will never be able to get but few if any, Grand bodies to recognize their present status, and we therefore pray them to calmly lay aside all personal feelings and ambitions, consult the experienced and dispassionate members among them, and arrive at some safe and legal conclusion, thus restoring the otherwise unbroken chain of harmony throughout the Grand Royal Arch Chapters of the United States.

Sensible petition of a horse to his driver: "Going up the hill, whip me not; coming down hill, hurry me not; on level road, spare me not; of hay and corn, rob me not; of clean water, stint me not; of soft, dry bed, deprive me not; with bit and reins, oh! jerk me not; and when you are angry, strike me not."

## DELAWARE.

As the *Freemason* circulates in Wilmington, Delaware, our native State, and our brethren there having no organ of their own, we have deemed it a matter of great interest to them particularly to publish the list of old Washington Encampment, No. 1, Knights Templar, which was organized in 1814.

The following were the charter members, Sir Knights Archibald Hamilton, John Sellers, Jno. W. Patterson, John Gordon, Geo. Reid, Sr., George Reid, Jr., Jno. Ramman, John Springer, Thomas Stockton, Amon Thomas, and Nicholas G. Williamson.

The following were the members until 1812:

Jno. Adams, Levi Boulden, Samuel Baileys, Jas. Cochran, Thos. G. Cable, Benjamin Chandler, Jared Chesnut, David Chesnut, Dominick Connally, Josiah F. Clement, Victor Dupont, Joseph Day, Sr., Joseph Day, Jr., John Gordon, Samuel Guy, Alexander Hamilton, Wm. W. Harvey, Andrew Harvey, John Hedrick, Edward Huffington, David T. Jones, Frederick Leonard, Wm. Milnor, Jas. McKean, Richard McCary, Jno. Mountain, Wm. Montgomery, Jno. McClung, Jno. Nielson, Jno. W. Patterson, Leon Pecon, George Reid, Sr., George Reid, Jr., Jno. Ramman, Joseph Robinson, Jno. Bambeau, Jno. Sellers, Jno. Springer, Thos. Stockton, Isaac Stevenson, Joseph Seeds, Benj. H. Springer, Wm. Smyth, Thos. A. Sterrett, Amon Thomas, Nicholas G. Williamson, Edmund Weatherly, Wm. B. Weaver, Ebenezer Wright, Alexander Wilson, Wm. Weeks, Jno. D. Wood, and Isaac Garnall. We are indebted for the above roll to the "History of Knights Templar in Pennsylvania," by Sir Alfred Creigh, Grand Recorder of Pennsylvania. Our Wilmington friends will recognize in the list some of their very best and most prominent citizens, who have passed away.

## Mountains Around Jerusalem.

Jerusalem does not lie in the hollow of an amphitheatre; it is placed, on the contrary, on an eminence, with deep valleys running nearly all round it. But it is true, notwithstanding, that the mountains girdle it about, as the Psalmist describes. On two sides, the north and east, it is enfolded by the Mont of Olives; on the south, the Hill of Evil Counsel—the reputed site of the country palace of Caiphas, the High Priest, where the conspirators against our Lord met on the night of his seizure in Gethsemane—overhangs the valley of Hinnom, and looks right over it on Mount Zion. And, although upon the west the hills are at a great distance, they are on that side the highest of all. In that direction are Ramah and Gibeon, and not further away than five or six miles is the remarkable height known by the name of Neby Samwil, upon which height tradition tells us that Samuel, the prophet, was burned. Of the truth of this statement there is no evidence, but recent inquiries and observations seem to have proved it to be the site of the ancient Mizpah of Saul. Standing on the top of Neby Samwil, the eye ranges from Jaffa on the Mediterranean sea on the West to Jordan valley, and the mountains of Ammon and Moab beyond it on the East. Jerusalem is thus in the heart of a mountain land; for nearly twenty miles on either side there is nothing around it but hills. —*Buchanan's Clerical Furlough in the Holy Land.*

Did sin bring sorrow into the world? Then let sorrow carry sin out of the world.



**Masonic Review and Keystone, Baltimore, and the New Temple.**

On September 21, 1867, the *Review* published an article contributed by "Eccentric," entitled "Walks and Talks about the Temple, or the Veil Uplifted," which was rather severe on the building committee of the new Temple, charging want of energy, lack of report, &c.; with how much truth or justice, we of course, at this distance, know nothing, but it appears to have got our contemporaries, Bros. Rose and Richardson, into trouble, as they were expelled by Doric Lodge, 124, on the 26th of the same month, five days after. To say the least, this was pretty summary judgment on two brethren for the offense, although we do not know how long the trouble may have been brewing. On the other hand, we could not approve of the temper nor all of the phraseology used in the article alluded to, and would always much prefer that such differences that may exist among organizations of any kind, masonic or otherwise, should be settled among themselves without going into print, except upon *general principles*. We approve the eradication of the cause of evil publically instead of naming the evil itself, as we thus avoid disagreeable personalities. The *Review* has so far been a very frank paper, but we think, in this instance, they allowed their zeal in behalf of the hall to lead them to overstep the bounds of prudence, and we sympathize with them in their punishment, hoping that by proper amends and an evidence of good masonic feeling, which they doubtless possess, they will merit and receive the pardon of their brethren in Grand Lodge, in case they should appeal.

The dignity of Grand Lodges, and their officers as representatives of that dignity, must always be preserved at any cost, and should never be assailed on account of personal differences. All such things give pain to the brotherhood; and we sincerely trust no Masonic paper will allow itself to be the medium of personal vituperation. There may be a right and wrong on both sides of this question which it is not our province to discuss, but sincerely hope that every thing may be satisfactorily settled for all parties concerned, and that the *Review* will not discuss the action of Doric Lodge in its columns, but have it investigated in the proper time and place—*Grand Lodge*.

**GRAND LODGE.**

The decision of the Grand Lodge on the report of the special committee appointed upon that portion of the address of the Most Worshipful the Grand Master, referring to the consummation of the confederation of the British American Provinces, and to the new relations in which the supreme Masonic authority of Canada was placed in relation to the other Provinces, will, we think, be generally conceded as the wisest that could, under the circumstances, have been arrived at. It is quite certain that any hasty action on the subject would have been exceedingly imprudent, whether that action had been in the direction of the immediate assumption of control over all masonically unoccupied territory within the new Dominion, and the creation then of a supreme Grand Lodge for the whole, or whether it had been in the other direction of disintegration, by the creation of an independent Grand Lodge for each of the four Provinces. And although, judging from the vote ren-

dered in the Committee, there can be little doubt that many of the leading Freemasons of our sister Province of Quebec would have preferred the latter course, we believe that a little sober reflection will convince them that the step at this time, whatever the future may require, would have been a hasty and unwise one.

There are not a few very nice questions of Masonic law involved in the consideration of the future status of the Grand Lodge of Canada, and of Masonry generally in this Dominion. Whether the political change which has taken place can be said to have any influence on the position or territorial jurisdiction of the Grand Lodge of Canada, is a question which cannot be decided without very careful consideration. There is this peculiarity about the case, that we have no precedent on record which presents any analogy to our present position. Each of the Provinces united had before a distinct government, and was, as such, independent territory. It is not like the case of a territory in the United States, being converted under the constitutional machinery that exists there into a State; nor is it the case of a mere territory, without any independent government, being attached to a regularly organized State or Province. To illustrate what we mean: supposing the Hudson's Bay territory to have been acquired by purchase or otherwise, and attached to the Province of Canada as it existed prior to the Union, there can be no doubt that the jurisdiction of the Grand Lodge of Canada would in that case, and by the mere Act of union have extended over that territory. But that is not the case in the present instance. The union is a union of regularly organized quasi-independent governments, and they have been united by an authority which exercises no control over the Masonic institution. Besides this, the decision to be arrived at affects not only the Provinces now united, but others to be united to the Dominion hereafter. If we decide to-day, and that decision becomes recognized as Masonic law, applicable to such a case, we are forming a precedent for Prince Edward Island and Newfoundland in the east, and British Columbia and Vancouver's Island in the west. It is this peculiarity which renders the case one of great difficulty, and in the decision of which the greatest caution should be exercised.

Under these circumstances we concur heartily in the wisdom of the decision of the Committee, "that the present position, standing and name of this Grand Lodge be maintained; trusting that the love of union and the sincere desire to promote the best interests of Masonry will induce the members of our fraternity, residing in other parts of the new Dominion, eventually to unite with us in securing a harmonious and superior Masonic Government in Canada." We concur in it, not as an absolute and final settlement of the question, but as the wisest settlement that could be arrived at in the meantime, and in the hope that a fair and candid consideration of the position by the best minds among themselves, aided by the advice and sound judgment of the best authorities abroad, whose opinions should by all means be sought, may lead to a conclusion which will tend to the promotion of the best interests of the fraternity, and the diffusion of its benign principles throughout British America.—*Craftsman, Canada*.

Mountains among the ancients were considered sacred, their summits hallowed spots. "Upon the top of the mountain, the whole limit thereof, round about shall be most holy." Hills and mountains were always considered the peculiar abode of Deity; here the manifestations of God have been made to man. Mount Sinai will not be forgotten; from its summit the Law was received. And as Masons we reverence the Book of the Law. Mount Moriah, where Abraham was about to offer his son Isaac a sacrifice to God, and where our ancient Grand Master built the famous Temple that was the wonder of the

world, will never pass from the memory of man as a sacred spot.

The very great veneration for hills and mountains induced the construction of Temples for Divine worship on their summits. The top of Moriah was almost a square, occupying about five hundred cubits on each side, thus fitted, as well as by its sacred associations, for the Temple built by Solomon, and by him dedicated to God.

From the same feeling, Masonic tradition informs us that our ancient brethren held their Lodges most frequently on the highest hills. The mountain tops were nearest heaven, and were beautiful and grand as they towered toward the residence of the Deity; Masonry nearest and most like religion, is beautiful and grand in the principles and lessons it inculcates. Not like the religion of the sectarian, it towers above that and takes in the whole brotherhood of mankind. All of every nation that fear God and love righteousness, may gather round its altar on the mountain top, and offer acceptable service to the Ruler of the Universe. These hill tops raising above the plains, remind us that we as Masons must rise above any little differences of religious and political opinions that may divide the great mass of mankind. We stand on the tops of the mountains hallowed by the presence of Deity; sustained by the purest and noblest principles ever given forth to man, and actuated by feelings of brotherly love for the whole race of man. And when we come down from the meeting of the Lodge, we should still remember the lessons taught, and not forget their practice while mingling in the busy scenes of active life.—*Keystone, Phil.*

BETHANY, Mo., Oct. 1st, 1867.

Bro. G. F. Gouley, Grand Secretary:

DEAR BROTHER: A man calling himself John Sullivan, hailing from Erin Lodge, No. 149, Wisconsin, about two months ago, imposed upon the brethren of this place to the tune of about \$25.

We wrote to the Secretary of Erin Lodge, and received a communication from Secretary of N. W. Lodge, No. 105, Prescott, Wis., that there is no such Lodge. Our man Sullivan was about five feet ten inches high, light or sandy complexion, weighs about 160 pounds and was of Irish descent, and I have no doubt is the same man that imposed on Memphis Lodge, No. 16, by name of "John Owen." We will pay \$25 more for his arrest, so we can get him.

Truly and fraternally,

D. J. HEASTON,

Sec. Bethany Lodge, No. 97, A. F. and A. M.

The Cedars which were used so freely in the erection of the Temple, we are told, were brought principally from Mount Lebanon, which is situate about one hundred miles north of Jerusalem. It was the very remoteness of this noble tree, combined with its majestic height and sweeping branches, that made it, we may almost say, an object of religious reverence. To the Jews, the Cedar of Lebanon was a portent, a grand and awful work of God. The epithets they applied to it were: "the tree of the Lord; the cedars which he hath planted; whose height is like the cedar, with fair branches; with a shadowing shroud; of an high stature; his top among the thick boughs; his highest exalted above all the trees of the field; his boughs multiplied; his branches long; fair in his greatness; in the length of his branches; by the multitude of his branches," &c.—It is said that the clergy of the Greek Church still offer up mass under the cedar tree, and that the Arabs call it the Tree of God.—*Augusta Messenger*.



## REFLECTIONS ON THE PROVERBS.

In our last number we indulged in a few reflections on the proverbs of our "first M. E. G. M.," just to see "how it would work." They were thrown out as mere scintillations, and we find that our contemporaries have approved them; but as so many of such things are put in as extracts and not properly quoted, our friend's judged ours to be the same and consequently we got no credit, and merely refer to it now in order that in future we may receive our "wages," even if it be but the penny allowed the youngest laborer. Our article on "Drumming for Recruits" has also been going the rounds without credit, and as Masonic editors do their work as a "labor of love," we trust that all may be credited for the wear and tear of brains, if nothing else.

## KENTUCKY.

## Grand Chapter.

The Grand Chapter of Kentucky met at Louisville on the 21st inst. We have only room for the list of officers elect, as follows:

Isaac T. Martin, of Cynthiana, G. H. P.; R. G. Hawkins, Louisville, D. G. H. P.; E. B. Jones, Paducah, G. K.; Henry Bostwick, Covington, G. S.; Philip Swigert, Frankfort, G. Recorder; A. G. Hodges, Frankfort, G. Treasurer; Rev. G. C. Lorrimer, Louisville, G. Chaplain; I. M. Collins, Crittenden, G. C. of H.; G. H. Merriwether, Christianburg, G. R. A. C.; R. C. Matthews, G. Sentinel.

## Grand Lodge.

The Grand Lodge of Kentucky met at the same place and the same day. We have the proceedings of the first two days, but too late for this paper. We shall have full reports from other bodies for next week, including the Grand Master's very interesting address. The proceedings of these bodies the present year are deeply interesting.

Through the kindness of Bro. W. C. Munger, we are favored with the following list of officers elected for the ensuing year:

Elisha S. Fitch, Flemingsburg, G. M.; Chas. Eginton, Winchester, D. G. M.; V. H. Jones, Glasgow, G. S. W.; E. B. Jones, Paducah, G. J. W.; A. G. Hodges, Frankfort, G. W.; J. M. S. McCorkle, Louisville, G. S.; Rev. G. C. Lorrimer, Louisville, G. C.; R. C. Matthews, Louisville, G. S. and T.

[From the La Crosse Democrat.]

## SHORT E. A. LECTURES.—No. 8.

ON THE FLOOR—IN WHOM WE TRUST.

When mankind had multiplied and spread over different parts of the earth, none were to be found, as none to-day are to be found, who do not exercise faith in some supreme power or powers, and profess their dependence and trust on and in such supremacy. From this fact, universally conceded, we readily deduce this principle of the human race, viz.: that it is an innate characteristic of man to believe in a Supreme Being, to acknowledge his dependence on that Being, and place his trust in the same. History furnishes ample proof. In Europe, Asia, Africa, Central America and the South Sea Islands, at some period, the people worshiped the sun. When the knowledge of the truth was lost, and God forgotten, man naturally adopted the system of worship most suggestive to him—Sabeism prevailed.

The sun rose regularly in the East, and put darkness to flight, and blessed the world with light. Darkness, light—evil, good. When darkness was on the earth, primitive man, uninstructed as to its cause, saw naught to cheer, and contemplating his own insignificance and frailty—his inability to dispel the gloom—he sought to alleviate his condition by yielding with apparent willingness to his fate, and offered up sacrifices and prayers to Nox, the ruling genius of darkness. When the sun

again appeared, man, supposing his entreaties had caused the night to retire, now witnessed with inexpressible delight the king of day appear, and in the joy of his heart worshiped it. Here are the types of the great fundamental realities of good and bad; saint, sinner; righteousness, wickedness; God, devil. These extremes furnished an object to love, fear and hate. The sun to love, the night to hate. It was soon noticed that the heavens at night were adorned in sparkling, burning glory, and they began to be worshiped as spirits of the beautiful, the good, departed, &c.

The Hindoos designate the sun of summer Brahma, and the winter sun Shiva—creator, destroyer. The Oromaze and Ahrimane of the Persians are good and evil; Osiris and Typhon of the Egyptians the same; God and Satan of the Christian world the same.

The Mussulman trusts in the Mohamet; the American Indian points to the Great Spirit. Indeed, every nation, sect or people, clan or tribe has its object of worship. In whom do Masons trust?

This is a serious question, and deserves a serious answer. Were we able to tell where Masonry begins, and know whom the first Mason worshiped, we would have no difficulty in determining what is genuine, original Masonry. If Solomon was the founder of Freemasonry, a true Mason must trust in the God Solomon trusted. But Masonry existed long anterior to Solomon or his splendid temple. If it was founded by Noah, we must trust in Noah's God; but Masonry existed before the days of Noah. Enoch was a Mason, and he received Masonry by tradition. We must trust the God he trusted, yet Masonry existed before the days of Enoch. May tradition be accredited? Why not? Masonic traditions long told that Peleg was superintendent or master of the workmen at the building of the Tower of Babel, does any one now deny the tradition? The place where he was buried has been found in Northern Prussia. In excavating some salt mine, a column was found, enclosed in a gate, bearing this inscription: "Here lies Peleg, Master Architect at the Tower of Babel." The tradition was confirmed.

"The colossal monuments of India prove Masonry at least six thousand years old."—*Emanuel Rebold, M. D.*

In Egyptian hieroglyphics excavations of catacombs, altars, &c., the antiquarian is often at a loss to decipher. Here is a triangular or rectangular (as is oftener the case) room; in the east, south and west are altars or pillars; the walls and ceiling dyed or painted blue; the signs of the zodiac overhead; the starry canopy is seen in art; lilies, pomegranates, &c. What is it? Some say astronomy was taught here; some say the astrologer, soothsayer and seer here came to read futurity; some say that the stars once occupied the same relation to each other in the heavens as here represented; but the modern Mason enters the chamber and recognizes at once a familiar sight—a Lodge room in a rock, cut out over three thousand years ago!

This field is so wide and so fruitful we hardly know where to begin to gather its glories and excellencies. But to return more immediately to the thought before us: In whom do Masons trust?

HENRY C. BLOUNT.

Warsaw, Ky., 1867.

## Colman's Rural World.

On the first of January, 1868, this well-known agricultural journal, now in its twentieth year and volume, will be issued weekly in its present excellent style and form at the low price of two dollars per annum. Persons subscribing now for next year will receive the remaining numbers of the present year free. Premiums in choice grape vines, small fruits and fruit trees are given for clubs. Address Norman J. Colman, publisher, N. E. corner Fifth and Chesnut streets, St. Louis, Mo.

## QUESTION AND ANSWER.

**CASE.**—Montezuma Lodge, No. 109, entered and passed Bro. A. during the war; the inhabitants took refuge in a garrisoned fort 125 miles off, but within the jurisdiction of said Lodge. During Bro. A.'s sojourn there the Grand Master raised him a Master Mason "at sight."

**Question.**—What Lodge does he belong to, and can he become a member of Montezuma Lodge by signing the By-Laws?

**Answer.**—He does not belong to any Lodge, and it is a very doubtful question whether he is a Master Mason at all. The alleged prerogative of Grand Masters to make Masons without ballot and in the regular form is not tolerated by the Grand Lodge of Missouri; and for a Grand Master of another jurisdiction to take a F. C. belonging to a Lodge under this jurisdiction and raise him, was an act without any shadow of authority or precedent, and so far as the candidate is concerned was null and void. Bro. A. can not become a member of Montezuma Lodge, in this instance, without being examined, balloted on, elected and raised in a legal manner; and further, if he had been raised legally by the Grand Master of Colorado, his signing of the By-Laws would not make him a member, as membership can only be acquired in the form prescribed by the law. Signing By-Laws of itself does not constitute membership, nor is it indispensably necessary. Being elected to receive the third degree and being raised make the candidate a member of the Lodge, as will be readily perceived by the correct language of the Obligation.

## Grand Commandery of New York--Officers Elected.

Sir Knights John A. Lefferts, of New York, Grand Commander; Henry Clay Preston, of Binghamton, Deputy Grand Commander; G. Babcock, of Troy, Generalissimo; Robert N. Brown, of Buffalo, Captain General; Rev. C. H. Platt, of Binghamton, Prelate; Frank L. Stowell, of Olean, Senior Warden; Wm. B. Crandall, of Rochester, Junior Warden; John S. Perry, of Troy, Treasurer; Robert Macoy, of New York, Recorder; Mead Belden, of Syracuse, Standard Bearer; E. A. Little, of Auburn, Sword Bearer; James A. Reed, of New York, Warder; Richard England, of New York, Sentinel; Joseph B. Chaffee, of Binghamton, Grand Lecturer.

The name of Indivisible Friends Commandery, New York, was changed to Ivanhoe. The next meeting takes place October 1, at the city of New York.

## An Imposter.

Pontotoc Lodge, No. 81, F. and A. M., Pontotoc, Mississippi, cautions the Craft generally against a swindler who, when there, passed by the name of Major A. L. Pryne, formerly of Wirt Adams' Mississippi cavalry, imposed himself upon the members of that Lodge and obtained relief. We have since heard of him at Helena, Arkansas, where he obtained money under false pretenses from the Master of the Lodge there, and afterward at Little Rock, Ark., where he claimed to be G. R. Cherry, of Pontotoc Lodge, and obtained money from the Grand Master of the State of Arkansas, and stole from his house a gold watch and chain, also some money. Said Pryne is a young man about 23 or 24 years of age, about 5 feet 10 inches high, spare made, black hair and black eyes, weighs about 140 pounds, very quick spoken, and has quite a restless manner.



## FIVE POINTS.

I will be swift to serve thee, Brother,  
Whene'er thy need demands;  
Nor rest my foot shall know, nor other  
Employment find my hands,  
Until thy want relief hath known—  
For thou art bound to me  
By Mystic Tie, that doth postpone  
The love of self for thee.

I will remember thee, my Brother,  
When, on my knees my prayer  
To God ascends, and I must smother,  
Before his righteous ear,  
All selfish wish, all evil thought—  
For, truly, are not we  
Children of one house? and I ought  
Daily to pray for thee.

I will think well of thee, my Brother;  
The secret thou would'st keep  
Concealed with caution from all other,  
Safe in my breast shall sleep  
As in thine own it lay, ere thou  
Imparted it to me—  
Thus will I justify my vow,  
And bear me true to thee.

I will speak well of thee, my Brother,  
Present, or absent, still  
A good report unto another  
Of thee, my tongue shall fill;  
For we are near, and thy good name  
Is ever dear to me—  
Through evil and through good the same,  
I will be true to thee.

I will defend thee alway, Brother,  
And at my prompt rebuke  
The slanderer his tale shall smother,  
And shame suffuse his look.  
If danger threaten, I will warn,  
In time for thee to flee—  
And thus my actions will adorn  
And show my love to thee.

## INNOVATIONS IN MASONRY.

We defy any Mason of twenty years' standing to deny the fact that, within that short period of time, innovations after innovations have been added to the ritualistic work of Freemasonry. One charlatan after another, especially if he be a Grand Lecturer, endeavors to improve on that which his predecessors taught, and thus each succeeding one adds or subtracts, until but the mere shell of the original is left. "Cross" invented that hodge-podge arrangement depicted as the monument raised over the grave of Hiram, and which by nearly every other Lecturer has, in this country, been adopted as the genuine article; and by almost every manufacturer of Hand-Books, or Trestle-Boards, or Charts, since his time, been re-copied. It was pretty to look at, and the explanation, to the unreflecting, deemed by them of great beauty. It was, nevertheless, an insult to any really intelligent mind, and yet it has been retained, as if it were a veritable Landmark; though in the last revised edition of the Monitor published—for we do not believe it was originally written by Cross—the admission is made that it was "of American origin, and unknown in the York Rite, as worked in England," from whence we got our Masonry in this country.

"*Tempus fugit*"—"Time flies," is a veritable adage, as old as the hills, and yet, in this very picture, we find old Time described as standing *stock-still*, and playing with the tresses of a weeping and broken-hearted virgin. Notwithstanding its absurdity, we find every Lecturer, Grand or ignoble, repeating such insulting trash, and informing his pupils that it was the original simon pure. Why, the man who conceived such an abortion, and had the hardihood to declare that so wise a man as Solomon was reputed to be, placed such a monument over the remains of "him that was slain," should have been booted out of every decent society, but more especially the Masonic. Only think of it:

"A column a broken, and a Virgin a crying,  
While Time stands behind her, her ringlets a dying  
With Sterling's Ambrosia, or hair invigorator,  
Of which J. L. Cross was the originator."

It is not many years since that the Craft in New York were compelled to take as Gospel truth, as the true and genuine "Standard Work," the teachings of William H. Drew, their elected Grand Lecturer, and whose work, after being thoroughly investigated by the Grand Officers, etc., was declared to be *that which our fathers taught*. Under the heaviest penalties the Fraternity of this State were enjoined to practice it. His Hand-Book was the *ne plus ultra* of ritualistic perfection, and yet the very first edition of that book declared that the Ladder, which Jacob saw in his vision, was *ascending*, instead of *extending*, from Earth to Heaven—an error, the importance of which we had hard work to make apparent to him. Even the man Rob. Morris had the same error in his miniature Monitor, and in his Mnemonics, and thus clearly proved that he deserved the appellation we gave him, of being the "American Cagliostro."

There is no doubt whatever that innovation is on the increase, and we do not know that we can better give expression to the belief that is in us on that point, than to quote the following from the proceedings of the Grand Lodge of Pennsylvania a few years since, quite as applicable now as then:

"From the examination of the proceedings of the Grand Lodge under review, it is but too apparent that innovations and novelties are gradually creeping into our beloved Order. A desire for change, a morbid anxiety for exciting novelties in the work or established proceedings of the Fraternity—a wish to make the age-grown forms attractive to the young eye of superficial observation—are gaining a living existence in some jurisdictions. These are foes to Freemasonry. They are secret agents for evil. They are speculative instructions, tending to weaken and destroy the Landmarks. We can not be silent when we observe the efforts thus making to loosen the foundations of Freemasonry. In the language of a stern sentinel, standing steadfast to his duty, we cry: 'Who goes there?' Unless the answer comes in the traditional tongue of Ancient York Freemasonry: 'A Brother, clothed in the vesture of the Craft, unchanged in form and fashion, but as our fathers wore it,' we must challenge the stranger.

"It may be a most disagreeable duty, but it is a duty. This nerves us to action, justifies it, sanctions it, ennobles it. In the performance, then, of the obligation resting upon us, we warn the Craft against insidious innovations and neoteric nescience. Harmless it may be by intention, but hurtful in their effects, they are neither to be tolerated nor trifled with. Let us invite close scrutiny, consistent care, ceaseless circumspection over the labors of the Fraternity. Let us guard with stern fidelity the avenues through which these evils may seek to enter the Temple. Above all, let us have the highest virtues of true men—courage to speak—when these evils present themselves, though attended by a retinue of either powerful or attractive surroundings."—*N. Y. Courier*.

## Knights Templar.

What the ceremonies of the K. T. Lodge are we of course can not say, that are hidden in an obscurity fathomless by ordinary mortals, or even ordinary Masons. But we do know that their gorgeous "uniform" (military phrases are permissible in this age) is wonderfully suggestive. The "Red Cross Knights," whose stalwart arms and brave hearts were so efficient in guarding the path of the mediæval pilgrim to the tomb of the Savior, their knightly deeds, their acknowledged prowess, before whom even the fearless robber stood appalled, were worthy examples for the imitation of the noblest of our own day. And so the Templars of this day, one of the topmost courses in the great Masonic structure, most illustrious members of the great confraternity, being named after the errands of old, are understood to emulate their virtues. No Saracen now disputes the path to the holy places, no one interferes with the liberty of travel in the rear of the iron horse,

or over the trackless deep; but the antitypes of these conditions are with us, and the problems of society are even of deeper moment, their solution more nearly concerning the happiness of the individual and the destinies of his race. The cross, alike the emblem of faith, of charity, and of suffering, and the jeweled sword, the pledge of bravery and the symbol of the old chivalric spirit, speak for their bearers that they are willing to fight and to suffer in the cause of humanity. Nor is their's a vain boast; their trappings are not mere gewgaws; the insignia of ancient days are not worthless relics, but the souvenirs of virtue which those who bear their name in modern times aim to emulate, ministering to the wants of the needy, pouring oil into the wounds of the suffering, whispering words of consolation and cheer to the broken-hearted, and increasing in every way, as much as may be, the sum total of happiness of the species.

It is a rich feast of the imagination to launch the fancy out toward the hidden part, to trace out in the dim twilight of mediæval memories the spots which here and there exist, to tell where once our forefathers thronged along the pathway of existence, and to reproduce with all the exuberance of a well cultivated ideality the track of their progress, with all the accessories and surroundings. The sober facts of the olden times, tinged with romantic hues in the mellowing light of tradition, refracted in a thousand ways in its passage through the lenses of prejudice and memorial prisms, form a dreary haze of objectivity in which reality is indefinite, and only the play of fancy can distinguish the integrals of the mass and eliminate from its shapes and objects. The facts of the dark ages, like the bits of glass lying about promiscuously in the base of the kaleidoscope, are susceptible of being worked up into almost any figure by a mere turn of the well, which whether languid or vigorous is equally efficient, provided that the reflective multiplying power be there. We thus make of the knightly era a period of gloomy tyranny, a reign of super-arcadian happy simplicity, or a succession of scenes of gorgeous splendor, scarce rivaled by the products of Arabian enchantment, or the visions of the opium eater: any of these just according to the fancy of the moment; in either light the story of the epoch is one of absorbing interest, and as we look back upon the deeds of those whose bones now repose 'neath the dust of centuries, and follow them in their wanderings, or stand aloof from the merry peal of their revelries, we lose a great measure of the respect which our later day civilization and comfort has absorbed to itself, in the fascinations of the sounds and scenes thus weirdly conjured up. We may have gained much in these senior ages of the world's history, but an educated comfort has been gained at the expense of the enthusiasm of the tourney. We have bid adieu to heraldic pomp, and the chivalric spirit seems fading out from our matter-of-fact minds. Only in the midst of such organizations are these grandees perpetuated, and they become doubly dearer to the observer of the past as its lines fade away into darker dimness with each succeeding year, leaving only the bas-relief of the society to memorize the fact of their existence.—*Voice of Masonry*.

## Masonry in Havana, Cuba.

By telegram from Havana, Cuba, of date of the 17th instant, we learn that the police of that city on that night surprised a Masonic Lodge, while assembled for business, and took the members into custody, the Lieutenant-Governor of Sagua being prominent among them. It further stated that owing to a "Peninsula" alarm cry all the officers were discharged. What a "Peninsula alarm cry" means, we can not imagine, but it must have been something effective to have produced such a result. Another Lodge in Havana, on hearing of the raid, took the precaution to suspend its meetings. Spain and her colonies are not the most agreeable places for Masons, as such, to congregate. By law it is prohibited under heavy penalty.



### COME HOME EARLY.

It is one of the evidences of modern improvement in the right direction that Lodges in our country are beginning to cherish the good will of the female sex. The time, we hope, has passed when the coarse expression, "my family is one thing, my Lodge is another," finds acceptance in a Masonic group. Surely the time will soon come when mothers will cease to say, "my son, it is my desire that you should not join the Masons!" when wives will cease to entreat, "my love, don't join the Masons!" when sisters will cease to persuade, "dear brother, don't join the Masons!" when, in short, the whole art of the "persuasive sex" will be rather directed to favor our great Fraternity, and assist in the arduous toils we have assumed than to oppose us.

The writer has ever admitted, in conversation with intelligent ladies, that they have some reason for opposition to the Masonic institution. Their exclusion from the meetings and the esotery of the Lodge is fair ground for a moderate opposition; and if to this we add the positive presence of vice in those who are admitted to Masonic membership, the argument against Freemasonry becomes fearfully strong. It is only by proving to the ladies that our secret meetings improve our habits and morals, or at least do not corrupt them, that we can expect to win their favor to a society into whose private recesses they can never penetrate.

One of the evils of the day is holding our meetings to *too late hours*. This was guarded against, in common with other evil tendencies as early as 1722, in the "Ancient Charges of Masonry," in that well known passage: "You are here (at home and in your neighborhood) to act as becomes a moral and wise man, particularly not to let your family, friends and neighbors know the concerns of the Lodge, &c., but wisely to consult your own honor, and that of the ancient brotherhood, for reasons not to be mentioned here. You must also consult your health by *not continuing together too late, or too long from home after Lodge hours* are past, and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working. The reader will observe in this quotation how the ancient moralist combines those offenses whose consequences reflect most injuriously upon the royal art.

There is no necessity whatever for holding the regular Lodge meetings to protracted hours. Rarely, and only in emergent cases, is this necessary. Interesting trials, the visits of distinguished guests, and other extraordinary occasions alone justify it. In general, the hour of ten, the winter season, and eleven in the summer, will afford full three hours for Lodge work, an ample space if rightly used. If the Worshipful Master will but be punctual in opening, will economize his time, and will work the business of the evening according to a carefully digested agenda, his final gravel will fall with the last grain of sand in the hour-glass at his side.

Was it not old Bro. Saltenbury who had a three-hour glass made for lodge use? Did he not significantly point tedious orators and yawning blasés to the stream of sand thence issuing? Where not his old-fashioned spectacles often turned thitherward toward the termination of the evening? And when the struggling heap got low, did he not incontinently cut off further proceedings, and with a despotism which the Sultan of Turkey might envy, but never equal, proceed to close his Lodge? Even so. Would that the Saltenbury tribe covered the land.

Nothing will better win loving favor from those dear ones of whom one of your correspondents writes—

— "Of woman true and tender,  
Of Mason's widow, wife and child,  
His mother, sister undefiled,  
Those pure and innocent whose love  
Makes Masons' homes like heaven above,  
I am the sworn defender!"

Nothing, we repeat, will win their loving favors so surely as for husband, father, broth-

er, to come home early. And now for our story.

Aleck Peden had a sweet wife, who had a sweet baby. Aleck was Worshipful Master of Pillicody Lodge, No. . . . (I forget the No., and can't find my "Prudence Book" to look it up.) A Lodge that always holds its meetings *too late*. Aleck was slow to arrive at Lodge, slow to open, slow to work. Consequently it took him five hours to do three hours work in. As he had an average attendance of 47, this was a dead loss in "*tempus fugit*" of 94 hours per month. Multiplied by 12, this was, let's see, 12 times 4 is 48; put down 8 and carry 4; 12 times 9 is 108 and 4 to carry is 112; 1,128 hours, equal to 94 days, of 12 hours each. This, in 10 years is equal to—no matter—it's a terrific *quantum* to waste, as any man may see.

Now, Aleck's wife is a bustling, loving little piece, and while she greatly "respects the institution" (as President Lincoln used to say he did), she doesn't believe in its keeping her kind-hearted but indolent husband out so late. So, one night when the Lodge was "at labor" at its accustomed rate of slowness, the Tyler sent in a note to the Worshipful Master. Being opened, it read as follows:

### "COME HOME EARLY."

Come home early, Aleck dear,  
We are sad without you here;  
Cheerful burns our little light,  
Evening fire beams soft and bright,  
Baby, in her evening song,  
Murmurs, "Fader stays too long—  
Stays too long—stays too long—  
Yes, dear Fader stays too long!"  
Love awaits our fondest here;  
Come home early, Aleck dear!

While you work in harmony,  
Think how lone and sad are we!  
While with songs your joys are rife,  
Think how cheerless is your wife!  
While with crowds you face the throne,  
Babe and I are all alone;  
All alone—all alone—  
Yes, dear Father, all alone!  
Drop the level, plumb and square,  
Come home early, Aleck dear!

Noble is the Mason's trade;  
Widows, orphans, make it glad;  
Blessings on them is my prayer,  
God be with them everywhere!  
But, my darling, here's your home,  
Sad unless you early come!  
Early come—early come—  
Yes, dear Father, early come!  
Close the Lodge and hasten here,  
Come home early, Aleck dear!

Nobody will ever know (except those who read the *Eclectic*) what made Aleck Peden jump so spasmodically from his chair at that moment. Why his gavel flew on the pedestal with a concussion which fractured the handle; why he so discourteously broke off Tige Alsop's speech in the very middle, utterly destroying its coherence, if it ever had any; why he told the Secretary to "read the proceedings;" why he closed the Lodge that night "in the short way;" why he made such strides for the door, absolutely forgetting to take his charter home with him; why all these unwonted phenomena will remain among the esotery of that Lodge. We know, however, because we know that it was Mrs. Peden who wrote those verses, whose perusal worked so powerfully upon the conscience and muscles of the Worshipful Master, and we shall find, upon inquiry, that Aleck was only seventeen minutes in getting home that night, a distance of fifteen furlongs at least.

Years after that we spent a night at Peden's—a good place to spend a night at. We sat in a group of five little Pedens (a writhing scrambling mass of little scamps they were) and heard Mrs. Peden tell the story as we have told it. Then old Aleck Peden (not so

old as the writer by four years, yet everybody calls him Old Peden, while nobody dare apply that epithet to us), Old Peden then repeated the verses as we have recorded them, adding these memorable words, which might with propriety be painted in golden letters in every Lodge (only gold is 140, and nobody can afford to use it in that way), "My advice to all Worshipfuls is, "*Come Home Early.*"—*Masonic Eclectic.*

### The Number 9.

A property of the number 9, discovered by W. Green, who died in 1794, is inexplicable to any one but a mathematician. The property is this: That when 9 is multiplied by 2, by 3, by 4, by 5, by 6, &c., it will be found that the digits composing the product, when added together, give 9. Thus:

2 x 9—18, and 1 and 8—9  
3 x 9—27, and 2 and 7—9  
4 x 9—36, and 3 and 6—9  
5 x 9—45, and 4 and 5—9  
6 x 9—54, and 5 and 4—9  
7 x 9—63, and 6 and 3—9  
8 x 9—72, and 7 and 2—9  
9 x 9—81, and 8 and 1—9  
10 x 9—90, and 9 and 0—9

It will be noticed that 9 x 11 makes 99, the sum of the digits of which is 18 and not 9, but the sum of the digits 1 and 8 equals 9.

9 x 12—108, and 1 and 0 and 8—9  
9 x 13—117, and 1 and 1 and 7—9  
9 x 14—126, and 1 and 2 and 6—9

And so on to any extent.

M. de Maivan discovered another singular property of the same number. If the order of the digits expressing a number be changed, and the number be subtracted from the former, the remainder will be 9, or a multiple of 9, and, being a multiple, the sum of its digits will be 9.

For instance, take the number 21, reverse the digits, and you have 12; subtract 12 from 21, and the remainder is 9. Take 63, reverse the digits, and subtract 36 from 63; you have 27, a multiple of 9, and 2 and 7—9. Once more, the number 13 is the reverse of 31; the difference between these numbers is 18, or twice 9.

Again, the same property found in two numbers thus changed is discovered in the same numbers raised to any power.

Take 21 and 12 again. The square of 21 is 441, and the square of 12 is 144; subtract 144 from 441, and the remainder is 297, a multiple of 9; besides, the digits expressing these powers added together give 9. The cube of 21 is 9,261, and that of 12 is 1,728; their difference is 7,533, also a multiple of 9.

### Immortality of Love.

I never saw a man who did not believe in the immortality of love when following the body of a lovely one to the grave. I have seen men under other circumstances that did not believe it; but I never saw a man that, when he stood looking upon the form of one that he really loved stretched out for burial did not revolt from saying, "It has all come to that; the hours of sweet companionship; the wondrous interchange of tropical souls; the joys, the hopes, the trusts, the unutterable yearnings—there they all lie." No man can stand and look into a coffin upon the body of a fellow creature, and remembering the flaming intelligence, the blossoming love, the whole range of divine faculties which so lately animated the cold clay, and say, "these have all collapsed and gone." No person can witness the sad ceremonies which are performed over the remains of a human being; the sealing down of an unopenable lid; the following, the rumbling procession to the place of burial: the letting down of dust into dust; the falling of the earth upon the hollow coffin, with those sounds that are worse than thunder, and the placing of the green sod over the grave; no person, unless he be a beast, can witness these things, and then turn away and say, "I have buried my wife; I have buried my child; I have buried my sister, my brother, my love."



**Grand Commandery of Missouri.**

This body met Oct. 7th, 1867, in St. Louis, Cor. Third and Chesnut streets, at 10 o'clock, A. M.

The annual address gave a review of the state of Knighthood generally, and Missouri in particular.

It recapitulated the roll of the dead since last Conclave, also of work done, and especially alluded to the crisis that was approaching between the Knights of the Order of the Temple, and of A. and A. S. Rite in this State, and the country generally.

Much important business was transacted, more so than at any previous session. A regular State drill was adopted, as well as a code of revised statutes. Each Sir Knight is compelled to be equipped in regulation uniform within ninety days after being Knighted, and each Commandery must drill at least six times within each year. Resolutions were adopted prohibiting any Missouri Knight Templar from being present or assisting in conferring the degrees of the A. and A. S. Rite upon any one who has not received the Order of the Temple in a regular Commandery, and reasserting our allegiance to the only legitimate Rite of Masonry in existence. They were ordered to be published in full with the proceedings.

The following officers were elected and installed for the ensuing year:

George Frank Gouley, of St. Louis, R. E. G. Commander.

Lewis F. Weimer, of St. Joseph, V. E. D. G. Commander.

Jas. F. Aglar, of St. Louis, E. G. Generalissimo.

Jas. Carr, of Hannibal, E. G. Captain General.

Rev. P. M. Pinckard, of St. Louis, E. G. Prelate.

Samuel Hardwick, of Liberty, E. G. Sen. Warden.

B. F. Newhouse, of Weston, E. G. Jr. Warden.

Wm. N. Loker, of St. Louis, E. G. Treasurer.

A. B. M. Thompson, of St. Louis, E. G. Recorder.

Peter B. Grant, of Liberty, E. G. Standard Bearer.

Wm. Bosbyshell, of St. Louis, E. G. Sword Bearer.

Wm. H. Stone, of St. Louis, E. G. War-der.

Geo. B. Brua, of St. Louis, G. Sentinel.

A State committee of arrangements was appointed to receive the Grand encampment of the United States, in September next.

Charters were granted to Hugh de Payen's, No. 4, at St. Joseph; to Emmanuel, No. 7, at Macon City; and to Ivanhoe, No. 8, at St. Louis. Perfect harmony prevailed, and the business was transacted with despatch and satisfaction.

**Grand Chapter of Missouri.**

This Grand Body met in St. Louis, October 9th, 1867, corner of Third and Chesnut streets, at 10 o'clock A. M.

The annual address was delivered by Companion Martin Collins, D. G. H. P., in the

absence of Companion Samuel Russell, the G. H. P. The address reviewed the official acts of the year, and paid a fine tribute to the lamented dead of the past year.

The following is a list of the officers elected: Martin Collins, of St. Louis, M. E. Grand High Priest.

Rufus E. Anderson, of Palmyra, R. E. Dep. G. H. P.

Jas. E. Drake, of Carrollton, R. E. G. King  
Lewis F. Weimer, of St. Joseph, R. E. G. Scribe.

Jno. D. Daggett, of St. Louis, R. E. G. Treasurer.

George Frank Gouley, of St. Louis, R. E. G. Secretary.

Rev. P. M. Pinckard, of St. Louis, R. E. G. Chaplain.

Wm. Ellis Glenn, of Rolla, R. E. G. C. Host.  
John Glenn, of St. Louis, R. E. G. R. A. C.

A large amount of business was transacted in peace and harmony. Work was exemplified before the Grand Chapter, by St. Louis Chapter, No. 8. Companion James A. H. Lampton, P. G. H. P. was appointed Grand Lecturer, and Companion Gouley Committee on Foreign Correspondence.

Charters were issued to Meridian, No. 9, at Barry; to Gallatin, No. 11, at Gallatin; to Charleston, No. 19, at Charleston; to Columbia, No. 17, at Columbia; to Sedalia, No. 18, at Sedalia, and to DeMolay, No. 26, at Warrensburg. The Charter of Springfield, No. 15, was restored, and Dispensations issued to Houston Chapter, at Brunswick; Keytesville, at Keytesville; to Greenfield, at Greenfield; to Agency, at Agency; to Keystone, at Oregon.

**Grand Council of Missouri.**

This Grand Body met Oct. 11th, 1867, in St. Louis, Cor. 3d and Chesnut streets, at 10 o'clock, A. M.

The annual address, which was brief, but appropriate, was delivered by Companion Jas. A. H. Lampton, G. T. I., and acting Grand Puissant on account of the death of Companion A. O'Sullivan, G. P., and Companion Jas. McDaniel, D. G. P.

The subordinate Councils represented themselves as being in harmony and prosperity.

Charters were granted to Clarkton Council, No. 6, at Clarkton, Mo., and Washington Council, No. 7, at Atchison, Kansas, and Lawrence Council, No. 8, Lawrence, Kansas.

These make three chartered councils now in that State, and they will probably soon form a Grand Council of their own.

The following is a list of Grand Officers elected:

T. E. Garrett, of St. Louis, M. P. G. M.  
J. A. H. Lampton, of St. Louis, D. P. G. M.  
L. R. Ringo, of Weston, D. T. Ill.

Jno. Grant Foss, of Hannibal, F. P. C. Work.

Jno. Glenn, of St. Louis, G. C. Guard.

Wm. N. Loker, of St. Louis, G. Treasurer  
George Frank Gouley, of St. Louis, G. Recorder.

Rev. P. M. Pinckard, of St. Louis, G. Chaplain.

D. T. Wainwright, Monticello, G. Marshall.

Norman Young, of Hannibal, G. Steward.

The resolutions of G. Council of Maine, relative to national meeting of R. and S. Masons in St. Louis, in Sept. 1868, were adopted, and a Committee appointed to confer with them.

**Curiosities of Sleep.**

We suppose, with Cullen, that our organs of sense sleep successively, and with different degrees of intensity—sight slumbering first, then those of taste, smell, hearing, and, lastly, those of touch. In Turkey if a person fall asleep in the neighborhood of a poppy field, the wind blowing toward him from it, he will become gradually narcotized, and would even die, if the country people, well acquainted with the fact, did not convey him to the nearest well or stream, emptying pitcher after pitcher upon his face and body. A Dr. Oppenheim, during his residence in that land, owed his life to this simple, yet efficacious treatment. Dr. Reid mentions a friend of his who became drowsy and fell asleep whenever anything occurred to distress him. A woman at Renault slept seventeen or eighteen hours a day for fifteen years, and another is recorded to have once slept during forty days. A man, twenty-five years of age, near Bath, England, slept a month; and, two years after, for seventeen days. Dr. Macintosh mentions a woman who spent three-fourths of her life in sleep, and another physician has collected several instances of the same sort, quoting the case of a young lady who slept for six weeks, and recovered. Herodotus, in his "Mel-pomene," alludes, although incredulously, to a race of Scythians or Tartars, in the extreme north, who were reported to sleep away six months of the year. "Two young gentlemen, college students, went to bed the night previous to their examination; they slept soundly; the elder one rose up early in the morning and left the young brother in bed, still asleep; he remained so for two hours more, having slept altogether more than ten hours, when he woke in a state of complete insanity." The same author, Dr. Groves, likewise relates the case of a gentleman who fell asleep, with his hands folded together before him on the table, after dinner. On awakening, one arm was paralyzed, and remained paralytic to the day of his death, not long afterwards.

Frederick the Great and John Hunter seldom slept more than four or five hours in the twenty-four. Dr. Macintosh mentions a lady, in perfect health, who never slept more than four or five hours in the twenty-four, and then only half an hour at a time. The venerated St. Augustine prudently divided his hours in three divisions, eight each, devoted to sleep, recreation and converse with the world. Quin, the famed actor, could, at pleasure, slumber twenty-four hours in succession; and Dr. Reid, the metaphysician, when he liked, could take as much food and sleep as would serve him for a couple of days.

The Dauphin son of the unfortunate Louis XVI., a descendant of the sovereigns of France and Navarre, confined in a lonesome nook, with a hole in the wall to receive his scanty food, was killed from the want of sleep. Scarcely were his feverish temples laid upon his pallet, when a stern voice resounded through the walls, "Capet, how are you?" By such refined cruelty his spirit, drawing its last gasp, silently gave up the ghost, in his 10th year, June 8th, 1795. St. Dominic, so famed in the old annals, never reposed, except on the floor-boards which served him for a bed. St. Bonaventura, one of the first Franciscans, used a common stone instead of a pillow; and another, St. Peter, of Alcantara, slept only one hour and a half in the twenty-four, for forty years together, either kneeling or standing, his head leaning aside on a little piece of wood fastened for that purpose in the wall. Usually he ate but once in three days; still, he reached old age, though his body became so attenuated that it seemed composed of the roots of trees, and his skin so parched as to resemble the dry bark more than flesh.—*New York Observer.*



## Family Circle.

### WHAT IS IT MAKES A LADY!

BY E. L. CUSHING.

"What is it makes a lady?"

Asked my little girl of me,  
One shining summer morning,  
As she stood beside my knee;  
And I told her that it is not  
Fine dress nor heaps of gold,  
Nor all the bright and flashing gems  
The caves of ocean hold.

But it is a gentle temper,  
And thoughts of peace and love,  
And a mind that seeks in all things  
Some goodness from above;  
That thinks of another's comfort  
Before it seeks its own,  
And strives to live on earth the life  
That is in heaven known.

It is this that makes a lady,  
And not being rich or poor;  
For kind thoughts, kind words, kind  
actions,  
Make the lady, I am sure.  
So think of this, my darling,  
And to the truth be true,  
And soon will love and kindness  
A lady make of you.

### BABY'S KISS.

Two baby lips are raised to press  
Their innocence on mine;  
Two baby eyes join the caress,  
Two baby hands entwine  
My whiskers.

All warmth with which I greet her kiss,  
The pain she gives me cools;  
For half the kiss and all the bliss  
I miss whenever she pulls  
My whiskers.

"No rose without a thorn"—who'd guess  
She could so well express  
That old, old truth, by sweet caress  
On lips, and such distress  
To whiskers.

### The Family Sitting-Room.

This is the pleasantest room in the house. It is that to which the heart of the absent, or home-sick child, always turns; it is the Caaba of every domestic Mecca. It is the room that makes home; there the family lives, and there the family life flows in its purest, sweetest stream, and hence we call it the family-room. There is the fountain of the household life; hence, to many of us, it is known as the living room. Though these words are not found in any dictionary, they are found in every heart. Here the family sit together; here those domestic accomplishments, writing, sewing and reading are carried on. Here the children play; here even the cat purrs, and the family dog has his place. This is the only room that is found in every house, large or small. There may be no parlor, no dining-room, no bedroom, no kitchen, but a family-room there always is. It may be used for a drawing-room, or a sleeping-room, or a dining-room, or even a kitchen, but it always remains the family room. All other uses are temporary, and exigent; this is permanent and perpetual.

As this is the pleasantest room in the heart, it should be made the pleasantest in the house. It should be large and airy; its location should invite the sunshine and air. The furniture should be plain enough not to be formal, and not too plain to be comfortable. If there is room, a few flower pots should grace one of the windows. A book-case is indispensable, and children's books to fill one or more of its shelves. Robinson Crusoe, Arabian Nights and Pilgrim's Progress should not be wanting in any family that can afford them. Engravings, now so cheap and good, and particularly stereoscopic views, ought to be the aim of every household. And here let us say that

every one can afford to get what he really wants. What we can't afford to get is what our envy or vanity craves. The best things for us are those which our heart desires—which we can appreciate—which express our character, and are an extension of ourselves. Whether such things are books, pictures or flowers, we can get them; and these, as belonging to the heart, belong to the family-room.

The window of this room should have a good outlook; for from it come in many thoughts and suggestions to stimulate and adorn the inner life. From the window of this room the children first study nature. Here, eagerly crowding to the panes, they listen to the monotonous rain, or watch the falling leaf. Here they follow the snow as it comes down in exciting whirls; or dreamily, and with distended eyes, gaze at the large flakes sinking to the ground so pure and noiselessly as if shaken from the wings of an angel. Here it is, that each day starts afresh the stream of household life. Here, after breakfast, when the larger children have gone to school, and the father to his business, the mother, with the smaller children playing about her, sits doing her more quiet work; peacefully and evenly the current flows on past noon till tea-time, when the larger children, with stronger voices and louder tread, have come from school, and the father from his business; then the stream deepens and widens, and the family life is again at full tide. From this point it begins to ebb. One after another of the tributaries dries up. Little hands grow still, little voices are hushed, little eyes close; the roar of the grate is hushed, its eyes of flame grow dim, and one by one the red coals are quietly sinking to sleep under the gray ashes; the candle is near the socket, and the mother, thoughtfully laying aside her work, gathers up the loose things, putting aside the children's toys, and little shoes and stockings, quietly takes the candle, and, like a guardian angel, passes out of the family room, and the day is done. Who can forget the family-room? It is the family school-room, and should be made the household shrine. Let the parlor, with its finery and formality, be forgotten; the thought of the bed-room may never wake in the mind of the absent child, but let not the sitting-room, the living-room, the family-room, die out in the heart of your children, for from that sacred cell is the future house of your child to grow.

### An Incident in the Cars.

On the whole, pleasant traits and characters are not common in the cars, I think. This opinion I expressed to my friend Summers the other day. In reply to my remarks he related a little adventure, which, as it is apropos, and moreover, involves a little love and sentiment, I give it without apology, and in his own words. It appears that in the most unlikely places, love and sentiment may be discovered.

"I was escorting home the lovely Charlotte D—, to whom I was at the time quite devoted. Charlotte could scarcely find room to spread her crinoline and arrange her voluminous flounces. I stood up near her, there being no vacant seat.

"After a few minutes, came in a poor woman, who deposited a basket of clothes on the front platform, and held in her arms a small child, while a little girl hung to her dress. She looked tired and weary, but there was no vacant seat; to be sure Charlotte might have condensed her flounces, but she did not. Beside her, however, sat a very lovely and elegant young woman, who seemed trying, by moving down closer to others, to make space enough for the stranger between herself and Miss D—. At last she succeeded, and with the sweetest blush I ever saw she invited the poor female to be seated. Charlotte D— drew her drapery around her and blushed too, but it was not a pretty blush at all, and she looked annoyed at the proximity of the newcomer, who was, however, clean and decently, though thinly clad.

"The unknown lady drew the little girl

upon her lap, and wrapped her velvet mantle around the small half-clad form, and put her muff over the half frozen little blue hands.

"So great was the crowd that I alone seemed to observe. The child shivered—the keen wind from the door blew upon her unprotected neck. I saw the young lady quietly draw from under her shawl a little woolen shawl, which she softly put on the shoulders of the little one; the mother looked on with confused wonder. After a short time she arose to leave the cars, and would have removed the shawl, but the unknown gently whispered, 'No, keep it for her.' The woman did not answer, the conductor hurried her out, but her eyes swam with tears. I noticed her as she descended to a basement, and I hastily remarked the house.

"Soon after my unknown also arose to depart. I was in despair, for I wanted to follow and discover her residence, but could not leave Miss D—.

"How glad, then, I was to see her bowing, as she passed out, to a mutual acquaintance who stood in the doorway. From him, ere many minutes, I learned her name and address.

"To shorten the story as much as possible, that lady is now my wife. In the small incident which introduced her to me she showed her real character. A few days after our marriage I showed her the blessed crimson shawl, which I redeemed from its owner, and shall always keep as a memento. There are sometimes pleasant things to be found in unexpected places; certainly I may have said to have picked out my wife in the cars."—Review, Baltimore.

### Naming Children.

The day of using nicknames will never die out, but the custom of christening children by nicknames and pet names should be strangled in the cradle. The rising generation will blush for the sentimental silliness of their parents, who bestowed these names upon them. A writer says: Girls, instead of being baptized with such sensible names as Matilda, Charlotte, Margaret, or Sarah, are christened Tillie, Lottie, Maggie and Sadie. Ellen dwindles into Ella, Susan shrinks into Susie, Caroline is made ridiculous by being cut down to Linie, Emma becomes incipid in Emmie; and most wretched of all, the beautiful name of Mary is frittered away in Mamie. This nicknaming would be all very well if in its use it was confined to the family circle; but such names are given permanently to children, and the future wives and mothers of the land figure in every advertised list of letters, and in every school examination, as Linies, Susies, and Sadies. Think of the wife and mother of the Father of his Country christened by the name of Mamie, and Marthie, and of the mother baptising the future hero and statesman as Geordie! The First Napoleon would have remained a bachelor forever had his first wife been named Josie, and he would not have troubled an Archduchess of Austria to take the place of the discarded Empress had she been named Minnie Loui, instead of plain and sensible Maria Louisa.

### Married.

On the 3d of October, at the residence of the bride's mother, by D. K. Cowan, Esq., Bro. WM. L. TURNER to Miss MARY M. BOLLINGER, all of Cape Girardeau county, Mo.

In Dona Ana, New Mexico, at the residence of the bride's father, Senor Don Pablo Melendres, by Rev. Manuel Charey, Bro. JOHN D. BARNCASTLE, of Aztec □, Las Cruces, N. M., to Senorita DONA JOSEFA MELEN-DRES.

### Died.

In Hannibal, Mo., Oct. 19, Bro. GEORGE DIMMOCK, of Pequasette □, Watertown, Mass. He was buried with Masonic honors by St. John's □. The deceased was Receiver on H. & St. Joe R. R., and was beloved by all who knew him.



**Questions and Answers--Again.**

"Bro. GOULEY: At your earliest convenience, please give me your opinion, either in the *Freemason* or by letter, to the following questions:

"1st. If charges be preferred against a brother for unmasonic conduct, and appearing before the Lodge he confesses guilty, is it necessary to spread the ballot to ascertain whether he be guilty or not?"

"2d. If a brother be found guilty of unmasonic conduct, and by the vote of the Lodge it is decided that he shall not be suspended or expelled, is it then necessary to spread the ballot to decide whether or not he shall be reprimanded?"

"3d. What if, after a brother is found guilty, it is decided, by ballot, that he shall neither be suspended, expelled nor reprimanded?"

*Answer*—1st. Confession of guilt does not do away with the ballot, "guilty" or "not guilty." It only does away with the necessity of testimony on the part of the prosecution.

2d. A reprimand is a punishment, and as such we should say it must be inflicted as a penalty, and no penalty can rest upon a brother without a vote of the members; but in the absence of a law, we should say that a majority vote is sufficient to inflict that penalty.

3d. If a brother be found guilty, and the Lodge refuse to inflict any punishment, we should say that that Lodge had a very bad case of the "simples," and a reprimand from the Grand Master would do it some good, without the formality of a vote on his part.

**THE EVERGREEN.**

This is the title of a new Masonic paper (monthly) to be started at Dubuque, Iowa, Dec. 1st, by Bros. E. A. Guilbert, P. G. M. of Iowa, and M. S. Barnes, at \$2 per annum, in advance. The prospectus at hand sets forth its object as "devoted to Masonic culture, uniformity and progress." From the well known literary ability of the senior editor, no doubt can be entertained of the character of the journal. We presume of course that the journal will be devoted to maintaining the integrity of the only pure and legitimate Rite of Freemasonry, viz., the York Rite, and as such it has our unqualified good wishes for its success.

**The Masons we Need.**

[From an oration delivered before the Lodge of Journeymen Masons (No. 8), Edinburgh, in honor of the memory of Bro. James Smith, for twenty-four years treasurer of the Lodge.]

Our deceased brother was a sincere, downright honest man. He was one of the few persons in the world to whom we could readily entrust our reputation, our worldly means, and even our very life. He had no flummery, no pretense. He made no promises which he did not fulfill; he held out no hopes which he did not realize. We were not deceived and disappointed by him. He did not come before us flaunting with Masonic jewels and boasting of his masonic knowledge, his masonic services, and his attachment to masonic principles. He did far better. He showed what the principles of Masonry are by his actions. He showed that its justice, its fortitude, its temperance, its truth, its brotherly sympathy and charity were the objects of his affections: that they were implanted in his nature and bore

their legitimate fruits. He was, in short, a real man, and no sham. We have Freemasons now-a-days that can be regarded as nothing better than sounding brass or tinkling cymbals. Great is their noise, their display, and their pretended regard to the requirements of our Order; but strip them of the cloak which they wear, and you will find them full of fraud, falsehood, calumny, intemperance, and every abomination. Such men are a disgrace and a source of weakness to the society with which they are connected. They may, it is true, sometimes receive applause—they may be taken under the wing of men in power, and patted, caressed and encouraged; they may even gain triumphs, and be surrounded by troops of shouting sycophants; but it is fortunate, it is satisfactory, that they can not long play the impostor. It is beyond their power to conceal their knavery. The Ethiopian could as well change his skin, or the leopard his spots. They are soon seen in their true colors. They soon stand forth detected and exposed, and then, by a righteous retribution, shame and discredit overwhelm both them and their abettors. But our late brother had no disguise to take off. He was no moral assassin under a mask. He was no preacher of purity and righteousness, while inwardly he was full of corruption, and secretly practiced the grossest iniquities. His virtues and his sturdy independence reflected honor on our ancient institution. It is by such men that its stability is maintained, because it is by finding such men within its pale that the well ordered are induced to join its ranks.

**BROTHERLY LOVE OR FRIENDSHIP** is recognized by good men and true as one of the leading virtues of the Order of Freemasonry. In the exercise of this virtue we are bound to receive the fact that the whole human race form one great family, with God as their head. Brotherly love compels us to render aid and protection to those who may need our help. We may not desert a friend in the hour of danger or in the time of trial. We are required to defend the character of a brother when assailed; to visit him in sickness, and afford him all the attention that true love inspires. It may be that the exercise of this virtue has been one of the means by which Masonry has so long maintained its place among the purest institutions of the world.

**Relief** is a twin-sister of Brotherly love; they go hand in hand for the accomplishment of a noble, God-like work: "To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to the troubled minds." Relief brings gladness where sorrow dwelt—plenty where want ruled. How the bleeding hearts of widows and orphans have been healed by this balm! It binds the hearts of friends more firmly together.

**Truth**, another of the virtues; indeed, we are taught to regard this as the foundation of every virtue. To be good and true is one of the very first lessons taught us in Masonry. Truth, mighty and all-powerful, drives out from our hearts and minds all deceit and hypocrisy. Sincerity and plain dealing mark the movements of the man governed by this principle. "There is a charm in truth, which draws and attracts the mind continually towards it." How noble the title belonging to Masons, "good men and true."

**Fortitude**, another of the beautiful circle of virtues wreathed upon the brow of Masons. To be steady in our movements, bold and fearless in maintaining the right, even in the midst of perils and dangers, is a noble trait. How well does this virtue manifest itself in the strong position taken and held by members of the Order during the anti-masonic war in this Commonwealth.

**Prudence** should mark the steps and control the tongue of every member of the Order. This virtue we practice in the Lodge room, as well as when mingling in the busy scenes of life. Our words and actions must be controlled by this principle, if we would preserve

unsullied the fair fame of our noble Institution.

**Temperance**, another of the virtues that should be the constant practice of every Mason. By its exercise we are required to avoid that excess which has destroyed so many noble minds. "At the shrine of intemperance, how many victims are daily offered. Blooming youth and hoary age have alike bowed before it." Our practice should be in strict accordance with the principles that have governed our Order through all past ages.

**Justice** enables us to render to every man his due. "This virtue is not only consistent with divine and human laws, but it is the very cement and support of civil society." We are led by this principle ever and always to act to others as we would have them act toward us—the golden rule given by Him who taught as man never taught. These virtues are the study, the earnest and continued study, of every accomplished Mason. They become more and more beautiful as he searches the records of the past, and finds them exemplified in the lives of noble Masons.—*The Keystone.*

**Mark Degree.**

The Mark Master's degree in the original institution of the Order was of no little importance, and exceedingly useful and beneficial. By it each of the workmen could be known and his work distinguished. All confusion among the vast number of craftsmen employed was prevented by the overseers of the work through the influence and power of this degree.

The faithful and laborious workman received full reward for his skill and industry, the unworthy and defective were detected and punished. Each received the reward due for his work. Nothing but work of the very best character could be used for the building of the Temple of Solomon. "The house, when it was in building, was built of stone, made ready before it was brought thither, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building." The stones were squared, marked and numbered in the quarry, so that when they were brought to Jerusalem, each was found to fit its place exactly. To accomplish this, the workmen must be of the first class, and they must produce work that was good, true, and square. No work was allowed to pass the gates of the city that did not measure up to the required standard, and the workmen did not receive their wages until their work had been approved by the proper authorities.

The beautiful lessons taught in this degree impress themselves upon the heart and influence the life of every true Mason. In the use of the *chisel* and *mallet* we are enabled to knock off the rough corners, and fit ourselves for the place assigned us in the Temple of God. We are taught the necessity of preparing work from the right material, that will meet the approval of the Great Observer, and when presented at the beautiful gates of the city of New Jerusalem, will prove our right to receive wages.

"As the operative Mason constructs his material arch, so that the stones employed in its erection are made to depend for support on each other, and most of all on the *keystone*, which binds them all together, and completes the structure, so by this symbol we are taught that in the Great Arch of Freemasonry which spans the earth, we are dependent on each other for comfort and happiness, and most of all must rely for our social pleasures and blessing on that *charity* which is the keystone to bind us together, brother to brother, and which alone can render any society desirable."

Let us not only yield obedience to the strong and commanding principles taught in the different degrees of Freemasonry, but reduce these principles to practice in every day life. Masons not only in theory, but in practice, also. It is then, and only then, that we exert the influence and accomplish the good desired. Let all our work be plumb, level and square.—*Keystone.*



## AGRICULTURAL.

**THE USE OF MOLES.**—Our readers will remember that for a dozen years we have combated the foolish idea that got into the heads of many persons, even editors of agricultural journals, and some of the best writers, that the mole lived upon vegetables, and was, in consequence, a very destructive animal in gardens, etc. We tried to convince them to the contrary, but they would persistently stick to their belief, and attempt even to offer proof by showing potatoes that had been planted in hot-beds, lettuce, &c., where moles had been running, half eaten up by them. At least there was half-eaten potato, and the whole-eaten lettuce plant, and what did it if not the moles? If such people would set an inviting mouse-trap, they would soon discover the destroyer. Moles may injure hills of corn or any young plant by passing through it and lifting it up, in search of their principal food, the earth worm, which is to be found more abundantly there than elsewhere on account of the moisture about the roots, but that is all—they live upon animal food alone, and commence seeking it as soon in the spring as the frost is out of the ground and the earth worms make their appearance. The following interesting and careful experiments made at Zurich, by a Swiss named Weber, a distinguished naturalist, ought to settle the question. The result of his experiments was laid before the Board of Agriculture of his Canton, and is in brief as follows: Mr. Weber had carefully examined the stomachs of fifteen moles, caught in different localities, but failed to discover therein the slightest vestige of plants or roots: whereas they were filled by the remains of ascaris or earth worms. Mr. Weber, not satisfied by this fact, shut up several moles in a box containing sods of earth, on which fresh grass was growing, and a smaller case of grub or earth worms. In nine days two moles devoured three hundred and forty-one white worms, one hundred and ninety-three earth worms, twenty-five caterpillars, and a mouse, skin and bones, which had been enclosed while alive in the box. Mr. Weber next gave them raw meat, cut up in small slices, mixed with vegetables. The moles eat the meats and left the plants. He next gave them nothing but vegetables; in twenty-four hours two moles died of starvation. Another naturalist calculated that two moles destroyed twenty thousand white worms in a single year. Evidently farmers ought to endeavor to multiply moles rather than kill them.—*German town Telegraph.*

**LATE CULTIVATION OF ORCHARDS.**—The period of the year has arrived when cultivation in the orchard should cease. It should not be the policy of the owner to stimulate his trees, either by manuring or cultivating in the latter part of the summer, to make a vigorous late growth. The time for the wood to be formed is in the spring and early summer, when the cultivator should be kept at work and manure applied. But ample time should be allowed afterwards for the trees to ripen their wood so as to endure the winter uninjured.

On rich soils where the apple is delicate, late growth of the wood should be especially guarded against. Pear orchards everywhere should not be cultivated and stimulated after the prime of summer is passed. The peach-growers of Maryland and Delaware have learned better than to cultivate their orchards late in the season, by noticing the tendency of trees thus treated to cast their fruits. If a neglected orchard is ploughed late, the fruit is sure to fall next year. In localities where the rot has been prevalent in vineyards, it has been noticed that uncultivated vines escaped, while those well taken care of were infected. So it has been thought better by some cultivators to have weeds cover the ground, and healthy fruit the vines, than to take up with the reverse, clean ground and rotten fruit. Perhaps late cultivation in the vineyard induces the rot when other circumstances also favor. But the weedy, uncared for orchard or vineyard is an eye-sore to the enthusiastic fruit-grower, and such an appearance is likely

to be assumed when the cultivator and hoe are laid aside at midsummer. To avoid this, to check late growth of orchards, and for the purpose of enriching the soil at the proper time, we suggest that some crop, as rye, be sown the last time of cultivating. This crop would also shield the ground in winter, and furnish a cost of manure to plough under, in the succeeding spring.

**AN ORCHARD DRESSING.**—In regard to the application of lime on orchards, it may be remarked that the fall is, perhaps, as favorable a season on many accounts as can be selected. Its effects are slow and lasting, and when spread on orchard grounds in August or even in September or October, it will be felt in the following year; whereas if applied in the spring, no advantage will accrue till the subsequent year, which would be a dead loss to the owner of one year's use of the pecuniary capital involved in the outlay of the experiment. In some cases the favorable effects of lime have been clearly apparent for twenty years. Old lime from the walls of buildings is an excellent stimulant for fruit trees of all kinds; it acts immediately, and it acts long. In one case, a farmer who was engaged in repairing his dwelling, ordered a portion of the old plastering from the walls of one of his rooms to be thrown from a window, where it was accidentally brought in contact with a plum tree which had always been unproductive, and a mere "cumber of ground." The subsequent year, however, it was filled with fruit. This change was owing to the lime, doubtless, as similar results have followed its application in various, indeed, in innumerable cases of a like character. We advise every person, therefore, who is the owner of an old and decayed orchard to lose no time in giving each tree a dressing of lime, or, better still, if he can procure it, of old plaster. A peck to a tree of middling size, and half a bushel to a large one, is sufficient according to the experience of many; but though we would, by all means, recommend the application of even these small quantities, when larger quantities can not be procured, yet, we should sooner advise a bushel and a half. We have no more faith in starving a tree or a hill of Indian corn than we have in starving an ox or a horse. The "penny wise and pound foolish" policy, adopted by so many, is a bad one for the farmer. It always results in loss.

**USEFUL HINTS.**—Wood ashes and common salt wet with water will soak the cracks of a stove and prevent the smoke from escaping. Stir Poland starch with a common candle and it will not stick to the iron, and it will be much nicer.

Alum or vinegar is good to set colors of red, green or yellow.

Salsoda will bleach very white; one spoonful is enough for a kettle of clothes.

Save your suds for garden plants, or for garden yards when sandy.

Wash your tea trays with cold suds, polish with a little flour and rub with a dry cloth.

Frozen potatoes make more starch than fresh ones; they also make nice cake.

A hot shovel held over varnished furniture will take out white spots.

A bit of glue dissolved in skim milk and water will restore crape.

Ribbons of any kind should be washed in cold soap suds, and not rinsed.

If your flat irons are rough rub them with fine salt, and it will make them smooth.

Oat straw is the best for filling beds. It should be changed once a year.

If you are buying carpet for durability, choose small figures.

A bit of soap rubbed on the hinges of doors will prevent their creaking.

Scotch snuff put in a hole where crickets come out will destroy them.

A gallon of strong lye put in a barrel of hard water will make it as soft as rain water.

Half a cranberry on a corn will soon kill it. Always mend clothes before washing them.

We call attention to the advertisement of G. B. Fesenden, "Wanted."

## Papal Troubles.

"If Pius the Ninth should be driven again from Rome he would have the consolation of reflecting that he is not by any means the first of the long line of Popes who have endured the miseries of exile. The following list, long as it is, does not comprise all the Popes who have suffered from the violence of faction and war.

Pope Liberius was imprisoned by a heretical Emperor. Silverius died in exile. Vigilius was imprisoned and died exiled. St. Martin died in exile, a martyr. St. Leo III. was driven to Spoleto. Leo V. was dethroned and cast into prison. John XII. fled from a Roman faction and took refuge in Capua. Benedict XI. was imprisoned and murdered by a Roman faction. John XIV. was cast in the prison of St. Angelo and died of hunger. George V. was compelled to fly from Rome by a civil tumult. Benedict VIII. was driven from Rome by a faction. Leo IX. was dethroned by the Normans. Gregory VII. went from land to land, and from kingdom to kingdom, and died in exile. Victor III. could not so much as take possession of his See, and died at Benevento. Urban II. was restored by the French Crusaders. Pascal II. was carried off by Henry V. and imprisoned. Gelacius II. was compelled to fly to Gaeta. Honorius II. was compelled to fly into France by an anti-Pope who usurped his See. Eugenius III. was driven out by Arnold of Brercia. Alexander III., the very day of his consecration, was cast into prison. He was consecrated, not in the Holy City, but in a village church. He was obliged to enter the mountains for safety. He passed his time wandering from Terracini to Anagni, from Anagni to Tuscum. Urban III. and Gregory VIII. could not even take possession of Rome. Lucius III. fled to Verona. Gregory III. was compelled by an insurrection at Rome to retire to Perugia. Innocent IV. fled to Genoa. Alexander IV. fled to Viterbo. Martin IV. never entered Rome. Boniface VIII. was a prisoner at Anagnia. Then came the Western schism which lasted seventy years, during which time seven Popes reigned in Avignon. Urban VI. fled to Genoa. Innocent VII. fled from Rome to Viterbo. Gregory XI. fled to Gaeta. John XXII. fled from Rome. Eugenius IV. was besieged in his own palace by an anti-Pope and was obliged to fly to Florence. Still more recently, almost in our own times, Pius the VII. was held in captivity by the first Napoleon. The Catholic sovereigns in fact, have seldom scrupled to make war upon the Pope when it seemed to be for their interest to do so."

## How Are the Mighty Fallen!

It is a remarkable and instructive fact that the career of four of the most renowned characters that ever lived closed with a violent or mournful death.

Alexander, after looking down from the dizzy heights of his ambition upon a conquered world, and weeping that there were no more to conquer, died of intoxication in a scene of debauch, or, as some suppose, by poison mingled in his wine.

Hannibal, whose name carried terror to the heart of Rome itself, after having crossed the Alps, and put to flight the armies of the mistress of the world, was driven from his country, and died at last of poison administered by his own hands, in a foreign land, unlamented and unwept.

Cæsar, the conqueror of eight hundred cities, and his temples bound with chaplets dipped in the blood of a million of his foes, was miserably assassinated by those he considered his nearest friends.

Bonaparte, whose mandate kings and emperors obeyed, after filling the earth with the terror of his name, closed his days in lonely banishment upon a barren rock in the midst of the Atlantic ocean.

Such the four men who may be considered representatives of all whom the world call great and such their end—intoxication, or poison—suicide—murdered by friends—lonely exile!



**GRAND LODGE OF MISSOURI.**

The M. W. Grand Lodge met in this city October 14th, at ten o'clock, corner of Seventeenth and Market streets.

Rev. and M. W. John D. Vincil, Grand Master, presiding.

The Annual Address was lengthy, and was considered by all present as one of the ablest and most beautiful Masonic addresses ever delivered by a Grand Master. It commanded the most profound attention, and was highly honored by the report of the committee to whom it was referred. The vital issues of the hour were fully dwelt upon, and will command the earnest attention of sister jurisdictions when it goes forth in the published proceedings.

It having been determined on the first day that Seventeenth and Market was too far west for the convenience of delegates, a committee was appointed to procure another hall, and that of the Polytechnic Institute was secured; but it did not require more than about ten minutes' experience to prove that it was too large for the deliberations of a few hundred men, the reverberations of sound destroying the power of hearing; consequently the afternoon of the 15th found the Grand Lodge comfortably seated in the old hall, corner of Third and Chesnut streets, where the remainder of its business was harmoniously concluded. The work presented for consideration was of a very voluminous character, and demanded the almost undivided attention of the able and hard-working committees. There were one hundred and six Lodges represented, which was a much smaller number than would otherwise have been, had it not been for the false and exaggerated reports throughout the State about the cholera mortality. In some places it was reported that our deaths amounted to over two hundred daily, when, in truth, there was not at the time a single case of epidemic cholera in the city, and but very few of a sporadic nature.

Suitable resolutions were adopted relative to the death of members of Grand Lodge, and a committee was appointed to act in conjunction with a committee from Grand Chapter to procure a suitable monument in memory of our late Bro. A. O'Sullivan. A committee was also organized to prepare a digest of Masonic jurisprudence for the use of the Grand Lodge of Missouri, to be presented at next session.

Forty-eight new charters were granted and five restored, and thirteen dispensations ordered. In another column will be found a list of each.

The question which elicited the most interest was that relative to the meeting of Lodges. After a debate of about one day, the following section, 33 of By-Laws, viz.: "No Lodge shall be opened for the transaction of any business unless there be present at least seven Master Masons, nor shall a ballot or vote be taken upon any subject whatever unless there be present seven members of the Lodge," was explained by the following resolution, submitted by Bro. S. H. Saunders, P. G. M.:

*Resolved*, That it is the order of this Grand Lodge that a Lodge of Entered Apprentices

and Fellow-Crafts are Master Masons at work on those degrees; and as the Grand Lodge has decided that a Lodge can not meet and open with a smaller number than seven Master Masons and members of the Lodge, this definition of a Lodge empowers any Lodge, when seven Master Masons are present, to open on the Entered Apprentice or Fellow-Craft degrees and close upon those degrees without opening on the Third degree."

This resolution was ordered to be sent to all Lodges in the jurisdiction by circular letter, in advance of the published proceedings.

The outstanding claims of Masonic College scholarships were allowed and ordered paid, amounting to several thousands of dollars.

Thanks were tendered to the railway and packet companies for half-fare tickets to the delegates.

The following important resolution was adopted:

*Resolved*, That the D. D. Grand Masters be and are hereby recommended to call the Masters and Wardens together at a central and convenient place, and there open his Lodge of Instruction in the lectures of Masonry for such time as may be deemed most advisable by the D. D. Grand Masters.

We think that if this resolution is generally acted upon, it will result in great good, as it will bring together a large number of officers who should at least annually compare their work, and make it uniform. Much, of course, depends upon the efficiency of the District Deputies.

Bro. D. N. Burgoyne was restored to membership and good Masonic standing by an almost unanimous vote.

The thanks of the Grand Lodge were tendered to the retiring Grand Master, Rev. Jno. D. Vincil, by an unanimous standing vote.

The session closed in perfect harmony at midnight of Thursday, the 18th, immediately after the installation of the following officers, who had been elected and appointed on the preceding day:

**ELECTIONS.**

*M. W. Grand Master*—Wm. E. Dunscomb, Jefferson City.

*R. W. Deputy Grand Master*—Claudius A. Rowley, St. Joseph.

*R. W. Grand Senior Warden*—Thomas E. Garrett, St. Louis.

*R. W. Grand Junior Warden*—William D. Muir, Boonville.

*R. W. Grand Treasurer*—William N. Loker, St. Louis.

*R. W. Grand Secretary*—Geo. Frank Gouley, St. Louis.

**APPOINTMENTS.**

*Grand Chaplains*—Revs. P. M. Pinckard, St. Louis; T. E. Shepherd, Lagrange; Jos. J. Wyatt, St. Joseph; J. H. Luther, Palmyra; Josiah McCary, Warrenton; Geo. W. Horn, Jefferson City.

*Grand Senior Deacon*—George R. Keill, Sedalia.

*Grand Junior Deacon*—J. A. H. Lampton, St. Louis.

*Grand Marshals*—James Coff, St. Louis; N. G. Elliott, New Franklin.

*Grand Stewards*—J. G. Anderson, Steelville; Chas. Levy, St. Louis.

*Grand Sword Bearer*—Jno. A. Gilfillan, St. Louis.

*Grand Pursuivant*—Allen McDowell, Greenfield.

*Grand Tyler*—Thos. Harris, St. Louis.

*Grand Orators*—John F. Phillips, Sedalia; Silas Woodson, St. Joseph.

*Grand Lecturer*—Thomas E. Garrett, St. Louis.

*Committee on Foreign Correspondence*—Geo. Frank Gouley.

The following is a list of District Deputy Grand Masters:

- 1st District—Rufus E. Anderson, Palmyra.
- 2d " —W. T. Baird, Kirksville.
- 3d " —Elias Parrott, DeKalb.
- 4th " —C. H. Gee, Savannah.
- 5th " —Samuel Hardwick, Liberty.
- 6th " —John B. Henderson, Concord.
- 7th " —Cornelius Hough, Granville.
- 8th " —John W. Luke, St. Louis.
- 9th " —W. B. Wilson, Cape Girardeau.
- 10th " —John W. Baldwin, Poplar Bluff.
- 11th " —Wm. Ellis Glenn, Rolla.
- 12th " —Samuel H. Owens, California.
- 13th " —J. W. Petty, Cambridge.
- 14th " —Arch Long, Greenfield.
- 15th " —Martin J. Hubble, Springfield.
- 16th " —R. Frank Green, Santa Fe, New Mexico.

**NEVADA.**

The following is a list of the officers elected by the Grand Lodge of Nevada, on the 17th of September, 1867:

*Grand Master*—John C. Currie.

*Deputy Grand Master*—Horatio S. Mason.

*Grand Senior Warden*—Marcus A. Sawtelle.

*Grand Junior Warden*—David Cohn.

*Grand Treasurer*—William N. Hall.

*Grand Secretary*—W. A. M. Van Bokkelen.

**NEW PUBLICATIONS.**

**CRYPTIC MASONRY—MANUAL OF THE COUNCIL.** By ALBERT G. MACKEY, M. D. Published by Clark & Maynard: N. Y.

A Manual for the Council is a difficult work to make either instructive or useful, from the fact that beyond a few short prayers at the opening, and a charge at the closing of the Council, there is no monotorial work in the Royal and Select Masters' degrees; and that the work before us should, therefore, result in a loss to the editor or publishers, is naturally to be expected. All the monotorial work of the Council could be summed up in a very few pages of a Pocket Manual, and the production of 155 pages, large size, under the head of "Council Manual," would be a marvel to any author but the distinguished one we are reviewing, as he has a wonderful faculty for "book making." His historico-legendary dissertations are instructive than otherwise; but after all the whole matter is more concisely summed up in the degrees themselves. The installation ceremonies are already contained in various monitors and published proceedings of Grand Councils. The history of the introduction of the degrees into this country is, as a matter of course (taking the location and position of the author into consideration), assigned to the few degree-peddlers who had a shop in Charleston some fifty years ago, and an effort is now made by Companion Mackey to give his Supreme Council a sort of quasi paternity, and right to the degrees; but as that bubble has been so long ago pricked, and the humbug exposed, we are astonished that our distinguished Companion should give such a mass of trash, mis-called history, a place even in the back part of his work. Of the mechanical execution of the book we can not speak too highly—the paper is superb, the typography of that perfection which stamps the publishers as men who could be entrusted with any work however magnificent. They have done their duty. For sale by P. M. PINCKARD, St. Louis.



## APOLOGY.

We have to ask the indulgence of our readers for the lack of original matter in this number, owing to the very heavy demand upon our time by the annual communication of the four Grand Bodies of Missouri during the month of October.

## Premiums! Premiums!

As it has become the order of the day for papers lacking "natural advantages" to offer premiums for subscribers, and as the *Freemason* is not run in the interest of melodeons, jewelry, etc., being by its intrinsic merit independent of all such auxiliaries, we have determined to reverse the order of things, and offer a premium for valuable information:

We will furnish the *Freemason*, gratis, one year to any brother who can *prove*, to the satisfaction of our readers, that Frederick the Great signed the so-called Secret Constitutions of the A. and A. S. Rite.

We will furnish another free copy to any brother who can *prove* that Frederick the Great ever *saw* or *read* said Constitutions.

We will furnish another free copy to any brother who can *prove* that Frederick the Great ever *belonged* to the so-called A. and A. S. Rite.

We will furnish another free copy to any brother who can *prove* that Frederick the Great was *not an enemy* of the said Rite.

We will furnish another free copy to any brother who can *prove* that the said so-called secret Constitutions were *not manufactured*, and the name of Frederick of Prussia was *not forged* to them, in Charleston, South Carolina.

We will furnish another free copy to any brother who can *prove* that the rituals of said Rite has *not been materially changed many times* in their most essential parts since they were first manufactured.

We will furnish another free copy to any brother who can *prove* that the said Rite is *not an enemy to Ancient Craft Masonry*.

And, in conclusion, we will furnish *five free copies* to any address, for any brother who can *prove* that the *leaders* of the said Rite are *not opposed to the circulation of the Freemason* wherever and whenever they think its vindication of truth will injure their "sovereign prospects."

We find by our lists that wherever the *agents* of the A. and A. S. Rite have the most influence, there our circulation is smallest, and that wherever the true Ancient Craft Masonry is most beloved and practiced in its sublime and pure ritualism, there the *Freemason* is a welcome visitor, and is handed from brother to brother with the fraternal assurance that it is *their organ*, which sends forth no uncertain sound.

## Masonry and Politics.

The enemies of the Masonic fraternity have ever tried to arouse popular prejudice against this time-honored institution, by raising the clamor of the political demagogue, that, as a social organization, we are dangerous to government. This charge is without foundation, as is evident from the past history and present position of Masons in relation to the respective

governments under which they live, the world over.

Masons have never been a revolutionary people, and Masonry, as a social institution, is conservative in its teaching and practices. It takes no position in politics, and prohibits the introduction of political questions into its discussions. It has existed under every form of government known to history, and done its work for society peacefully, but successfully, under the administration of all the great political parties in Europe and America. It teaches obedience to the laws, submission to authority, and reverence for the usages of the past. It is, therefore, impossible for an institution that teaches the practice of such social and political virtues to favor political revolutions and social outbreaks, that would disturb the peace of society, or sap the foundation of government. It is surprising how any rational and sane mind could credit, for a moment, the base slander circulated by our enemies to awaken popular prejudice against us. Are not the husbands, brothers, fathers, sons, friends and neighbors of these individuals, Masons? Do they not all testify that there is nothing in either the teaching or practice of Masonry at war with our republican institutions, or that will, in any way, endanger our civil, political and religious liberties? We receive their testimony on all other subjects, how can we constantly refuse to receive it when they positively affirm that such is the character of the Masonic institution?

Besides, would it not be a strange moral and social phenomena for Methodists and Baptists, Presbyterians and Episcopalians, Quakers and Catholics, Lutherans and Universalists, Democrats and Whigs, though they are opposed to each other on nearly all other subjects, should league together as Masons to undermine our republican institutions, and subvert our government? No sane mind can believe this possible. It would be a social miracle. But if Masonry be opposed to our government, if its influence in society is calculated to endanger our liberties, how did it happen that all the signers of the Declaration of Independence, and the framers of our Republican Constitution, were Masons, but six? If Masonry be opposed to Republican government, how shall we account for the fact that all the generals in the American army were Masons?

These facts should forever silence such objections to Masonry. Really and truly, Masonry, as a benevolent institution, has no political character, has no political purpose, and does not aim or try to exert any political influence. Her work is a higher and nobler work than that of the politician and statesman.—*Square and Compass.*

[For the Freemason.]

## La Plata Lodge, No. 237.

BRO. EDITOR: Let me give you a brief history of this Lodge:

It was first organized, U. D., in January, A. L. 5864, with eleven members. We have been meeting in an uncomfortable hall up to the present time. We lost our charter, or rather it was stolen by *Sam'l Cowan* in Feb., 5865. We obtained a special dispensation in July, 5865, since which time the Lodge has met regularly. Last winter the Lodge determined to build a new hall, and forthwith commenced work. On the 27th of September last, Rev. Bro. J. D. Vincil, M. W. G. M., dedicated our hall. It is a neat brick edifice, 22 by 54 feet, neatly finished off, with the hall and ante-rooms. The Lodge is some in debt, but with prudence and care we will be able to pay our indebtedness up. We have seventy members that will compare favorably with any Lodge in the State in point of morals and respectability. S. C. DAVIDSON, Sec.

TROWEL WANTED.—No. 2, Vol. IV, of "Trowel" wanted, to complete a set. Address Bro. Wm. W. Austin, Richmond, Ind.

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## LOW TWELVE BELL.

Of all the modern *addenda* made to Masonic Lodges in the way of improvements and furnishings, the "Low Twelve Bell" certainly bears away the palm. For the purposes designed, it is *Nonpareil*. I have tested several, and witnessed their use in Lodges with entire satisfaction. I hope every Lodge in our jurisdiction will soon supplant the "sounding brass and tinkling cymbals" so long in use with one of Baker's inimitable Master's bells. While listening to its soft, yet deep, and solemn intonations, amid the hushed quiet of the "stilly night," I have felt as if standing among ruins deserted, my senses chained by the deep-voiced peals of some sombre, old time teller, speaking out from a distant tower. Let the bell be tested, and it will be commended.

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Grand Lodge of Missouri.

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\*Those marked 1, are Grand Lodge; 2, are Grand Chapter; 3, Grand Council; 4, Grand Commandery.

Corrected monthly for the readers of the Freeman; and any errors noted by our brethren in the above offices will oblige us by sending corrections.

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VOL. I.

ST. LOUIS, MO., DECEMBER 1, 1867.

NO. 12.

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### "THE INNER TEMPLE."

Masonry has her inner as well as her outer courts. The Lodge-room is not the most secret place where Masons should commune—it is in the meditative chambers of the soul, alone, where we can analyze the sublime virtues taught in the symbolism of our degrees. When the Lodge-room is closed, and the Tyler has put away "his implement of office," and the brethren have retired to the quiet of home, is when the true Mason shall hold converse with his own heart, and in the solemnity of meditation to study over and over the divine lessons of Love, Morality and Truth, and weigh his own actions in the sight of God and see whether they accord with the high principles of his profession. The chamber of reflection is the spiritual laboratory of the genuine philosopher and Mason. It is there that he submits his actions and thoughts to the test of a crucible fired by the light of Heaven—it is there that he evolves the truth from error and examines his own impulses, whether they be inspired by Jealousy, Anger, or Love—it is there that he analyzes the baser passions, and precipitates the pure from the unholy, in the solemn presence of an All-Seeing Eye, that he repudiates the bad and renews the sacred vows of the good. No man living can be much improved by an unceasing reiteration of even the best lessons, unless he pauses to meditate and reflect upon the hidden virtues contained therein. It is not in human nature to improve without meditation—it is as necessary to meditate and evolve the tender sentiments of the heart as it is for the brain to seek the repose of reinvigorating sleep. It is human to err, but not one man in a million ever resolves to seek forgiveness for a wrong committed or an angry word spoken when under the heat of passion; but it is when nature has thrown her evening mantle over a world resting from its toils and passions, that the heart turns within itself, and balances its ledger for the day. When in the performance of this sacred duty, every Mason should call up his lessons of memory, and apply them as they are intended, and then, if they do not cancel his hate, and determine him to be restored in friendship to his brother, great indeed must be the wrong he has suffered, which can not be forgiven as between men and Masons.

We sometimes fear that the inner temple of Masonry is often looked upon as the Ancient Sanctum Sanctorum, which was only entered once a year. This Penetralia of the soul should be the scene of daily visitation and devotion—no Mason should allow the sun to

set upon his anger to a brother, and the sublime principles we profess should be the theme for daily meditation.

We may take ninety-nine men out of every hundred and pass them through all the degrees of Masonry (or of any moral or religious order in the world) once every week for a year, and we will guarantee that they will be no better at the end of the fifty-second than they were at the end of the first week, without calm reflection, unless possessed of extraordinary powers of perception and sensibility. Meditation alone utilizes and solidifies the emotions—it alone gives form and consistency to thought. None of us can tell why or how we think—thought is a phenomena over which we have no control, but that its course and character is much determined by the influences of the senses, hence, by education and outward circumstances, no one doubts. The lessons taught by the conferring of Masonic degrees are among the most important in human life—they must of necessity, when conferred upon a sentient being, set into motion a train of thought, and thoughts thus engendered must have opportunity for development in the womb of meditation, else the practical results upon future life must be ill-formed and imperfect.

A friend brings to me from a distant clime the seed of the most beautiful flower in nature—I take it, look at it, throw it in my desk and forget it. He gives one to my brother, who plants it, beautifies his garden, perfumes the atmosphere of his home with a new pleasure to his senses, and, in a few seasons, confers the same favor upon all his neighbors. It is the old parable of the sower, in the New Testament, also of the servants with their talents for investment. These flower-seeds but represent the germs of beautiful thoughts handed down to us in the impressive rituals of Masonry. Alas, how many receive them and forget them in a night! How few appreciate that every symbol brought to light contains the germ of thought for a life time! Much of this neglect arises from our natural constitutions, controlled, as we are, by the whirlwind of unpropitious circumstances surrounding us. Against all this the pure genius of Freemasonry has to contend, and struggle to overcome. It is her sacred mission in this world to teach me to THINK, and to furnish them with the purest and richest germs of thought. No man can hide his thoughts, even though he never gives them the form of language. They will speak in the eye, the face and the actions of men, for, in the language of the prophet, "as a man's thoughts are, so is he." Brethren, let us daily repair to the "Inner Temple" of the heart, and re-light its altars with the sacred fires of self-examination, and meditation upon the sublime lessons we have so often received.



## "ADOPTIVE MASONRY."

## Two Hundred Women Initiated into Freemasonry.

Eastern Star hall was the scene, last evening, of an imposing Masonic ceremony, namely, the conferring of the degrees of the Eastern Star, or Adoptive Masonry, upon more than two hundred gentlewomen, by Robert McCoy. Mystic Tie Lodge, in connection with which these degrees were conferred, was opened in the Third Degree at eight o'clock, and after routine business the doors were thrown open to the candidates, all of whom were either wives, widows, or daughters of Masons. Previous to the conferring of the degrees the Master of the Lodge explained the object of calling the meeting. He then introduced Robert S. Holmes, Past Grand Master of the Masons of the State of New York, who was received with the grand honors.

A handsomely engrossed set of resolutions, in a large and beautiful gilt frame, was then presented to the Past Grand Master by the Master, on behalf of the Lodge, in a neat speech, to which that brother appropriately responded that it had long been a matter of regret that Masons' wives, sisters, daughters, widows and (although we have it not in the Masonic ritual) mothers had not been recognized among Masons. From this time forth he would labor in the Grand Lodge of the State to have it use its great influence with the Grand Lodges of the world for the purpose of having some token brought into being and generally recognized, by which wives, sisters, widows, daughters and mothers of Masons may make themselves known all over the world. [Applause.] In this he intended no infraction of Masonic law, but he did mean that when such relatives of Masons were in distress, they should be known without carrying their relatives' diploma in their pockets. Others made appropriate remarks, after which the women received the degrees. "Home, Sweet Home," was sung, and the Lodge was dismissed with the Masonic benediction.—*N. Y. Tribune, Nov. 22.*

The above extract, to a certain extent, explains itself, and then again it does not. All true Masons will understand it pretty much as a farce, while the uninitiated will understand it just for what it appears. Adoptive, or female Masonry, is not a very new thing, nor was it ever a genuine one. It is one of the inventions of degree peddlers, and has been somewhat successful, because it appeals to the noblest sentiments of man's nature, viz.: his protection and assistance to woman.

But right here comes the point—is it a *reliable assistance*? We deny it. We say, before the world, that it is a "humbug," and where one woman is benefited by it, ninety-nine per cent. of the recipients of the degrees have failed of any advantage from them, and the cause of Masonry has been greatly damaged by the performance. In the first place, it is not, and can not be made, *universal*. In the second place, there is no *Masonry* in it, and therefore has no *claim* on the fraternity of Masons. In the third place, it can not be *select*, and very difficult to be made *secret*. Lastly, it is of no *benefit* to woman unless all Masons take the degree, and not one in ten thousand know anything about it. These reasons we have given for the benefit of our lady readers, and if they do not believe us, let them invest in the enterprise, and we guarantee they will draw a "blank" the first trip they take from home. And right here we will correct Bro. Holmes, *to-wit*: that *mothers are included* in the Masonic family, just as much as are wives, sisters and daughters. Now we have one word more for Bro. Holmes,

and the rest of our "Adoptive" propagators. *Masonry* has its distinctive rite and title, and nothing can be added to it or taken from it. There is not a *Freemason* on the earth who would say that a woman can be made a *Mason*. The fact is as old as *Masonry*, and the reasons are numerous and perfectly intelligible to every lady of common sense, if frankly and honestly explained to her; and how Bro. Holmes can stand up before an intelligent audience of Masons and call his rite "*Masonry*," is perfectly inexplicable to us.

If New York Masons are satisfied to see their Past Grand Master step forth as *Past Grand Master of Masons* and initiate two hundred ladies as *Masons*, it only shows that they are satisfied to see any thing done in the name of *Masonry*, without humiliation. If it were announced in the public press that "Robert D. Holmes, Esq., initiated certain ladies into a secret society for mutual benefit," we would say *amen* to it; but to see it published over the world that a Past Grand Master, *as such*, assisted by Bro. Robert McCoy, of Mystic Tie Lodge, A. F. and A. M., did convene such Lodge, open it in form in the Third degree, and labor dispensed with, and these ladies introduced and conducted through some degrees of so-called *Masonry*, receiving the Past Grand Master with *Masonic* grand honors, we blush with shame for the dignity of our Ancient Order, and we do not wonder that such performances, in connection with the "secret degree of Grand Master," will eventually bring our New York brethren under the criticism of Europe and America. It is about on a par with the magnificent farce enacted by Brother Albert Pike some years ago, in New York City, when he sacrilegiously *baptized* a child in the name of his so-called Scotch *Masonry*. That, too, was printed all over the world, and the good name of *Masonry* suffered in proportion, for there was nothing *Masonic* in it, nor is there any "legitimate *Masonry*" outside of the York Rite, which does not tolerate any such nonsense. When will Masons learn what the blessed name of "*Masonry*" means.

## "Masonic Sun."

This is the title of a new paper just started in Wilmington, N. C., edited by our talented Bro., Dr. Thomas B. Carr, Grand Secretary Grand Chapter, Grand Council, etc.; published monthly, at \$2 per annum, in advance. The number before us shows that there is a live editor at the helm; one who appreciates the craving want of the Craft in fresh, original matter, more than the mere quotations of love stories and dead issues. We predict that the *Sun* will make its beams felt wherever they penetrate, and we say God speed its early ascent to the "meridian height" of *Masonic* light.

## THANKS.

We desire to return thanks to Bro. Wm. C. Munger, of Louisville, for full newspaper reports of Grand Bodies of Kentucky, also to Bro. Jos. H. Livingston, of Philadelphia, for proceedings of Grand Commandery of Pennsylvania. Also, to R. W. and Bro. William D. Blocher, of Arkansas, for address of Grand Master.

## MASSACHUSETTS.

We are gratified to record that our well-known citizen, Mr. Joshua B. Smith, was initiated a *Mason* in St. Andrew's Lodge, of this city, on Thursday evening last. The ceremonies were unusually dignified and solemn, the acceptance of the candidate being by the unanimous vote of that ancient and highly respectable Lodge. The event in itself, aside from the parties immediately concerned, has no particular interest, save that it is the first time in the history of *Masonry* in this State that a colored man has been admitted to white fellowship, which, we sincerely trust, is the dawn of a new era in fraternal association, and the first step towards bringing the African Lodges of this State into harmonious relations with the Massachusetts Grand Lodge.

## A NEGRO MADE A FREEMASON.

The foregoing is from the Boston *Commonwealth* of last week, and while the making of Mr. Joshua B. Smith, a colored man, a *Freemason*, is a mere matter of taste, and does not, if he has the necessary qualifications, violate any landmark, yet the hope expressed in the first steps towards bringing the *clandestine* Lodges of "fellow-citizens of African descent" into relations with the Grand Lodge of Massachusetts, we should opine is so far distant as not to be within the vision through the most powerful telescope.—*N. Y. Courier.*

The announcement by the *Commonwealth* is certainly startling and incredible. We cannot believe that there can be found any Lodge of *Freemasons* in the United States who are perfectly willing to say unanimously to the world, "we are no better than negroes?" We are well aware that there is a vast difference between recognizing *clandestine* negro Lodges and the making of a negro into a *Mason*. The former would be a violation of universal *masonic* law, and the latter is simply the violation of universal common decency and self respect. If this be true, then the members of St. Andrew's Lodge, of Boston, may expect to be rejected as *visitors* wherever they go, because "things being equal to the same thing are equal to each other," and those who join themselves upon a perfect equality with negroes, must expect to be refused just as negroes would be. Our readers will be sure to recollect St. Andrew's Lodge, of Boston, until they wipe out this *black spot*.

## BROTHERLY LOVE.

"A man that hath friends must show himself friendly"—*Solomon.*

Brotherly love is another name for *reciprocal love*. A man who expects others to love him without loving in return is but a dry sponge upon the highway of life—receiving all and yielding nothing; but he whose heart is in active sympathy with those around him, is a well-spring in the desert; it receives the rains of Heaven and returns them purified to the way-worn traveler. There is no true fraternity without reciprocity of feelings; this is the bond of *Masonry*.

## Pauldingville Lodge, No. 11.

This Lodge, at Wright City, has elected the following officers for the ensuing year, and their new hall will be dedicated on December 27th: Jas. F. Edwards, Worshipful Master; Wm. McCoy, Senior Warden; C. C. Allen, Junior Warden; N. O. Pringle, Treasurer; Wm. A. Rabler, Secretary; Wm. T. Carter, Senior Deacon; Wm. S. Dyer, Junior Deacon; Jas. L. Boswell, Tyler, R. J. Kennedy and C. Ellis, Stewards.



## NEW PUBLICATIONS.

## NEW "DICTIONARY OF FREEMASONRY."

We have been favored with a copy of the above by J. C. W. Bailey, the publisher, of Chicago. It is edited by Bro. "Robert Morris, LL.D." In the first place, the book is creditably published; Brother Bailey has done his duty. In the next place, the work is a valuable one, on account of the peculiar talent possessed by the editor as a statician and collator of important events and facts. But then the book has its demerits. We may be particular, and by some decided as captious; but we are not desirous of that reputation, if we know ourselves, "and we think we do;" therefore, in spite of our good nature, we must condemn wherever duty demands it. The first great objection we have to the book is, that it is an agglomeration of everything that calls itself *Masonry*. If it was titled a "Dictionary of everything in so-called Masonry," it would be just the book we wanted; but when it drags in "Adoptive Masonry" (female Masonry), "Scotch Masonry" (modern French lite), &c., &c., under the name of "Masonry," we can not so far endorse it, although we must do the editor credit by saying that he has given each of the "so-called Masonries" their distinctive headings. The book contains some things that we would not have put in it, by esoteric prohibition; yet the same complaint is more justly due against Mackey and Oliver.

On the other hand, it contains much valuable information not contained in any other dictionary extant, and for this we will give it credit, let the author be whom he may, for every man shall receive justice at our hands; and no one can deny to Brother Morris the credit of being one of the closest students in local masonic history which this country has produced. He might as well have left off the title of "LL.D.," as in these days, in the United States, that title does "not amount to a row of pins"—it is one of the *merchtable* articles of the times, and we rather honor the many great men who have refused to receive it *gratis* than the thousands who got it for a *consideration*. Every masonic book must be read with a great deal of "allowance," and with this understanding we conclude with the advice, that every masonic student should have the book under review.

For sale by P. M. Pinckard, St. Louis.

**GUIDE TO THE CHAPTER:** A complete Monitor for Royal Arch Masonry. By Brother Shevile, P. G. H. P., of New Jersey, and Jas. L. Gould, G. H. P., of Connecticut, and Monitorial Instructions in the Holy Order of High Priesthood by the latter officer.

The work before us is beautifully gotten up—fine paper, excellent type, and convenient for Chapter use. It must of necessity conform in general features to the Chapter Monitors in use; but we think it an improvement in several important particulars. The historical summary of each degree is valuable, if not altogether intallible (as none of them are); but taking the work altogether, with the exception that it has no "Installation Ceremony," we think it one of the best yet issued, and commend it to our Royal Arch Mason readers. It is published in excellent style by the Masonic Publishing and Manufacturing Company of New York.

For sale by P. M. Pinckard, St. Louis.

## MACKEY'S MASONIC RITUALIST.

This is a monitor from the Entered Apprentice to the Select Master, and is uniform with the several works by the same author. Bro. Mackey's reflections upon the Sybols, &c., as set forth in his Manual of the Lodge. Book of the Chapter, &c., are all contained in the elegant pocket edition before us, and, although small and convenient in size, it contains a mass of information altogether indispensable to the masonic student and officers of masonic bodies, Grand and Subordinate.

The historical treatise upon the Council degrees we reviewed in our last number, under the head of "Cryptic Masonry," and, notwithstanding objections that will exist in all Monitors, we are pleased to welcome this one from the house of Clark & Maynard, Publishers, New York City.

For sale by P. M. Pinckard, St. Louis.

## New Hampshire---Grand Chapter.

This Grand Body met June 12, 1866. The annual address of Comp. Thomas E. Hatch, Grand High Priest, was confined chiefly to local issues. Proceedings brief and local. We find 11 Chapters on the roll, with 980 members—159 were exalted. The report on Foreign Correspondence is very full and interesting, rendered by the old committee, Comp. Horace Chase. It is a model in its sound conservative views of Freemasonry. Its compliment to the Missouri committee is gratefully appreciated.

Comp. Hatch, of Keene, was re-elected Grand High Priest, and Comp. Chase of Hopkinton, Grand Secretary.

## Maryland---Grand Chapter.

The following officers were elected November 11th:

Comp. John L. Yeates, M. E. G. H. Priest.  
 " Charles H. Ohr, R. E. D. G. H. P.  
 " Geo. A. Hanson, " Grand King.  
 " E. B. Barrett, " Grand Scribe.  
 " W. A. Wentz, of Baltimore, R. E. Grand Secretary.

## City Elections---List of Officers.

During the present month the various Masonic bodies of this city will hold their annual elections of officers, and we fraternally request that the Secretary, or some member, of each will furnish us with a full list of all officers elected, for publication in our January number. We would especially request that each Secretary will give us his postoffice address, either the box or street number, so that we may announce them for the benefit of all concerned, as the present carrier system can be made very useful in transmitting notices from one Lodge to another, without being put in the "dead letter box," corner of Third and Chestnut streets, or left for weeks uncalled for in the Grand Secretary's office. All such notices should be sent to the *Secretary*, with his *name and address*, and *not* to "John Smith, Lodge No. —, St. Louis," which is no address at all, and only a waste of paper and postage.

## TEMPERANCE.

"Who hath woe? Who hath sorrow?  
 Who hath contentions? Who hath babbling?  
 Who hath wounds without cause? Who hath  
 redness of eyes?"

They that tarry long at the wine; they that go to seek mixed wine."—*Solomon*.

## Masonic Calendar.

Ancient Craft Masons commence their era with the creation of the world, calling it *Anno Lucis* (A. L.) "in the year of light."

Royal Arch Masons date from the year the second Temple was commenced by Zerubbabel, *Anno Inventionis* (A. Inv.) "in the year of the Discovery."

Royal and Select Masters date from the year in which the temple of Solomon was completed, *Anno Depositionis* (A. Dep.) "in the year of the Deposit."

Knights Templar commence their era with the organization of their Order, *Anno Ordinis*, (A. O.) "in the year of the Order."

## RULES FOR MASONIC DATES.

1. *Ancient Craft*—Add 4000 years to the common time. Thus: 1867 and 4000=5867.

2. *Royal Arch*—Add 530 years to the vulgar era. Thus: 1867 and 530=2397.

3. *Royal and Select Masters*—Add 1000 to the common time. Thus: 1867 and 1000=2867.

4. *Knights Templar*—From the Christian era take 1118. Thus: 1118 from 1867=749.

## "Martinets in Masonry."

Some months ago we published an article under the above heading, and our new contemporary, the *Sun*, approves of the general tenor of the same; yet it fears that it may lead some to be lukewarm in the work, to avoid the denunciations of "Parrot Masonry." Nothing could have been farther from our *intentions*, although such interpretation might be given to our reasons by those not understanding us.

We did not wish to throw one drop of cold water on those who try to be "good workers," but rather the reverse, as we intended to shield them from, not legitimate and prudent "criticisms," but from "Martinets," who find fault with every body else, yet do not know the work themselves. He is a kind and good brother who corrects the faults of others, when it is done to correct faults, and not to break down the standing of another.

## RELIEF AND TRUTH.

"Mercy and Truth are met together."—*Solomon*.

By the mercy of our Heavenly Father, man enjoys the comforts of life, and shares in the rich charity which preserves him from avenging justice and the pangs of poverty. By *Truth* is a man preserved in the sight of God, for with Him there is no falsity. Truth is the co-existent of the Godhead, and the love of truth in man is the brightest gem of his immortal character. When man, therefore, blends in his own nature those sublime attributes of Mercy and Truth—mercy to his fellows and truthfulness in all his impulses—he nearest approaches the image of Deity.

## Friendship and Honor.

"A good name is rather to be chosen than great riches, and loving favor, rather than silver and gold."—*Solomon*.

Who can put a price upon good reputation? How much will a man take for his friends? If we possessed the wealth of the Indies, and yet no man would respect us on account of our bad name, what value would it be to us? If our accumulation of all the gold of every mine were to be acquired at the sacrifice of every friend, would we not rather die beggars so only *one true friend* dropped a tear upon our grave.



## IRELAND.

Through the kindness of our venerable Brother and Sir Knight, Elihu H. Shepherd, just returned from Europe, we have been favored with the *Belfast News Letter* of October 7th, from which we extract the following items of interest:

## Laying the Corner-Stone of a Masonic Hall

LISBURN, October 6th.

To-day the interesting and novel ceremony of laying the foundation-stone of a new Masonic Hall took place at Cargyreevy, a district of country about four miles distant from this town. Owing to the peculiar nature of the ceremonials which are gone through on such occasions, large crowds from the immediate neighborhood, as well as from distant towns, congregated to witness the ceremony. The fair sex was as so well represented, and the whole proceedings passed off with that *éclat* and enthusiasm which are so characteristic of such occasions in connection with the brotherhood. The principles of Freemasonry appear to have taken hold of the minds of a large section of the inhabitants of this district to a very considerable extent, and even those who have not immediately identified themselves with the society seem to appreciate the advantages which connection with it is calculated to confer, and seem to entertain a great amount of respect and esteem for the brotherhood—a sure test of the general high moral character pervading its members. The Lodge—No. 606, Cargyreevy—for whose uses the hall is intended to be built, has been nearly a century in existence, and during that time, in the face of many obstacles and difficulties, has managed to maintain a creditable position. As is, unfortunately, the case with many similar associations, the brethren had hitherto been compelled to hold their meetings in a house of public entertainment in the neighborhood; but this having been found to be attended with great inconvenience, some of the members spiritedly determined to take steps to have a hall of their own erected. Their efforts were crowned with success, and liberal responses to their appeal for assistance flowed in from all quarters of the district, so that they soon found themselves in such a position as justified them in proceeding with the erection of a building. The building is intended to be 46 feet long by 24 feet wide. The lower portion will be set apart for carrying on some legitimate business in, and the upper stories will be used as Lodge rooms. The estimated cost of the whole building is about £600.

The ceremony of laying the foundation-stone was fixed for to-day, and Bro. Charles Lanyon (M. P. for Belfast), D. P. G. M., was requested to discharge the duty. From an early hour in the morning crowds of Masons and others from different parts of the county were constantly arriving, and shortly before two o'clock, the hour appointed for the ceremony to commence, several cars and busses arrived from Belfast, bringing a detachment of the brethren from that town.

The following Lodges, besides that of Cargyreevy, were represented:—1, 7, 10, 22, 24, 40, 51, 54, 59, 88, 97, 106, 111, 113, 142, 154, 178, 195, 272, 609, 683, 680, and included brethren from England, Cork, Dublin, Belfast, Lisburn, Carrickfergus, Hillsborough, Lurgan, Newtownards, Ballynahinch, Ballykeel, and other places.

[Here follows the usual ceremony for laying corner-stones.—Ed.]

An invocation was then offered up by Bro. Mant, when the grand honors were given. Bro. Lanyon then delivered over to the architect, Bro. Kelly, the implements of his office—the square, level and plumb—addressing him in the usual form: “Worthy brother, having thus, as Grand Master of Masons, laid the foundation-stone of this structure, I now deliver these implements of your profession into your hands, entrusting you with the superintendence and direction of the work, having

full confidence in your skill and capacity to conduct the same.

Bro. Lanyon then addressed the assembly; after which the benediction was offered and the ceremony concluded. After the termination of this interesting spectacle, the brethren of lodge 606 presented Bro. Lanyon with a beautiful silver trowel, which was specially prepared for the occasion by Bro. Gibson, Donegall Place Buildings, Belfast, and which bore the following inscription, in addition to the Lanyon crest and the motto, “*viva et vivas*!”—“Presented to the Right Worshipful Charles Lanyon, Esq., M. P., D. G. P. Master of Freemasons, Belfast, and of North Down, by the brethren of Lodge 606, Cargyreevy, on the occasion of his laying the foundation-stone of the hall, on 5th October, A. D. 1867, A. L. 5867.”

The wooden lodge-room, as well as the scene of the new building, were gaily decorated with banners and flags bearing Maonic devices and mottoes of various kinds. The flags and banners were supplied by Messrs. Geo. Phillips, jun., & Co., 10 Waring street, Belfast, and were remarkably beautiful specimens of skill and workmanship.

The brethren then adjourned to the lodge room, where luncheon was provided for upwards of two hundred, by the members of Lodge 606.

The D. P. G. M. (Bro. Charles Lanyon) occupied the chair. Blessing was asked by Bro. Archdeacon Mant.

The Chairman said the first toast he had to propose was “The health of the Queen, and the Craft of Freemasonry.” There was no toast which received a heartier cheer in any assembly of Masons than the Queen. [Great cheering.] The Fraternity had ever been distinguished for their loyalty and attachment to the Throne. [Great applause.]

The toast was drunk amid every demonstration of enthusiasm, the cheering continuing for several minutes.

The chairman, in proposing the next toast, said if the Queen had heard the cheers that had been given, she would not have supposed there was any want of loyalty in Ireland. [Great applause.] He now wanted them to drink the health of the three Grand Masters—the Duke of Leinster, the Earl of Zetland, and James White Melville, Esq. [Great applause.]

The toast was drunk with grand honors.

All the subsequent toasts were drunk with masonic honors.

The chairman then proposed “The Visiting Brethren,” coupling with the toast the name of the venerable Archdeacon Mant, who, he said, was one of the oldest and best Masons in the province. [Applause.]

The toast was cordially received.

The venerable Archdeacon Mant, P. G. R. C., in responding, said—Right Worshipful Deputy Master, Worshipful Master of Lodge 606, of Cargyreevy, and brethren, I return you my sincere thanks on behalf of myself and the other visiting brethren whom the brethren of 606 have been kind enough to invite here, for the enthusiastic manner in which you have responded to the toast. [Hear, hear, and applause.] I feel greatly impressed by the personal compliment which your Chairman, the Right Worshipful Deputy District Grand Master, has paid to me by specially mentioning my name, and I assure you it has given me great pleasure to attend on this occasion, and contribute my services in furthering the business of the day. [Hear, hear, and applause.] I have attended here this day for the purpose of assisting in your labors, and for several reasons I feel happy at being permitted to do so. In the first place, it is peculiarly gratifying to find in a country place like this, at a considerable distance from any large town, a Lodge like that of 606, Cargyreevy, which has maintained its masonic position in the County of Down for eighty-five years. [Hear, hear, and great applause.] It is still more gratifying to find that they have exhibited the laudable desire of placing themselves in a more comfortable—may I say a more Maonic—position, by erecting a house of their

own wherein to hold their meetings, so that in future they will not be constrained to assemble in houses of public entertainment, however respectable; and I would like to see the day that no Maonic Lodge will be obliged to meet in a room that does not belong to themselves. [Hear, hear, and applause.] But, besides, there is one reason why I expect gratification from coming here to-day—a gratification which, I may say, has been more than realized—which is that, however secret may be the internal ceremonies of Freemasonry—so secret that we dare not speak of them outside our lodges—there are ceremonies, nevertheless, that may be exposed to the public gaze; and such was your ceremonial to-day. [Applause.] Brethren, while we retain, as we have reason to do inside the doors of our lodges, and within the lodges of our own breasts, too, the secrets of Freemasonry, which are not allowed to be promulgated, we are not ashamed to let it be known that we belong to that ancient and honorable Order—we are not ashamed to let the public in any place whatever, witness such a ceremonial, as we had to-day. [Applause.] There we have no secrets—there is nothing which the world at large may not know—and there is nothing transacted in it at all but what can tend to the honor and credit of the Society. A number of well-informed, educated, respectable men, such as I see about me now, and that, representing nearly all classes in society, met together, and what can be more honorable?—in public, under the canopy of heaven, and under the eye of the Great Architect of the Universe, for the purpose of asking His blessing at the laying of a foundation-stone of a Masonic Hall. [Applause.] Brethren, while we celebrate our mysteries within the *penetrals* of our lodges, or while we perform those solemn rites we have been engaged in to-day, under the eye of Heaven, and in the presence of the public, let us never forget how we are bound together by the three grand principles of brotherly love, relief and truth. But while we retain within our lodges those secrets which must not be promulgated beyond them, let us remember that every one of us, if he really intends to understand the principles of Masonry, must, as it were, establish within his own breast a lodge, in which he may privately with himself celebrate those mysteries, and keep up the knowledge of them, not by merely being an occasional working Mason in the lodges, much less in the conviviality afterward. [Applause.] Let him remember that, from the moment he is admitted into the community, and until that solemn hour when he shall be called into the grand lodge above the mysteries of Freemasonry ought to be the guiding-mark and light of his heart and life. [Great Applause.] Brethren, on behalf of my brethren and myself I thank you—we thank you—for the hospitable manner in which we have been received. We are delighted at the privilege of being present at such a suggestive ceremonial, and we hope it will not be long before, in some place or other—perhaps in the metropolis of the North [applause]—you will be invited to witness another such ceremonial. I drink all your healths, and God bless you. [Applause.]

Bro. Shaw also briefly responded.—*Belfast News Letter*.

## Minnesota.

On October 23d the following Grand Officers were elected:

M. W. Bro. C. W. Nash, Grand Master.  
R. W. Bro. R. A. Jones, D. G. Master.  
“ “ S. R. Morrill, S. G. Warden.  
“ “ S. Y. Hyde, G. J. Warden.  
“ “ G. L. Otis, Grand Treasurer.  
“ “ W. S. Coombs, of St. Paul, Grand Secretary.

## Southern Relief Fund.

Since our last report we have received the following sums:

Morality Lodge, No. 186, at Renick, Mo., .....\$25 00  
Chapman Lodge, No. 95, at Ft. Union, N. M., ..... 29 00

\$54 00



## DIRGE.

BY REV. T. M. HARRIS.

*Sung at the funeral of George Washington.*

While all our nation, whelmed in grief,  
Lament their General, Patriot, Chief,  
Let us, his brethren, long revere  
A name to Masonry so dear!

In mystic rites our Lodge displays  
Its sorrows and its patron's praise,  
And spreads fresh garlands round the tomb  
Where the sweet cassia long shall bloom.

Look to the East: its splendors fall!  
The lesser lights grow dim and pale!  
The glory once reflected here  
Now dawns upon a higher sphere.

## KENTUCKY.

Extracts from address of W. M. Grand Master Martin, October, 1867.

Soon after my election as Grand Master, I felt it to be my duty to issue a circular letter to all the Lodges within our jurisdiction, urging contributions for the destitute widows and orphans in the South. Never were stronger appeals made to any people than to us, and never were appeals made, prompted by greater want and suffering. It was truly gratifying to find so many lodges, whose ears were opened to the cry of distress, and whose responses to the call gave evidence that they were imbued with the spirit of Masonry. I regret many of the lodges did not respond with that liberality the cause demanded, while others made no contributions whatever; so the result was not what we anticipated.

Early in the spring, and before we had gathered in all our contributions, we visited Georgia, South Carolina, Alabama, and a part of Mississippi, that we might know something of the extent of the destruction and want, and to determine the best mode of distribution so as to get the donations into the hands of those who were most in need. Never has it been our misfortune to witness so much suffering and destitution as we saw there, and we hope never to see the like again. It would accomplish no good at this time to recite to you any part of what we saw; it is to us to-day more like the remembrance of a horrible dream than what we saw and felt. Everywhere we went we met the most cordial reception from our brethren, and while we were pained at their want and destitution, and with the unhappy condition of their country, yet we were proud that we were connected with such men by the ties of this great Brotherhood.

As this call for aid was made at a time of much prejudice and excitement, we concluded to send some of the circulars to other jurisdictions. We sent one to Lafayette Lodge, No. 81, Cincinnati, Ohio, and one to York Lodge, No. 262, York, Pa., and it is with pride and pleasure we report to you that each of these Lodges sent us fifty dollars. This was a contribution from *Masons*, and it is an additional reason for our love for this institution.

It shows that the true Mason will hear the cry of distress which misfortune and want wrings from the widow and orphan, regardless of sectional prejudice. It shows that the true Mason, who has imbibed the spirit and tendency of Masonry, rises above the passions and prejudices which clouds the vision of mankind in general, and enables him to drink from the pure fountain of brotherly love, and to feel that he is drawn to the celestial lodge above by one of the strongest cords with which God has attached us to his throne.

I would suggest for your consideration the propriety of making a constitutional rule for the government of subordinate lodges, requiring the suspension of all members who are one year in arrear for lodge dues, with the proviso that the payment of the money shall restore the party to full membership. Experience has demonstrated that when members are permitted to retain their membership without paying their dues, until they have accumulated for several years, they are weaned from

the lodge, and in nine cases out of ten when they do pay up, if ever, they will desert from the lodge.

I would also suggest for your consideration the propriety of changing your constitutional rule so as require subordinate lodges to charge not less than thirty dollars for the three degrees over which they have jurisdiction. The reason for this change, we think, will be apparent to every member on this floor.

The finances of the Grand Lodge will be found in a most healthy condition, as will be seen by reference to the report of your efficient Grand Treasurer. By a wise and economical expenditure of your money, with a continued safe and profitable investment of all surplus funds, you will soon be enabled to dispense with any tax upon subordinate lodges whatever, and we are of the opinion that it would be well to take such steps as will reduce the tax twenty-five per cent., to take effect after our next annual meeting.

I would call your attention to the subject of dimitted Masons. It has often been before you, and seems difficult of solution. It seems to be conceded that the question must be met and settled.

One-half of the Masons in Kentucky may be estimated as dimitted, and as drones in the great Masonic hive. It is true they visit our lodges on many occasions, and are very generally present at most of our festive scenes; yet they are not willing to contribute of their means to our cause. While I am not prepared to make any suggestions as to those who have already dimitted, I am clearly of the opinion that it would be wise in you to declare by law, that any dimit hereafter granted, shall be good for one year only, and if the party holding it fails, after that time, to join a lodge, he shall be declared by the law suspended from all the rights and privileges of Masonry, until he shall join a lodge. And any Mason coming into this jurisdiction shall have one year to select and join a lodge, and a failure to comply with this order, within the time, shall subject him to like penalties. This will ultimately enable us to get clear of this whole question of dronage.

## Age of Masonry---Rebald's History---Correction.

In our last number we published one of the letters of Bro. Henry C. Blount, of Warsaw, Kentucky, to the Masonic Department of the *La Crosse Democrat*, and in said letter there is an historical error, relative to the age of Masonry, in which Rebald's History is quoted, and which the learned editor of said history corrects in the following communication, which we gladly give a place in our columns: *To the Editor of the Freemason*:

DEAR SIR AND BROTHER: In your valuable paper for November there occurs, on page 166, an article styled "Short E. A. Lectures—No. 8," in which the writer, who signs himself Henry C. Blount, and dates his communication at Warsaw, Kentucky, has mixed up his reading, which is apparently considerable, in a truly marvelous manner. In it he states that Dr. Emanuel Rebald says:

"The colossal monuments of India proves Masonry at least six thousand years old."

As the translator of the works of Dr. Rebald in America, I trust you will not deem it improper that I should correct this statement, and, in doing so, quote herein what the Doctor really says. At page 23 of his preface to the *General History of Freemasonry*, there occurs the following paragraphs, viz.:

"In treating in a manner indicative of my own convictions this *General History of Freemasonry*, I have endeavored to demonstrate—

"1. That India is not only the cradle of the human race, but the country wherein may be found the sources of all the religions in the world.

"2. That, in her antiquities, India offers us a civilization the most advanced, as is abundantly proven by her colossal monuments,

which have existed for at least six thousand years."

It is evidently the last of those paragraphs that has been, by Mr. Blount, misquoted; for I believe every Freemason who has read the works of Dr. Rebald will support me in stating that no such quotation as is attributed to him by Mr. Blount can be found in these works, either in so much of them as compose the "*General History of Freemasonry in Europe*," or any other. On the contrary, Dr. R. distinctly affirms that Freemasonry had its rise, not in the construction of Solomon's Temple, or any other previous erection, but in the *Collegia Fabrorum*, or Builders' Colleges, established by Numa Pompilius, at Rome, in the year 715 B. C.; and I am at a loss to conceive how any writer, who valued his good name, should venture to misquote language which has been read by thousands of American Freemasons within the past year.

J. FLETCHER BRENNAN.

Cincinnati, Ohio, 1867.

## THE REVIVAL OF 1717.

"DEAR BROTHER COURIER: I have often heard of the Revival of Freemasonry in 1717. Will you be kind enough to inform me, how, and by whom it was brought about, and oblige  
"NOACHIDA."

Answer. It was mainly brought about by Brother Desaguliers, who having intimated his intention of renovating the Society, soon found himself supported by a large number of active and zealous brethren; and as their names are worthy of preservation, we would state they were—Sayre, Pavne, Lamball, Elliott, Goften, Cordwell, De Nove, Varden, King, Morrice, Calvert, Ware, Lumley and Madden. These included the Masters and Wardens of the four existing Lodges which held their assemblies at the Goose and Grid-iron, the Crown, the Apple-tree, and the Rummer and Grapes; and they succeeded in forming themselves into a Grand Lodge, and resumed the Quarterly Communications, which had been discontinued for many years; and having thus replanted the tree, it soon extended its branches to every quarter of the globe.—*Courier*.

## Naval Lodge, No. 4, Washington, D. C.

We have been favored with an excellent address delivered by B. B. French, Past Grand Master of District of Columbia, on the occasion of the dedication of the new Masonic Hall of the above Lodge. The address gives a succinct account of the Lodge and the Grand Lodge of the District. The Lodge was chartered May 14, 1805. "The name was selected in honor of that branch of the service of the United States with which most of its members were in some way connected, and upon the return of the naval expedition from Tripoli, a number of the vessels came to the Washington navy yard, where they were dismantled and put out of commission, and from the officers and seamen of that expedition Naval Lodge received many of its early members." The Grand Lodge was formed in January, 1811. Of the forty-seven members of Naval Lodge at that time, it is believed that not one is now living. The address is replete with beautiful thoughts and instruction, and we regret we can not give it entire.

## Montana.

The following Grand Officers were elected October 7th, 1867:

M. W. Leander W. Frary, Grand Master.

R. W. John Potter, D. G. Master.

" J. R. Weston, G. Senior Warden.

" George Austin, G. Junior Warden.

" Sol. Star, Grand Treasurer.

" Wilbur F. Saunders, of Virginia City, Grand Secretary.



### The Approaching Elections—Whom to Choose.

Last year we proposed to treat of the above question, but the *Weekly Courier*, of New York City, so effectually represented our views that we gave its language in preference to our own; and this year again, at the "election season," we were requested to draw attention to the matter, and again the *Courier* says just what we want, and we know our readers will also be satisfied. Last year we suggested a penalty against electioneers, and we are glad to see that some Lodges have adopted it in the East:

As the period for choosing officers for the various subordinate Lodges in this State is fast approaching, we deem it not amiss to call the attention of the membership to the fact that non-affiliation, to put a stop to which has exercised the punitive powers of several Grand Lodges, in their attempts to reclaim backsliders, and establish in the faith the wavering, has been caused mainly by the election of incompetent Masters.

Men of reflective minds—capable of understanding and appreciating the deep, hidden, symbolic system of Masonry, and anxious to make it the subject of studious investigation—at the initiation, are forced to listen to an unmeaning, incongruous attempt to explain the point and pith of the ceremonies through which they have been conducted. Disappointed and chagrined at the impositions practiced upon them, the Lodge-room has but few attractions for them, and they withdraw with a disgust they are at no pains to conceal. We have but little respect for the Masonic integrity of a brother who withdraws his connection with the Lodge without good cause. But we can not tolerate the idea of a forced association. He who is not of us should not be compelled to be with us.

There is another point which has disgusted not a few brethren of our Lodges, which we are gratified to find has caused several Grand Lodges to legislate upon, and which the Master of every Lodge should manifest a watchful guardianship over, and that is the use of the insignia and emblems of the society in notices, advertisements, sign-boards, and other species of empiricisms. We do not know that the abuse of our emblems violates any "ancient landmarks," but we are, and have been, surprised that their efforts at reform stopped short of the full measure of relief against any species of charlatanism with which the Fraternity is cursed. There is an extensive *quackery* practiced upon the Craft much more disgraceful in its character and injurious in its consequences than the "square and compass" on sign-boards, or affixed to advertisements, and which is even, by ignorant Masters, to the disgust of true Freemasons, permitted to be practiced within the precincts of a tyled Lodge. What we allude to is this. Our Lodges are overrun with canvassers for newspapers, said to be published exclusively in the interest of Freemasonry, who ply their vocation even during the most imposing part of the ceremonial, with few exceptions, without let or hindrance; with prospectuses of new books; schemes to get instantly rich by embarking in a "Gift Concert Enterprise," bearing the quasi endorsement of a Grand Master; and others of like character. Many of these bearing the imprimature of Masons high in authority, and of distinguished titles. Lodges and individuals are induced to purchase or subscribe for these productions, solely for the reason that they are issued or highly recommended by brethren who nominally have rank and position, but soon discover that they have been "spending their money for that which is naught," and are led to the conclusion that Masonic literature is but trash. Why these are not made the subjects of the supervision of the watchful brethren, and the Craft advised against this more disgraceful charlatanism than the wearing of pins and rings and seals of enormous proportions, or the use of Masonic emblems on sign-boards, etc., is

greatly to be regretted, and is a matter of surprise to us.

The advanced state of Masonry has greatly increased the demand for new light and reliable information. The number of reading Masons has been multiplied, and this being well known, empirics take advantage of it, and multiply their productions, with attractive titles, professing to impart, through the means of their new Hand Books, containing more information than any other which preceded their editions, instruction essential to a knowledge of the Art, or to guard by other publications, as they allege, against deception or imposition; but which, in reality, contain only threadbare subjects, uninteresting and unimportant. These, we think, also, should not have escaped the notice of the watchful brethren. It is in consequence of such neglect that valuable standard publications, and the productions of brethren of wisdom and intelligence, well qualified to impart useful instruction, are neglected for these *ephemera*, whose only excellence is their deceptive titles—whose only effect is to "put money in the purse," and lessen the character of the *parc* literature of Freemasonry, if not of Freemasonry itself. We, therefore, unhesitatingly state that Masonry has been "wounded in the house of its friends," that those who are under the most solemn obligations to protect its honor and purity have permitted both to be tarnished by winking at the performance of such matters, and by the elevation of those who have caused, by their negligence or ignorance, reproach to be brought on its character.

Let none but the best and wisest brethren, therefore, be chosen to office, especially that of Master. Let the members of Lodges avoid, as they would a pestilence, those who would thrust themselves forward and seek for office. Let them select the right men for the right places, for their best interests demand it, just as much as that they should guard well the ballot-box in the admission of candidates, and not throw open too wide the doors of Masonry, under the belief that quantity is essential, and not the quality of those seeking entrance to our Temple.

Choose none but the best for officers, and the evils pointed out will cease to exist.

The *Courier's* criticism on the endorsement of Masonic publications by Grand or subordinate Lodges meets our hearty approval. We are of posed to anything of the sort—let every book and every paper stand on its own merits, if it have any—monitors and all. At the very last session of our Grand Lodge we frankly expressed our views on this question, and the FREEMASON to-day would regret that it should require the endorsement of any Grand Lodge or Grand Master. It could have secured all, if it had *wire-worked* for it; but this paper, like our valuable contemporary, the *Courier*, claims to have such intrinsic merit that it needs not the uncertain props of premiums to subscribers, nor the quasi endorsements of sympathizing Grand Lodges.

### BEEHIVE.

"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest and have nothing."—Solomon.

Masonry has her sluggards. The brother who idles away his time, making no provision for the future and not enough for the present, and makes this an excuse for neglecting his contributions to the Grand Charity, until he is dropped from the rolls, shall in the harvest beg and receive nothing. We have heard a thousand excuses offered for not paying dues, but never heard one that was good or sufficient. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay again."

### VOLUME II, FREEMASON.

The present number will conclude Volume I of this paper, and we desire to extend our sincere thanks for the liberal patronage bestowed upon us under all the disadvantages of a "beginner." The subscription list has reached the point we expected, that is saying a good deal. We proposed in the beginning to make the FREEMASON a *semi-monthly*, under certain conditions, and would have done so ere this had we not received so many letters urging us to a contrary course. The reasons given by those who have addressed us have been principally that we have too many *weeklies* already; secondly, that a monthly can better consolidate and digest the important issues of the day, without having to fill the columns with unimportant matter, than can a more frequent issue, which must of necessity resort to much matter of but little, if any, interest to the Craft, and charge more for it. We have received hearty commendations from every quarter of our country, and all have expressed themselves as more than satisfied with our course and with the expenditure of their money for the paper; and while we promise to make the second volume of far more value than the first, still we shall be pleased to hear from our subscribers as to whether they desire a change in the manner of our issue.

The demand for back numbers of Vol. I has been greater than we anticipated, and two editions of two numbers were struck off, yet others are exhausted, and we will take this occasion to say that those who desire to be complete in Vol. II, should subscribe their names as soon as possible. Old subscribers will be continued for a reasonable time, to afford them an opportunity to renew their subscriptions, if they so desire. We shall be pleased to at least retain those names which honored our list during our first year, the year in which dawned the enterprise, and the question, "Can a Masonic paper live west of the Mississippi?" The FREEMASON has affirmatively answered that question most emphatically.

We are not editorial beggars, and have had no occasion to continually exhort our subscribers to work for us, nor to offer them premiums; they have as *Masons* done this for the cause of Masonry, of their own accord, and for this reason they will be ever held in grateful remembrance. We have bought no man, and no man has bought us. The FREEMASON will continue, as it has begun, to be the organ of York Rite Masonry, free and independent of all cliques or illegitimate influences of any kind. Are you willing to endorse us by your names?

The next number will contain the index of Vol. I.

### Apollo Commandery, Chicago, Ills.

This flourishing Commandery of Knights Templar will have their Fifth Annual Festival, at the Tremont House, on the evening of the second Tuesday of January next. The previous social festivities of this enterprising body of true and courteous Knights are sufficient guarantee that the Fifth Anniversary will come fully up to the expectations of its most sanguine friends.



### "FATHER, FORGIVE ME."

If I have erred in groping for the light  
That streameth from the far-off golden portals,  
Chasing the shadows from the guilty night  
That broodeth o'er the tribe of erring mortals;  
If I have grasped at shadowy forms and fair,  
That lit in 'withering grace above, around me,  
Thinking me the true, the good, the right were there.  
Nor sought to break the spell with which they bound me—

Father, forgive me,  
If I have ever found a bitter tear  
Course down cheeks with sin or sorrow paled,  
And left no ray of joy to picture there  
Prismatic glory through the grief-drops falling;  
If I have heard, amid Life's choir,  
One tone with sorrow's unmistakable quiver,  
And touched, all earless, the answering lyre,  
Causing sweet strings at the rude touch to quiver.

Father, forgive me  
If I have ever turned, with withering scorn,  
To censure ill, mistaken or designing,  
And drank not patiently the bitter cup  
Which thou in love hast proffered, unrepining;  
If I have heard not from earth's holiest One  
Its thousand ills, its wrongs, its sorrow,  
As but the darkness, fleeing from the night,  
The dusky heralds of a glorious morn—  
Father, forgive me.

### Extract from an Address

Delivered before Hugh de Payens Commandery No. 4, Knights Templars, of St. Joseph, Mo., by Sir L. F. Weimer, on the evening of November 15, 1867.

Officers and Members of Hugh de Payens Commandery No. 4:

I congratulate you upon this happy consummation of your zealous and well directed labors.

You are now legally constituted as a Commandery of Knights Templar and the Appendant Orders, and your officers have been installed in accordance with the time-honored usage. You are now fully authorized to do and perform all things properly appertaining to such an organization; and it is not often that we find so vigorous a manhood—a full grown Commandery—in the hour of its first recognition as a legally constituted body. Like Minerva, you came forth in full strength, and fully armed for the work and conflict of your Templar life. Your care in selecting proper material for your membership, the generous zeal you have manifested in perfecting your organization, your earnest solicitude for the honor and prosperity of the Order, as represented by you, give us ample assurance that your present worthy position will be faithfully maintained in your future history.

You have been fortunate in your selection of the distinctive title by which you will be known in your Order. There is much in a name. True our poet has said:

"The rose by any other name would smell as sweet."

But who would consent to have the sweet aroma of this lovely flower married to an ugly name? You would hardly persuade a loving, patriotic, Christian mother to name her infant boy, Judas Iscariot. Good deeds, which never die, have made illustrious the names of individuals the world delights to honor. You honor the name of our founder and first Grand Master, in the title of your Commandery; and his worthy deeds and noble character will reflect honor upon this young and vigorous body that so worthily bears it.

We should never lose sight of the fact that our institution is founded upon the Christian religion and the practice of the Christian virtues. To be good and true is the impressive lesson we are taught in these last, as well as in the first degree of Masonry. While the ceremonies and lessons of our Order teach us to look to our glorified Emanuel as the hope and refuge of men, they also inculcate a nobility of manhood, an honorable and upright life, securing to us that strong consolation and peace of mind the world can neither give nor take away. For this reason we love to cultivate these Orders. We find that their manifest tendency is to instruct, enlighten, elevate, and ennoble our manhood. We find the elements of true manliness, a nobility of character, in the patience and perseverance, the courage and constancy, the faith and hu-

manity here inculcated. The lesson of truth, the foundation of every virtue, is here impressively taught us. It may be stated as the universal conviction of the members of our Order, that should we fully comply with the the wise precepts here presented, we should develop the highest style of the true man. No manhood can be perfected that ignores the religious element; but this is judiciously combined with the moral lessons enforced in the instructions of Templar Masonry. What was faintly shadowed forth in the three symbolic degrees we find here fully and satisfactorily developed. The New Testament is now combined with the Old, and the lessons of both conspire to perfect our manhood.

Hence the care you have felt it necessary to exercise in candidates for those religious Orders. As no atheist can be admitted to the first step in Masonry, so only those who have faith in Jesus of Nazareth as the promised Messiah, and the revealed Emanuel, can properly be admitted into the asylum of your Commandery.

It is my wish and my prayer that the Templars of this age may stand as those of old did on the plains of Palestine, under our first Grand Master, the brave De Payens, a mighty host, actuated by one will and one object; the eventual happiness of all mankind, under the mild reign of Him whom we characterize with deep reverence and holy awe. The great Captain of our salvation, whose sacred resting place on earth, while suffering for fallen humanity, those ancient fraters sought to redeem from the hands of the infidel with a courage, bravery and unanimity that knows no parallel in the history of the past, and whose example, therefore, should ever be an incentive to urge us forward to the performance of those duties of Christian charity and benevolence, which have been so strongly urged and so deeply impressed on every one of us; and which, without being recreant to our most solemn vows, we can not omit. To do this effectually we should be actuated by one mind and one soul. Harmony should prevail everywhere, and brotherly affection should form the grand keystone of the Royal Arch, under which we so often hold sweet counsel together; and when it comes to that, all argument as to what should be done is at an end; for, were I to adopt a motto to inscribe beneath my knightly crest, it should be "Super omnia Religio"—duty before everything.

Clenching our sword, then, by this, its proper hilt, "faith in the justice of our cause," we are, secondly, taught to wield its blade of fortitude unresistingly in the championship of rectitude against iniquity—by fortitude, here, is meant a generic virtue, which includes patience to bear, courage to dare, and constancy to stand immovably at the post of duty, though beset by a thousand perils and in the very frown of death. He who engaged in the warfare for which our Order was inaugurated, bound himself by the holiest vows to be true to his trust under the direst calamities imaginable, and abstaining from enervating luxury and cackering idleness to spend his life in diligent quest of adventure.

Let, Sir Knights, be the point of your swords ever extended to the fallen. Staunch in the maintenance of your own carefully formed opinions, be liberal to those who differ from you, and who are as apt to be right as yourselves. Bigotry, vindictiveness and malice are scarcely fit instincts for the hyena, that sniffs and crunches among the bones of the dead, much less for a follower of Hugh de Payen and Godfrey Adelm. If you have enemies—personal or otherwise—do not forget your declaration of willingness to be reconciled to them whenever they manifest a corresponding disposition. It can not be dishonorable to confess a fault. It is unquestionably God-like to forgive.

May every Sir Knight of our jurisdiction endeavor so to live as to prove his faith by his works—by his daily walk and conversation maintain our Order, in its purity, in the high position it justly deserves to be held; study its principles and practice its precepts; bearing aloft the banner inscribed *In hoc signo vinces*, remembering that *Memento Mori* is inscribed

upon all sublimary enjoyments, so improve the remaining span of life, seeking an interest in the blood of a crucified and ascended Savior, that when our days on earth are numbered, we may be prepared to enter the grand asylum above.

### Dispensations Issued Since Meeting of the Grand Bodies, in October, 1867.

*Aurora Lodge*, St. Louis—William A. Gibson, Worshipful Master; Henry Silvester, Senior Warden; Henry B. Butts, Junior Warden. Issued November 2d.

*Hornersville Lodge No. 215*—Permitted to remove from Hornersville to Cotton Plant, Dunklin county.

*Lodge of Truth*, Atlanta, Macon county—Arthur Barron, Worshipful Master; Daniel Moody, Senior Warden; Martin Atterbury, Junior Warden. Issued November 18th.

*Rock Prairie Lodge*, near Dunkle's store, Laurence county—M. H. Gilleland, Worshipful Master; James C. Stinson, Senior Warden; Lewis Thomas, Junior Warden. Issued November 26th.

*New Salem Lodge*, near Wet au Glaize, Lincoln county—William H. Crenshaw, Worshipful Master; William H. Wise, Senior Warden; Josiah H. Dryden, Junior Warden. November 26th.

*Linn Chapter*, Brookfield, Linn county—Danforth Cheney, High Priest; L. G. Myers, King; J. F. Roberts, Scribe. Issued October 31st.

*Belt Commandery, K. T.*, Platte City, Platte county—Geo. W. Belt, Eminent Commander; Francis M. Johnson, Generalissimo; John S. Brassfield, Captain General. Issued December 2d.

*Kansas City Commandery, K. T.*, Kansas City, Jackson county—Joel T. Morris, Eminent Commander; Charles E. Kearney, Generalissimo; Samuel W. Salisbury, Captain General. Issued December 3d.

### Request of St. Louis Subscribers.

We would fraternally request of such of our city subscribers as are acquainted with the following brethren to inform them that their papers have been returned as not being found at the places set opposite to their name. They have either moved, or had their numbers changed without informing the publisher, to-wit:

John S. Reid, 415 Market street.

A. W. Getty, 1103 North Eighteenth street.

R. F. Garrettson, 533 North Main street.

H. G. Holmes, 169 North Second street.

J. A. McDonald, 114 Chambers street.

Henry Cupps, 1009 North Sixth street.

Wm. K. Spinney, box 475.

J. P. Pollock, 1421 North Seventh street.

John T. Watson, corner Fourth and Elm.

J. C. Bloomfield, 414 South Main street.

J. H. Coxon, ———.

It is impossible to deliver papers when it is not known where to deliver them; this is a plain proposition.

### Grand Lodge of Scotland.

At a crowded meeting of the Grand Lodge of Scotland, held Monday, Nov. 4th, at Edinburgh, Earl Dalhousie was unanimously elected Grand Master Mason of Scotland. Captain Spiers was elected Provincial Grand Master for Glasgow, by a majority of one hundred and forty-five over Sheriff Strathbearn, of Glasgow. The Earl of Haddington was elected Grand Deputy; Henry Inglis, of Torrance, Substitute Grand Master; the Duke of Athole, Senior Warden; and the Earl of Dunmore, Junior Warden.—*Courier*.



### The A. and A. S. Rite---Reply to Bro. Albert Pike.

In some of our late numbers we have drawn attention to the impropriety of encouraging the promulgation of the A. and A. S. Rite known as the "Scotch Rite of Masonry." By reference to our articles it will be seen that we have opposed this Rite for several reasons, the principal which are:

1. That it is not legitimate Masonry.
2. It is opposed to the principles of Masonry, as understood by the Ancient York Masonry.
3. It is semi-political in its character.
4. It is semi-sectarian in its religious dogmas.
5. In part of Ritual it is Atheistical in its teachings.
6. It is aggressive in its character, and threatens the integrity of government by the York Rite in Masonry.
7. Its meddlesome character toward certain political and religious institutions have brought down upon it the condemnation of churches and states, thus bringing disgrace to the good name of "Masonry."
8. Its constitutions are a fraud as to the time and place in which they were made.
9. It is founded upon a forgery, as to the name of the party who is alleged to have prepared its constitutions and signed them.
10. That the so-called Scotch degrees are not Scotch, but are modern French side degrees, and are chiefly intended to undermine and sap the foundations of legitimate Masonry.

Here are several specific charges against a Rite that has of late commanded considerable attention, and has elicited the patronage of many good and worthy Masons. That these specifications should bring forth a reply at last from some one interested in the Rite, is not to be wondered at, and less so, that the reply should come from one who stands at the head and front of that Rite in this country, if not in the world, for we allude now to Bro. Albert Pike, who is really the father of what is now known as the "Ancient and accepted Scottish Rite," both in its constitutions and rituals. Bro. Pike is editor of the *Memphis Appeal*, and through that organ he has made known his will in the premises. That he of all others should have replied, we naturally expected, but that he of all others, possessing the reputation that he does, should have proven himself so unequal to the task, is a matter to us of supreme astonishment. We can only account for it on the great general principle, that he who has to defend a question which has no foundation or merit, must of necessity abandon the question to its fate and cover his position by a smoky fusillade upon the assailant. Thus it is with Bro. Pike—he has not controverted one single point we have raised, but has devoted nearly the whole of his talent against "Bro. Gouley," and as "Bro. Gouley" is perfectly indifferent to all personal encounters, he will graciously waive all discussion of personal merits, and devote his brief space to the direct question at issue. We have said nothing against Bro. Pike and do not expect to, for we are one of those who has learned Masonry, to teach that no personal opinion should interfere with our discussion of

great and important principles—self must be ignored in the vindication of truth. We do not look upon this discussion as a controversy in the Masonic family, for the simple reason that we recognize *nothing* as "Masonry" outside of the York Rite. We enter upon this question only as between Masonry and its enemies, who use our name to bring disgrace upon the fraternity. "It is not legitimate Masonry." Why? Because we know no Masonry that is not founded upon and in harmony with the universal principles taught by the York Rite. This is acknowledged by Masons over the whole world. This, the Scotch Rite does not do. It ignores the truth, the history, the symbolism, the cosmopolitanism and even the identity of the Blue degrees. To be sure, for the sake of *Policy* in this country and at *this* time, it accepts Master Masons as such, but immediately in its succeeding degrees it tell its candidates that *blue Masonry amounts to nothing, for it is nothing, and that its pretensions are baseless and absurd*. It is not cosmopolitan, because it pretends to teach *all* religions, and yet in one degree it ignores all and teaches a bold atheism.

2. It is opposed to the well understood principles of York Masonry which interferes with no man's religious belief or political faith. It is opposed to the existence of Grand Lodges, pronounces them "nuisances," and struggles in its very first degrees to break them down and to bring the whole of Masonry under one Grand Hierarchy.

3. It is political in its character, and is founded upon the wild agrarian principles of the French Revolution of 1796, and declaredly espouses the cause of all revolutionists against governments that are not founded upon radical democracies. Hence it is the only so-called Masonic Rite that has come under the ban of sovereigns during the last century.

4. Being semi-religious in its teachings, and the avowed enemy of a particular church, it is not Masonry—hence it has been rightfully suppressed by that church wherever it has the power; and this being done under the name of "Masonry," it brings the good fame of our peaceful Order into disrepute.

5. It pretends to define, by a pithy and blasphemous philosophy, the religious faith of its patrons, and its degree of the "Knight of the Sun" is, in the language of a learned writer, "nothing but Pinchbeck—Voltarism, galvanized by Jesuitism."

For example, see the following telegram from Cuba last month:

HAVANA, NOV. 10.

Advices from Puerbo Principe state that the police force last week suppressed an irregular Masonic Lodge. No cause was assigned for the proceeding, and the members of the Lodge were liberated after three days imprisonment.

6. It is aggressive in its character. By this specification we mean that the so-called Scotch Rite has, from its beginning until the present time, assumed to itself the supreme control of *all* the degrees of Masonry, and has and does invade the jurisdiction of all other Masonic powers wherever it has a chance or dared to; and this we do not think necessary to prove by the volumes of testimony at hand, even in

secret constitutions and rituals of that order, as our space will not permit at this time, but which we are ready to do at any time and shall take occasion to furnish hereafter; if it be denied, and if we can be released from our secrecy we will prove a good deal more than would be proper under the circumstances as they stand, but we do challenge a denial of all we have asserted.

It was only on the tenth of October last that we received a letter from a distinguished member of one of the oldest Grand Lodges in America, containing the following: "Though a 33d myself, I can most cheerfully endorse all you say regarding these Rites. They have been a bone of contention in our State, and have alienated some of the best Masons among us, who had always been friends until they joined themselves to this association (Scotch degrees).

"In our State they have come nearer wrecking the Masonic fraternity and have done more mischief in the Order than all the anti-masonic publications or acts of parties in the anti-masonic epoch of 1826-30.

"And here in the State of ———, which sets herself as a pattern by which Masonry should be formed, it effected elections and appointments of the officers in our Grand Lodge. The Grand Master himself acknowledging one association, they were admitted to work in the Masonic temple, and the doors shut against those who favored the other party," &c., &c.

Again, we received a letter dated October 6th, from a venerable Brother in a venerable city, stating that a meeting had just taken place at the ——— House, consisting of the distinguished leaders of the Scotch Rite, both North and South, and that the better manner of ruling Grand Lodges by taking in the Memphis Rite of ninety-five degrees was one of the propositions before them.

Again, we are advised of the cabals held in another city, in which the time is counted when the whole York Rite will be sold out to the Scotch Rite, and it become the sole and ruling power in Masonry.

Now, these facts, in connection with the past history and bold pretensions of the said Rite, justifies us in pronouncing the denial of Bro. Pike against our declaration, as the merest nonsense, not to call it by a harder name.

We have pronounced the constitution upon which the whole Scotch Rite rests as a fraud from beginning to end, and also, that the signature of Fredrick the Great to them, was a bald forgery, and neither of these specifications does Bro. Pike pretend to deny, nor can he deny them. Why, then, try to hold the consciences of his victims as binding in support of such a "baseless fabric of a vision?"

We stated that the degrees were not *Scotch*, and that they had been expelled from Scotland; and to deny this Bro. Pike gives the names of its *present* members in Scotland, just as he might those in Missouri, who care nothing for them. He did not, however, take the trouble to quote Laurie's history of 1808, who says, in speaking of Bro. Pike's Supreme Council and its abundance of degrees, &c., that they received "the CONTEMPT of Scottish Masons," &c., &c.



York Rite Masonry does not pretend to have passed unchanged through the transmigrations of centuries, but the Scotch Rite does, although it is but an infant as a Rite, nor does Bro. Pike pretend to deny that he himself has changed their work, &c.

He quotes Bro. Scott, of Mississippi, as saying, after studying the Scotch Rite, that "I have written books on Masonry and thought I knew all about it; but I now confess that I was perfectly ignorant of its meaning." We agree with Bro. Scott exactly, for he told Bro. Mitchell, Past Grand Master of Missouri, that after studying the Scotch Rite, he could tell nothing about it—that one part of it pointed thus, (☞) and another part thus, (☞) and another part thus, (☞) and another part thus, (☞) &c., &c.; and we rather think that Bro. Pike was very unfortunate to quote Bro. Scott.

Our Bro's. effort to raise us in antagonism to the very distinguished brethren he has named will fail in the very beginning, for the reason, that our discussion has no relation to persons—our whole effort is for the vindication of TRUTH. Those brethren are as much our friends as they are of Bro. Pike and we expect them to remain so. We have too high an appreciation of their Masonic hearts to believe that they will fall out because we have dared to strike a blow at the hollow pretensions of a Rite which they, like ourselves, went into without knowing anything about it, and it is by just such searching investigations that we intend to subject the Rite to, and by an interchange of opinions, that we expect to show all our readers that the less they have to do with the illegitimate degrees of so-called Masonry outside of the York Rite, the better it will be for the glorious harmony and perpetuity of our beloved institution.

There is much in the attack of Bro. Pike against the York Rite from beginning to end that deserves a reply, but as the most of it is mere sophistry, and many things stated as facts which are not, according to the established record, we shall close with the earnest admonition, of every true and faithful brother to have nothing to do with Bro. Pike's Scotch Rite, or Bro. Seymour's Rite of Memphis, or the Rite of Misraim, or any other outside modern concern under the name of *Masonry*. We ask every brother in the United States to buy and read the "Masonic History," by Bro. R. B. Folger. It is from the first to the thirty third inclusive. He devoted over thirty-nine years to its investigation; was himself a thirty-third and secretary general of the Supreme Council. His deductions from page 324 to 361 will satisfy any candid man that the moment he enters the Rite of Michael Ramsey, the conspirator, afterwards that of Stephen Morin, the degree peddler, and now presided over by our able Bro. Albert Pike, of Memphis, he begins to tread upon dangerous ground, and one that no Master Mason can enter and be true to, without sacrificing his Masonic integrity.

"NO MAN CAN SERVE GOD AND MAMMON."

One word more. Our esteemed brother suggests that we have much to learn and unlearn. This is true; and although we are not old, but older than we used to be, we have

learned to unlearn "much of the dictum of men who have become wise in their own eyes by allowing themselves to be run away with on a hobby. We have re read our efforts of the past fifteen years and regret that, for the sake of maturity, they ever saw the light; but for the sake of the truth, which we loved then as we do now, we have no regrets, for in however crude a shape truth may appear, it is still the gift of God and not of man. Now, one suggestion to our brother of the *Appeal*—let him look down into the chambers of his own heart—go back a quarter of a century and call up the insipidities of his first Masonic love; let his impulses once more go out for the glorious destination of our beloved, peaceful Order, whose grand motto, formed from the light of Heaven, is LOVE, RELIEF and TRUTH—let him bury self and all the ambitions of this fitful, feeble life at the shrine of "Universal Morality," and then see if he is not willing to let his foster child, from a doubtful parentage, seek its proper home in the tomb of oblivion, and his own strong heart yearn once more towards its proper place in the harmonious and practical York Rite Family. So mote it be.

#### Masonic Districts—Missouri.

So many inquiries are made as to what are the Districts in this State, and who are the District Deputy Grand Masters in those Districts, that we publish, for the benefit of the the Craft, a full list of the above, and to those officers all communications can be addressed relative to the work of their respective Lodges.

*First District*—Marion, Lewis, Clark, Shelby, Knox and Scotland counties. R. W. R. E. Anderson, of Palmyra, D. D. G. M.

*Second District*—Macon, Adair, Schuyler, Linn, Sullivan and Putnam counties. R. W. Wm. T. Baird, of Kirksville, D. D. G. M.

*Third District*—Livingston, Grundy, Mercer, Daviess, Harrison, DeKalb and Gentry counties. R. W. Elias Parrott, of DeKalb, D. D. G. M.

*Fourth District*—North, Holt, Andrew, Nodaway and Atchison counties. R. W. C. H. Gee, of Savannah, D. D. G. M.

*Fifth District*—Buchanan, Platte, Clay, Ray, Clinton and Caldwell counties. R. W. Samuel Hardwick, of Liberty, D. D. G. M.

*Sixth District*—Carroll, Chariton, Randolph, Howard, Boone, Calloway and Audrain counties. R. W. John B. Henderson, of Concord, D. D. G. M.

*Seventh District*—Monroe, Ralls, Pike, Warren, Lincoln and Montgomery counties. R. W. Cornelius Hough, of Granville, D. D. G. M.

*Eighth District*—St. Louis and St. Charles counties. R. W. John W. Luke, of St. Louis, D. D. G. M.

*Ninth District*—Jefferson, Madison, Washington, St. Francois, St. Genevieve, Perry, Bollinger, Cape Girardeau, Iron and Reynolds counties. R. W. Wm. B. Wilson, of Cape Girardeau, D. D. G. M.

*Tenth District*—Scott, Mississippi, New Madrid, Wayne, Carter, Ripley, Butler, Stoddard, Dunklin and Pemiscott counties. R. W. John W. Baldwin, of Poplar Bluff, D. D. G. M.

*Eleventh District*—Franklin, Dent, Crawford, Gasconade, Osage, Maries, Phelps, Texas, Shannon, Howell and Oregon counties. R. W. Wm. E. Glenn, of Rolla, D. D. G. M.

*Twelfth District*—Cole, Moniteau, Cooper, Morgan, Pettis, Miller and Johnson counties. R. W. Samuel H. Owens, of California, D. D. G. M.

*Thirteenth District*—Saline, Jackson, Lafayette, Cass, Bates, Benton and Henry counties. R. W. J. W. Petty, of Cambridge, D. D. G. M.

*Fourteenth District*—Vernon, Barton, Cedar, Dade, St. Clair, Hickory, Polk, Jasper, Newton, McDonald, Barry and Laurence counties. R. W. L. A. McDowell, of Greenfield, D. D. G. M.

*Fifteenth District*—Camden, Dallas, Laclede, Wright, Green, Webster, Christian, Douglas, Ozark, Taney and Strong counties. R. W. Martin J. Hubble, of Springfield, D. D. G. M.

*Sixteenth District*—New Mexico. R. W. Frank Green, of Santa Fe, D. D. G. M.

R. W. Thomas E. Garrett, of St. Louis, Grand Lecturer.

#### ROYAL ARCH CHAPTER DISTRICTS.

*First District*—Comprising the following Chapters: Palmyra, Hannibal, Huntsville, Monroe, Columbia, Monticello, Macon, Mexico, Eastern Star, Bond and Lagrange Chapters. R. E. Rufus E. Anderson, of Palmyra, District Lecturer.

*Second District*—Liberty, St. Joseph, Weston, Kansas City, Lexington, Independence, George Washington, Lone Star, Houston, Keytesville, Agency, Keystone and Meridian Chapters. R. E. C. A. Rowley, of St. Joseph, District Lecturer.

*Third District*—Greenfield, Springfield, De Molay, Rolla, Jefferson City, Sedalia, West Prairie, Charleston, St. Louis, Bellefontaine and Missouri Chapters. R. E. Thos. E. Garrett, St. Louis, District Lecturer.

R. E. James A. H. Lampton, of St. Louis, Grand Lecturer.

#### Schisms Among Italian Masons.

The Naples correspondents of the Italian papers recite the difficulties between the followers of Garibaldi and the Pope. One of them says that "Several chiefs of Freemasonry held a meeting here recently, to take part in a grand assemblage, or *constituante*, as it was called, and convoked by Garibaldi. Some of the Lodges have refused to obey, and the result has been a profound schism among Italian Masonry. One of the principle chiefs who came to instal and preside over the meeting has been expelled from the seat, which caused a great scandal. The subject which this Masonic re-union had to discuss was Rome." We are sorry to see that Bro. Garibaldi is determined to make use of Freemasonry for political purposes. While the Italian Masons have no cause to feel very friendly toward the Romish Church, they can not, if they regard the spirit and instructions of the Institution, be engaged in plots and conspiracies against the lawful government. The great trouble with European Masonry is that it allows itself to become, in most of the nations, identified with a party for or against the ruling powers. This is entirely wrong, and acts as a clog on the progress of the Order. We predict that the schism among the Italian brethren will grow wider and wider so long as one portion of them use the fraternity as a cloak to cover their political machinations.—*Masonic Tidings*.

The whole cause of the above trouble arises from the fact that Garibaldi is Grand Master of the A. and A. Scotch Rite in Italy, and the few last degrees of that Rite are nothing but a tirade against well established political governments, and the Catholic Church (in religion) in particular; and was just the sort of a machine to be used by conspirators in the the sacred name of "Masonry." Legitimate Freemasonry meddles with no man's politics or religion, and we are glad to see that there were enough of them in Italy to have nothing to do with Garibaldi's so-called Masonic Convention. When will Masons learn that there is no *Masonry* outside of the Ancient York Rite.



## QUESTIONS AND ANSWERS.

**Question.** Does the resolution adopted by the last Grand Lodge relative to opening Lodges, and promulgated by circular of the Grand Secretary, authorize a Lodge to meet on the first or second degree at stated meetings, and do the work of a Lodge without opening on the third degree; and, furthermore, does it authorize three Master Masons and members of the Lodge, with four visiting Masons, to open a Lodge on the first or second degrees at special meetings, and fill the stations with Entered Apprentices or Fellow Crafts and confer degrees?

**Answer.** We do not understand a resolution of the Grand Lodge to be competent to change a law of the Grand Lodge; therefore, we do not understand the resolution to authorize Entered Apprentices or Fellow Crafts to open any Lodge whatever at stated or special meetings, nor to authorize the transaction of any business at a stated meeting in any degree except the Master's degree, nor then unless there be present a *quorum*, viz.: seven Master Masons and members of the Lodge, nor to authorize less than said *quorum* to meet at special meetings and confer degrees, and that Entered Apprentices or Fellow Crafts can not fill any Station. In other words, we recognize the resolution as leaving the manner of conducting a Lodge just as it was before the Grand Lodge passed it.

**Question.** Can the members of a Lodge hold a masonic festival, ball, &c., without the consent of the Lodge in whose jurisdiction the members reside.

**Answer.** We recognize every Lodge as the guardian and conservator of the good name of *Masonry* over the jurisdiction where it has control. If a Lodge, by resolution, allows its members, or any number of them, to hold a masonic festival for charity purposes, or for fraternal communication of families, &c., we hold that it should not be done without the consent of the Grand Master or his Deputy, and if consent is given, that no masonic clothing should be worn beyond a ribbon or badge to designate the committees, for the Lamb Skin or White Apron is a sacred badge that can only be used on purely masonic occasions. We hold that no number of Masons can do anything in the name of *Masonry* without competent "masonic authority;" but, having that, they must ever remember that they are *Masons*.

**Question.** Can a Lodge that has been chartered by the Grand Lodge meet and do anything until they are regularly set to work? Further, can the officers named in the charter be installed until they are duly elected.

**Answer.** To the first question we say emphatically, *no*. To the second question we quote the Eighth Section of Article XV, of Grand Lodge By-Laws, as follows: "No Lodge chartered by the Grand Lodge shall proceed to work until the election and installation of officers and the dedication and consecration of their hall." We do not think there should be any misunderstanding of so plain a law. We look upon the appointment in the charter as merely an act of proxy until the election takes place; and that election must

take place before there can be an installation. If the election is fixed by the By-Laws to take place very shortly after the "Constitution of the Lodge" by the District Deputy Grand Master or his deputy, then the installed officers can hold over until the next election, as no By-Laws can be in force until after the Lodge has been set regularly to work.

**Question.** Can a Mason or Master who has moved within the jurisdiction of another Lodge be re-elected if he still retains his membership?

**Answer.** We say *yes*; for there is no law which determines the residence of a member—if he dimit, that settles the question, no matter where he lives.

**Question.** When a Royal Arch Mason petitions a Chapter with his dimit and is rejected, is he entitled to his dimit in return?

**Answer.** Most certainly *yes*. It is his property, and no one else's; for, if not returned to him, how can he apply anywhere else? It should be returned, just as his fees are.

**Question.** Can a Fellow Craft or Entered Apprentice be transferred by a chartered Lodge to a Lodge U. D.?

**Answer.** We say *yes*. Under this jurisdiction a Lodge U. D. is a Lodge to all intents and purposes to make Masons and members, &c., and we know of no reason or law which prevents a Lodge U. D. from receiving Entered Apprentices or Fellow Crafts, completing the degrees on them, and making them members; and if they can receive them, of course chartered Lodges can grant them.

## Another Caning Affair.

About the 23d ult., a very worthy brother in Macon City was beguiled from his home to a secluded spot and there waylaid by several stout men, and received a castigation that will long be remembered by the recipient, at least.

Brother Frank Curtis, formerly a Colonel in the army, seemed the most boisterous of the crowd, as he stood forth as the spokesman for the rest of the highwaymen; and when the surprise was over, it was found that no bones were broken and no remains left upon the field save a magnificent gold-headed, ebony cane, bearing the following inscription: "Presented by Macon Lodge, No. 106, A., F. and A. M., to Past Grand Master John D. Vincil November 23, 1867."

It is needless to say that Brother Vincil forgave his persecutors.

## "Straws Tell which Way the Wind Blows."

Certain Masons (so-called) evince their enmity to the York Rite of Masonry by republishing all the tirades written by others against it, and in favor of a Rite that would break down the legitimate system of Masonry. These reprints they circulate throughout the country, but do not invest one cent toward disseminating true light. We will inform certain parties in St. Joseph that we have about a thousand pages of printed matter, published during the anti-Masonic crusade of 1828 to 1832 by renegades, and we will loan them these if they think they will arrive at the purpose of Bro. Pike sooner than the course now pursued.

## St. Louis Commandery--Election.

Last evening (December 2) the annual election of officers for the ensuing year took place with the following result:

Sir Wm. H. Stone, Eminent Commander.

" T. E. Garrett, Generalissimo.

" J. A. H. Lampton, Captain-General.

" R. H. Huzza, Prelate.

" J. F. Aglar, Senior Warden.

" W. Bosbyshell, Junior Warden.

" J. D. Daggett, Treasurer.

" Jno. Williamson, Recorder (802 Chestnut street).

" John Geekie, Standard-Bearer.

" W. A. Miller, Sword-Bearer.

" James H. Tallman, Warden.

" R. Elms, Sentinel.

" Wm. Vittinghoff, First Guard.

" Louis Bierman, Second Guard.

" Chas. N. Casswell, Third Guard.

## Georgia--Grand Lodge.

At the annual communication of the Grand Lodge of this State, held in this city last week, the following officers were elected for the ensuing year:

M. W. John Harris, Grand Master.

R. W. David N. Austin, D. G. M. 1st District.

R. W. James M. Mobley, D. G. M. 2d District.

R. W. R. M. Smith, D. G. M. 3d District.

R. W. George W. Adams, D. G. M. 4th District.

Wor. C. F. Lewis, Grand Senior Warden.

Wor. S. A. Borders, Grand Junior Warden.

Wor. J. E. Wells, Grand Treasurer.

Wor. S. Rose, Grand Secretary.

O. V. Brown, Senior Grand Secretary.

R. J. Nunn, Grand Junior Deacon.

G. W. Gammage, Grand Marshal.

B. H. Mitchell, Grand Pursuivant.

Rev. S. Lawshe, Grand Chaplain.

E. Trice, 1st Grand Steward.

A. M. Wolehin, 2d Grand Steward.

S. Patillo, 3d Grand Steward.

C. H. Freeman, Grand Tyler.

—Messenger.

## CALIFORNIA.

## Grand Lodge.

M. W. Wm. A. Davis, Grand Master.

R. W. H. H. Hartley, Dep. Grand Master.

" Thos. Beck, Grand Senior Warden.

" L. E. Pratt, Grand Junior Warden.

" James Laidley, Grand Treasurer.

" Alex. G. Abell, of San Francisco, Grand Secretary.

## Grand Chapter.

M. E. Isaac S. Titus, Grand High Priest.

R. E. James A. Jackson, Dep. G. H. Priest.

" John W. Horrell, Grand King.

" George F. Grimes, Grand Scribe.

" Elisha W. Bourne, Grand Treasurer.

" Laurence C. Owen, of San Francisco, Grand Secretary.

## JUSTICE.

"It is naught, it is naught, sayeth the buyer. But when he is gone his way, then he boasteth."—Solomon.

"Justice is the strict boundary of right, and is one of our most beautiful lessons. The man who depreciates the property of a brother in buying from him, defrauds him; and he who overcharges in selling, takes that which does not belong to him, and Justice, who sits with her scales in equipoise between man and man, will eventually defend and define the right, whereby the wrong doer shall lose more in the end than he gained in the beginning, for remember that "the getting of treasurers by a lying tongue is a vanity tossed to and fro of them that seek death."



### Boston Post Office---No Mails.

There must be something wrong in the Boston post office, as we regularly receive our exchanges from every other city, except that one. For four months we have not received the *Freemason's Magazine* without writing for it, and we have received neither the *Monthly* nor *Magazine* for November yet. Will Bros. Evans and Moore please send them along? and tell their postmaster that our address is the "Freemason, St. Louis," and, if still necessary, that St. Louis is in Missouri, "near Alton, Illinois."

### New Jersey---Grand Chapter.

This Grand Body met September 11, 1867. The annual address of Comp. Israel Baldwin, Grand High Priest, is beautiful, containing some happy reflections upon the course of life. There is no summary of work done, or membership, in the proceedings. A very spirited report on Foreign Correspondence is rendered by Comp. T. J. Corson, who indulges in his characteristic vein of humor, and closes with the following call of a Convention of Reporters on Foreign Correspondence in Masonic Utopia:

Come hither, ye Reporters all, we'll have a word with you,  
The world masonic wants to know the things that ye can do  
Leave your work—pack up your duds, and give us your attention,  
In friendly conclave let us meet, and have a grand convention.

Come Alabama—"here we rest"—preside and take the chair,  
There's no one we would rather meet than honest Daniel Sayre;  
And Williams, from Arkansas, the far-off guest we greet,  
With Seymour, our Canadian friend, he'll find a pleasant seat.

Now Owen comes from golden shores, with brain so bright and clear,  
And Stover, of Connecticut, will very soon be here;  
While Florida sends on her Brown, a man both good and true;  
(Come, Georgia, you must hurry up, we'll wait awhile for you).

Here Reynolds with a trowel comes and with a friendly hand  
Greet's F. Tison, and Bayless too, who come to join the band;  
And Guilbert of the lion's voice, but with a woman's heart,  
Who says such very cutting things because he thinks they're smart.

From bleeding Kansas hear a sound! there comes a first-class Carr,  
Kentucky's Graham takes his place without the slightest jar;  
And as an admonition just that none of us be lazy,  
Louisiana sends to us our good Companion Swasey.

Here Stevens comes, warm-hearted man, to speak for Maryland,  
Drummond eaves the bluffs of Maine to take him by the hand;  
Next Kimball makes a bow profound, with dignity and grace,  
And Johnson, sheilding smiles around, proceeds to take his place.

The "Cloudy-Water State" so dear has not reported yet,  
But Pearson soon will be along, and bring his "Alphabet;"  
And Patten, too, is hastening on from Mississippi's plains  
To join this happy family and sing his sweetest strains.

Next Gouley rushes in the throng, with knitted brow severe,  
(His caustic pen is left at home, and we can banish fear);  
His words are sharp, his heart is kind—we'll put him face to face  
With one of Nature's noblemen, New Hampshire's gentle Cha. e.

New Jersey sends her Jeffreys on, because she knows he's right,  
He'll make a splendid *tete a-tete* for good Companion White;  
North Carolina need not fear, so long as she has Carr,  
And Matthews will command respect wherever true Masons are.

Caldwell leaves his "love of gold" and comes from Oregon,  
The Key-tone State her silence breaks, and sends her Allen on;  
Doyle his voice with anxious care to melody attunes  
To greet Palmetto's noble son, Companion K. S. Bruns.

From Tennessee a Fuller comes, whom we are glad to greet,  
(The Lone Star State has not arrived, but we'll reserve her seat.)  
A Britton, too, shall welcome be, right from the mountains green,  
And Isaacs, of Virginia, shall grace this pleasant scene.

Wisconsin's wilds shall have a voice, and we'll receive a Cottrill,  
And hand in hand, and heart with heart, we'll meet with right good will;  
From North and South, from East and West, we'll come, both great and small,  
And pledging each to each his faith, we'll pray God bless us all.

We hope to report the proceedings of the Convention to the Royal Craft next year.

### Ohio---Grand Council.

Grand Council met October 10, 1867. Comp. William M. Cunningham, P. G. M., presiding. Thirty Councils represented. The work transacted was chiefly of a local character, and passed off in harmony.

An excellent report on Foreign Correspondence was rendered by Comp. C. C. Kieffer.

Relative to the Super Excellent Master's degree, the committee recommended that it be recognized, and that it be conferred as an honorary degree by Councils, without charge, which was adopted. We regret that the Grand Recorder, has given us no table of work done, membership, etc.

The list of Grand Officers was published in our last number.

### Aurora Lodge, U. D.

On the 2d of November the Most Worshipful Grand Master ordered a Dispensation for this Lodge to meet at the corner of Fourteenth and Jefferson streets, in this city. On the evening of the 11th R. W. Brother John W. Luke, District Deputy Grand Master, instituted the Lodge in regular form, and the evening was delightfully spent in a masonic interchange of knowledge and sentiment, and we are glad to say that the young Lodge starts out under the most favorable auspices. The following are the officers appointed by the Grand Master: Brother Wm. Gibson, Worshipful Master; Brother Henry Silvester, Senior Warden; Brother Henry B. Butts, Junior Warden.

### Hugh de Payens Commandery.

The following Sir Knights of this Commandery, in St Joseph, Mo., were duly installed on the 16th ult., by V. E. Sir Lewis E. Weimer, Deputy Grand Commander:

Sir Knight Samuel Russell, E. Commander.

" Wash Jones, Generalissimo.  
" D. Vanderslice, Capt. General.  
" L. M. Lawson, Prelate.  
" John Williams, Treasurer.  
" L. F. Weimer, Recorder.  
" E. Dutton, Sr. Warden.  
" E. M. Yates, Jr. Warden.  
" W. B. Smith, Standard Bearer.  
" W. L. Craig, Sword Bearer.  
" Peter Conlisk, Warden.

BRO. A. J. NOBLE, whose card will be found in another column, will visit some of the Lodges of the State in December, and has kindly consented to act as our agent. Brethren will please receive him as such, and send on their subscriptions.

### The Hand as a Symbol.

The hand, as a symbol, has a wide and sweeping recognition among the ancient nations of the earth. Indeed, we might say, in prosecuting the inquiry into its origin, the lamp of investigation pales, and its last faint ray is absorbed in the overwhelming gloom of primordial time. At a period so remote that science fails to chronicle its place in history, the devout Hindoo deposited his mimic hand before the vast image of Vishnu, the Renovator, as a sacrificial emblem of some sort, whose distinctive meaning is unknown. The same singular custom obtained in Egypt, in the brightest period of its civilization and refinement, and an ivory hand still exists, a votive offering in some magnificent temple, to attest the prevalence of the custom. Even on our own continent the Kab-ul, or working hand, sculptured from the stone, or stamped by the living palm dipped in some crimson fluid, upon the Temple walls, to this day identifies the sacred edifices which the pre-historic rulers of Yucatan erected to the Great Ytzma-tul, the Author of Life.

So universal an idea dates, undoubtedly, at a period when human language was symbolic; and hence, in the symbolism of Masonry, the right hand has its peculiar meaning, as the pledge of good faith and fidelity.—*New York Courier.*

The Grand Chapter of Ohio at its last annual communication recognized the Grand Chapter of D. C. We are much afraid that the action of Ohio has been a little premature in view of the recent action by the Grand Chapter of Maryland, reasserting its jurisdiction over the District of Columbia, and we would much have preferred to have had the matter settled by the G. G. Chapter of the U. S. in 1868.

### Corrections.

The last form of our November number went to press without our having time to read it over, and the following errors occurred:

Page 152, Cedar Lodge, 180, chartered, should be "Cedar Lodge, U. D., Shotwell P. O."

Same page, Des Moines Lodge, 152, should be "180."

Again, Centralia Lodge, 140, should be "59."

Lloyd S. Majors, now of Missouri, lately of Clayton, Ill., described as tall, slender, with a bad scar on his lower lip on one corner of the mouth, was expelled by *Clayton Lodge No. 174*, Oct. 21, for running away, leaving many unsettled debts, for carrying away money belonging to his partner, and for threatening by letter that his partner would be a dead man before spring unless he sent Majors fifty dollars. Published by request.—*Trowel.*

THE NEW MASONIC HALL—*Celebration Proposed*.—"Ground was broken" for the erection of the new Masonic Hall, at the corner of Main and Third streets, a day or two since. The corner-stone will be laid by the Grand Master of the State, on the 10th of next month, with appropriate ceremonies. A fine choir of ladies and gentlemen are practising the odes to be sung on the occasion.

The Grand Lodge of the State will convene here on the 9th, and a very large procession and imposing ceremonies may be anticipated.—*Richmond Enquirer.*

By a letter from R. W. D. G. Burr, we learn that a terrible conflagration occurred October 30, at Paris, which consumed the Lodge-room, together with the charters, clothing, furniture and records of *Prairie Lodge, No. 77*, *Paris Lodge, No. 268*, *Edgar Chapter, No. 32*, and *Young Council, No. 9*. Not a shred was saved. The First National Bank, a large hardware store and two printing offices, with all their contents, were entirely consumed.—*Trowel.*



Our contemporary of Cincinnati occasionally has something original in it, but not often, and most of that which it copies is not credited to any body; but it did have one original thought in its issue of November 8th, viz.: that because its senior editor once received from some traveling degree pedler the degree of Past Tyler, that therefore the Degree of Grand Master must be legitimate, on the same principle, we suppose, that because a certain monkey once showed a partiality for "sky-blue," therefore all the negroes should be initiated into a blue Lodge.

It also indulged in a little originality, by finding out that the Freemason is a defender of the York Rite, and disposed to run a tilt with some of the so-called Masonic humbugs of the day; and as the Review, for once, has showed which side of the fence it is on, viz., for the bogus Scotch Rite, we can assure our "very aged and experienced" brother, that we are perfectly willing to have him enter the lists against us, and we shall endeavor to prove to his satisfaction that "Bro. Gouley can pay all he has bargained for," and by way of variety, we would suggest that he commences by crediting the Freemason, of September, with at least three articles taken from it, without even the doubtful credit of "Ex."

After the Review has got through with its first lesson, and as it is in the premium business, furnishing, "&c.," for subscriptions, we will agree to get it all the St. Louis subscribers it wants if it can comply with the following offer of "premiums" for the Freemason, and until it can, there is no use of its trying to enter any tilt with us. It must enter the tournament with every ability to prove that its "Scotch Rite" is not based upon fraud, forgery and falsehood, or else we must beg to respectfully decline the gauntlet, as coming from an unworthy competitor.

#### PREMIUMS!

As it has become the order of the day for papers lacking "natural advantages" to offer premiums for subscribers, and as the Freemason is not run in the interest of m-lodeons, jewelry, etc., being by its intrinsic merit independent of all such auxiliaries, we have determined to reverse the order of things, and offer a premium for valuable information:

We will furnish the Freemason, gratis, one year to any brother who can prove to the satisfaction of our readers, that Frederick the Great signed the so-called Secret Constitutions of the A. and A. S. Rite.

We will furnish another free copy to any brother who can prove that Frederick the Great ever saw or read said Constitutions.

We will furnish another free copy to any brother who can prove that Frederick the Great ever belonged to the so-called A. and A. S. Rite.

We will furnish another free copy to any brother who can prove that Frederick the Great was not an enemy of the said Rite.

We will furnish another free copy to any brother who can prove that the said so-called secret Constitutions were not manufactured, and the name of Frederick of Prussia was not forged to them, in Charleston, South Carolina.

We will furnish another free copy to any brother who can prove that the rituals of said Rite has not been materially changed many times in their most essential parts since they were first manufactured.

We will furnish another free copy to any brother who can prove that the said Rite is not an enemy to Ancient Craft Masonry.

And, in conclusion, we will furnish five free copies to any address, for any brother who can prove that the leaders of the said Rite are not opposed to the circulation of the Freemason wherever and whenever they think its vindication of truth will injure their "sovereign prospects."

We find by our lists that wherever the agents of the A. and A. S. Rite have the most influence, there our circulation is smallest, and that wherever the true Ancient Craft Masonry is most beloved and practiced in its sublime and pure ritualism, there the Freemason is a welcome visitor, and is handed from brother to brother with the fraternal assurance that it is their organ, which sends forth no uncertain sound.

For the benefit of the Review, we will state that the foregoing standing offer of premiums is not confined to the Review alone, but that it extends to all the misled Masons of the United States, even the Sovereign Grand Inspectors General, their Deputies, and Supreme Commanders.

#### Pennsylvania Grand Commandery.

We have received the proceedings of a special convocation of the Grand Commandery, Knights Templar, held in Philadelphia, September, 1867. R. E. Sir Jeremiah L. Hutchison, Grand Commander, presiding.

Eminent Sir Alfred Creigh, Grand Recorder, submitted an able report on ritual and an appeal to the Grand Encampment of the United States, calling attention to certain innovations in the work, and requesting that, at the next triennial convocation of that body in this city, September, 1868, the ancient English work, which has existed, probably since the Crusaders, may be restored. It is to be hoped that our very able Sir Knight of Pennsylvania may be prepared to exemplify that work, so that the Grand Body may give it the calm and intelligent consideration it demands. The next triennial convocation will probably be the most important for Knighthood held since its organization.

We are glad to welcome the organization of a new Commandery in Philadelphia, viz. Kadosh, No. 29. E. Sir Nathan Smith, Eminent Commander; Sir Thomas Brown, General, and Sir R. J. C. Walker, Captain General in the membership. Are included Sir Knights Jos. H. Livingston, Jno. Chambers, Jno. Harold, Alphonso C. Ireland, C. Oakford Klett, Chas. K. Ide, Wm. Jones, and Thos. R. Patton, all true and courteous Knights, and the older Commanderies will have to look well to their laurels, else No. 29 will bid high for the banners. May success attend their noble enterprise.

#### SEDALIA.

The new Hall of Sedalia Lodge, No. 236, was dedicated on the 7th ult., by the M. W. Grand Master, Bro. W. E. Duncomb. The same brother also, at the same time, constituted Sedalia Chapter, No. 18, under its new charter. The hall is one of the most beautiful in the State, and the ceremonies attending its dedication were to have been the most extensive ever witnessed in Western Missouri, but owing to the fearful conflagration on the preceding night, whereby one-half of the city was laid in ashes, and threw a gloom over the whole community; in consequence of this disaster, the ceremonies of dedication and in-

stallation, etc., were of comparatively private character. We congratulate the Lodge upon the escape of their beautiful hall. It was with great regret that we were compelled to decline the invitation to be present on the occasion.

#### The Use of the Great Pyramid.

For several thousand years the object for which the "Great Pyramid" was constructed was a mystery to the whole world, and many of the most learned savans have exhausted surmise and speculation in their fruitless efforts to solve the riddle. A few years ago a gentleman of London, a Mr. Thomas Maylor, conceived the idea that the structure was inspired by Divine Providence to afford the Egyptians a standard for their weights and measures. This theory found but few proselytes among scientific men in Europe; but fanciful and far-fetched as it is, it has recently found an advocate on this side of the water, in the person of Professor Eaton, of New York, who read an elaborate essay on the subject the other day before the University Convocation at Albany. In support of this view he said that the pyramid was perfectly symmetrical, with five sides and five angles. It was originally 762 feet on each side, and is now the highest and largest building erected by man. Sir Isaac Newton had devoted his time and labor to analyzing the ancient cubit, and came to the conclusion that it was twenty-five inches and a little more. The circle which forms the correlative to the pyramid consists of 365½ of these cubits, thus corresponding to the year. The pyramid was plain to the meridian, without hieroglyphics or secret inscriptions, as all burial places of antiquity did have, which are found every where else. The box which was found in the center has been commonly supposed to be a sarcophagus, but there is no appearance to bear this theory out. No procession of priests could enter and it is indeed difficult for any one. The granite of which a portion of the pyramid is made is not found near at hand, and indeed not closer than Mount Sinai. The structure seems to be built on the most correct principles of geometry. It concludes in pointing with the North Star, or that star which, in the procession of the equinoxes, four thousand years ago was the North Star. Professor Eaton then proceeded to show that the temperature of the of the central room was uniform throughout, thus affording a place for keeping weights and measures; that the box affords an exact liquid measure; that water was found in the pyramid itself, thus giving pure material for careful examination; that the opening in the pyramid looked out on the lower culmination of the North Star at the time of its erection, and not on the upper, because the Pleiades would interfere with this view; and that it is on the exact spot for the purposes of taking astronomical observations.

#### Jewel Found---Owner Wanted.

Sir James Carroll, of Mexico, Missouri, has handed us a beautiful Templar cross, of solid gold, with the name of "Frank G. Wilson" on it. He bought it from another party for the benefit of the owner, who can get it by proving property and paying charges, either through this office or Sir Knight Carroll. Masonic papers friendly to the "lost cause" will please copy.

#### "The Era," New York.

We welcome to our exchange list, through Brother Charles Latour, this valuable weekly, which has a "Masonic Department" of one page, containing the current news of the day. It is published in aid of the Masonic Asylum and School, at Havana, New York. Office of the paper, No. 9 Spruce street, New York City.



## MASONRY.

[We find the following beautiful poem in the Davenport Democrat. It must commend itself to all members of the mystic brotherhood.]

Three thousand years have rolled away  
Upon the tide of time,  
Since Masonry began her march  
Of noble deed sublime.  
And though the angry storms of war  
Have swept the earth with fire,  
Her temple stands unscarred, unhurt,  
With sunlight on its spire.

Old empires, long the praise of men,  
Have faded from the earth;  
Kings, with their thrones, have passed away,  
Since Masonry had birth.  
The sceptered monarch, in his pride,  
Has long since met his doom,  
And naught is left of his domain,  
Save solitude and gloom.

Proud Egypt, with her wonderous arts,  
Her mysteries of old,  
Has slept beneath the tide of time,  
As swift his current rolled;  
And Greece, with all her ancient wealth  
Of genius and of fame,  
Scarce holds amid the nations now  
The honor of a name.

The glittering towns of Troy, to which  
The foes of Priam came,  
To meet a welcome for their deeds  
From lips of Spartan dame,  
Have long since tottered from their base,  
And mouldered to decay;  
The glory of that mighty race  
With them has passed away.

Amid the ravages that swept  
The cities of thy plain—  
Mid crumbling of imperial thrones—  
The fall of power and fame;  
Fair Masonry has still survived  
The nations horrid doom;  
A beacon 'mid the night of years,  
To gild the clouds of gloom.

Through every age stern history  
Has sought to crush her form,  
But, unsubdued, she bravely met  
The tempest and the storm;  
The clouds of persecution fled  
Before her steady ray,  
As shades of deepest night before  
The rising orb of day.

From oriental climes she came,  
To bless this Western World,  
And rear her temple 'neath the flag  
Which liberty unfurled;  
Fair Freedom welcomed to our shores  
This maid of heavenly birth;  
While thousands of our humble poor  
Now own her generous worth.

Ten thousand widows, in their weeds,  
Have blessed her advent here,  
And many a homeless orphan's heart  
Has owned her tender care;  
Full many a frail and erring son,  
To dissipation given,  
Has heard the warning voice, and turned  
His wayward thoughts to heaven.

Long may her beautiful temple stand,  
To light this darkened sphere;  
To gild the gloom of error's night,  
And dry the falling tear;  
And when the final winds of time  
Shall sweep this reeling ball,  
Oh, may its glittering spires be  
The last on earth to fall!

## New York Courier---York Masons.

Our very able contemporary, the *Courier*, one of the best weeklies in the country, and with whom we generally agree, has published the correspondence between ourself and Bro. Pike, of Memphis (made public by the latter brother), and, in commenting on the same, says he can not see the cause of conflict, and

closes with this remark: "So far as we are concerned, having taken all the degrees in both Rites, our regret has always been that the control of the three degrees of Symbolic Masonry in this country was yielded to the York Masons by the Scottish." In reply to the first objection, we have to say that we are acting under the impression that the Ritual of the Southern jurisdiction is the same as that of the Northern, as Bro. Pike says it is "the same all over the world"—but as Bro. Pike has been in the Ritual business for so many years, and has just issued a fresh one for his jurisdiction, perhaps he is mistaken, and they are not all the same—if so, we shall be glad to know it; we have only read the last one of Bro. Pike, and perhaps the Northern one does not conflict; but if the *Courier* will read the same one we have read, it will think differently. To the second point of the *Courier* we will say that Bro. Pike, like himself, regrets that the three Symbolic Degrees are not under the control of the *Scotch Rite*, and that it being his evident design to reassert an authority never yet acknowledged, is why we are fighting Bro. Pike and his Rite. We want it to be understood, first, last, and all the time, that we are battling for the integrity of the "York Rite," against all opposition, and are perfectly willing to acknowledge in the *Courier* an honorable exponent of the opposite position, and we do honor it more than those quasi Masonic organs that are trying to "carry water on both shoulders," and go for the winning side. The question is fairly opened, viz.: "which is the controlling power in Masonry, York or so-called Scotch Rite?" and our friends in the *Ancient and Accepted York Rite* can rely that the *Freemason* will contend for it, as long as it has a dollar to pay the printer. But we do ask the *Courier* to get Bro. Pike's last edition, and read pages, 389 and 435, just as a beginning, and finish at leisure. Bro. Pike's last reply to the *Freemason* shows beyond all doubt that he is the enemy of the "York Rite;" and as the head and front of the so-called "Scotch Rite," it is to be presumed that he speaks for both jurisdictions.

"We can not serve God and mammon."

WE COPY the following from an exchange:

The proprietors of some papers are so prosperous they now hire subscribers to their papers. A Mississippi editor and proprietor takes the lead in liberal inducements as follows:

Subscribers to one copy of the *Toothpick* will be presented with one box of petroleum blacking. This is a very superior article; it will black boots, stoves, and may be used as a hair dye. For testimonials of leading clergymen, statesmen and boot-blacks, see advertising columns of the *Toothpick*.

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Subscribers for twenty-five copies will receive a marble bureau, with mahogany top to it.

Subscribers for fifty copies will receive a

seven-octave sewing-machine, with the Agra-fic attachment.

Subscribers for seventy-five copies will receive a basswood suit of furniture.

Subscribers for one hundred copies will receive a burial plot, with an order for tombstones, to be delivered when required.

Subscribers for five hundred copies will receive a nomination for Congress.

Subscribers for a thousand copies will be presented with a farm in the state of Izard, fenced in and mortgaged.

## COLORADO.

## Consecration and Installation.

The Grand Lodge recently in session in Denver, granted a charter to a new Lodge at Georgetown, to be called Washington Lodge, No. 12. On the 22d inst., Grand Master Teller, accompanied by some of the Grand Officers, proceeded to Georgetown and consecrated the new lodge and installed its officers, which were as follows: Andrew Mason, W. M.; J. W. Hall, S. W.; Dubois Tooker, J. W.; W. W. Ware, Treasurer; Matt France, Secretary; J. A. Benedict, S. D.; Demetrius Hill, Tyler; F. C. Johnson, and H. K. Pearson, Stewards. At the close the Grand Master delivered a lengthy and instructive address on the duties of Masons and the sublime principles of the Order, exhorting each and every member to so regulate his life and conduct as to fit them not only for the practice and inculcation of the enduring tenets of Freemasonry here on earth, but as timely preparation for that "spiritual building, that was not made with hands, where the Supreme Architect of the Universe presides."

Afterwards the members of the craft present sat down to a banquet at the Barton House, where toasts were given and responses made, and a very pleasant hour passed. We gather most of the above from the *Register*.—*Tribune*.

## COLUMBIA.

On the 4th ult, Columbia Chapter, No. 16, was constituted under its charter, by M. E. Grand High Priest, Companion Martin Collins, and on the succeeding day Twilight Lodge, No. 114, was duly constituted, and their new hall was solemnly dedicated to the purposes of Masonry. The attendance was very large, composed of the best citizens of that rich and prosperous county. Our Past Grand Master, Rev. John D. Vincil, delivered one of the ablest addresses of his masonic life, so pronounced by all who heard it. It occupied two hours in delivery. We had promised to be present on the happy occasion, but when the day came we found our hands too full to meet the engagement. Twilight Hall is pronounced a perfect gem in its arrangement and furniture, and the brethren and companions of those young bodies deserve great praise for their enterprise and liberality in securing for themselves, a home worthy the great name of Masonry.

## The American Freemason.

We have been favored with the prospectus of the above proposed Journal, to be started in Cincinnati, January 1st, by the "American Masonic Publishing Association," George B. Fessenden, Secretary. It will be published quarterly, at \$2 per annum, in advance. It will furnish about 250 pages per annum; and, from the character of the writers who will be interested in it, we have no doubt of its sterling character, both as to merit and its orthodoxy in defense of the York Rite, and as such, is a paper long needed among the brethren of Ohio, and we hope its circulation may be liberal throughout the whole country. Address of the Secretary, 114 Main street, Cincinnati.







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\*Those marked 1, are Grand Lodge; 2, are Grand Chapter; 3, Grand Council; 4, Grand Commandery.

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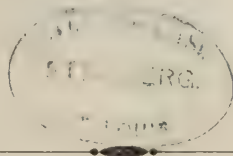
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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

VOL. II.

ST. LOUIS, MO., JANUARY 1, 1868.

NO. 1.

## THE FREEMASON,

PUBLISHED ON THE FIRST OF EACH MONTH,

R. W. GEO. FRANK GOULEX,

G. Sec. G. Bodies of Mo., Editor.

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### LIGHT IN SECRET.

"But all things that are reprov'd, are made manifest by the Light; for whatsoever doth make manifest, is light."—*Great Light.*

Every man living, having the use of sight, will say the "Sun is light"—yet not one man lives who can solve the "secrecy" of the Sun. Masonry is reprov'd by the world, because it is "a secret order," never once reflecting that Masonry is a *mystery*. We are "reprov'd" and we can only be "made manifest by the Light; for whatsoever doth make manifest, is Light." What is the manifestation of Masonry, whereby it can meet the reproof of the world? ITS WORKS. If its works are evil, then must the mysteries which evolve them be evil—if they are good, then must the mysteries be pure, for "do men gather grapes of thorns or figs of thistles? Masonry claims to be a source of Light, and calls her disciples the "Sons of Light," because she takes them from a profane world of darkness, and, by her sublime charms of symbolism, she shows them, step by step, the way from impurity and natural depravity to the bright realms of moral perfection; and if they fail to reach the goal, it is no fault of hers, for Masonry does not assume the high prerogatives of spiritual salvation. The light which Masonry makes manifest is seen in the improved character of her disciples and her glorious works of charity. She professes that charity, so beautifully expressed in her "Great Light," thus: "Though I give all my goods to feed the poor, yet if I have not *charity*, I am nothing." This terse and pointed text is nowhere more forcibly illustrated than in the teachings of Masonry. There is a charity of the purse, and a charity of love and forgiveness, and they are indissoluble—one can not exist without the other; the gift of thousands, without a charitable heart, is not charity, and the noblest charity of life is that which holds his fellowman in the bonds of brotherhood, forgiving his faults, correcting his errors and defending him in adversity. This is one of the manifest lights of our noble Order; and because it is not always seen in every Mason's acts, is no more a proof that light does not come from the secret chamber of mysterious lessons than that the Sun has closed its secret chambers, because its rays are darkened by the passing clouds. Humanity is full of its imperfections; and if it were not, then would the moral rays of Masonry, during the past thousand years, have been sufficient to prepare mankind for the blessings of a millenium.

Such manifestations can not be expected; it would be unnatural, because it would be

expecting man to be perfectly good and Masonry possessed of divine attributes. For nearly two thousand years has the world been nearly peopled with the ministers of one religious creed or another, all pointing to God and goodness, yet what is the result? Sin in its myriad forms stalk the world, and poverty and crime are the very shadows of civilization itself. Masonry, like some universal genius, has hovered over this sin stricken earth, and with her mysterious, magic wand has brought millions of these discordant beings together around a common altar, and, speaking to them by a universal language of symbols, she has taught them all "LOVE, CHARITY, TRUTH." What has been the result? Aided as she has been by the advances of civilization and the principles of of all pure religions, which she herself helps to inculcate, she has made "the world a brotherhood"—she has bound man to man by the tenderest silken cords of Love, and irradiated from her innumerable altars the brightest coruscations of moral light which ever emanated from human association. The Sun does not rush to the zenith like a comet, nor do its rays cover the earth like a flash, nor are its rays of to-day sufficient for the morrow, or any time to come, no more than is its light to-day that which shone when "the morning stars sang together;" nor are the lessons which we teach to-day of any use to those who have been long buried in the dead past, nor will our voices be heard to re-echo in halls of the distant future—but this teaches us a lesson. We do not arrive at perfection in a day; the world may not at once cease its reproof, for new witnesses are daily entering upon the stage of action, but the light of days that are gone has produced its effects upon the universe, and the lessons of those that are dead will live forever in the minds of men, and it may be, that what good we shall do and the light we shall dispense may not be fully manifest in our day and generation—our sun may not at once ascend to its "high meridian," but let each member realize that he is the reflection of that great moral light "which shall shine more and more till the perfect day."

### PHILADELPHIA.

On the 12th of December, Union Lodge, No. 121, participated in its Annual "Labors and Refreshments," and it was one of those "glorious" times which brethren love to enjoy; and it was with sincere regret that we were compelled to decline the fraternal invitation to be present. May they enjoy many more. Our sentiment, "Masonry is the bond of UNION (□) between Good men and True."



**NEVADA GRAND LODGE.**

From the address of M. W. Brother Jno. C. Currie, we extract the following:

I beg to call your attention to a subject which for several years has been exciting discussion, and begetting legislation in other jurisdictions, namely, the *status* of Masons made in Military Lodges. I do not propose to occupy your time by making any suggestions upon this topic. Your Committee on Foreign Correspondence have in their report, which will be submitted at this Communication, devoted considerable space to notices of what has been done in the various Grand Lodges; and those notices may be of use to you in arriving at a proper course to pursue. The resolutions of Illinois invite the action of sister Grand Bodies; and you know not how soon cases may arise in this jurisdiction calling for the application of some rule upon the questions involved.

I have granted no dispensations for new Lodges. The growth of our Fraternity here, fortunately, is gradual, and so far as my knowledge extends, is a healthful one. This being the case, new members assimilate more readily with the older brethren, and the result is a great unity, with less liability to discord and confusion among the workmen.

Harmony reigns throughout our borders. With no disturbing elements within our ranks, and no dangers to be apprehended from without, Masonry in Nevada is noiselessly and quietly, but successfully, pursuing the even tenor of its way, and blessing its votaries with peace and happiness; bestowing upon them

"What nothing earthly gives or can destroy  
The soul's calm sunshine, and the heartiest joy."

Let us hope this unostentatious prosperity and delightful harmony may continue to us and our successors for all time to come.

Brother R. H. Taylor rendered a very full report on foreign correspondence, which does great credit to his reputation. It concludes with a beautiful tribute to our late Brother O'Sullivan, copying nearly the whole of our memorial at the time of his death.

The proceedings before us cover over 300 pages, and are got up in a manner that is an honor to our young and distant sister. We find ten Lodges on the roll with 705 members; 155 were initiated and 132 raised; 92 admitted; 83 dimitted, and 77 rejected.

M. W. Brother Jno. C. Currie, of Virginia, re-elected G. M.; and R. W. Brother Wm. A. M. Van Bokkelen, of Virginia, re-elected Grand Secretary.

**MICHIGAN GRAND COMMANDERY.**

From the address of R. E. Sir Seaman L. Dart, Grand Commander, we extract the following:

Sir Knights, it gives me great pleasure to say to you that all is well. Our beloved Order in this State is unfurling its banners in most of the cities and large towns of our peninsula, and within the sacred retreat of our Asylums the great truths of hope in our blessed Immanuel are taught to those Companions of the other degrees who seek that higher pilgrimage which we should all endeavor to attain.

Some Sir Knights fear that our Order is extending too fast. But can its sublime truths be told too much; can too many hearts be made to melt at the tale of a crucified Saviour? Those who come to us are generally of the best intellect, and never forget their "tour of penance." Then let our banners be displayed in the rays of the morning sun, and call around us the true and faithful of Masonry.

A very good report on foreign correspondence was rendered by Sir Knights Bourke and Clark.

We regret that the proceedings did not furnish a table of orders conferred, members, &c.

R. E. Sir E. D. Benedict, of Grand Rapids, was elected G. C., and E. Sir O. Bourke, of Detroit, re-elected Grand Recorder.

**PENNSYLVANIA GRAND COUNCIL.**

We have been favored with the Constitution and History of the Grand Council, Royal and Select Masters for Pennsylvania, prepared by that very learned and indefatigable Mason Companion, Alfred Creigh.

From the history prepared from the minutes we extract the following:

The Royal and Select Masters of Pennsylvania held a preparatory meeting on the 26th of October, 1847, in the city of Pittsburg, and appointed Alexander McCammon, Samuel M'Kinley, and W. W. Wilson, a committee to report on the expediency of establishing a Grand Council of Royal and Select Masters in the State. The question of jurisdiction arose in the minds of the Illustrious Companions, as (it was said) the Grand Chapter would claim control over these degrees as being connected with Capital Masonry. But the committee after consultation with many learned lights of Masonry, throughout the United States, closed their report with the following language:

Your committee are, therefore, of the opinion that the organization of a Grand Council, at this time, is dedicated by principles of the clearest necessity, and warranted by precedents of the most approved authority, and would recommend the following resolution:

*Resolved*, That we proceed forthwith to organize a Grand Council of Royal and Select Masters for the State of Pennsylvania and Masonic jurisdiction thereunto belonging.

A Grand Council was accordingly organized.

Again—

DECEMBER 8th, 1849.—During this year some of the Illustrious Companions of the Grand Council having received the "Ineffable Degrees," entertained doubts whether the Royal and Select Master's Degrees did not actually belong to the Ancient and Accepted Rite. Various committees were appointed, time and again, to report thereupon, and the Grand Council languished until the 3d day of February, 1854, when the officers of the Grand Council, without consulting the subordinates, surrendered their authority over these degrees to the Grand Council of the Princes of Jerusalem, who on that evening issued a charter for a Council of Royal and Select Masters, to be known by the name of Van Rensselaer Council No. 1, to be held in the city of Pittsburg. This Council afterwards surrendered her Charter to the Princes of Jerusalem, and her members generally became affiliated with Mount Moriah No. 2. The Subordinate Councils of the State, not recognizing the act of the Grand Officers, called a meeting, December 30, 1854, and forthwith proceeded to elect officers—since which period it has been steadily increasing in numbers and influence, and ranks, for talents and zeal, second to no Grand Council in the United States.

Again, from the annual address of Grand Master Creigh, at the meeting June 1867, we extract the following:

These remarks have been made, that Pennsylvania may place herself right upon the record in opposing every scheme whose tendency will be to place the Council degrees under the control of Grand Chapters or the Scottish Rite. The time of Grand Chapters is fully occupied in controlling the degrees of capital masonry, while the Supreme Council of the Scottish Rite in 1849 passed a resolution waiving all the right, title and interest in the degrees of cryptic masonry. Hence we regard the question as finally and fully settled—and whenever I have been addressed on this subject, as your Grand Master, I have invariably declared that the Grand Council of Penn-

sylvania will never distand its organization to surrender her power and authority to any body of Masons—but will preserve her organization, if for no other reason than that within the S. V. we can procure the Grand Omnific word in its purity, and preserve it intact with the attending ceremonies without being corrupted by Masonic charlatans, whose highest ambition is to narrow our landmarks and ceremonies to their own misconceived ideas of religious belief.

Companion Alfred Creigh, of Washington, re-elected M. P. Grand Master, and Companion Christian Stoltz, of Reading, Grand Recorder.

**Missouri Cryptic Masonry.**

From a report of the Grand Council of Kentucky for 1854, loaned us by Companion A. H. Thompson, we find that there were formerly two Councils at work in this jurisdiction organized by that State: one at Boonville and one at Springfield, and as neither of them have ever appeared upon our Grand Council Records, we transcribe their printed annual returns for the benefit of cryptic history in this State. Both Councils are now dead.

BOONVILLE COUNCIL, No. 19.—Jos. Meguire, T. I. G. M.; J. M. Edgar, D. I. G. M.; J. T. Johnson, P. C. W.; A. H. Thompson, C. C.; A. Gibson, Tyler; John Kelly, Sentinel.

MEMBERS.—G. H. C. Melody, Sol. Houck, J. M. Reed, W. T. Heard, J. C. Ferguson, Josiah Godby, A. H. Lee, O. F. Potter, L. E. Williamson, W. P. Tooley, M. J. Wertheimer, Barnett Hart, A. C. Orriek, A. Kenkelhan, John Crawford, T. R. Smith, A. O'Sullivan, J. W. Murphy, Thomas Monrow, A. Paine.

SPRINGFIELD, U. D.—John F. Truslow, T. I. G. M.; James J. Clarkson, D. I. G. M.; John W. Chenoweth, P. C. W.; H. M. Parrish, Recorder; James R. Danforth, Tyler.

MEMBERS.—H. S. Chenoweth, Thomas Tiller, Wm. B. Farmer, Charles Carlton, Jesse R. Faulkner, Washington Merritt, Wm. C. Price, Benj. R. Johnson, John Dade, H. W. Wright, C. E. Wilson, Robert W. Crawford, R. F. McCurdy, Joel H. Haden, Samuel H. Jopers.

**PENNSYLVANIA GRAND LODGE.**

Grand Officers elected for the year commencing December 27, are:

M. W. Brother Richard Vaux, G. M.; R. W. Brother R. A. Lamberton, D. G. M.; R. W. Samuel Perkins, S. G. W.; R. W. Alfred Potter, J. G. W.; R. W. Peter Williamson, Grand Treasurer; R. W. John Thompson, Grand Secretary.

PHILADELPHIA.—On December 1st, Sir Thomas Brown, Generalissimo of Kadosh Commandery, No. 29, entertained at his residence on Spruce street, the R. E. Grand Commander Sir J. L. Hutchinson, and the acting Grand officers who assisted in the consecrating of Kadosh Commandery. A feature of the evening, and one that will leave a most pleasant recollection was the presentation by E. Commander Sir Nathan Smith, to the R. E. Grand Commander, Hutchinson, of a very handsomely engrossed and framed certificate of Honorary Membership of Kadosh Commandery, as a testimonial for his zeal and fervency in the cause of Knighthood. Those who were present will have cause to long remember the hospitality of Sir Thomas Brown.



## Jurisprudence.

## QUESTIONS AND ANSWERS.

## MILITARY MASONS.

**Ques.** Can a man who has been made a Mason in a military traveling Lodge, and has a dimit or certificate from the Grand Lodge under which said Lodge worked, be admitted a member in a Missouri Lodge?

**Ans.** The Grand Lodge of Missouri has pronounced and, so holds, all Masons made in traveling military Lodges as "clandestine;" they can not visit or be admitted into a Missouri Lodge without a special "healing," and it has prescribed the manner of "healing" to be, that the applicant must apply, just as a profane would, and if elected, receive all the degrees *de novo*; and the only distinction made between such candidates and profanes is, that the former may be received without fee, provided he has already paid *fully* for his degrees in the military Lodge—if not fully, then he may be charged the difference to make up the sum of fees in the Missouri Lodge.

## ADVANCEMENTS—REJECTIONS.

**Q.** If an E. A. or F. C. is rejected for advancement, when may he apply again?

**A.** He may apply at every regular communication, providing no objection is filed by a member against the ballot being taken. See decision of M. W. G. Master Vincil in his address page 29, and confirmed by Grand Lodge, page 54.

## REPEATING THE BALLOT.

**Q.** Is it in the power of the W. M. to order a *third ballot* under any circumstances?

**A.** The reply to this question will be emphatically found in section 14, article xvi, G. L. By-Laws, as follows: "After the ballot has been taken and examined, according to 'custom, the result shall be declared by the Master, unless only one negative vote appears, 'in which case the Master shall order the 'second trial by ballot, which shall in all 'cases be final; nor can it be set aside by the 'Lodge, Master, Grand Master, or even the 'Grand Lodge.'"

Under this law we do not see how a *third ballot* can be had, when it is declared that the *second ballot* shall be *final*, not to be set aside by any one. We would look upon the experiment as a very dangerous one; several charters having been already arrested for the same offense.

## E. A. AND F. C. OF DEAD LODGES.

**Q.** How can E. A. and F. C. of a "dead Lodge" be advanced?

**A.** All such parties can be certified to by some of the members of the dead Lodge, or by the records, if in existence, and upon such certificate, the Grand Secretary will issue a G. L. certificate which will authorize such E. A. F. C. to apply to any Lodge for the remaining degrees after he shall have been duly examined, &c., and if elected and raised, he will be a member of the Lodge which raised him.

## CAN ANY BUT WARDENS BE MASTERS.

**Q.** "I have been elected W. M. without having served as Warden; is there any law which prohibits me from being installed?"

**A.** We have no law on the subject, except the "old charges" of 1722, which says, "no brother can be a Warden until he has passed

"the part of a Fellow Craft [that is, a member "of the Lodge. Ed.] Nor a Master until he "has acted as a Warden."

This usage has been so often reiterated by the Grand Lodge of Missouri that we presume no law is more strongly confirmed than this one. The difficulty presented by the questioner shows the absolute necessity of never electing Wardens who are not qualified for Masters; and also, whenever a Lodge has a Warden who *can* do all the work, it should make him a *Master*, for a Lodge that has several competent Past Masters, need never be under the necessity of electing brethren from the floor.

## PENAL JURISDICTION.

**Q.** If a member of a Lodge in an adjoining county commit a Masonic offense within the jurisdiction of my Lodge, is it my duty to have him tried here, or must the committee on "Grievance" prefer charges against him in his own Lodge?

**A.** Section 5, article xviii, G. L. By-Laws clearly defines penal jurisdiction as follows: "All Chartered Lodges in this jurisdiction "have FULL POWER and authority to exercise "penal jurisdiction over all Masons, non-affiliated as well as affiliated, within their several jurisdictions for violations of moral and "masonic law."

A delinquent should of course be tried in his own Lodge, if possible, as matter of justice and courtesy—yet, if not convenient, there is no exception to the above jurisdiction of Lodges.

## SUSPENSIONS FOR NON-PAYMENT OF DUES; ALSO, SUSPENSIONS WITHOUT TRIAL.

We have received, from a valuable subscriber in Mississippi, some questions in the following letter: "Your paper is highly valued, "and much needed too, for most of those who "are zealous Masons devote themselves only "to the Rituals, to the neglect of Jurisprudence. Our High Priest decided some days "ago that the Companions who were suspended "for non-payment of dues forfeited *only* their "right to vote and not their right to visit, &c. "Our By-laws say, 'any member whose dues "shall remain unpaid for twelve months shall "stand suspended without further action of "the Chapter, until said dues are paid.' "Again, 'every member shall pay an annual "contribution of three dollars at the stated "meeting next preceeding the Annual Meeting for the election of officers.' Under these "two clauses, he also decided that those failing "to pay the contributions, that day due and "payable, would, under the law, stand suspended. I argue a different construction, "and take the occasion to state (what I have "often urged) for your consideration, that the "policy adopted by some Grand Lodges, (ours "included) of suspending members without "trial, for any offense, is wrong,' &c., &c., "I would be glad if you would furnish "me your views on it."

**A.** Relative to the first question, we expressed our views very fully in the June *Freemason*, No. 6, page 95, in reply to Bro. Charles W. Moore's *Magazine*, of Boston, in which that Bro. held the same views as the High Priest alluded to, and who doubtless got the view from Bro. Moore, as the article was in

reply to a letter from Mississippi. We do now, as we did then, emphatically disagree with Bro. Moore—we hold that suspension carries with it *all* masonic rights and benefits while the suspension lasts, and to merely deprive a Mason of the *right to vote* by suspension, allowing him *all other rights*, is to offer a *premium* for N. P. D. We challenge the production of any well established law in existence to justify such an anomalous position.

Relative to the second point, viz., the By-Law suspending a Mason for N. P. D. without trial, we can only say that the Grand Bodies of Missouri do not tolerate any such outrage upon the rights of Masons—it would be enacting a code not indulged in by the most arbitrary States—every man has at least the right of a *trial*, either in person or *ex parte*, wherein he can appear himself or by a friend and defend himself. The humblest Mason who lives has the right to be heard and submit any mitigating circumstances why he should not be punished.

The Grand Lodge of Missouri also adopted a Resolution striking out of all subordinate By-Laws, the clause which "deprives the member the right to vote when in arrears for dues"—on the ground, that "voting" is one of the "rights of a Mason," and that "no Mason shall be deprived of any right without a trial." It is needless to say that we endorse this noble Masonic position, and give it here as the expression of our own feelings in replying to our Bro. from Mississippi. Our Grand Lodge does not allow "indefinite suspensions"—such suspensions being contrary to Masonic justice—it is too much like indefinite hanging—it is only another name for Masonic expulsion.

To suspend a Mason "until his dues are paid" would not be considered "indefinite," for the reason that he, being deprived all Masonic rights, can determine the penalty at any "given time" he sees proper. Every offense must have its corresponding penalty, and there is certainly no such thing as an "indefinite offense," else the penalty would be expulsion—"Masonic death."

## DOUBLE MEMBERSHIP.

**Ques.** Can a member of a Missouri Lodge move into Montana, help organize a Lodge there and become a member of it and still remain a member in Missouri?

**Ans.** We have no law at present specifically answering this question. The case presented is of frequent occurrence, arising from a desire to do good. We have no law preventing double membership—although there was one many years ago; but whether repealed or dropped by common consent, we can not tell. The records do not show. Of one thing we are certain, viz., that the Missouri membership did not cease nor did the dues, nor did the member's allegiance to the By-Laws—and the only difficulty we can see arising from it is the conflict of local laws—in such cases the member must choose his Lodge and take a dimit from the other.

## DIMITS WITH PETITIONS FOR ORGANIZING NEW BODIES.

**Q.** Can a charter be granted to form a new Lodge, Chapter, Council or Commandery in this jurisdiction without all the petitioners sending dimit?

**A.** To the first three bodies it can not—but to the latter it can.



# ANCIENT CRAFT MASONRY vs. SPURIOUS MASONRY.

## "The Law and the Testimony."

We have, in some of our late numbers, arraigned Spurious Masonry at the bar of public masonic opinion; and chief among the Spurious Rites we entered our charges and specifications against what is known as "The Ancient and Accepted Scottish Rite," practiced under the Supreme Council of Charleston, South Carolina, its supporters and propagandists. To some of our Ancient Craft readers this may, at first glance, seem useless and dry work, but when they shall read the testimony and history concerning the pretensions and dangers of that Rite, they will begin to realize that it interests them more than they at first supposed, and that the great labor we have undertaken is for their especial benefit, and will be ultimately and fully appreciated. In furnishing our evidence, we shall, of necessity, be compelled to occupy a certain amount of our space usually devoted to less important questions, but we promise our readers that more than a liberal amount of room shall be devoted exclusively to the interest of such of our readers as may not care to know more than they already do against the pretensions of "Spurious Masonry," and they shall have the space necessary for full Tidings from the Craft, Jurisprudence, &c.

Our charges and specifications have been attacked, as might naturally be expected, by the chief of the said Rite, viz., by Bro. Albert Pike, Sovereign Grand Commander of said Supreme Council, through the columns of his paper, the *Memphis Appeal*, and the same has been reprinted and circulated over the country by the enemies of the York Rite, and even one or two masonic journals, presuming that our charges would end there, and that we had no proof at hand, have injudiciously endorsed Bro. Pike's article, thus confirming our previous suspicions, that they were in the interest of Spurious Masonry, while getting their subscription money from York Masonry; and among them we include a small "Weakly," the *Review*, of Cincinnati; but as such journals possess no original merit of their own, and advance no arguments or ideas not borrowed, we shall let such pointless arrows fly for what they are worth, being harmless in themselves, and devote our present attention to one who, in reality, "speaks by the card."

Bro. Pike, so far, has not answered or rebutted one single charge that we have entered against his Rite, but has abandoned the whole field to chance, and concentrated his entire force against the York Rite, thus proving that our charge against the A. and A. S. Rite, viz., "its hostility to Ancient Craft Masonry," is true, as the whole of all he has written in reply abundantly confirms. His whole effort has been to prove that the York Rite is illegitimate, and that his is the pure source of Masonry, both in history and interpretation. This is consistent, surely, and we admire the candor with which he unveils the purposes of his Rite; but by so doing he has aided us greatly in putting the York Rite on its guard against the only enemy it has on this continent. We will here repeat, that we regard

ninety-nine out of every hundred who have taken his degrees as totally ignorant of the ulterior designs and purposes of said Rite, and that nothing we shall say or prove shall be construed as implicating persons, for we took the degrees ourselves and never would have known anything at all about them had we not given them a searching investigation afterwards; and that investigation was prompted chiefly by reading Bro. Brennan's translation of Bro. Rebold's history, from the French, and lastly, by reading carefully the very full and exhaustive history of the A. and A. S. Rite, by Bro. R. S. Folger, one of the oldest thirty-thirds in the United States, and to whom we shall be largely indebted for our discussion of this important question, assisted by valuable correspondents, in conjunction with personal observation and experience. Every effort has been made to drag us into one or two positions, either to consume our time in rebutting Bro. Pike's inventions and rehashed anti-masonic tirades against the York Rite, or to discuss personal merit with Bro. Pike, as to age, knowledge, &c., but both efforts will fail, for the simple reason, that the York Rite rests immovably upon its eternal foundations of Truth—it is hoary with age, and its antiquity can not be doubted. It alone, of all that is masonic, is universally cosmopolitan, it having outlived the fiercest storms of persecution, is amply able to take care of itself from newspaper attacks; its only enemy being in its own bosom, which (like the wooden horse of Troy) has entered her gates under the false name of "Masonry," and as such we attack it. Finally, nothing can force us into personal controversies, as we abhor all personalities or discourteous remarks, and shall even use Bro. Pike's name as seldom as possible, and our readers need not, therefore, fear seeing anything un-masonic in the columns of the *Freemason*.

Our discussions will be continued under the heading of this present article, until the subject is concluded.

We have now, by a more lengthy preface than we at first intended, prepared the minds of our readers for what is to follow, we shall proceed to take up the specifications in the order which circumstances may demand, beginning with the first, viz:

"That the Supreme Council of the Ancient and Accepted Scottish Rite in this country is a self constituted and irresponsible organization, and that the constitutions upon which it rests are a fraud as to the place they were made, and that the signatures of the parties signing them are forgeries."

The constitutions begin thus:

"With the approval in the presence, and with the sanction of his August Majesty, Frederic (Charles) the Second, King of Prussia, Margrave of Brandenburg, etc., Most Potent Monarch, Grand Patron, Grand Commander, etc., of the ORDER, etc., etc., etc. The Grand Supreme Universal Inspectors in Supreme Council assembled, Have determined and ordained the Degrees hereunder written, which are, and forever shall be their CONSTITUTIONS, STATUTES and REGULATIONS for the Government of the Consistories and other Masonic Bodies under the jurisdiction of said Grand Inspectors."

This is followed by the articles of Regulations, &c., some of which we shall have occa-

sion hereafter to refer to, and the whole is signed as follows:

"SETTLED, DONE, AND RATIFIED, IN GRAND AND SUPREME COUNCIL of the 33d Degree, duly constituted, convoked and held: present and approving, His August MAJESTY FREDERIC the Second, by the Grace of God, King of Prussia, Margrave of Brandenburg, &c., &c., &c., most potent Sovereign, Grand Patron, Grand Commander, Universal Grand Master and True Defender, of THE ORDER. The first day of May, A. L. 5786 and C. E. 1786. (Signed)

"\* \* \* \* \*"—"Stark"—"H. Willelm"—"D'Esterno"—"Wöllner."

Approved and done at our Royal Residence in Berlin, the first day of May, in the year of Grace, 1786, and of our Reign the 47th

(L. S.)

Signed

FREDERIC."

Immediately following this August Superscription, there comes an "appendix," containing the regulations of mottoes, banners, ribbons, eagles, decorations, &c., all signed, sealed and settled, as follows:

"Done in SUPREME COUNCIL of the 33d Degree, the day, month and year above mentioned.

(Signed) "\* \* \* \* \*"—"Stark"—"D'Esterno"—"H. Willelm"—"D'Esterno"—"Wöllner"

APPROVED

Signed

"Frederic"

(L. S.)

Here follows the explanatory note by the translator of the "Constitutions," &c to-wit:

"The asterisks (at pages 136 and 145, Latin) mark the places of certain signatures that have become illegible, or been effaced by attrition or by the effect of sea water, to which the original duplicate of these documents, written on parchment, has several times been accidentally exposed."

We ask the reader to carefully note every part of the foregoing extracts which we have copied literally from the authorized Grand Constitutions, edited by Bro. Albert Pike, S. G. C., &c. &c., and issued by order of the Supreme Council and attested by Bro. Albert G. Mackey, Secretary General, &c., on the 1st of October, 1859.

In the first place, the editors note shows that the above signatures were to two documents. In the second place, the first document has nine "signatures," and the second, eight, and for comparison, we will place the "signatures" in columns, side by side, thus:

FIRST.

SECOND.

"\* \* \* \* \*"

"\* \* \* \* \*"

"—Stark"

"—Stark"

"\* \* \* \* \*"

"D'Esterno"

"\* \* \* \* \*"

"\* \* \* \* \*"

"H. Willelm."

"H. Willelm."

"D'Esterno."

"D. ———"

"\* \* \* \* \*"

"Wöllner."

"—Wöllner."

"Frederic."

"Frederic."

In the first place, D'Esterno is the 5th signature and Wöllner the 8th; in the second document, D'Esterno is the 3d signature and Wöllner the 7th, and yet we are calmly told with all the authority of a Supreme Council, that "attrition and sea water," at different times picked out certain names to "efface," notwithstanding the irregularity in which they stand on the documents, and miraculously preserved certain other names, notwithstanding a like irregularity. It will be noticed that the second document is signed on "the day, month and year above mentioned," whereas,



there is not a date on the document, it being a different one from the first; and why one row of "asterisks" failed to sign the second document, on "the same day," &c., is not given, unless the letter "D" was considered as good as two rows of stars.

This note says these documents are "original duplicates," "written on parchment," &c. We ask, with no hope of a reply, where is the original paper or parchment itself? The intelligent Masons of Europe and America have been asking that question for half a century, and it has never been answered, for there is not an intelligent member in the Supreme Council who believes for one moment that the original ever had any existence on the face of the earth, and Bro. Mitchell, Past Grand Master of Missouri, told us only a few months ago that he heard Bro. Pike acknowledge on the floor of the Grand Lodge of Louisiana that he did not believe that Frederic ever signed these documents. Let us let in a little light from history on this matter.

*Vassal*, in his *Essai Historique Sur l'Institution du Rit Ecossais*, &c., Paris, 1827, page 19, says:

"We will add, that he could not have been Grand Master of the Scottish Rite, because, since 1750 only reformed Masonry (Rite of Fessler and Zinnendorf) was professed in Prussia. We know that the King of Prussia protected the Order, but he was *never Grand Master*, and had he been that prior to the 1st of May, 1786, he was afflicted with an apoplexy, which was followed by paralysis, which deprived him of a portion of his intellectual faculties. This malady continued for eleven months without intermission, and he died in the course of this year, from whence it follows, that he could not create the 32d and 33d degrees; and still less, sign the pretended Constitution on May 1st, 1786. We can also affirm, that since 1814 the G. C. of Rites in France has conferred the 33d degree upon many Prussian officers *who were old Masons*, and none of them had any knowledge of the existence of a Sup. Con. at Berlin."

Again, *Chemine Dupontes*, in his *Memoire Sur l'Ecossais*, says:

"Frederic the Great protected Masonry, but neither he nor his councillors amused themselves with making degrees; and if they had done so, we would recognize their work. Besides, Frederic died August 17, 1786, after a painful illness of eleven months. He could not, therefore, on the 1st of May of the same year have made or approved any Masonic Regulations."

Again, *Clavel*, in his *Hist. Pitt.*, says;

"That from the year 1744 until his death, Frederic, in no wise concerned himself about Masonry: that on the 1st of May, 1786 he was dying, and absolutely incapable of attending to any business whatever; that he was the *declared enemy of the High degrees*, which he considered an injury to Masonry, and that there never was a council of the 33d degree in Prussia, where previous to 1786 the Rite of Perfection had been for the most part, abandoned."

Again, we might quote the correspondence of committees with the Grand Lodge of the Three Globes at Berlin, to which Frederic belonged, which wholly repudiates the baseless forgery of the name of Frederic and his councillors to these documents in question. But why go farther? The fraud is stamped upon the very face of them. The Constitutions never saw Berlin, but were manufactured out of the Whole Cloth in Charleston, South Carolina. They were not even manu-

factured by 33ds, but by illegal Deputies of Stephen Morin, a 25th, whose patent as a degree peddler was annulled by the Grand Orient of France before these Constitutions saw the light. Again, John Mitchell, of South Carolina, stands as the *first* 33d on the roll of that Council, and there is no evidence on earth to show who made him one, or that a 33d ever existed before him. The title of 33d and Sovereign Grand Inspector General of the A. and A. S. Rite is, therefore, a self-created and baseless invention of about the year 1802, without patent—without law—without precedence—without parentage—resting upon a fraud for constitutions and upon the forgeries of the King of Prussia for authority to propagate a "Rite."

In concluding our evidence upon this our first specification, we ask the Sovereign Grand Commander and his Council, how in the name of common masonic honor and intelligence they can obligate a Mason to such stuff and expect them to be bound by them? Are men in the nineteenth century to believe that "the moon is made of green cheese," simply because they believe it in *childhood*? Are Masons, who endorse these frauds in ignorance of what they are doing as *initiates*, to go it blind after they see the *Light*? We answer, no. The whole authority, power, jurisdiction and existence of that Rite in the United States depending upon its "Secret Institutes or 'Constitutions,'" as it does, we ask, does not the whole fabric fall with it, unrecognized as it is by any Grand Lodge in the Republic? We answer, yes. For four months we have challenged the Chiefs of that Rite to prove that these Statutes were not manufactured in Charleston—that Frederic ever saw or signed those Statutes—that he was not an enemy of the so-called High degrees—finally, that the Statutes are not frauds and forgeries? Yet not one word comes back, simply because proof is impossible.

What would be said if Grand Lodges, Chapters, Councils or Commanderies rested upon such an instrument? We answer, they would deserve and receive the contempt of enlightened men. The Grand Lodges of the world rest upon authentic records as far as they go, as well as upon traditions that have been handed down for centuries, received and accepted by men of the highest order of intelligence and responsibility.

The Grand Chapters, Councils and Commanderies also have their records and traditions, and whether ancient or modern, they do not publish as constitutions documents that never had a legal sanction or existence; and if the A. and A. S. Rite expects to exist as an organization, commanding the respect of thinking and reasonable men, they had better throw their constitutions to the winds and begin anew, resting upon traditions if they have any, and not upon such bald inventions as we have exposed in this article, and in reforming their organization, not to assume such high pretensions of authority, &c., which we will review hereafter.

NOTE.—Our next specification we expect to prove in less space than the first.

*Occidental Lodge, No. 163.*—James B. Austin, W. M.; L. E. Carpenter, S. W.; W. A. Miller, J. W.; Wm. N. Loker, Treasurer; A. B. M. Thompson, Secretary; Thos. Harris, S. D.; E. B. Lindsey, J. D.; R. M. L. McEwen, Tyler.

*Live Oak Lodge, No. 128, Pleasant Hill, Mo.*—C. L. Mayo, W. M.; A. M. Stearns, S. W.; E. H. Hutchinson, J. W.; W. S. Patrick, Treasurer; J. T. Mitchell, Secretary; F. W. Little, S. D.; H. Bamberger, J. D.; Jno. Bricker, Tyler.

*Rolla Chapter, No. 32, Rolla, Mo.*—Wm. E. Glenn, M. E. H. P.; Thos. C. Harrison, E. K.; John Hyre, E. S.; Overly M. Smith, C. H.; Saml. Smith, P. S.; J. L. Smith, R. A. Capt.; C. H. Frost, Treasurer; F. S. Huckins, Secretary; A. Lempenlof, G. M. 3d Vail; Jos. C. Campbell, G. M. 2d Vail; Ed. Seay, G. M. 1st Vail; C. G. Woody, G.

*Bridgeton Lodge, No. 80, Bridgeton, Mo.*—Geo. W. Moke, W. M.; David V. Baker, S. W.; Joseph Davis, J. W.; Wm. Palmer, Treasurer; Stephen H. Martin, Secretary; L. G. Atwood, S. D.; Jno. M. Myers, J. D.; Wm. H. Moke, Tyler.

*Missouri Lodge, No. 1.*—Wm. A. Prall, W. M.; Jno. D. Melvin, S. W.; James H. Tallman, J. W.; Jno. D. Daggett, Treasurer; George W. Ferris, Secretary; Charles Garvey, S. D.; James X. Allen, J. D.; R. Elms, Tyler.

*George Washington Lodge, No. 9.*—Jno. A. Buchanan, W. M.; Thomas H. Russell, S. W.; Jno. Glenn, Treasurer; Harley L. Wilson, Secretary, office, A. and C. R. Co.; Thas. C. Ready, S. D.; Wm. F. Dietrich, J. D.

*St. Louis Chapter, No. 8.*—R. H. Huzza, H. P.; Geo. Frank Gouley, K.; John Glenn, S.; Wm. Bosbyshell, C. H.; Chas. N. Caswell, P. S.; W. F. Deitrich, R. A. C.; W. N. Loker, Treasurer; Jno. Williamson, Secretary; Jno. B. F. Cumming, 3d Vail; Wm. Vittinghoff, 2d Vail; — Drews, 1st Vail; R. Elvis, G.

*Polar Star Lodge, No. 79.*—Jno. H. Pottenger, W. M.; Macklot Thompson, S. W.; Chas. H. Thaw, J. W.; Jno. W. Luke, Treasurer; Wm. P. Curtis, Secretary, 304 Olive street; Leverett Bell, S. D.; H. M. Rhodus, J. D.

*Missouri Chapter, No. 1.*—James H. Tallman, H. P.; W. A. Prall, K.; Theo. Nagle, S.; D. N. Burgoyne, C. H.; Chas. Garvey, P. S.; Jno. C. Summers, R. A. C.; Jno. D. Daggett, Treasurer; Jno. D. Taylor, Secretary; *Vails, not reported.*

*Ivanhoe Commandery, No. 8.*—Wm. K. Spinney, E. C.; H. B. Lighthizer, Genl.; Chas. H. Thorn, C. G.; Theo. A. Caswell, Prel.; E. J. Williamson, S. W.; L. O. Woodruff, J. W.; B. A. Dozier, Treasurer; David Brownlee, Secretary; S. C. Baker, S. B.; R. Sinnamon, Swd. B.; S. S. Brewre, W.; R. M. D. McEwen, S.

*Keystone Lodge, No. 243.*—Thos. M. Wannall, W. M.; Theodore Caswell, S. W.; E. H. A. Habicht, J. W.; B. A. Dozier, Treasurer; Charles H. Thorn, Secretary; Edward Spencer, S. D.; Jno. B. Flemming, J. D.

*Kansas City Chapter, No. 28, Kansas City.*—I. W. McDonald, H. P.; S. W. Salisbury, K.; E. B. Cravens, S.; G. W. Tindall, C. H.; Asa Maddox, P. S.; W. E. Whiting, R. A. C.; James Swaney, Treasurer; G. E. Pitkin, Secretary; J. C. Agnew, 3d Vail; C. G. Foster, 2d Vail; — 1st Vail; Wm. C. Ricketts, G.

*Pride of West Lodge, No. 179.*—Wm. R. Mullen, W. M.; Jno. C. Summers, S. W.; Charles M. Caswell, J. W.; F. Krayer, Treasurer; Wm. H. Miller, Secretary; H. F. Hopkins, S. D.; J. Sporeleder, Tyler.

*St. Louis Council, R. and S. M., No. 1.*—Martin Collins, T. I. G. M.; Wm. H. Stone, D. T. I. G. M.; Wm. Bosbyshell, P. C. W.; Austin Moore, C. C.; E. Nathan, C. G.; Wm. N. Loker, Treasurer; Wm. A. Prall, Rec.; W. H. Vittinghoff, Steward; R. Elms, Sentinel.



## SOUTHERN RELIEF.

With this number we conclude our report on the fund for the benefit of Masonic Charity in the South, and add the following sums received since last report. From Bro. D. Newman, \$3 00; Bro. J. L. Thomas, \$300; and Bro. A. C. North, \$2 00, making a total amount received in cash \$6,031 90. Of this amount New York contributed \$918, Iowa \$150, Arkansas \$100, and Pennsylvania \$25, making \$1,193 from jurisdictions outside of Missouri, leaving the latter State credited with \$4,838 90 in cash, and produce valued at \$500 more, making the contributions by the fraternity of this State reach the handsome sum of \$5,338 90; and it being all from subordinate Lodges and brethren themselves impoverished by the war, being more relief than was contributed by all the subordinate Lodges in the United States put together, so far as we can learn, and if the *Freemason* had done no other work or good than this—than being the medium of appeal for so noble a charity, under so many disadvantages, we shall consider that the first year of its existence will be an immortal monument to its name. The most honorable character of *Masonry* is its practical good, practical charity; and the *Freemason*, identified as it is with the brotherhood of Missouri, will, we believe, be ever held in genuine gratitude by the brethren of the South, for whom we struggled to do all in our power, “without the hope of fee or reward.”

## WHEN DOCTORS DISAGREE, WHO SHALL WE BELIEVE!

“The editor of the *Freemason* charges that the A. and A. S. Rite is in opposition to York Rite Masonry—is semi-political, semi-sectarian in religion, and is atheistical and infidel in its reaching, so far as the Northern jurisdiction is concerned, these charges are untrue in every particular.”—*Trowel*, December 15.

Bro. Albert Pike says that his Rite is the same all over the world.

Now we can swear upon all the books that are necessary, that the above charges are true to the very letter against the Rite in the Southern jurisdiction in which we live. Now one of two things is certain, either the A. and A. S. Rite is not the same all over the world, or else Bro. Pike does not recognize the jurisdiction in which the *Trowel* holds forth. It will be remembered by our zealous Scotch Bro., that we have never yet specified the Northern jurisdiction, for we know nothing about it; but from what we have learned through members of that jurisdiction, we are led to believe that our charges do not apply to it in the sense in which they do to the Southern under Bro. Pike; and, for aught we know, the new Rituals of the latter Bro. may be different from all others in existence. We hope so. However, Bro. Pike signs himself as the head of the “Mother Council of the world,” and he ought to know—“How is it, Doctors? Is it scarlet fever or the measles?”

## “Left-handed Compliments.”

We announced in our last number that the “Masonic Publishing Association,” of Cincinnati, propose issuing the *American Freemason* quarterly, and that the Secretary of the Association

was Geo. B. Fessenden, Esq., an enterprising publisher of that city. Who the Board of Directors are we have not inquired; but from the well known masonic talent that has been engaged to conduct the columns of the A. F., no doubt can be entertained of the value of the paper. Now, our Bro. *Trowel* steps in and says that, because Mr. Fessenden was once rejected in a Lodge, therefore the Masons should look out for “bogus publications, lottery doings and gift enterprises,” &c. This is to say the least, we think, the coldest “left-handed” welcome we ever saw, and if every man is to be condemned because he may not once have received an *unanimous* vote, then we have not learned the first principles of *Masonry*—either justice or charity. Come, Bro. *Trowel*—wait till you see the paper; there is room enough for us all. The Secretary of a Board is one thing and the editor of the paper another. “Let justice be done, though the heavens fall.”

## First Grand Annual Convention of the Grand Council of R. and S. M., of the State of Kansas.

HALL LEAVENWORTH COUNCIL R. & S. M., }  
LEAVENWORTH CITY,  
Wednesday, Dec. 12, Y. D. 2867 }

In accordance with a resolution adopted by the several Councils, R. & S. Masters of this State, the delegates met in convention for the purpose of forming and organizing a Grand Council for the State of Kansas.

Companion R. R. Rees was chosen chairman, and Companion Owen A. Bassett was appointed Secretary.

There being no full representation present, the convention adjourned until Thursday (Dec. 13th), at 7 o'clock P. M.

## ADJOURNED SESSION.

THURSDAY, Dec. 13th, Y. D. 2867.

Officers present.

The convention was called to order by the chairman, whereupon the Committee on Credentials reported the following Councils duly represented:

R. R. Rees, D. Zyngling, N. Daniels, Leavenworth Council, No. 5.

Owen A. Bassett, W. O. Gould, proxy, A. Warner, proxy, Lawrence Council, No. 8.

J. L. Philbrick, J. L. Thompson and Amos Avery, Washington Council, No. 7.

Upon motion it was resolved to open and organize a Grand Council, whereupon a Grand Council of R. and S. Masters was opened in ample form.

A committee appointed for the purpose reported a Constitution and By-laws, which were read, and, upon motion, severally adopted.

Upon motion, the Grand Council proceeded to an election of officers for the ensuing year, with the following result:

Richard R. Rees, M. S. Grand Master; J. L. Philbrick, Thr. Ill. D. Grand Master; Owen A. Bassett, Grand C. of the Work; J. Beck, Grand Treasurer; Otto C. Beeler, Grand Recorder; Rev. J. Brockway, Grand Chaplain; E. A. Smith, Grand Marshall; John M. Price, Grand C. of the S.; J. L. Thompson, Grand C. of the C.; Fritz Magers, Grand Steward.

The officers were then duly installed, and after some other business the Grand Council closed its labors in regular form.

## Corporal Punishment of Girls.

Dr. Morrill Wyman, of Cambridge, who was very active in denouncing the recent case of girl-whipping in that city, has published a pamphlet setting forth the moral and physical reasons why corporal punishment should not be inflicted upon girls, with great clearness and force. He says:

Why should not girls be treated like boys? Because girls are not boys. Every parent having children of both sexes knows that they have moral characteristics which at once distinguish them before they arrive at the school age. They are weaker in body and more sensitive in feeling, and are more occupied with the impression they make upon others long before they know its value. That delicate sense of propriety which distinguishes the woman has already its germs in the girl. They seem to know, instinctively, that they can not rely upon physical strength, and as instinctively cling to others for support and protection. They are gentle, docile, confiding and affectionate. They exhibit those gentle qualities at home and in school in a thousand ways; they hasten to meet their teacher as she approaches in the morning; they run by her side, they seize her hand, and evince their affection by kisses upon her cheek, and roses upon her desk. The skillful and faithful teacher takes advantage of these qualities, especially of their docility, and so moulds them that corporal punishment is not only unnecessary, but it is cruelty.

Physically, she is different, and to this I would most earnestly beg your attention. Her blood corpuscles are smaller, her nervous system is of a more delicate structure, her brain is lighter, and her muscles smaller; she is made for quickness and vivacity, but not for strength and endurance. The same reasons which prevent her from sharing the rougher games and plays of the boys, should protect her from suffering the harsher punishment of boys. She is more sensitive to internal emotion and external sensations: and I assert, without fear of contradiction, that no physician can safely be trusted to advise for the preservation of health or its restoration who disregards even in the child the distinction of sex. The most eventful period of her physiological life is spent in schools. During this period there is not unfrequently mental uneasiness, irritability and depression, easily mistaken for petulance and defiance by the unwise, and I greatly fear, has sometimes produced punishment for that which is answerable to her God alone.

With a rapidity of development unknown in the other sex, she becomes a woman, with all a woman's refined sensibilities, hopes and fears. She now instinctively knows that upon the good impression she makes upon others are based her hopes for the future. If her physical organization is sensitive, her spiritual nature is doubly sensitive, and it is this which makes her what she is. It is in vain to count the number and weigh the severity of blows upon her person, and note the hours that elapse before their marks disappear. Her spirit is wounded; she is disgraced and degraded; years may not efface the consequences. It is this that stirs the sensibilities and brings down the censure of the civilized world; and from none is the censure more severe than from the cultivated woman. Strike not a woman, not even with a feather, is the motto of civilization, and it is in accordance with the spirit of Christianity, also.

## District of Columbia Grand Chapter.

We have been favored with so much of the report on foreign correspondence, rendered by Companion E. L. Stevens before the “Grand Chapter of Maryland and District of Columbia,” as relates to the disagreement upon the formation of the new Grand Body in the District, and from it see that the views we have already expressed upon this question have been the same as those concurred in by the committee.

We, however, do not presume that the matter will be definitely settled until the meeting of the National Body in this city, in September next.

GOD'S BENEFITS.—If they were proportioned to men's gratitude, there would be few large estates.



## VIRGINIA---LAYING CORNER-STONE.

On the 12th of Dec. the Grand Lodge laid the corner-stone of the new Masonic Hall, corner of Main and Third Streets, in Richmond. The Hall is to be erected by Metropolitan Lodge, No. 11 and Joppa Lodge U. D. The procession was formed, preceding the Grand Lodge, and the whole escorted by Richmond Commandery, K. T., No. 2, under command of R. E. Sir Edward H. Gill. On arriving at the site of the new building, fifty young ladies and gentlemen, amateurs of the city, performed the duties of a choir. The Corner-Stone was laid with the usual ceremonies of the Fraternity, and a most beautiful oration was delivered by Bro. Dr. Burrows, which we would gladly publish entire did our space permit, but make the following extract, furnished by our valuable exchange, the *Enquirer*.

We are laying the corner-stone of a building to be appropriated to Masonic uses—to Masonic works. It seems appropriate upon such occasions to refer to the purposes and ends for which the building is to be erected. I have said it was for Masonic work. And what is the work which is to engage the skill and toil of those who shall gather within these walls when enclosed and completed?

First of all, it is to be *personal work*. I do not mean simply that the brothers here gathering will have to engage in personal labor, though that is true. One end of Masonry is to dignify labor, to declare that toil is not degrading, and that the artisan has a right to an honorable, as he holds a useful position in society. The man who is too proud to work will find no place for the indulgence of his indolence and pride in a Masonic Lodge—but I mean more than this. The Mason's first work is to be upon himself and within himself. Therefore I call it *personal*. He has learned to liken himself to the rude stone just dug from the quarry, and there are rough edges to be broken off, as with compasses he is to circumscribe his own wayward passions, and keep life and affections within due bounds. He is to apply the square and all other implements of the craft to his own conduct and emotions. He is to hold the chisel of his own heart's life, and not spare the heavy strokes of the mallet upon himself when they become necessary. Among the first lessons which will here be taught, are those which thus relate to the necessity and the methods of self-discipline. This is a good work in theory, and faithful Masons ought to see to it, that it is worked in and upon and carried out in practice.

In this building, too, the Mason will be taught that he has *work to do for his brothers*. All societies are formed with this as a basis principle, that its members shall be mutually helpful of one another. There is no use for association at all unless this principle is recognized. Joint stock companies for commercial, manufacturing, banking purposes, building associations, literary societies, churches, all admit the obligation to aid each other in those matters for which the association is formed. Masonry does not pretend to differ from other societies in this respect. In all the relations and transactions of life, so far as the purposes and principles of the order extend, a Mason ought to have preference to a Mason. Other things being equal, a Mason will prefer to promote the interests of a brother before those of a stranger.

In the building here to be erected then, the craft will have work to lay out and to prosecute for one another. They will test the uprightness of each day by the plumb, his uniform honesty by the square, and bring down any undue exaltation of pride or obliquity of moral principle, to its proper parallelism by the level. If any is disposed to be turbulent, a rap of the gavel will reduce him to subordination. The Master will often have to be busy

with the trowel in spreading the cement of brotherly love, to cause cohesion of affection between estranged or discordant hearts.

In connection with this building, too, there will be wrought *works of benevolence and charity*. Not ostentatiously, perhaps, challenging the admiration of the world; for Masonry distributes its charities without the sound of a trumpet, the left hand not knowing what the right doeth. Many a widow's heart will sing for joy; many an orphan's soul be made glad; many an aged or unfortunate brother be relieved in his distress, through the influences that will go forth from this building.

To religious uses, too, will this building be appropriated. It may be that its library will be composed of but one volume; but that one volume will be worth more than the largest library on earth without it, for it will be the Book of Books—the Holy Bible. This is a first necessity for a Masonic Lodge. It is the first thing upon which the eyes of the initiated rest, and during all his progress, at all times and through all degrees, it is never out of his sight. You can as easily conceive of daylight without a sun, as a Masonic Lodge, Chapter or Commandery without a Bible.

Now, I do not mean to intimate to all that a Lodge is a substitute or rival for the church. No good Mason will institute such an invidious comparison. We admit the church to be what we do not claim for Masonry—a divine institution. Masonry is only a human institution, very ancient and highly honorable, as we believe, inculcating lessons of purest morality, and the principles of revealed religion. A good Mason does not propose to make his membership in a Lodge a substitute for membership in the church of God. It is no foe or rival of any church; but it has some things in common with these churches, and one of these is professed sincere faith and earnest reverence for the Bible. Its sacred history furnishes the facts that lie at the foundation of the Order, its moral precepts are recognized as the only true and right rule of life. An honest Mason can not be an atheist nor an unbeliever in the divine inspiration and authority of the Bible. He must profess faith and trust in God, and submission of life to the requirements of His word. If he do this sincerely, or if his life is inconsistent with such profession, so much the worse for him. He is a "clandestine Mason," not perhaps technically, but morally, who professes to put his trust in God when he does not believe in Him, who expresses reverence for the Bible in the Lodge, and denies its divinity and authority elsewhere.

It is true we have a few secrets which we do not reveal to the ladies, and therefore they sometimes pout at us. But, ladies, you have your little secrets, too, which you hide within the sanctuary of your own bosoms. You know that a thing is not necessarily wrong because it is confidentially preserved. Some people don't like window curtains or shutters, because they hide the secrets of the opposite domestic circle from their curious and prying eyes. But there are secrets in the family, secrets in the factory, secrets in the bank, secrets in the counting-house, secrets closely kept in every little heart. God Himself plans His work in His "secret pavillion," veiled with imperious curtains of "clouds and darkness." Secrets, then, are not immoralities, and we strive to show that such as we hold are beneficent secrets by the effects that shine out from them into society.

The Grand Lodge was presided over by M. W. Bro. J. H. Lane, G. M.

## GEORGIA.

*Etowah Council, No. 12, Rome, Georgia.*—At the annual meeting of Etowah Council, No. 12, held at the Masonic Hall, Rome, the following officers were elected for the ensuing year:

Thomas J. Perry, T. I. M.; John M. Gregory, I. H. T.; R. V. Mitchell, I. H. B.; Terance McGuire, Treasurer; P. M. Sheibly, Recorder; R. F. Hutchings, Steward; C. C. McKenzie, Sentinel.

## "Great is Truth and Mighty above all Things."

"The editor of the *Freemason* has labored to show that E. A. and F. C. Lodges are a myth, and has also labored to concentrate all of symbolic Masonry in the 3d degree."—*Trowel, Dec. 15.*

All of the above down to the word "myth," is as gross a perversion of our position on the "Legal Lodge" issue as was ever written, and all that follows is an absolute inversion of the Truth, wholly inexcusable in the discussions between Masons. The *Trowel* should be ashamed to make such assertions.

## TEMPLAR HISTORY AND RITUAL.

We have received some very valuable correspondence upon this question from distinguished parties, which is crowded out in this number, but will receive attention in the next.

## Massachusetts Grand Secretary.

We learn that R. W. Bro. Solon Thornton, of Boston, has been elected Grand Secretary vice R. W. Bro. Charles W. Moore. The names of the other officers have not yet reached us.

## COLORADO.

*Union Lodge, No. 7, Denver*, elected Bros. W. D. Anthony, W. M.; G. J. Clark, S. W.; L. B. France, J. W.; Frank Palmer, Treasurer; E. G. Mathews, Secretary.

*Columbia Lodge, at Columbia City*, elected Bros. T. Haswell, W. M.; W. T. Potter, S. W.; O. H. Henry, J. W.; A. Mill's, Treasurer; H. Paul, Secretary; W. C. Slater, S. D.; J. A. Stanton, J. D.

The *Masons of Puebla, Canon City and Valmont* have applied for Dispensations.

## Married.

BROWN—BEWLEY—Married, in Hannibal, on the 12th of December, by Rev. John D. Vincil, P. G. M., Companion Wm. Bishop Brown, of Hannibal Chapter and Miss Emma Bewley.

GOODING—McCULLLEY.—Married near, Macon City, on the 13th of November, by Rev. John D. Vincil, P. G. M., Bro. Wm. H. Gooding, of Macon Lodge, 106, and Miss Idris, daughter of Bro. Henderson McCulley.

## Died.

MURPHY.—Died, at Oak Ridge, Missouri, November 21st. A. L. 5867, Rev. Bro. David H. Murphy, a member of Mystic Tie Lodge, No. 211, A. F. and A. Masons; buried with masonic honors.

DARBY.—Died in Urbana, Mo., October 2d, 1867, of Consumption, Bro. Eligah Darby, aged 45 years, 4 months and 29 days.

BOWLES.—At his residence, near Paynesville, on the night of the 15th inst., William Bowles, in his eighty-eight year.

The deceased was one of the oldest settlers of Calumet township, and one of the most highly respected citizens in this county. He was the first Worshipful Master of Clarksville Lodge, No. 17, of A. F. & A. M., the charter bearing his name as Worshipful Master, and dated October 8th, 1830. He was a zealous Mason and regular in attendance upon its stated meetings, until feeble health, superinduced by increasing years, compelled him to abandon his visits to the Lodge. He died in full fellowship with the Lodge—never having severed his connection with it since the date of its Charter. A good man, Christian and Mason has gone. Peace to his ashes.—*Sentinel, Mo.*



### THE IMMUNITIES OF AGE. Masonic Courtesies.

Freemasonry teaches a respect for age—it is right that it should, even though age is sometimes used as a cloak for the infirmities of heart, inherited at one's birth. Take a small, narrow-hearted boy, whose natural impulses incline him to make all his profit at some one else's expense (for example), and you will generally find him in age (if he live so long) only quadrupled in his meanness and the intensity of his bigoted nature; or else, by a radical change of heart, through some undefinable cause, he may in after years prove to be one of the very best of men. We have seen such changes, but, unfortunately for the perverseness of human nature, *seldom*. The old man or woman, hardened and seasoned in the glorious impulses of a generous and virtuous youth, is one of the sublimest spectacles of human life; and the young man or girl that does not pay it homage, is sure to prove that he or she possesses a contemptible nature.

But of all the sad views presented to the masonic eye, is an old Mason, who has used the fraternity for years on years for nothing but gain, and on the eve of the grave, prove his willingness to sell it for dollars and cents. We know such an one. We know a man who has issued a so-called masonic paper for a quarter of a century, at one time valuable, because kind friends with brains contributed for its columns—it then declined and was kept afloat by the charity of the brotherhood who took it, but seldom tore off the wrapper. All that that editor has he has made out of the masonic fraternity by such subscriptions to his paper, and by using his paper as an advertising medium for his masonic wares. His customers and his subscribers were York Rite Masons, and he is now willing to turn his back on them and become the subsidized organ of the enemy of Ancient Craft Masonry, viz., the A. and A. S. Rite of the Southern jurisdiction of the United States. But, then, *Masonry* has lost nothing in the sale of the journal alluded to, for we can testify that in the last fifty-two "weakly" issues of 1867 it has had scarcely half a dozen original ideas—most of its articles were abstracted entire from its exchanges, and published as editorials, together with original personal abuse, and the remainder were extracts of no earthly use to the craft, and one quarter of the paper was made up of the editor's advertisement for "premiums" and masonic wares, including many articles that a true Freemason would blush to advertise *as such*—and were it not for the grey head of the proprietor, we would speak sharply of this matter; but masonic courtesy bids us not to be *personal*, and we have, therefore, merely drawn a pen picture on which masonic readers can dwell awhile in solemn and useful meditation. Alas for age, when its sinister eye tells us so plainly that the shriveled body is but the sepulchre of a dead heart.

The editor we allude to will understand *who* we mean, even though others may not; and as he has so often ridiculed us for being a "young man," and as such incompetent to address the Craft, we will suggest to him in

our farewell, that he learn the lesson of the mark degree and not "claim the property of another for his own, even when he does not understand the authors "words"—and on the question of "age" we will quote a lesson from *Festus*, which will be food for thought for the remainder of his natural life, and we sincerely hope that his reflections thereon may produce such compunctions of conscience as shall make him a better Mason—to-wit:

"This life's a mystery.  
The value of a thought can not be told:  
But it is clearly worth a thousand lives  
Like many men's, and yet men love to live,  
As if mere life were worth their living for;  
What, but perdition will it be to most?  
Life's more than *breath* and the quick wound  
Of blood,  
It is a *great spirit* and a *busy heart*.  
The coward, and the *small in soul* scarce do live.  
One generous feeling—one great thought—one deed  
Of good, ere night, would make *life* longer seem  
Than if each year might number a thousand days  
Spent as is this by nations of mankind.  
We live in *deeds*, not years; in *thoughts*, not breaths;  
In *feelings*, not in figures on a dial.  
We should count time by *heart-throbs*.  
He lives most who *thinks* most—*feels* the noblest—*acts* the best.  
Life's but a *means unto an end*—that end,  
Beginning, mean and end to all things—God."

### FLOATERS.

The world is full of floaters; we find them upon the surface of every stream of the world. Some are living and some are dead. The latter are more harmless, because they, being dead, are no longer a burden to themselves, and by the speedy verdict of the Coroner are soon put out of the sight of the living. A dead floater is the representative of that class of frail mortality which, no longer being unable to contend against despair or poverty, plunges into the foaming river and ends his trouble by suicide. These are excusable—all suicides are excusable; but the living floater upon the surface of human life, making no effort to combat vicissitudes except by crime, is a curse to his race. They are found in all the avenues of human activities, and it is, therefore, not to be wondered at that the Masonic Fraternity, covering the face of the earth, should have its fair representation of that class of nondescripts which occupy so unenviable a position in society. The question may be asked, what we mean by a "Masonic Floater?" We reply, that we mean every Mason who has no appreciation of Masonry beyond self-aggrandizement and pecuniary gain. We mean that large class of non-affiliates who float around the country from year to year contributing nothing to the intelligence or funds of Masonry, but who are ever ready on every occasion to make use of the Order for personal advantage. We mean, also, that other class who, through affiliated, never have an idea of their own, but are ready to follow the lead of the common current, and who are willing to seek, or occupy accidentally any position in the Order that will yield any profit to themselves. We mean, also, that class of Masonic editors, who, knowing what is truth and what is error, dare not, for

the sake of popularity, defend the one or crush the other. They lack Masonic manhood and independence, they lack the nerve to produce original thoughts upon the Masonic issues of the hour for fear of a few dollars and cents, but are ever ready to adopt the floating isms of the times, because applauded by the majority. We mean, also, that class of men who, having passed through the legitimate degrees of Masonry, and not possessing the qualifications of head or heart to appreciate their great beauties, because dead to the works and faith of Masonry, are ever ready to enter every bogus Masonic menagerie that comes along, expecting to find something new and profitable in the way of money or high sounding titles. When we look around us and witness the vast sea of humanity surging along and carrying upon its surface so many thousands of useless men and women, one almost despairs of being of any use to his race or age. It is probably this sentiment which has wrought up what are known as "great reformers." They only hope to accomplish something good by one grand, concentrated effort, and carry everything before them. This has proved a failure in every human effort, and probably ever will. Time and experience have demonstrated that great reformations have only been successful by continued, persistent effort in the line of good—"here a little, there a little—line upon line—precept upon precept." How absolutely necessary, then, that each and every man should work consistently in the field allotted to him; for there is not a Mason but who could accomplish something for his fellows and the glorious cause of elevating humanity, if his heart was only enlisted in the work. Every true Mason does this; but from the useless class of floaters, driven hither and thither by every wind and tide, nothing can be expected—they are part of the burden which every Lodge has to carry along with it, out of mere masonic charity.

### NOVA SCOTIA GRAND LODGE.

The proceedings of this Grand Lodge for its several quarterly communications of 1866, and the annual one of June, 1867 are duly at hand. We find twelve Lodges represented. The Annual Address of Most Worshipful Bro. Wm. H. Davis, G. M., is an excellent document, replete with sound advice, recommending many things to correct errors arising peculiar to the old custom of lodges in that jurisdiction, as well as some in this country. The correspondence between the new Grand Lodge of Nova Scotia and the Grand Lodge of Scotland is published with the proceedings. The Report on Foreign Correspondence is from the able pen of Bro. W. Taylor, and it is truthful exhibit of the state of affairs in all jurisdictions. We regret that we have no summary table of work done, membership, &c., &c. M. W. Bro. Davis was re-elected Grand Master, and R. W. Bro. Charles J. Macdonald, of Halifax, re-elected Grand Secretary.

POETS.—Poets may be said to realize, in some measure, the poetical idea of the nightingale's singing with a thorn at her breast, as their most exquisite songs have often originated in the acuteness of their personal sufferings.



## LECTURERS FOR CHAPTER DEGREES.

To the Editor of the *Freemason* :

I have, of late, been engaged in some inquiries in regard to the "work" of the Royal Arch Chapters in this jurisdiction. The work is, of course, intended to be uniform—that which best accords with ancient landmarks has been definitely agreed upon. How is it, practically? I do not believe that five Chapters outside of St. Louis have the work correct. I have pondered somewhat upon a remedy for this evil—this lack of practical uniformity. What is the best remedy? It is clear that the work can not be made uniform, or even approximately so, by the teachings given during the sessions of the Grand Chapter. The time is too short; too few representatives are present; their minds are often occupied too much with other matters. Does the present plan of a Lecturer and District Deputies answer the purpose? The companions who fill these posts are doubtless qualified to give instructions; but can they spend the time to visit every Chapter, and stay until the work is acquired? They are business men, and can rarely leave—their time is valuable. If they go at all, they ought to be paid, at least expenses.

The Chapter might send for them; but very often the Chapters do not realize that the \$50 or \$75 may not be in the treasury to pay the lecturer's visit. It is for some cause certainly true that the system has not secured correctness or uniformity of work, nor will it be any more likely to do it hereafter. No blame can be attached to the lecturers. Masonry does not, can not, require them to leave their homes and business for weeks upon their own expense, and visit Chapters for the purpose of correcting their errors. It is plain to me, Mr. Editor, that if the work is worthy of being decided upon and endorsed, it is worth enforcing. If instructions are to be given, it should be done thoroughly. Moreover, this should be done speedily while the number of Chapters is small. If every Chapter were now thoroughly taught the correct work—correct to a dot—the new bodies would obtain pure instruction from time to time, as they were formed.

A plan has suggested itself to my mind for imparting this instruction. There are thirty Chapters in the State, or thereabout. Divide these into three divisions, located conveniently. Appoint an assistant lecturer for each division, who can spare, say three months during the year to this work. Make it this assistant's duty to repair to St. Louis, learn the work of the Grand Lecturer thoroughly, and exemplify it to his satisfaction. Let the Grand Chapter agree to pay these assistant lecturers their necessary expenses and \$5 for every day's absence from home on the lecturing tour. This would avoid all discussions of the part of Chapters as to sending for lecturers, &c., and also all drafts upon his time that would not be paid for. Make it the duty of the assistant lecturer to visit every Chapter in his division, hear their work, and teach them the correct work. Would this be too expensive? Let us see. Each division would in-

clude ten Chapters. Allow one week for each, travel included, which would give ten weeks (seventy days), costing \$350, besides expenses—say \$200. Each assistant lecturer would thus cost \$550, and the three would cost \$1,650. Even putting the cost at \$2,000, and adding a salary for the Grand Lecturers, can not the Grand Chapter afford to pay this to secure uniformity throughout the State.

The plan of employing a single lecturer to devote his whole time to the work would cost more, and be hardly better. It would be difficult to find a suitable man for lecturer who could give up his entire time for one year, thus breaking up all other business. It would be easy to find men who could give up a few weeks at a time and visit ten Chapters. In the little which I have lately seen, I have found such a lack of information and so great discrepancy that I am forced to think of the evil as great. It will grow, and with every year require more labor for its correction.

Yours fraternally,

Columbia, Mo.

O. R.

## KENTUCKY.

Extracts from Address of J. H. Bramham, of Owensboro,

Grand High Priest, to the Grand Chapter of the State of Kentucky, Delivered October 22, 1867.

I have visited some of our Chapters for the purpose of instructing them in their work. I have also instructed the officers of their Chapters privately on the ritual and lectures appertaining to the several degrees. For the last two or three years my predecessors have urged upon this Grand body the necessity of doing something to improve and perfect the work of our subordinate Chapters, and render it uniform throughout the State. That there is great necessity for some action on this subject is obvious to those who have visited many of our Chapters. I doubt not that some good has been accomplished by the visits of some of the Grand officers during the year, but as their labors have been confined to small portions of the State, much yet remains to be done. Many errors to be corrected, some excrescences to be pruned off, and some omissions to be supplied. The Chapter degrees are long and laborious, and require some study to properly understand and much time to confer them. For want of time, the officers frequently hurry through the work, and so abridge it until they have only presented a mere skeleton which can not satisfy an intelligent, thinking and educated mind; one which goes into the Order to gain possession of its great truths, the meaning of its sublime symbols and allegories. The Royal Arch Degree, as conferred by some Chapters, resembles more a well performed farce than what it is, one of the highest conceptions of the human mind, aided by the light of inspiration, and an impressive memorial of some of the most important events which ever transpired in the tide of time. It is a truth which has been so often repeated as to become axiomatic, that whatever is worth learning at all is worth learning well. I presume that there is scarcely a R. A. Mason that does not believe that that degree is the summit and perfection of Ancient Freemasonry, is the capstone of that sublime edifice. That it is every way worthy of the devotion of the highest powers of man, and its great truths and facts worthy of his most assiduous attention.

As several plans to improve the work and render it uniform have been proposed by some of our most enlightened Grand officers, I feel some hesitation in proposing another for the consideration of this body. But my earnest desire to see that object effected induces me to suggest one, and then urge upon this body to select that which is in its judgment

most practicable and expedient, and most likely to prove efficient in accomplishing what we all desire—a perfect uniformity of work throughout the entire State. I would recommend that the constitution of the Grand Chapter be so amended that the officers shall correspond with those of the subordinate Chapters in numbers and names as far as practicable, that there may be added to those already enumerated, a Grand Principle Sojourner, Grand Masters of the third, second and first veils, and that the title of the officer now designated as Grand Captain of the Guard be changed to that of Grand Royal Arch Captain. That it be made the duty of all the Grand officers, during the year for which they shall be elected, to improve themselves in the work, and those parts of the ritual and lectures which appertain to their several offices. That at each Grand Annual Communication it shall be the duty of the Grand High Priest, before the Grand Chapter shall be closed, to convene his subordinate officers and the representatives in a chapter-room, and then exemplify the capitular degrees, explain their ritual and tradition, and answer such questions as may be propounded to him by any representative; that this work be declared the work of the Grand Chapter of Kentucky, and all the subordinate Chapters be required to adopt it without material alteration in its essential features. There is one argument in favor of the plan just proposed, and that is: That work thus performed would be clothed with all the authority of the Grand Chapter, would be recognized as the work of that body, and from which no individual High Priest would feel at liberty to dissent or materially deviate. I am inclined, that by this plan a more perfect uniformity of work would be produced, and that there would be less expense connected with its execution. I am aware of the fact, that the plan just proposed, can not be consummated in less than one year, as it requires a change in the constitution. But when once adopted, it would probably be permanent, and the Grand Chapter would not only be regarded as our supreme legislature, but also the exponent of the work. There is one other subject to which I wish to call your attention before closing this address. It is relative to the vestments worn by our High Priests. I find that in a large number of our Chapters the High Priests wear a mitre, sometimes surmounted by a cross, and made in imitation of that worn by Roman Catholic prelates, bearing no resemblance whatever to the mitre of a Jewish High Priest, after which they should be modeled.

All will admit there should be, as far as practicable, a harmonious correspondence between the vestments of our principal officers and that of the persons they represent. If our High Priests are expected to wear robes of various colors and a breastplate resembling that worn by the Jewish High Priest, then our mitres should also resemble that worn by the same officer of the Ancient Jewish Polity. I entertain as profound a veneration for the cross, and all it is intended to signify and symbolize, as any man; but the mitre of a Roman Catholic prelate, surmounted by a cross, is entirely out of place on the head of a Jewish High Priest, or any officer representing him in any Chapter or Council of Ancient Freemasonry. As much so as the breastplate would be on a Christian bishop, or a sacrificial altar within its sanctuary, As much so as a cross would be suspended around the neck of a Jewish Rabbi, or a Moslem crescent gleaming from the towers of his synagogue.

I hope a change will be made in that part of the vestments of our Chapter officers. In conclusion, my companions, permit me to return to you my sincere thanks for the distinguished honor you have conferred on me—one unexpected on my part, but nevertheless highly appreciated.

A French writer has said that, "to dream gloriously, you must act gloriously while you are awake; and to bring angels down to converse with you in your sleep, you must labor in the cause of virtue during the day."



## OHIO.

We are under obligations to R. W. Bro. John D. Caldwell, Grand Secretary for the proceedings of the Grand Lodge of Ohio, and find it a very interesting report. The annual address by M. W. Bro. Thomas Sparrow, is an excellent practical document, but with all of his decisions, we can not agree. He enters at length into the merits of Lodge, U. D. His arguments are based upon the premises of the following law of Ohio, viz., "the petitioners for a dispensation to open and hold a Lodge, who are members of the consenting and recommending Lodges, retain their membership in such Lodges until the new Lodge is fully constituted under its charter," then and not until their "membership ceases in the elder and commences in the new Lodge."

For the life of us, we can not understand the philosophy of such a law. We know where it came from, viz., from Bro. Mackey, but that is not sufficient guarantee for us to receive it without investigation. 1st. Suppose the petitioners are not "members of the recommending Lodges," what then? 2d. As the Grand Master says, "a Mason can not be a member of two Lodges," it must follow that the Lodge U. D. has no members—what then? Who ever heard of a Lodge without members? Let us see the natural deduction of this theory. The Grand Master decides that "Lodges U. D. can not adopt By-Laws;" they "can not admit members because, as I have shown, there is no such thing as membership in a Lodge U. D.," and lastly, that "the right of voting in election of candidates to take the degrees in a Lodge U. D. is confined to the brethren in the named Dispensation." This is the Grand Master's conclusion and decision. All this follows from Bro. Mackey's opinion, that "a Lodge U. D. is not a Lodge." For the sake of logic and masonic justice we are glad that the Grand Lodge of Missouri has ignored all such reasoning. We grant a Lodge U. D. all the rights of a Lodge under charter, with the exception of being represented in Grand Lodge, and of electing and installing their officers. Every Dispensation, and all whom they make or receive, are *members* of the Lodge and of no other, for they can not get their Dispensation until they file their dimits with their petition. Under the Ohio ruling, we would ask, what becomes of the Masons they make in a Lodge U. D., in case the Lodge gets no charter? Supposing they get a charter, then what becomes of these Masons? How do they obtain a membership, and if so, when? If a Lodge U. D. can not affiliate members, how can they grant dimits; and if no dimits are granted, how are the Masons they make, going to present one?

The fact is, this whole question of Lodges U. D. may be twisted as we please, yet we can not ignore either their membership or their character and power as a **LODGE**—for if it is not a Lodge (even though U. D.) it must be merely a "convocation of Masons," and as such, without power to make Masons or members. The M. W. Bro. having served the Grand Lodge long and faithfully, asked to be retired, and the Grand Lodge elected our talented Bro., M. W. Howard Matthews, of Cincinnati, as his successor.

A very good report on Foreign Correspondence was rendered by Bro. Enoch T. Carson, and much other important business transacted, which will receive future attention at our hands. The committees appear to have worked faithfully, as their reports evince. R. W. Bro. John D. Caldwell, of Cincinnati, was re-elected Grand Secretary.

## Virginia Grand Lodge, Chapter and Commandery.

Through the courtesy of R. W. Bro. Wm. B. Isaacs, of Richmond, we are favored with the list of officers elected for the ensuing year:

*Grand Lodge.*—Bros. William Terry, of Wytheville, G. M.; T. F. Owens, of Norfolk, D. G. M.; Wm. L. Maule, of Richmond, G. S. W.; R. E. Withers, of Lynchburg, G. J. W.; T. W. Dudley, of Richmond, G. Treasurer; John Dove, of Richmond, G. Secretary; W. H. Lambert, of Alexandria, G. S. D.; W. G. Taliferro, G. J. D.; Rev. G. W. Dame, G. Chaplain; John Lester, G. B.; Thomas Angell, G. Steward; R. D. Sauxy, G. Tyler

*Grand Chapter.*—Companions E. H. Lane, of Louisa Court House, G. H. P.; John P. Little, of Richmond, G. K.; R. E. Withers, of Lynchburg, G. S.; T. W. Dudley, of Richmond, G. Treasurer; John Dove, of Richmond, G. Secretary; B. M. Harris, of Richmond, G. C. H.; W. H. Lambert, of Alexandria, G. P. S.; Samuel Kennedy, Jr., of Staunton, G. R. A. C.; Alfred S. Lee, of Richmond, 3d V.; J. H. St. Clair, of Wytheville, 2d V.; A. P. Abell, of Charlottesville, 1st V.

*Grand Commandery.*—Sir Knights Edward H. Gill, of Richmond, G. Commander; John Robin McDaniel, of Lynchburg, D. G. C.; W. B. Isaacs, of Richmond, G. G.; John H. Potts, of Greenville, G. C. G.; James Evans, of Richmond, G. Treasurer; John Dove, of Richmond, G. Recorder; R. E. Withers, of Lynchburg, G. S. W.; L. F. Johnson, of Goodson, G. J. W.; J. F. Regnault, of Richmond, G. S. B.; J. L. Cook, of Petersburg; G. Sword Bearer; John G. Smith, of Norfolk, G. Warden.

The most remarkable official service, perhaps, in the history of Masonry is that of Bro. Dove, now 76 years old, who has occupied the same position in the Grand Chapter 50 years; in the Grand Council 47 years, and Grand Lodge 33 years successively, never having missed a meeting.

Over one hundred Lodges represented by over one hundred and fifty of as "good and true Masons as ever broke a biscuit." The sessions were held night and day. All the Grand Bodies were well attended. Bro. Wellford rendered an able report on Foreign Correspondence. We are pleased to notice that the law of elections has been so amended as to make all below secretary appointees. The advantages of this is obvious to every Mason. The Grand Lodge of West Virginia, not having complied with the fraternal terms offered, was not recognized.

## INFORMATION WANTED.

Any one who can furnish information of C. W. ARTHUR, who, during the war, belonged to the 1st Miss. Cavalry, Co. G., Forrest's Command; or D. S. ARTHUR, of Vallentine's Battery, stationed on Sullivan's Island, whether dead or alive, will confer a great favor on an almost heart-broken mother, by addressing such information to MARY ARTHUR, Grenada, Miss.

CORINTH, Dec. 11, '67.

Papers everywhere in the U. S. willing to do a favor for this anxious mother, in charity, please copy.

## GEORGIA.

The following committee has been appointed to solicit aid for the rebuilding of the Masonic Hall in Atlanta, which was destroyed by fire in May last. All our readers are well aware of the sufferings of our brethren in the South, and especially of those in Northern Georgia, as we have been the means of aiding them some in the cause of food and clothing; so we hope the appeal of the committee may meet with an earnest response. The appeal concludes thus:

The Temple will be one hundred and fifty feet, built of brick, with part granite front, and slate roof; it will contain, when completed, two front basement rooms, two stores in the first story, with capacious cellars, a large concert hall in the second story, with the Lodge Rooms in the third; so the rental will pay a good dividend on the outlay.

Any of our brethren who have not, like ourselves, suffered the desolation of war, and wishing to aid us in this enterprise by taking stock in this company, can do so with confidence and feeling that the investment will be safe, and yield a remunerative interest.

All contributions of money or ornaments (of which we are destitute) will be thankfully received and acknowledged by

W. W. BOYD, *Deputy Grand Master State of Georgia.*

THOS. W. CHANDLER, *W. M., Atlanta Lodge, No. 59.*

D. MEYER, *P. M., Fulton Lodge, No. 216.*

W. H. TULLER, *S. W., Atlanta Lodge, No. 59.*

H. MARSHALL, *Scribe, Mount Zion Chapter, No. 16.*

Address W. W. Boyd, at Atlanta.

## MASONIC MONTHLY—BOSTON.

We learn that this valuable journal has changed proprietorship, and that its failure to appear in November and December, was owing to this change, and are glad to hear that it will reappear this month, with the same talented editor in charge.

## THE FREEMASON.

A monthly publication that every Mason in Missouri should have is "The Freemason," edited by G. Sec. G. Bodies, of Mo., and published by P. M. PINCKARD, No. 510 Pine Street, St. Louis. The above monthly has 16 pages of reading most interesting to the Freemason. Price per year, \$2. Send along your name, Bro. Mason, and subscribe for the State paper of the Brotherhood.—*Grand River News.*

"THE FREEMASON," published at St. Louis, is gaining in favor among Missouri Freemasons. It is well conducted, and should be liberally sustained by all the "Craft" in the State.—*Chariton County Union.*

## MISSISSIPPI.

*Holly Springs Lodge, No. 35, Holly Springs, Miss.*—At a regular meeting the following brothers were elected officers for the ensuing year:

William L. Bledsoe, W. M.; Isaac C. Levy, S. W.; William A. Roberts, J. W.; Willis H. Bishop, Secretary; William Crump, Jr., Treasurer; Neill B. Munn, Tyler.

At a stated communication of Wilson Royal Arch Chapter, No. 5, held Dec. 12th, 1867, the following Companions were elected officers for the ensuing year:

Edward Lee, H. P.; Edward W. Upshaw, K.; Warren Caldwell, S.; James T. Fant, C. of H.; Samuel Weiner, P. S.; William L. Bledsoe, R. A. C.; Columbus Barrett, M. 3d V.; John Gately, M. 2d V.; Howard Falconer, M. 1st V.; Willis H. Bishop, Secretary; William M. Compton, Treasurer; Neill B. Munn, Tyler.



[illegible]



## GRAND COMMANDERY, OHIO.

From the annual address of R. E. Sir Heman Ely, Grand Commander, we extract the following beautiful sentiments:

**SIR KNIGHTS:** In addressing you with the cordial greetings befitting the occasion, and saluting you as Knights Templar, the name suggests the contrast between the meeting and purpose of the founders of our Order, and the aim and manner of our assembling in Annual Conclave.

When those Ancient Knights assembled with all the weapons necessary to perform their deeds of high emprise, the light of consecrated taper fell on each Red Cross and glittering shield and sword, while with holy rite and solemn vow the Templar took upon himself the sacred obligations of his Order, to defend to the uttermost the oppressed, and protect with life and limb all pious Pilgrims who should visit Jerusalem to offer their devotions at the sepulchre, which for a few short hours had enshrined the human form of our blessed Immanuel. Nobly did they fulfill their vows; bravely did they win imperishable renown.

We, Sir Knights, have inherited their title; the age which called forth their virtues and their valor has passed, yet we trust that the spirit of the Templars still lives, a spirit of refined and moral chivalry no less sacred than theirs, which should incite its possessors to deeds of higher, nobler moral daring in the cause of truth and justice; should stimulate each Knight to protect and befriend the weary, way-worn pilgrim, to succor and defend the *innocent, the distressed and helpless*, and ever stand as champions of the *Christian religion*.

Hallowed are all the scenes connected with the life and death of our Saviour, but as Christian Knights, believers in all those assurances given by our Immanuel as to the future life, let us turn from the ruined temple, from the empty sepulchre. He whom we seek is not here, He is risen; let us look beyond the desolate city to that city, the New Jerusalem, whose foundations are eternal, but which hath no temple, "for the Lord God Almighty and the Lamb are the temple of it." Let us seek in that city those glorious mansions which are being prepared for all faithful followers of the Lamb, for all those who, strong in the Lord and the power of his might, having put on the whole armor of God, having their loins girt about with truth, having on the breastplate of righteousness, their feet shod with the preparation of the gospel of peace, and above all, having the shield of faith, have successfully wrestled with principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, have withstood all, overcome all, shall inherit all. Having entered this city all weary pilgrims shall enter into rest, that rest which remaineth for the people of God, they shall go out no more forever, and he who was despised and rejected of men shall then welcome them to his kingdom, and to that holy city where he forever reigns King of Kings and Lord of Lords.

We notice memorial tablets set apart to the memory of Sir Platt Benedict, who died Oct. 26, 1866, aged 91; and also of Sir Jonas Ward and Sir H. S. Comager, age not given.

Fifteen Commanderies on the roll, with 1289 members. Two hundred and fifty Sir Knights were created during the year.

Sir Heman Ely, of Elyria, re-elected Grand Commander, and Sir Jno. D. Caldwell, of Cincinnati, re-elected Grand Recorder.

## OREGON.

From the excellent address of M. W. Bro. A. W. Ferguson, Grand Master, we learn that the Craft in that jurisdiction are in a healthy and flourishing condition. Relative to the system of D. G. G. Master, and uniformity of

work, the Grand Master suggests the following:

"My attention has been frequently called to the want of uniformity in the work throughout our jurisdiction; and, availing myself of this opportunity of calling the attention of the Grand Lodge to the subject, I will submit a few suggestions for their consideration.

"This subject, it is true, has been before this Grand Lodge frequently, on previous occasions, but we have failed so far to remedy the evil complained of.

"The appointment of a Grand Lecturer, as many favor, might, it is true, remedy to some extent the evil; but the attendant expense has been urged, and I think very justly, as an objection. Besides, this work cannot be accomplished at once, but will require more time than we can reasonably expect any one Brother to devote to that subject for the compensation this Grand Lodge can afford.

"And again: it would be impracticable, if not impossible, for a Grand Lecturer to visit the forty Subordinate Lodges, scattered over a country of more than one thousand miles in length, with our facilities of travel, and devote sufficient time to each of them to properly instruct them in the work in the space of one year. The better plan would be, as I conceive, to divide the jurisdiction into districts (as is the custom of many of our sister Grand Lodges in the Atlantic States), and appoint a D. G. G. Master to each of them, whose duty it will be to give the work approved by this Grand Lodge to the subordinates in their respective districts, which officers might be retained in their positions for a succession of years, until the work shall become uniformly established throughout the jurisdiction.

"Such a plan, I believe, would accomplish the object desired more certainly and with less expense than any other we can adopt."

We would suggest that they appoint one for at least every one or two Lodges, after being certain that they have the correct work from the Grand Lecturer. "Anything worth doing at all, is worth doing well."

We find that there were 141 initiated, 157 passed and 147 raised, 86 admitted and 102 dimitted, 7 died and 88 rejected. M. W. Bro. A. A. Smith, of Eugene City, was elected Grand Master; R. W. Bro. Wm. D. Hare, of Hillsboro, D. G. Master; R. W. Bro. D. G. Clark, of Corvallis, S. G. Warden; R. W. Bro. A. B. Richardson, of Portland, J. G. Warden; R. W. Bro. B. F. Brown, of Salem, G. Treasurer; R. W. Bro. J. E. Hurford, of Oregon City, G. Secretary; R. W. Bro. S. F. Chadwick, of Roseburg, chairman on Foreign Correspondence.

Grand Lodge meets again in Portland on the 24th of June, 1868.

## ENGLAND.

## Freemasonry in Warwickshire.

## ANNUAL MEETING OF THE PROVINCIAL GRAND LODGE.

From the Birmingham Post, Sept. 27, 1867.

The annual general meeting of the Provincial Grand Lodge of Warwickshire was held yesterday, at the Temperance Lodge, No. 739, Masonic Rooms, Newhall street, Birmingham.

The interesting ceremony of consecrating a lodge—the Forward Lodge, No. 1,180—took place at the conclusion of the ordinary business. D. P. G. M., Major Machen, was deputed to officiate. Bro. A. R. Gaul, M. B., kindly undertook the direction of the music. The effect of the ceremony was considerably marred by want of space. The usual formalities having been exchanged, the presiding officer enquired of the brethren if they approved of the officers named in the petition and warrant, and approval was signified in the usual form. P. G. C., the Hon. and Rev. J.

Leigh, then delivered an oration. After congratulating the brethren upon the rapid extension and progress of Freemasonry in the province generally, and in the town particularly, he briefly set before them a few of the leading characteristics which mark the noble Order, and set it pre-eminently above all other institutions. Let them not forget that the mere act of having a number of lodges in the Province, and a number of brethren enrolled in those lodges, was not sufficient in itself to the carrying out of Masonry in its perfection. It was most essential, in order that real good might result, that they should love each other as brethren. They might be Masons in name just as they were Christians who were only Christians in name; but where brotherly love was absent, there would remain only the name and nothing more—the mere husk without the kernel. It was true there were some few Masons—he trusted there were few indeed—who were indifferent members of society, and who brought disgrace upon their noble institution; but the misdeeds of such could not be attributed to any defect in the teaching of the craft. Masonry, though pure and irreproachable in its laws and ceremonies—though it had the Bible open on lodge as the standard of faith and the rule of life—yet for all that it did not follow that it would always produce the good effects aimed at. Indifferent persons were to be found in the highest, noblest, and most perfect institutions. Amongst that vast body professing to be Christians, how much drunkenness, dissipation, hatred, and malice were to be found, yet they would not attribute those vices to any perfection in the system of Christianity. And so it was with Freemasonry. It might have amongst its many members some unworthy examples—some tares amongst the wheat: but that should be a reason for exercising care as to whom they should admit into their society, for endeavoring to show in their own lives the excellence of Masonry, preaching by their own seemly behavior a more eloquent sermon than they could deliver with their lips. Outsiders might mock at the secrecy of their association, but they would do well to endeavor to imitate the good deeds they invited. But whilst they, as Masons, boasted of their charitable institutions as a body, let them all remember that each had individually his duties to perform. Let each one, then, strive to be what the system was designed to make them—lights in the world. Let them seek to be adorned with the distinguished characteristics of Masons—virtue, honor and mercy, and with the cardinal virtues emblematically depicted in their lodges—temperance, fortitude, prudence and justice.

## THE BANQUET.

At the conclusion of divine service, the brethren proceeded to Nock's Royal Hotel, where the lodge was closed in due form, and a banquet subsequently served up. The Right Hon. and Right Worshipful the P. G. M., Lord Leigh, presided, and on his immediate right and left sat P. G. M. Manockjee Cursetjee and D. P. G. M. Major Barbor. His Lordship was supported by a large number of the officers of the Grand Lodge, and there were about two hundred brethren present.

D. P. G. M. Manockjee Cursetjee, in returning thanks, said it was deeply gratifying to his feelings to have his name coupled with the special toast they had just drank; for special it appeared to him it was, in as much as he had visited several lodges in England, but had never heard the Provincial Grand Lodge of India and the Province coupled with those of England, Ireland and Scotland. He was proud, he repeated, to have the honor of the special mention of his name so kindly made by the Right Hon. and Right Worshipful the Provincial Grand Master, and to that he would add that if they required a practical living illustration of Masonry, they could find it in their present gathering. There was himself, a man from the far East, professing a different creed from himself, though worshipping the one true, living God, cordially and fraternally welcomed in their midst; but, notwithstanding they differed in creed, in their mode of



worship, they did not forget that they were all the children of the same parent—in their hallowed Order they were all brothers together. Masonry knew no distinction of color, cast, creed; but there was one distinction which it did recognize, and that was the distinction of morality. They had heard that day from two of the brethren present an admirable address and admirable sermon, and it had delighted him intensely to hear the precepts of Masonry so beautifully illustrated; but he might, perhaps, be allowed to go a little further in illustration of the beauty of benevolence, of the usefulness, of the utility of their Order.

What an amount of misfortune, bloodshed and ruin had been brought about in the name of religion? It might be a question whether more lives had been sacrificed under the banner of the Cross or under the banners of the Crescent; but there was no question that in the name of religion there had been more butchery than under either. That was a great mystery, and the Great Architect of the Universe alone knew why it had been. Now, he would ask—he would demand—any one to give a solitary instance in which that hideous charge could be brought to the door of Masonry. Religion, as it would really appear, was strife; but Masonry was peace—it always carried with it the olive branch. But Masonry, like religion, should not only be read of and heard of in lodges—it should be studied and practiced. People outside said that Masonry was a mystery; and so it was a mystery. But Lord Byron had beautifully said, in reference to the inspired volume, that therein lay the mystery of mysteries. In the works of Providence, in animated nature, and in everything else, the bold work of His hand was to be seen; but yet to them all they were a mystery. God's omnipotence, His power, His mercy, were to them all a mystery. The tessellated pavement showed in a beautiful manner, the chequered life of mankind—its ups and downs, its miseries and misfortunes, its joyfulness and its gladness, all come alternatively, one after the other—light and darkness, virtue and vices, as he might venture to say. If there were no vices how could they estimate the value of virtue? and if there was no virtue, vice must spread over all the world. There again, then, was a mystery. But still, they knew that nothing came amiss from the Great Architect of the Universe, and everything that He did had an object which, while it seemed to do evil in one direction it did good in another. He would give them an illustration. About two months ago he happened to be at Fulham Palace, the residence of the Bishop of London, enjoying a walk on the lawn. A shower of rain came on. His Lordship said, "What a misfortune!" "Yes," he replied, "it is a misfortune; but what is a misfortune to us is a fortune to the shoeblack and cabman." The mysterious workings of the hand of Providence were in no way more clearly demonstrated than in the revolution of empires and the vicissitudes of kings. There was mystery in that, because they could not see what was coming on before them. The knowledge of the Great Architect of the Universe was as the great ocean, which spread out before them as they stood on the shore, and their own knowledge, compared with His mystery, His power and His greatness, were as but a single drop in that great ocean. Really and truly there was in that mystery which it was past their comprehension to trace out. Now, Masonry taught three useful things. It taught, as they all know, charity and brotherly love; but there was another thing it taught, and that was fortitude. It taught them to take everything as it came, relying on the great Architect of the Universe, and on the firm belief that nothing could come amiss from His infinite wisdom. He would give them an illustration of the principle of charity. It was said that Mahomet interdicted the drinking of wine as a heinous offense—that he not only prohibited the drinking of wine, but declared that if a drop of liquor dropped upon the ground, and a blade of grass was eaten by a goat, it was not permissible to eat the flesh of that goat. The large proportion of Bom-

bay were Mussulmen, and yet they were the great liquor consumers. That was another mystery to him. A learned annotator of the Mussulman creed—he was not a Mussulman, let them bear in mind—had said that, although the drinking of wine was prohibited, they could drink as much as they liked, as God was so merciful that, if they repented of their transgressions of His law, He would forgive them. The Koran said they must not desecrate the sacred volume; but burn it, and His mercy is so great, His benevolence so unbounded, that perchance he might forgive them. The Mussulman might neglect to perform all the religious duties imposed upon him, and God was so merciful that he might perhaps forgive him; but, notwithstanding all this forbearance, there was one thing He would never, never forgive—that was an injury to mankind by words, acts or thoughts. In fact, it said, in one single, sublime sentence, "Do unto others as you would have they should do unto you." That was Masonry. Masonry was a helpmate to religion. If a man was a good Christian, Masonry made him a better one; if he was a better Christian, it would make him the best of Christians. But Masonry would never make a good man a bad one. Masonry was a thing not only to be talked about, but to be practiced, and charity consisted not alone in having regard to the wants of mankind generally, and an obligated brother in particular, but charity was also the forgiveness of your enemies for the worst offenses. It was not charity to give money that your name might be published in the papers. Their aim in relieving distress should be not to let their left hand know what the right hand did. If the man who had done them the worst amount of injury had, say attempted their life, and done everything possible to injure their prospects, should at any time get into their clutches, and a shake would despatch him, let them say to him, "Forget the past—don't think about it; you are my brother, and I can assist you." That was charity, and that was the charity Masonry encouraged. He thanked them, in conclusion, for giving him the opportunity of expressing his humble ideas as to Masonry, and for showing that it was an institution beneficial to mankind, and a helpmate to religion, whether that religion was Christianity, Parseeism, Mahomedism, or any other ism.

#### VERMONT GRAND COUNCIL.

From the annual address of Companion Squire Marcy, M. P. G. Master, we gather the following interesting items relative to the formation of the early Councils, and the Council degrees, in that jurisdiction:

In 1817 they were conferred in Baltimore on the members of the Grand Royal Arch Chapter of the United States, of which Thos. Smith Webb, of Boston, Mass., then Deputy General Grand High Priest was cne. He came to Windsor, Vermont, and on the 24th day of December, 1817, conferred the degrees upon the following Companions: I. W. Hubbard, Lewis F. Gallup, Gaius Perkins, Jonathan Nye, Silas Bowen, John H. Cotton and Benjamin Niles. In May, 1818, Companion Cotton issued a Charter to certain Companions at Bennington, Vermont, dated May 23, which is now in possession of Hymen Tuttle, of that place. About this time they were introduced into Rutland and Addison counties, by Jeremy L. Cross; by John Barney into Franklin county, where he remained three weeks, at the house of Companion Ira Hill, of Isle La Mott, and gave him the work and lectures. This work is believed to be the oldest in Vermont, and nearly corresponds with our present work.

Naphtali Shaw, of Bradford, disseminated these degrees in Orange, Caledonia and Essex counties, in the autumn of 1818, and in the north-eastern part of New York.

#### COLUMBUS, NO. 1.—ST. ALBANS.

This Council was established January 8th, 1818, by John H. Cotton, of Windsor, Vt. The Charter is not extant; it was issued in the name and by the authority of the Grand

Puissant, in the Grand Council of Select Masters, at Baltimore, Maryland.

Its first three officers were Nathaniel B. Eldridge, Joel Clapp, and Samuel Barlow. Richard S. Locke and John Nason are the only survivors who participated in the organization.

John Barney, in March 1820, and 1821, was paid for services as instructor in the work of Council. Present number of members, thirty-three.

From 1828 to 1854, no sound of the busy workmen came from the S. V.—all was hushed in silence; a new Charter was obtained from the Grand Council at its session at Royalton in 1854. G. M. Hall, Thomas H. Campbell, and William Bridges were its first three officers.

#### VERGENNES, NO. 11.

In the winter of 1818, Jeremy L. Cross instituted the Council at Vergennes: but gave no Charter. Subsequently some questions arising respecting his authority, he procured a Charter from John H. Cotton, Deputy Thrice Illustrious Grand Master of the Grand Council of Select Masters, held at Baltimore, 1817. Only the degree of Select Master was embraced in the Charter.

The Council continued its work until July 17th, 1826, when it ceased to work until April 16th, 1849; when it was re-organized under the original Charter, and the degree of R. Master added. It has a membership of eighty-eight.

#### BENNINGTON, NO. 117.

Bennington Council was organized by John H. Cotton, under a Charter granted by him dated May 23, 1818. The three first officers were Samuel B. You, Zaccheus Hovey and Oliver Abel. Nathan Bowen is the only survivor of the old Council. Companion Tuttle has the work obtained from Naphthalia Shaw, and is identical with that of Ira Hill, of Isle La Mott, and was empowered by Cotton, as the true work. The R. Master's degree was not recognized here until their new charter was obtained. Number of members, thirteen.

#### MONTPELIER, NO. IV.

The Chapter of Royal Arch Masters, at Montpelier, formerly had control of these degrees, and conferred them by the officers of the Chapter until February 1, 1855, when it was organized by P. P. G. Master Washburn. Its first three officers were: Thomas C. Taplin, Samuel L. Adams and David Roberts. Number of members, fifty-nine.

#### BURLINGTON, NO. V.

A warrant was granted to this Council between 1816 and 1820, by John H. Cotton, for a Council of R. & S. Masters, to be opened at Burlington by the authority of Philip P. Eckel, through Jeremy L. Cross. The Council was duly organized by Companion Nathan B. Haswell, as High Priest of the Chapter, as belonging to and under the control of the Chapter.

At the burning of the hall in 1829, the records were lost, and was re-organized by the election of the following officers, in the order named: N. B. Haswell, P. C. Tucker, Joshua Doane, Samuel Willson, Samuel S. Butler, Dan Lyon and Joel Winch. Number of members, seventy.

Companion Squire Marcy, of Hartland, M. P. Grand Master, and Companion Jno. B. Hallenbeck, of Burlington, Grand Recorder.

#### Georgia.—Chapter Officers.

At the annual meeting of Rome Royal Arch Chapter, No. 26, the following Companions were elected as officers:

D. M. Hood, H. P.  
Thomas J. Perry, K.  
R. N. Mitchell, S.  
James H. Lawrence, C. H.  
James T. Moore, P. S.  
S. F. Hutchings, R. A. C.  
James G. Dailey, M. 3d V.  
E. G. Logan, M. 2d V.  
John H. Funderburk, M. 1st V.  
S. McGuire, Treasurer.  
P. M. Shibley, Secretary.  
Jesse Lamberth, Chaplain.  
C. C. McKenzie, Sentinel.



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Same.....Morocco, gilt	3 00
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Same.....	2 00
Mackey's Cryptic Masonry.....	1 25
Mackey's Masonic Ritualist, 32mo., cloth....	1 50
Mackey's Masonic Ritualist, 32mo., tuck....	1 50
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**THE KING OF THE CRADLE.**

Draw back the cradle curtains, Kate,  
Whilst watch and ward you're keeping;  
Let's see the monarch lie in state,  
And view him whilst he's sleeping.  
He smiles and clasps his tiny hand,  
As sunbeams in come streaming;  
A world of baby fairy land  
He visits whilst he's dreaming.

Monarch of pearly powder puff  
A-leep in nest so cozy  
Shielded from breath of breezes rough  
By curtains warm and rosy:  
He slumbers sound y in his cell,  
As weak as one decrepit,  
Though King of Coral, Lord of Bell,  
And Knight of Bath that's tepid!

Ah, lucky tyrant! Happy lot!  
Fair watchers without number  
To sweetly sing beside his cot,  
And hush him off to slumber:  
White hands in wait to smooth so neat  
His pillow when its crumpled.  
On couch of rose leaves fresh and sweet,  
Not one of which is crumpled.

Well vander dainty, dim, d-d hand—  
Size, nothing and a quarter—  
E'er ensh a sabbat, lead a band  
To glory and to slaughter?  
And, may I ask, will those blue eyes  
In baby patois "peepers"?  
E'er in the House of Commons rise,  
And strive to catch the speaker's?

Will that fair brow o'er His sad frown,  
Confused by lore statisti-?  
Or will those lips e'er stir the town  
From pulpit ritualistic?  
Impossible, and yet, mayhap—  
Though strange, quite true it may be—  
Perhaps Nero once was fed on pap,  
And Beales was once a baby.

Though rosy, dimpled, plump and round,  
Though fragile, soft and tender,  
Sometimes, alas! it may be found  
The thread of life is slender!  
A little shoe, a bitten glove—  
Affection never waning—  
The shattered idol of our love  
Is all that is remaining!

Then does one chance, in fancy, hear  
Small feet in childish patter,  
Tread soft as they a grave draw near,  
And voices hush their clatter;  
'Tis small and new, they pause in fear,  
Beneath the gray church tower,  
To consecrate it by a tear  
And deck it with a flower.

Then take your babe, Kate, kiss him so,  
Fast to your bosom press him!  
Of mother's love what does he know?  
Tough closely you caress him.  
Ah! what a man will be that boy,  
What mind and education!  
If he fulfills the hope and joy  
Of mother's aspiration.

—London Society.

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LEAP YEARS.		JAN.		FEB.		MAR.		APR.		MAY.		JUNE.		JULY.		AUG.		SEPT.		OCT.		NOV.		DEC.		LEAP YEARS.	
From 1800 to 1856.		31 Days.		29 Days.		31 Days.		30 Days.		31 Days.		30 Days.		31 Days.		31 Days.		30 Days.		31 Days.		30 Days.		31 Days.		From 1860 to 1900.	
1804	1832	No.	7	No.	1	No.	4	No.	7	No.	2	No.	5	No.	8	No.	3	No.	6	No.	1	No.	4	No.	6	1860	1888
1808	1836	"	5	"	3	"	2	"	5	"	3	"	1	"	4	"	1	"	4	"	2	"	5	"	2	1864	1892
1812	1840	"	3	"	6	"	7	"	3	"	5	"	3	"	6	"	6	"	2	"	4	"	6	"	7	1868	1896
1816	1844	"	1	"	4	"	5	"	1	"	4	"	2	"	3	"	4	"	7	"	3	"	7	"	8	1872	1900
1820	1848	"	6	"	2	"	3	"	6	"	1	"	5	"	4	"	2	"	5	"	7	"	8	"	5	1876	
1824	1852	"	4	"	7	"	1	"	4	"	6	"	2	"	3	"	5	"	3	"	1	"	6	"	3	1880	
1828	1856	"	2	"	5	"	6	"	2	"	4	"	4	"	2	"	5	"	1	"	3	"	4	"	1	1884	

NO. 1.		NO. 2.		NO. 3.		NO. 4.		NO. 5.		NO. 6.		NO. 7.	
Monday,	1	Tuesday,	1	Wednesday,	1	Thursday,	1	Friday,	1	Saturday,	1	Sunday,	1
Tuesday,	2	Wednesday,	2	Thursday,	2	Friday,	2	Saturday,	2	Sunday,	2	Monday,	2
Wednesday,	3	Thursday,	3	Friday,	3	Saturday,	3	Sunday,	3	Monday,	3	Tuesday,	3
Thursday,	4	Friday,	4	Saturday,	4	Sunday,	4	Monday,	4	Tuesday,	4	Wednesday,	4
Friday,	5	Saturday,	5	Sunday,	5	Monday,	5	Tuesday,	5	Wednesday,	5	Thursday,	5
Saturday,	6	Sunday,	6	Monday,	6	Tuesday,	6	Wednesday,	6	Thursday,	6	Friday,	6
Sunday,	7	Monday,	7	Tuesday,	7	Wednesday,	7	Thursday,	7	Friday,	7	Saturday,	7
Monday,	8	Tuesday,	8	Wednesday,	8	Thursday,	8	Friday,	8	Saturday,	8	Sunday,	8
Tuesday,	9	Wednesday,	9	Thursday,	9	Friday,	9	Saturday,	9	Sunday,	9	Monday,	9
Wednesday,	10	Thursday,	10	Friday,	10	Saturday,	10	Sunday,	10	Monday,	10	Tuesday,	10
Thursday,	11	Friday,	11	Saturday,	11	Sunday,	11	Monday,	11	Tuesday,	11	Wednesday,	11
Friday,	12	Saturday,	12	Sunday,	12	Monday,	12	Tuesday,	12	Wednesday,	12	Thursday,	12
Saturday,	13	Sunday,	13	Monday,	13	Tuesday,	13	Wednesday,	13	Thursday,	13	Friday,	13
Sunday,	14	Monday,	14	Tuesday,	14	Wednesday,	14	Thursday,	14	Friday,	14	Saturday,	14
Monday,	15	Tuesday,	15	Wednesday,	15	Thursday,	15	Friday,	15	Saturday,	15	Sunday,	15
Tuesday,	16	Wednesday,	16	Thursday,	16	Friday,	16	Saturday,	16	Sunday,	16	Monday,	16
Wednesday,	17	Thursday,	17	Friday,	17	Saturday,	17	Sunday,	17	Monday,	17	Tuesday,	17
Thursday,	18	Friday,	18	Saturday,	18	Sunday,	18	Monday,	18	Tuesday,	18	Wednesday,	18
Friday,	19	Saturday,	19	Sunday,	19	Monday,	19	Tuesday,	19	Wednesday,	19	Thursday,	19
Saturday,	20	Sunday,	20	Monday,	20	Tuesday,	20	Wednesday,	20	Thursday,	20	Friday,	20
Sunday,	21	Monday,	21	Tuesday,	21	Wednesday,	21	Thursday,	21	Friday,	21	Saturday,	21
Monday,	22	Tuesday,	22	Wednesday,	22	Thursday,	22	Friday,	22	Saturday,	22	Sunday,	22
Tuesday,	23	Wednesday,	23	Thursday,	23	Friday,	23	Saturday,	23	Sunday,	23	Monday,	23
Wednesday,	24	Thursday,	24	Friday,	24	Saturday,	24	Sunday,	24	Monday,	24	Tuesday,	24
Thursday,	25	Friday,	25	Saturday,	25	Sunday,	25	Monday,	25	Tuesday,	25	Wednesday,	25
Friday,	26	Saturday,	26	Sunday,	26	Monday,	26	Tuesday,	26	Wednesday,	26	Thursday,	26
Saturday,	27	Sunday,	27	Monday,	27	Tuesday,	27	Wednesday,	27	Thursday,	27	Friday,	27
Sunday,	28	Monday,	28	Tuesday,	28	Wednesday,	28	Thursday,	28	Friday,	28	Saturday,	28
Monday,	29	Tuesday,	29	Wednesday,	29	Thursday,	29	Friday,	29	Saturday,	29	Sunday,	29
Tuesday,	30	Wednesday,	30	Thursday,	30	Friday,	30	Saturday,	30	Sunday,	30	Monday,	30
Wednesday,	31	Thursday,	31	Friday,	31	Saturday,	31	Sunday,	31	Monday,	31	Tuesday,	31

COMMON YEARS.		JAN.		FEB.		MAR.		APR.		MAY.		JUNE.		JULY.		AUG.		SEPT.		OCT.		NOV.		DEC.		COMMON YEARS.	
From 1801 to 1849.		31 Days.		28 Days.		31 Days.		30 Days.		31 Days.		30 Days.		31 Days.		31 Days.		30 Days.		31 Days.		30 Days.		31 Days.		From 1850 to 1899.	
1801	1829	No.	4	No.	7	No.	7	No.	3	No.	5	No.	1	No.	3	No.	6	No.	2	No.	4	No.	7	No.	2	1857	1885
1802	1830	"	6	"	1	"	1	"	4	"	6	"	2	"	4	"	7	"	3	"	5	"	1	"	3	1858	1886
1803	1831	"	5	"	2	"	2	"	5	"	7	"	3	"	5	"	1	"	4	"	6	"	2	"	4	1859	1887
1804	1832	"	3	"	3	"	3	"	6	"	1	"	4	"	1	"	4	"	7	"	3	"	5	"	2	1860	1888
1805	1833	"	1	"	4	"	4	"	1	"	3	"	2	"	3	"	3	"	1	"	2	"	4	"	1	1861	1889
1806	1834	"	2	"	5	"	5	"	2	"	4	"	3	"	4	"	5	"	2	"	3	"	5	"	2	1862	1890
1807	1835	"	4	"	6	"	6	"	3	"	5	"	4	"	5	"	6	"	3	"	4	"	6	"	3	1863	1891
1808	1836	"	3	"	7	"	7	"	4	"	6	"	5	"	6	"	7	"	4	"	5	"	7	"	4	1864	1892
1809	1837	"	1	"	8	"	8	"	2	"	7	"	6	"	7	"	8	"	5	"	6	"	8	"	5	1865	1893
1810	1838	"	2	"	9	"	9	"	3	"	8	"	7	"	8	"	9	"	6	"	7	"	9	"	6	1866	1894

## Calendar for a Hundred Years.

We have thought proper on this occasion to present to our readers for a New Year's welcome, Bro. Potter's perpetual calendar, which is now published for the first time, for the benefit of the patrons of the *Freemason*; and under the benign blessings of Masonic Peace, Love, Health and Prosperity, we wish for you, one and all, that you may live to solve the last number of this valuable Almanac.

An exchange thinks the most disagreeable age for a young lady is the ramp-age.

## The Late Masonic King of Hanover and the Jews.

We heartily unite in the wish of Brother William Smith, of London, when he says:

The Jews lived under the rule of our blind brother in contentment and happiness, fully enjoying the royal protection, and in possession of all the rights exercised by their fellow-citizens of other denominations. The life of the dethroned king and brother is full of sweet illustrations of Masonic teaching, Masonic toleration and Masonic charity. We trust that our royal brother of Prussia will put into practice his Masonic principles, and will treat Masonically and governmentally the Jews as he does the Lutherans throughout all his great empire.

## EXCHANGE DROPPED.

We regret to say that, owing to the gross indulgence of personal matter, wholly unbecoming a Masonic journal, we have been compelled to drop the *Weekly Review*, of Cincinnati, by Brother C. Moore, from our exchange list.

## THE EXCELSIOR MONTHLY.

We welcome a spirited little monthly, published at the *Excelsior* office, Columbus, Miss., and hope that it may have success, as shall warrant its increase in size, and become a permanent institution.



# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

VOL. II.

ST. LOUIS, MO., FEBRUARY 1, 1868.

NO. 2.

## THE FREEMASON,

PUBLISHED ON THE FIRST OF EACH MONTH,

R. W. GEO. FRANK GOULEY,

G. Sec. G. Bodies of Mo., Editor.

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### THE AMERICAN MASONIC SYSTEM.

There is perhaps no question (outside of the rituals) on which Masons exhibit more carelessness of language than in Masonic nomenclature.

It is almost universal, and we do not claim exemption from the fault, acquired as it has been by years of association with various Masonic communities. It is to set ourselves at once right before our readers, that we write this article, and shall therein define our Masonic position intelligibly to all.

There are a thousand and one systems of so-called Masonry in the world, all springing to a certain extent from a common stem, viz., the "York Rite" of England. The York Rite proper in England is composed of the three symbolic degrees and the Royal Arch, and under the supervision of the Grand Lodge, are held Chapters. In Scotland and Ireland this has been extended somewhat further by conferring the intercalary degrees of Mark, Most

Excellent and Super Excellent degrees, and the Past Master is given in regular Lodges of the same, convened for the purpose of qualifying elected Masters. In the United States the various degrees have been divided into what we consider the most convenient system, viz., the Lodge with E. A., F. C. and M. M. Degrees—the Chapter with Mark Master, Past Master, Most Excellent Master and Royal Arch—the Council with Royal Master, Select Master, and sometimes the Super Excellent Master. In the early settlement of the country, Encampments of several Knightly Orders were under the control of Grand Lodges; but they being of a Christian character, and therefore not properly connected with the cosmopolitan nature of Blue Masonry, those Orders of Knighthood were systemized by themselves by the leading Masons of that early day, and the Orders were reduced to three, viz., Knight of Red Cross, Knight Templar and Knight of Malta, and incorporated in Encampments, which nomenclature has since been changed, for the sake of uniformity, to Commanderies.

The Knight Templar is the distinguishing and controlling order in the Commandery, the others being merely "appendant"—the first is conferred, and the latter "communicated." Great doubt still justly exists as to the wisdom of the early fathers in the arrangement they made, as many of our best informed members think that the Red Cross should have found a place in the Chapter, and the Malta Order dropped altogether, as supernumerary. The magnificent Order of the Temple is of itself sufficient to constitute a Commandery, and occupy the thoughts of Christian Masons. Commanderies, therefore, constitute the fourth body of the "American System," although, being a religious body, it can not properly be called "Masonry" beyond the very intimate relationship that is acquired by the fact that its members must of necessity and by law be composed of Royal Arch Masons.

By some the system is known as the "American Rite"; others again, recognizing the very harmonious and intimate relationship existing between all of them, improperly call all the "York Rite," &c. The "York Rite," technically speaking, is composed only of the first three degrees, amplified as it is in England by the Royal Arch.

The Grand Lodge is the trunk or stem from which each of the other three bodies derive existence, and to which they are inseparably attached, for without that trunk, every branch of legitimate Masonry must die.

The American Masonic System has grown with the country and strengthened with its strength. Year by year has the System been cemented and welded together by a common sympathy and a common purpose. Harmony most perfect, has characterized its entire history, and never has any one body of the System been attacked, but the others have closed in to the common defense, for by the gradation of degrees from one body to the other each organization is composed of the same individuals. This too presents, in some respects a singularity. All Master Masons are not Chapter, Council or Commandery members, nor are the second those of the third, nor the third of the fourth, but all Templars belong to the first and second and most of them to the third bodies, while, as before stated, Knights Templar do not claim to be Masons on account of being Templars, but as such, they respect the different religious beliefs included in the others, and will defend them to the last. The American System being so similar to that of England, Ireland and Scotland, these united may be said to be the only one which properly represents "Freemasonry" wherever the English language is spoken.

The first body represents all there is of ancient Masonry, the second and third all there is that legitimately represents the advanced illustrations of the first after the reunion of the two Grand Bodies of England, and the fourth is the full illustration of Christian Knighthood, born on the plains of Palestine, inculcating the sublime principles of Masonic chivalry and toleration, being wedded to ancient Craft Masonry for the purpose of mutual support and defense.

Having thus fully explained ourselves as to what we mean by the "American Masonic System," we now say, that this paper will devotedly defend that System (to the best of our ability), recognizing in it all there is of legitimate Freemasonry and includes every degree that has a right to be called "Masonic" in the true sense of *Legal Masonry*. We do not say that the time may not come when that System may be enlarged, or to a certain extent reorganized, in order to legalize and harmonize some one or more beautiful and useful degrees—we do not irrevocably commit ourselves against what may be for the public good—but we do say that we shall resist all encroachments upon the rightful domain of this System, and for one shall not consent to allow it to be torn asunder, by other organizations, whose palpable efforts are, and the result of whose efforts, if successful, will be to erect upon the ruins of this harmonious and established System, a vast Hierarchy, whose power will crush out the last vestige of what we to-day revere and venerate as Ancient Craft Masonry.



We welcome the following correspondent to our columns, because he is one of the clearest thinkers and strongest reasoners who contributes to the masonic press of the country; but we would much prefer that all animadversions against any of the religious sects of the day might be dispensed with, even though they be our enemies, for we have members of all faiths among us, and we would not intentionally wound the feelings of any. We accord to all the right of opinion, hence we can not always be responsible for the particular views of our correspondents, but hope that they will endeavor to present their arguments without inviting any religious discussions. The conclusions of our correspondent must satisfy every reading and reflecting mind that a "Masonic Hierarchy" is the death knell of pure Freemasonry.

[For the Freemason.]

#### PYTHAGORAS, THE JESUITS AND THE SCOTCH RITE.

By Bro. Jacob Norton, of Boston.

From the New York *Dispatch* of December the 15th, we got a glimpse of the aspirations or pretensions of the new Fangled Masonry, variously called "A. and A.," or "Scotch Rite," as the following extract purporting to be a part of that Rite will show:

"The more dangerous and terrible the ancient initiations, the more they were efficacious; wherefore the world then had men to govern and instruct it. The Sacredotal Art and the Royal Art consisted chiefly in trials of the courage, discretion and will of the neophyte. It was a novitiate like that of the priests now so unpopular under the name of Jesuits, and who would govern the world if they had a truly wise and intelligent head.

"The candidate in the ancient initiations surrendered, without reservation, his life and liberty to the Masters of the Temples of Thebes or of Memphis; he advanced resolutely amid innumerable terrors that might well lead him to suppose that it was intended to take his life. He passed through fire, swam torrents of dark and foaming water, and was suspended by frail ropes over bottomless gulfs. Was not this blind obedience in the fullest sense of the word? To surrender one's liberty for the moment, in order to attain a glorious emancipation, is not this the most perfect exercise of liberty itself? This is what those have to do, what those have always done who have aspired to the Holy Empire of Magical Omnipotence. The disciples of Pythagoras imposed on themselves a complete speechlessness for many years; and even the followers of Epicurus only learned the sovereignty of pleasure by a self-imposed sobriety and calculated temperance. Life is a warfare, in which one must prove himself a man to ascend the rank. Force is not given; it must be seized.

"The intellectual and social chaos, in the midst of which we perish, has for its cause the neglect of initiation, of its tests and its mysteries. Men, in whom zeal overpowered knowledge, have believed in the primitive and absolute equality of men. The essential law of Nature, that of initiation by labors, and of dangerous, toilsome and voluntary progress, has been fatally disowned. Masonry, like Catholicism, has had its deserters. The result is the Level of Steel, substituted for the intellectual and symbolic Level. To preach equality to that which is below, without teaching it how to rise, is to pledge yourself to descend. To rebuild society, shattered and decayed, we must re-establish hierarchy and initiation. The task is difficult and arduous; but all the intelligence of the world sees the necessity of undertaking it.

"The Masters of the Science have never satisfied the curiosity of any one. The Sybils burned their books when Tarquin refused to estimate them at their full value; the Grand

Master was silent when asked for proofs of his divine mission: Agrippa died of destitution rather than obey those who demanded of him a horoscope. To give proofs of the Science to those who doubt the reality of the Science, is to initiate the unworthy, to profane the gold of the Sanctuary, to deserve excommunication by the Sages, and the death of those who reveal the mysteries."

We call the Masonic reader's attention to the professed aims of the leaders of that Rite. They claim to have undertaken the "arduous task" of regenerating and rebuilding the shattered elements of society, by re-establishing a hierarchy to whom "blind obedience" should be rendered by its votaries. They quote the example of Pythagoras at an early period, and that of the Jesuits in modern times, "who," the lecturers inform us, "would again govern the world if they had a truly wise and intelligent head." However plausible these pretensions may appear to certain constituted minds, we think it is not difficult to expose its shallowness. In doing so, it is not needful to follow the lecturer through the labyrinth of Thebes, Memphis, the Sybils or bottomless gulf, but shall confine our remarks to the efforts of Pythagoras and the Jesuits.

Pythagoras lived in an age when knowledge or learning was confined to a few, and these few were jealous of the influences of the "vulgar Plebeians." Hence they deemed it necessary to preserve what knowledge or philosophy they may have possessed by means of secret initiations and mysteries. Nor can we believe that even those that aspired to be initiated, or "the would be philosophers" were in reality much more enlightened than the "common vulgar." He lived essentially in an age of faith. Because such horrible self implications which the disciples of Pythagoras are said to have subjected themselves to, could only have taken place in a superstitious age. They may have been superior to the vulgar in certain respects, but in the main, they were superstitious. They formerly believed that Pythagoras was more than mortal. He not only "commanded respect and reverence from young and old," but he was even believed to be the son of God. In such a generation it was not difficult to select from among the youths, zealous and enthusiastic candidates, blind to thought and reason, and susceptible, not only of being impressed themselves with the highest veneration for their chief and of rendering blind obedience to his behests, but also of impressing others with what they regarded as the holiness of their mission. They were formed precisely of that material, "the stuff that martyrs are made of," and were therefore prepared to sacrifice their lives to prove the earnestness of their faith. "Ah! that was superstition," says our reader. True. But who can point to the exact dividing line, where religion ends and superstition begins?

Theologians have often endeavored to prove the truth of their creed by the number of martyrs that suffered in its behalf. If martyrdom could prove the truth of a doctrine, then, not only was the creed of the Pythagoreans true, but so must also have been that of the followers of the "old man of the mountain" in Syria, and that of the Thugs of Hindostan. Suffice it to say, that the mental enthusiasm which leads men to martyrdom is not confined to those who suffer for a true religion or good cause. "Blind obedience" and the spirit of martyrdom can, however, only be engendered in an age of intense political or religious excitement; and when the human mind is properly analyzed, it will be found that he who suffered martyrdom on account of some political grievances, suffered from a high conscientious feeling. He felt right and gloried in his sufferings; hence, his feeling was akin to that of the religious martyr; it was conscience, true or false. It arose from a religious or conscientious conviction. That kind of religious conviction gave rise to the Order called Jesuits. During the time of excitement caused by the Reformation, when European society was agitated to its very centre; when the opinions enunciated by

Luther, Calvin and others were surging hither and thither; now penetrating silently even into Spain and Italy; now rushing like a torrent into France, Austria, Bohemia, the Netherlands, England, Scotland and Scandinavia—a time when that question nearly shattered European Governments into fragments, and introduced the bitterest feuds into the families of the high-born and humble, at that time a crazy fanatic conceived a project of rejuvenating Christendom; but "there was method in his madness."

That the reader may properly understand the character of the founder of the Jesuits, we shall exhibit a picture of Ignatius Loyola, as drawn by the master hand of Macaulay, thus:

"Not only saints and angels, but even the Holy Virgin descended to commune with him. He saw the Savior face to face with the eye of flesh. Even those mysteries of religion which are the hardest of trials of faith, were, in his case, palpable to sight. It is difficult to relate without a pitying smile, that in the sacrifice of the mass he saw transubstantiation take place, and that as he stood praying on the steps of St. Dominic he saw the Trinity in Unity, and wept aloud with joy and wonder." Such then was the metal the founder of that celebrated society was made of. He was inspired by what he believed to be a high religious duty. He endeavored to become the conservator of an ancient faith and champion of a church that numbered among its adherents millions of saints, and was presided over, from its foundation, by the greatest sages the world ever saw. Now, let us examine the materials selected by or for him, to carry his great project into execution. The man who aspired to join his Order had to undergo a long and hard trial of probation; zeal and implicit obedience to his superior was enforced by all the arts human ingenuity was capable of devising; his character and habits were carefully watched and noted. If he was found to be a man of ability and of an ambitious nature a high post was assigned to him; if he appeared to be a mere simple believer a task was allotted to him to suit his capacity. The Jesuits understood best the art of having the "right man in the right place." Centuries before Layard moulded the idea into a sentence from among their number could be selected those that could fill with the highest distinction the professorship of a college, down to those that successfully taught gymnastics, swinging, dancing, etc. They obtained the almost sole control of the schools and the formation and training of the character of the young. By means of the "confessional" they were able to penetrate into the secret thoughts of the high and low. Their received doctrine, that "the end justifies the means," permitted them to accommodate themselves to all manner of circumstances; they could talk philosophy to the freethinker, religion to the serious, and even play the gallant among the ladies. If they could not accomplish an object with a potentate by means of threats or flattery, they found sometimes means of reaching him through the influence they exercised on his queen or mistress. They had at their command the tribunal of the Inquisition, the control of the machinery of the courts of law, and the censorship of the press. Besides all these, immediately after their organization, they became masters of immense wealth, their estates were scattered in every part of the globe wherever that order ruled and if a King or Prince appeared in any way hostile to their schemes, they could easily command the dagger of a Gerard, a Clement, or a Ravallac. Now let us see what has been accomplished by the efforts of these mighty combinations. Of the pythagorean system we know little or nothing. It appeared like a flash on the horizon, and passed off without leaving the slightest trace behind it.

The Jesuits have succeeded, by means of the sword, of driving Protestantism out of Bohemia and part of the Netherlands. By means of dungeons, tortures, racks and fagots they succeeded in clearing Italy and Spain from



what they called heresy, and eventually, through the agency of Madame de Maintenon, the mistress of Louis XIV, they caused the exodus of the Huguenots from France.

We have thus clearly proved that the *ideal* standards of the Scotch Rite, viz., the "Jesuits," with all the most powerful forces concentrated on a given point, viz., liberty of conscience, have signally failed in their schemes. How then can that trumpety concern, called "A and A," entertain the slightest hope of "rebuilding shattered society." "If the Jesuits had a truly wise and intelligent head, they could again govern the world," says the lecturer. Why, dear lecturer, you can point to no time in the history of the "Society of Jesus" that its chief, or general, did not possess more brains than either, or both combined, of your most Puissant Sovereign Grand Commanders that ever governed you, or do now govern you, in the United States of America.

Nor can you show a single man of prominent scientific ability that ever made anything like self-sacrifice for the promulgation of your "notions." But we do know many brethren of whom the fraternity has reason to be proud of, who are not ashamed to confess their sincere disgust at your pretensions. The limits of this paper will not allow us to contrast fully the motives, zeal, learning, wealth, conscience, administrative abilities and unity of purpose of the two respective parties, nor the change in the mode of thought the world has undergone between the time of Ignatius Loyola and that of the present rulers of the "Scotch Rite" in the United States.

We must, therefore, come briefly to the following conclusion: That it is impossible to rebuild "shattered society" by means of "hierarchies" and theatrical shows no one will dispute. That their flourishing swords, flourishing titles and flourishing lectures are a delusion is equally clear.

The question, however, is: Are those gentlemen really deluded? Do they really believe with their *ideal* prototypes that with eyes of flesh they can see transubstantiations, with Trinities in Unities, &c.? Are they imbued with a sincere faith in their Quixotic schemes? Do they really imagine that flocks of sheep are armies, that windmills are giants, and that a tribe of Sancho Panzas will follow their standards, partake of their knight-errant exploits, and will render them implicit, "blind obedience?" Or is all this "clap-trap" put forth knowingly, wilfully, and purposely to deceive and mislead the Masonic brotherhood?

If the former supposition be correct, we would advise their relatives to have them immediately placed under restraint and kept on low diet. But in the latter case, in addition to close confinement, the reader will agree with us that they richly deserve the infliction of a severe chastisement besides.

THE FREEMASON, published in St. Louis, Missouri, by Bro. P. M. Pinckard, and edited by Bro. G. F. Gouley, Grand Secretary of the Grand Bodies of Missouri, comes to us full of interesting matter. The editorial department is ably managed, and we shall always be happy to welcome the *Freemason* to our office. Such a Masonic paper as the *Freemason*, with its live editorials and its solid matter, can but do good. We wish our brother abundant success.—*Keystone, Pa.*

THE ST. LOUIS FREEMASON reached us last month at least two weeks behind time, and those of our readers who are in the habit of reading that valuable and spicy paper can forgive us for saying that we looked for it anxiously. The paper, as usual, is almost entirely filled with original matter.—*Masonic Sun, N. C.*

THE FREEMASON of St. Louis has closed its first volume. It is edited with ability, and we are glad to know, is self sustaining. It is the only purely Masonic journal west of the Mississippi.—*Tribune, Colorado.*

#### NAMES FOR LODGES.

In our July number of 1867 we published a list of suggestive names for Lodges in this jurisdiction, confining ourselves to such as were not in use in Missouri at that time. Since that date many of those names have been taken, and we have been requested to publish a *REVISED LIST*; and in doing so we shall add many that have never been used in any jurisdiction, and none of the following are at present appropriated by any Lodge. We would again earnestly recommend that each Lodge have a *Masonic* name and not to select those of *living* men. It will also be noticed that we have given the name before the word *lodge* wherever it is customary or will sound well, and in other instances have followed the old English custom of prefixing the word *lodge* before the name where it will sound better—this being a matter of taste, brethren can arrange that to suit themselves:

Emulation Lodge.  
Tuscan Lodge.  
Doric Lodge.  
Globe Lodge.  
Robert Burns Lodge.  
Constitutional Lodge.  
Mount Lebanon Lodge.  
Foundation Lodge.  
Scientific Lodge.  
Lily Lodge.  
Sun Lodge.  
Full Moon Lodge.  
Square and Compass Lodge.  
Charity Lodge.  
Temperance Lodge.  
Sincerity Lodge.  
Universal Lodge.  
Cosmopolitan Lodge.  
Stability Lodge.  
Fidelity Lodge.  
Lion Lodge.  
Affability Lodge.  
Friendly Lodge.  
Mount Olive Lodge.  
Philanthropic Lodge.  
Good Will Lodge.  
Equality Lodge.  
Gavel Lodge.  
Trowel Lodge.  
Harbor of Refuge Lodge.  
King Hiram Lodge.  
Accacia Lodge.  
Mosaic Lodge.  
Blazing Star Lodge.  
Jerusalem Lodge.  
Confidence Lodge.  
Antiquity Lodge.  
Golden Rule Lodge.  
Fraternal Lodge.  
Cache Lodge.  
Landmark Lodge.  
Ashlar Lodge.  
Kilwinning Lodge.  
Ancient York Lodge.  
Ark and Anchor Lodge.  
Philomatheia Lodge.  
Amity Lodge.  
Western Lodge.  
Blue Lodge.  
Franklin Lodge.  
Corner Stone Lodge.  
Libanus Lodge.  
Diogenes Lodge.  
Meridian Sun Lodge.  
Setting Sun Lodge.  
Relief Lodge.  
Harmonic Lodge.  
Indefatigable Lodge.  
True and Faithful Lodge.  
Semper Fidelis Lodge.  
Toleration Lodge.  
Hospitable Lodge.  
Perfect Union Lodge.  
Universal Charity Lodge.  
Free and Accepted Lodge.  
Altar Lodge.  
Arcana Lodge.

Lambskin Lodge.  
Bee Hive Lodge.  
Tylers' Sword Lodge.  
True Brotherhood Lodge.  
Cement Lodge.  
Fervency and Zeal Lodge.  
Circumspection Lodge.  
Composite Lodge.  
Craftsmen's Lodge.  
Sword and Heart Lodge.  
Trestle Board Lodge.  
Incense Lodge.  
Esoteric Lodge.  
One Family Lodge.  
Geometrical Lodge.  
Net Work Lodge.  
Pomegranate Lodge.  
Proficiency Lodge.  
Mount Bezetha Lodge.\*  
Right Angle Lodge.  
Lodge of Industry.  
Lodge of Probity.  
Lodge of Unity.  
Lodge of Honor.  
Lodge of Fellowship.  
Lodge of Unanimity.  
Lodge of Regularity.  
Lodge of Fortitude.  
Lodge of Silent Temple.  
Lodge of Faith.  
Lodge of Cardinal Virtues.  
Lodge of Three Tenets.  
Lodge of Generosity.  
Lodge of Justice.  
Lodge of Prudence.  
Lodge of Confidence.  
Lodge of United Strength.  
Lodge of Virtue and Silence.  
Lodge of Candor.  
Lodge of Sympathy.  
Lodge of Rectitude.  
Lodge of True Workmen.  
Lodge of Good Faith.  
Lodge of Brotherly Love.  
Lodge of United Friends.  
Lodge of Indivisible Friends.  
Lodge of Perfect Silence.  
Lodge of Chosen Friends.  
Lodge of Strict Examination.  
Lodge of Sacred Numbers.  
Lodge of Old Regulations.  
Lodge of Labor.  
Lodge of Three Supports.  
Lodge of Three Grand Masters.  
Lodge of Peace.

Nearly every name we have given will suggest itself to the informed Mason as being masonically appropriate, and being full of rich meaning.

#### STIMPSON'S SCIENTIFIC PENS.

If there is any one thing that clerks, editors and all others who have much writing to do, have wanted from time immemorial, it has been a pen, either steel or gold, that would retain sufficient fluid to write out an idea without constant dipping into the inkstand, and yet perform its work with all the ease and grace of a quill, and not tire the hand and arm.

We have tried every steel pen we believe that has presented itself to the public from Gillott's invention down to all "single and double barrel, back action, patent slides, revolving tubes," &c., of the day, but never before have we met the plain, simple pen and holder that combine all the requisites in one, that we find in Geo. Stimpson's Scientific Pens and Holders put forth by A. S. Barnes & Co., No. 111 William street, New York. These pens have met the unqualified approval of the press, and they are worthy of it. Bro. Stimpson deserves the thanks of the fraternity of scribes.

\* It was under Mount Bezetha that the great quarry was made from which the stones were taken to build the Temple at Jerusalem.



## ILLINOIS.

The proceedings of this Grand Lodge received; the annual address by Brother J. R. Gorin, Grand Master, is a practical document, and recommended many things. Among these, he calls attention to the fact that the history of the Grand Lodge is imperfect, owing to lost documents, &c., and especially of those Lodges which originally worked under the Grand Lodges of Missouri and Kentucky. Relative to the former State, we can assure the Grand Master that he will be furnished with all proper material necessary to so important a work, and hope he may be successful in securing the aid of Kentucky. The Grand Lodge of Missouri labors under the same difficulty, and it can not too soon undertake the duty of republishing its lost proceedings in a condensed form. The Grand Master is opposed to Masonic Gift Enterprises and Lotteries, and from his remarks we do not think such performances will receive much aid in Illinois. He recommends that E. A. and F. C. who do not apply for advancement within one year be "dropped from the rolls," and if they apply again, to do so by petition, &c. We can not approve of that doctrine—it is too much like asking men to become M. M.; but we will recommend a substitute, viz., say the fee for three degrees amounts to fifty dollars; let thirty dollars be charged for the E. A. and ten dollars each for the other two. This financial incentive added to degrees properly conferred will be the end of drones. It has been thoroughly tried in this State and works to a charm. The question of repealing sections 81 and 82, prohibiting the admission of negroes to Lodges, was put to vote, and lost by the following result—yeas, 242; nays, 162. Good for Illinois!

The number of Lodges represented, not added up. We regret to see the following proposed resolution defeated:

*Resolved*, That the name of an expelled or suspended Mason shall not, as such, be published by a subordinate Lodge during the time, on appeal from the finding, that the case is pending, or until the time for appeal has expired.

We have always looked upon the publication of suspensions and expulsions as wrong in principle—for when the Grand Lodge reverses the decision no such publication is made and great injustice is thus done, perhaps, to an innocent party. We think the publications should be confined to the discretion of the Grand Master.

The committee having in charge Rebold's History of Freemasonry in Europe, after paying a high compliment to the historical ability and value of the work, for some cause or other, reported adversely to the book, as they say, on account of its opposition to religion; but wherein the facts of the case lie, the committee gives no light, and in this, we think they did themselves, the Grand Lodge and the book, injustice.

We find a beautiful oration, delivered by Rev. James L. Davidson, published with the proceedings. Bros. James H. Matheny, John C. Bagby and James M. Buford rendered a very full report on Foreign Correspondence.

The report, in the main, is an able and interesting one, Missouri being courteously noticed, except wherein we criticized "Army Lodges," and Illinois being among the victims of that unfortunate movement, it was to be expected that they could not agree with Missouri on that question. The closing remarks of the committee on our position, in which they attempt to make out a case on the idea of military bravery, &c., as contrasted with the "cowards" who staid at home, is unworthy of the committee, or of a Masonic discussion when considering questions of Masonic policy. We are satisfied that the day is not far distant when the universal verdict of the Masonic world will be against "Army Lodges," composed of roving volunteers, invading sister jurisdictions and violating the fundamental principles of Masonic courtesy.

We find 543 chartered Lodges and 17 Lodges U. D. on the roll, with a total membership of 23,184. The largest number initiated in one Lodge was 51. M. W. Bro. J. R. Gorin, of Decatur, and R. W. Bro. H. G. Renolds, of Springfield, re-elected, respectively Grand Master and Grand Secretary.

[For the Freemason.]

## MASONRY AND EDUCATION.

Masonry inculcates the encouragement of learning. Masons are enjoined to maintain and advance the "liberal arts and sciences." There are thus duties other than moral upon the Craft; or rather there are indirect as well as direct moral obligations upon us. In the one we should not lose sight of the other. Masons should be earnest in all good works, faithful in council, abundant in charity, exemplary in conduct; they should also be diligent to prepare themselves for influence, to gain by discipline and culture the means for leading and controlling—for leading those about them into right paths, for controlling the Craft in times of temptation and trouble; they should moreover be active in promoting all instrumentalities by which knowledge may be increased, though deepened and widened, and a loftier aim imparted to the community. Masonry has been called the "handmaid of religion." Do we as Masons sufficiently realize our duty herein? The duty is twofold, toward the community and ourselves.

The duty to the community lies in the support and encouragement of schools, libraries, lectures, newspapers, of all means of imparting healthful information.

To advance morality, to keep evil thoughts out of the mind, put good thoughts in the mind. Not all men who are educated become saints; but fewer become devils.

Discipline does not always effect its proper work; nor does medicine. But a love of learning, of things beautiful and thoughts beautiful, tends to the love of things pure and good, to a hatred of things gross and profane, of vice and immorality. So to promote purity and goodness, to aid in crushing evil, in chiseling out, all around us, stones "fit for the spiritual Temple," we, as Masons, should earnestly support education. Thus may the work of the Craft be widened; its influence for good augmented.

Individual Masons owe a duty to themselves and to the Craft, through themselves. They should cultivate "the liberal arts" in their own minds, for their own good. Not that all should study astronomy, music, logic, geometry, &c.; not all can do it. Those who can, should; those who can not study, should read; all should feel that as Masons, an interest at least, in such matters belongs to them of right.

There are, however, some matters connected with our every day life, whereof all may learn and thus fulfill duty. None of the lib-

eral arts are more important than those concerning speech. Grammar and rhetoric are specified as first among the sciences to be encouraged by the Craft. "Words fitly spoken are as piles of gold in pictures of silver"—unfitly uttered, they are often mere shucks. All of the Craft should be zealous to cultivate their speech. Through it they bring their thoughts in contact with other minds; through it, they wield an influence. This culture is not beyond the reach of any one; attention and care are necessary to improvements; no more.

The higher the station, the greater the responsibility. How many lessen, if they do not destroy their power, by right words, devoid of meaning often or bearing a burden of obscurity rather than of intelligence? All those in office among the Craft should look to it, that their words are proper, full of meaning, and of the right meaning; that they are forcibly and clearly arranged, well and pertinently spoken.

The beautiful teachings of Masonry often lose their effect, and this in most important particulars, through an unmeaning or obscure arrangement. That which is not clearly expressed had often better be not expressed at all. Better leave lessons untaught, than have them misunderstood, and thus misapplied, or then have them fall in unmeaning phrases on the ear. Everything which does not add to the power of instruction detracts from it. If one half of a speaker's sentences are unintelligible, they are a dead weight upon the others. Masonic work should be clear, easy to be understood; to be so it must accord with the same laws of style, the same rules of grammar and rhetoric which make other words clear and plain. It is not that there should be labored polish of diction or poetic care in choice and collocation of words; but such attention to good usage, to ordinary rules, to the force and relation and meaning of words, as is paid by essayists, historians and other instructors of the world. This attention would make Masonic work more effectual as well as more beautiful. Bad grammar, bad rhetoric, bad logic can not be good Masonry. Each one should consider for himself, but not decide. For decision, there are constituted authorities—the Grand lecturers. "R."

## The American Freemason.

The first number of this new quarterly is before us, and it is a gem in its typography and contents. It contains 48 large pages, and if it continues with the same merit with the first number, it will be well worth preserving and binding.

The whole tone of the work is eminently conservative, and its influence upon the Masonic world must eventually be considerable. It is published by the American Masonic Publishing Association of Cincinnati, of which Bro. J. Fletcher Brennan is Secretary, at two dollars per annum. It is one of the very few original Masonic papers of the day, and we wish it success.

NOTE.—Under this head we will correct our last number by saying that Mr. Geo. B. Fessenden is not the secretary of the above association, he having removed to another State. This gentleman was rejected some years ago by a Lodge in Cincinnati by a certain party, and as Ohio does not publish rejections, the inference is very strong that the *Trowel* was informed of the rejection by the rejecting party, and the publication either evinces a violation of the laws of Ohio, or the manifestation of a petty, personal spite, wholly unwarranted by the laws and usages of Masonry. The *Trowel* and its informer can take whichever horn of the dilemma they think most honorable.



## DECISIONS

Of M. W. Grand Master Jno. D. Vincil, confirmed by the M. W. Grand Lodge of Mo., Oct., 1867:

1st. Entered apprentices and fellow Crafts rejected for advancement may apply at every regular stated meeting thereafter, unless objections are filed against the ballot by a member.

2d. Petitioners for membership on dimit who may be rejected may renew their petition in due form at subsequent stated meetings.

3d. The Senior Warden or Junior Warden must (according to seniority) preside in the absence of the W. Master, and no Lodge can be opened in the absence of all three officers except on funeral occasions, and then by a Past Master.

4th. If the office of W. M. is made vacant by death or otherwise, the vacancy can not be filled by special election, but the Warden must assume that station, filling his own by appointment *pro tem*.

5th. A Master Mason may apply for membership in any Lodge he sees proper, although it is best for him to affiliate with the nearest Lodge.

6th. Installed officers can not resign or dimit.

7th. A reconsideration of a ballot after the candidate has been rejected by two negative votes, is illegal.

8th. In Masonic trials it requires the same vote to inflict punishment that it does to find the accused guilty, except in reprimand, which may be ordered by a majority vote.

9th. Candidates can not be examined at called meetings.

10th. An expelled Mason can only be restored by the subordinate Lodge which expelled him, and only then after it has the permission of the Grand Lodge.

11th. Entered Apprentices and Fellow Crafts can not open Lodges of those degrees as E. A. or F. C.; but all such Lodges must have a quorum, viz., of seven Master Masons and members present before the work of those degrees can be performed.

## Chapter Work in Missouri.

No. of Chapters returned under charter...	25
No. of Chapters " U. D.....	5
No. of Members " .....	1367
No. of Exaltations " .....	272
No. of Admissions " .....	58
No. of Dimissions " .....	114
No. of Deaths " .....	17
No. of Suspensions for unmasonic conduct	1
No. of Suspensions for N. P. D. ....	11
No. of Expulsions.....	2
No. of Reinstatements.....	11
No. of P. H. Priest.....	64
No. of Rejections.....	18

## Comparative Table.

Increase of Exaltations over 1866.....	84
Increase of Admissions over 1866.....	26
Increase of Dimissions over 1866.....	12
Increase of Suspensions over 1866.....	6
Increase of Rejections over 1866.....	8
Decrease of Deaths over 1866.....	1
Increase of Membership over 1866.....	222

## BEAUTIFUL EXTRACTS.

From the Annual Address of M. W. Bro. Jno. D. Vincil, of the Grand Lodge of Missouri, Oct. 1867.

Though the workmen fall, the work still goes on. And why? Because of the Great inherent PRINCIPLE that vitalizes the Masonic Institution. I speak not of the *progress* of the work, which many regard as the only evidence of prosperity and vitality, viz.: increase in numerical strength. It is the well settled and profound conviction of my judgment that in very many respects *Progress* is not improvement. It more fully accords with the elements of our nature, to *hurry* along the easy, inviting broad way, than to *walk* the narrow and more difficult path of healthful restraint and self denial. The safest and best leaders to guide us to sure and permanent success, are not the progressives who ever cry "onward" with no well defined idea, save a canting latitudinarianism. In the sense in which such define progress it will be found wiser and better to stand still, or to use a trite expression, "make haste to go slow." Discarding the check-reins of every moral restraint and consideration of safety, such mud-pool adventurers apply whip and spur, career Jehu-like madly on, shout themselves hoarse with the *ad captandum* vociferation of Progress! as if advancement were really improvement. Such men, instead of awaiting the results to be wrought out by great principles, and all potent causes, will not stand still and see "the salvation of God," but with blind impetuosity and a fanaticism often mistaken for zeal, without any of the elements of knowledge, would have rushed the Israelites into the sea, under the idea of simply *going ahead*. Such men would have dashed into the Jordan in advance of the Pioneering Ark of truth and safety, or burned strange fire upon the consecrated altar of God, just for the sake of being in advance of others, and exciting the gaping wonder of shallow minds, or gratifying the silly vanity of their own novel worshipping natures. It enters largely into the foolish and noisy rabble-cry of these superficial days to prate about progress and advancement, instead of grasping the grander and more vitally important ideas of *development* and *improvement*.

As contradistinguished from such noisy babble about progress, I repeat that the *work* of Masonry goes on, as it is energized, vitalized, and grandly emphasized by the great truths and inner principles that render our institution emphatically active and enterprising. Such truths are *live* truths, and give life, vigorous life, to the cause in which they are embodied. Such principles as our Order claims can never die. They are of no human origin. No finite mind produced them. They are the products of the divine architect, living emanations from the fountain of universal good. The high toned *morality*, brotherly love, relief and truth; the temperance, fortitude, prudence and justice, with faith, hope and charity of Masonry, present an array of virtues, principles and graces that constitute the brightest adornments of human character. And he only is the *true* Mason who is possessor of these; who prefers them to silver and gold, and holds their value to be above the price of rubies. Can such principles, virtues and truths, as we hold to be cardinal, ever die? Nay, my brethren! All else may suffer change. The sun on his fire throne may grow dim with age, and cease to sway the sceptre of light o'er the empire of universal being. The silver queen that "rules the night," and walks the azure vault amid a bright host of celestial sisters, may wane and wax no more. Earth, the sin-cursed abode of man, may realize the long groaned for deliverance, and rise decked with primal beauty to roll forever amid the purified spheres and attendant worlds, constituting the new heavens and new earth. The besom sweep of mutation will carry away all the greatness and glory of man, and entomb the whole in the remorseless, starless, *unre-lumable* night of oblivion. The voice of wisdom, venerable as eternal centuries, comes floating over the ages, and sounds in our ears

the knell to all earthly greatness and human ambition—"All flesh is grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away." But can *principles* die? Is not *truth*, beautiful angel of the skies, eternal? These must, yea *will* live, for God is eternal, and "*I am*" is true. The great and vital principles of Masonry—that only give it character and worth—like mountain springs dancing in the sunlight of the ages—are drops from the ever flowing *fullness*, and like the fountain whence they spring, justly lay claim to the exalted prerogative of eternality. These principles are *active* as they are eternal. This must be so. All vital elements in the universe are active. Stagnation is death. Godhead works, creation attests it. Infinite energy is displayed by the ever active *intelligence*. The universe is a great workshop, filled with the busy hum of living industry. The sun—bright eye of the world—shines, permeating with warm life, and bathing with smiles all things; water flows—

"Rivers to the ocean run,  
Nor stay in all their course;  
Fires ascending seek the sun,  
All active seek their native source."

## MASONIC ECLECTIC---N. Y.

The last number of this interesting monthly informed us that its issue would cease with that number. It has filled an important place in masonic literature, and will be missed.

## NEW PUBLICATIONS.

PRINCIPLES OF MASONIC JURISPRUDENCE. By Jno. W. SIMONS, P. G. M., of New York.

The work before us has for a few years been in the hands of the fraternity, and been favorably received. It is not quite so large a work, as that by Bro. Mackey, but we like it better as it is not quite so prolific in personal views, but rather based upon the principles of law, as incorporated in the constitution of the Grand Lodge of New York. While we do not by any means approve of the entire Code of New York, yet we think the deductions drawn by Bro. Simons from that Code, in comparison with general principles, are in the main very instructive and useful, and every Masonic student should be possessed of a copy. From the stand point taken by Bro. Simons it could not be expected that his work would be an universal one, and we don't think any body could write one; we can not, therefore, say that either Mackey or Simon's works on jurisprudence should be implicitly followed in our jurisdiction, nor can we in a brief review like this think of pointing out the objectionable features. Of the two works, we prefer the one before us. For sale by P. M. Pinckard, St. Louis.

MYSTIC TEMPLE. By the FRATERNAL PUBLISHING ASSOCIATION of New York City.

This is an eight page weekly, just out, published at \$2 per annum. The editorial management is not made known, but from the tenor of the contents of the number (1) before us we should judge it be put forth in the interests of the A. and P. Rite of Memphis (so called Masonry) consisting of 33 degrees. The frontispiece represents an arched entrance under an entablature, the whole surmounted by double eagles under a crown, and if any of our readers indulge in the luxury of "Eagle Masonry," we can not recommend them to a better edited organ than the "*Mystic Temple*."



**Pure and Spurious Freemasonry---The Law and the Testimony.---No. 2.**

In our last number we reviewed the entire foundation upon which the Sovereign Grand Commander of the Southern Jurisdiction of the A. & A. S. Rite rests his claims to a legitimate existence as a Masonic Order. We proved to the entire satisfaction of every candid mind that the so-called secret institutes and constitutions of Frederick the Great were a base imposition and an invention of about the year 1802. In order to be free from all controversies between legitimate Freemasonry and its copyists, we might have rested the entire question upon that one issue, viz., the validity or invalidity of the very corner-stone upon which the rite in question stands; but, as we in our general specifications charged something more than this, we are expected to prove more, therefore we shall, without in any manner publishing more than the Rite of Bro. Pike itself has published, and without in any manner violating the bond of secrecy or prudence, proceed to the performance of that duty. In doing so we shall not descend for a moment to the low personal abuse resorted to by the enemies of the York Rite, nor shall we condescend to notice them (so far as we are concerned), being beneath the contempt of gentlemen and Masons, but shall rest upon the firm foundations of pure and legitimate Freemasonry, as being more agreeable to the great mass of the readers of the FREEMASON.

**SPECIFICATION 2.** *The Rite, as taught by Bro. Pike, is hostile to Ancient Craft Masonry and the whole American Masonic system; and by its constitutions and edicts assumes control over degrees in a manner not to be tolerated by legitimate Masonry.*

Bro. Pike says, "Whether the Grand Constitutions were really made in 1787 under the authority of Frederick the Great we neither know nor care." So much in acknowledgment of the force of our testimony under the first specification in our last number; but he says again, that "they are none the less binding on those who swore to obey them." This might do for a special argument, on the same plea that because a man in the night stumbles into a powder magazine instead of his own house he must remain there; but, unfortunately for the argument, we reiterate that we agreed to those Constitutions (not having then seen them) on the express and openly declared condition that they should not bind us to conflict with the four Masonic bodies to which we already belonged, and whose covenants we held paramount to all others. His innuendoes, therefore, about "dishonored knight," &c., &c., will amount to just nothing among honorable men with whom we claim fellowship. The Constitutions are *not secret* but published to the world, and we have a Masonic right to criticise them. We will now show what those Constitutions claim to govern. They assume to govern "THE ORDER." This term, "the Order," is in large capitals throughout the entire document, because it is the term of aggregated power; it is the only title used to designate Freemasonry in "thirty-three degrees," from Entered Apprentice to Sovereign Grand Inspector General, from the first to the

last. It says, "Wherefore, adopting, as the basis of our conservative reformation, the title of the first of those rites, and the number of degrees of the HIERARCHY of the last, WE DO DECLARE them all to be now and henceforth united and aggregated into one single ORDER, which, professing the dogma, and the pure and undefiled doctrines of the *Ancient Art of Masonry*, embraces all the systems of the Scottish Rite united together under the title of THE ANCIENT ACCEPTED-SCOTTISH-RITE. The entire doctrine will be communicated to Masons in 33 degrees, divided into seven temples, or classes, through all which every Mason must pass in regular succession before he can arrive at the most sublime and last. The first degree is inferior to the second, that to the third, and so ascending regularly to the Sublime Degree, the 33d and last, which watches over all the others, corrects their errors and governs them; and a body or assembly whereof will be a Grand Supreme Council, absolute in matters of doctrine, Defender and Conservator of THE ORDER, which it will rule and administer in accordance with the existing Constitutions and those presently to be enacted." If human language can define assumptions of power in stronger terms than this, we have never seen it used.

Some of our good brethren may doubt whether these high pretensions have been or will be exercised, and merely look upon this part of the Constitution as just so many idle words. In reply to such doubts we say that it has exercised these powers, from the Entered Apprentice to the 33d, in every country where it could break down Grand Lodges, and as a governing power it has invaded nearly every jurisdiction in Continental Europe and South America. It shook the Grand Lodge of France to its foundations and created a discord that has not been fully settled to this day. In England, Ireland, Scotland and some few other States recognizing the Constitutions of England, it has found no foothold worth mentioning. In this country, however, we have a large Masonic population who are determined to seek something new, if it only seems "higher," just as every American seeks some place farther West. At first these Constitutions were laughed to scorn and the Order slept for many years, but being translated by Bro. Pike, and he employing all his eminent abilities to revive the ORDER by revising its rituals, &c., new life was breathed into it, and many (we are afraid too many) of our prominent Masons became enamored with his Rites before they fully studied into its principles. But to proceed. The first "class" mentioned includes the Entered Apprentice, Fellow Craft and Master Mason degrees. In 1848 John James Gourgas, of the Southern Council, issued an edict, in which, in defiance of Grand Lodges, he *waives* control over these three degrees but does not *renounce* them: and this doctrine is still advocated by Bro. Pike's Council, as it has never *renounced* that control but rather reiterates it, as will be seen by the following extract from Bro. Pike's reply to us in the *Memphis Appeal* of Jan. 2, 1868, viz: "It is quite true that in other countries than the United States the Supreme Councils of the

A. & A. Scotch Rite administer the Blue Degrees. They have a right to do so. They have quite as much right to charter Lodges as the *Grand Lodges in this country* have. \* \* \* Moreover, and lest we should be misunderstood, we say that the York Rite is no more real Masonry than the French or Scottish Rite, nor any better; and that if an American Grand Lodge would not grant Scottish or French Rite Masons a charter to work according to their own Rite, the Supreme Council could rightfully grant the charter and ought to do it." The Supreme Council of the Northern Jurisdiction has not only waived but altogether renounced this right, and we are assured by prominent authorities of that Council, that they do not interfere with any of the regularly recognized Masonic bodies in this country by traducing them in its rituals from first to last and trying to prove them spurious, &c. Can Bro. Pike of his Council say as much? He knows he cannot, for he knows we can point to the very attacks he has covertly made in his new rituals against the Lodge, Chapter and Commandery; and it is only necessary to refer to the Masonic columns of the *Appeal* to read his open assaults.

For the latter we cared nothing in particular and should never have said a word against his Rite had it not been for his ritualistic effort to undermine all other Masonic bodies and upon their ruins erect his own "Hierarchy," as set forth in the letter and spirit of his Constitution. This very question is one that demands the serious and energetic consideration of Bro. Pike's Council the first time it meets for work. We have every confidence in the honest Masonic purposes of the best Masons of this jurisdiction who may have a voice in the matter. They need not stand upon the "unchangeable" character of the Constitution, for that instrument has long since been proven to be all moonshine and may as well be dispensed with; it has lived its day. We fully agree with the report rendered by Bros. John W. Simons, Daniel Sickels and George E. Marshall, April 17, 1851, to-wit, in speaking of the Hierarchy assumed according to Bro. Pike's doctrine, it says: "In this proceeding we see the plainest indication of national character, and Masonry clothed with the sweeping privilege of unlimited monarchy. No supreme or central authority exists here, the directing power being vested in the representatives of the Subordinate, Blue, or Symbolic Lodges, and the Grand Masters and Grand Officers when duly elected and installed; and it is one of the cardinal principles of our government that no Lodge can lawfully exist without a warrant duly granted by the Grand Lodge within whose jurisdiction such Lodge may be working. It is only necessary to add that we work under what is termed the Ancient York Rite, and the degrees comprising the Scotch Rite beyond the Master's degree are merely considered Ineffable, Honorary, or Side Degrees." This was called forth by a report on the establishment of Symbolic Lodges by the Supreme Council in Louisiana, which Council still has some twenty Blue Lodges working in that State. The same brethren alluded to also reported a preamble, which in reality covers



the entire ground we occupy to-day in the FREEMASON against the assumptions of Bro. Pike, viz., "The assumption that any Convocation of Princes of Jerusalem, Sublime Princes of the Royal Secret, or Sovereign Grand Inspectors-General, can of right in any way interfere with the vested powers of regular Grand Lodges, Grand Chapters, or Grand Encampments, or their subordinate bodies, is highly dangerous and inimical to the well-being and proper government of the Craft."

Under the Constitutions we are reviewing, Lodges, Chapters, Councils and Commanderies have been established and degrees have been conferred by the agents of this Council in States where regularly organized bodies existed, and are in part conferred to-day, and would be in all if it were deemed politic or safe to do so, so far as the Sovereign Grand Commander is concerned. If the Supreme Council of the Southern Jurisdiction desires to live in harmony with its brethren of other Councils, or wishes to be looked upon as a friend not as an enemy of Ancient Craft Masonry as understood wherever the English language is known, and especially in the United States, it must of necessity force a change in its assumptions and Constitutions, and its Chief must show more deference to the regularly constituted bodies of Masonry, especially those that do not recognize him as their "Hierarch."

We have as much regard for our Bro. Pike's abilities as any one has, but we know of no one who is willing to accept his dogmas as gospel without proof, nor will the Masonic fraternity be listless witnesses of the fact, that he has failed entirely to *prove* the invalidity of a single position we have assumed, nor will they forget that our first publications on this question arose from his own publication of our private correspondence with him, and his absolute refusal to treat for such a settlement as was arrived at in the Northern jurisdiction under Bro. Jeremy L. Cross, whereby the rights of the regular Masonic bodies could be respected and preserved.

He has spared no efforts to bully and bluff us from our purpose to vindicate the right and the truth, and we feel just as certain as we are living, that he will live to deeply regret the stubborn and dogmatic course he has assumed towards the Masonic organizations of the United States.

So far as his attacks and publications of exploded false history against the four Masonic bodies are concerned, we do not presume any one will deem it worth while to reply, except to use them against him as evidence of the hostility of his Council (as represented by him) to legitimate Freemasonry, and we have yet to be satisfied that his Council will endorse him, unless he rules for life and is in fact the "Hierarch" he assumes to be. We shall see.

#### Pennsylvania Grand Chapter.

Grand Chapter met Dec. 27th, and the following officers were duly installed: Geo. Griscom, M. E. G. H. P.; Michael Nisbet, G. King; Chas. E. Meyer, G. Scribe; Peter Williamson, G. Treasurer; Jno. Thompson of Phil., Grand Secretary.

#### PENNSYLVANIA.

Through the kindness of Bro. Thos. Brown, of Philadelphia, we have been favored with the design of the new Temple, which was adopted at the last session of the Grand Lodge. This building, when completed, will eclipse any thing of the kind in the United States, if not in the world. It will take about five years to build it, and will cost a million of dollars. They expect to lay the corner stone on June 24th next. The building will be of granite and in the Norman style, and although of a massive character will be well relieved by buttresses, balconies, balustrades, pinnacles, etc. It will be three stories high, with two towers on each front corner, all highly ornamented with statues and emblems of the Order.

The tower on the corner of Broad and Filbert street will be two hundred feet high. On the first floor, raised eight feet from the ground, a hall twenty feet in width will run the entire length of the building from east to west, and from this will start two stairways, which it is asserted will exceed in magnificence any thing of the kind in the United States. Under the northwest tower will be the office of the Grand Master, and in the rear of this will be the grand banqueting rooms, with kitchen, store-rooms, pantries, etc., attached. The banqueting room will be one hundred and five feet by fifty-five feet, and will be fitted up in a style to correspond with the character of the building. On the other side of the hall, and in front on Broad street, will be the offices of the Grand Secretary and Grand Treasurer, and in the rear of those will be the library and committee rooms. The second story or principal floor—

The Grand Lodge room will be one hundred and five feet by fifty-three feet six inches, and in the decoration and furnishing of this apartment the prevailing color will be blue relieved by gold, and the intention is to make it one of the most magnificent rooms in the world. The rooms for the Blue Lodge will each be fifty-nine by forty-three feet, and handsomely decorated. The Grand Chapter room will be eighty-one by fifty-three feet. Parlors fronting on Broad street for the Grand Lodge and Grand Chapter will adjoin the rooms set apart for the meetings of these bodies. The third story will contain rooms for the Encampments and other purposes, and all will be fitted up in magnificent style, will contain the Grand Lodge room, three rooms for Blue Lodges, one Grand Chapter room, and the retiring rooms required for the transactions of the business.

The building throughout will be fireproof, iron girders being used at all the stories, and other precautions are being adopted to guard against the destruction of the edifice. Ventilation of the most complete kind has been provided, the steam apparatus to be used for heating the building being also designed to drive a fan to keep up a circulation of fresh air in all of the rooms. Provision has also been made for a bountiful supply of water at every story. The entire building will be devoted to Masonic purposes, and therefore there will be no residence with the hall, as heretofore.

#### TRUE CHARITY.

"He that giveth to the rich shall surely come to want."—SOLOMON.

True charity is to give to him that needs it. This is the grand Masonic idea of assistance. Masonry gives no money except in CHARITY, therefore she offers none to the rich brother when he is sick and none to his widow after he is dead; for what is given thus is taken from the poor brother or his widow who may suffer for that great relief, which could be given had not the rich man got that which he did not need. If we look upon a lodge as an aggregation of individuals, then the whole of the proverb is doubly applicable, for it says, "He that oppreseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want." Masonic funds are sacred to relief, over and above the necessary expenses of the lodge—therefore, to give to him or them who are not in want, is to squander that which belongs to the poor, and oppresses them. This is not charity. The rich brother in his sickness, and his widow and orphans demand our consolations and the aid of our wisdom, as well as any one else, and should receive it; but the funds of a lodge we look upon as sacred to true charity alone. Solomon says, "the borrower becomes the servant to the lender." This should never be the position of a Mason in his lodge. If he is in actual want, *give* it to him, but do not put him under the ban of a servant by a *loan*. If he can pay a loan he can return the gift when he feels able; if he would pay a loan without security he would pay the gift without a note. If a lodge has more money than is needed for charity (and God knows we never heard of one), and does not want it to lay idle, then loan it as a *business transaction*, and do it in a *business way*. "Remember the poor, for ye have them always with you."

#### JUDGMENT.

"He that answereth a matter before he heareth it, it is folly and shame unto him."

[SOLOMON.]

This should be an useful proverb to every Master. It is to be feared, that sometimes Masters, rather than take counsel or time to understand a question, or as Solomon says, "heareth it," will decide under the impulse of policy or prejudice. This is all wrong. It is wrong to the office of Master and to the Lodge, for the principles of law being so well defined, the error will be sooner or later detected, and then come "folly and shame unto him." Upon doubtful questions of law, especially those capable of different constructions, there must of necessity be decisions which will be overruled by others. Such questions should be doubly studied, and those which are well defined by the written law should be fully understood by every Master immediately after installation. This same proverb is also one well worth remembering at every Masonic trial.

#### MISSISSIPPI.

Speight Lodge, No. 178, at Aberdeen, celebrated St. John's day at Cotton Gin, and about five hundred persons were present. Bro. R. E. Houston delivered a most beautiful address, a copy of which was requested for publication.



## A. &amp; A. S. RITE---NORTHERN JURISDICTION.

## Remarks Explanatory.

Our discussion upon the merits of the A. and A. S. Rite through the columns of the *Freemason* has awakened a spirit of inquiry, not heretofore experienced over the whole country. We have received numerous letters from members, both North and South; and those from the North claim that their rituals do not contain the features to which we masonically object, and that they do not specify degrees belonging to the American Masonic System, and do not wage a warfare against them. As we do not belong to that jurisdiction and have not read their rituals, of course we do not presume to deny these declarations of members therefrom, but are perfectly willing to accept their declarations as true; and we congratulate them upon the fact that they have had no man strong enough or bold enough to manipulate their rituals for personal ambition or ulterior designs. The reason why we have heretofore made no distinction between the two jurisdictions is because we accepted Bro. Pike's declaration as true, that his Rite was the same everywhere.

Every man and system shall receive justice at the hands of the *Freemason*, for we have no personal ends to gain and no prejudices to gratify—we are therefore free and independent to criticize all that we believe wrong, and to approve all that we deem worthy of it. If the Northern Jurisdiction rests upon the constitutions of Charleston, then, of course, they must, so far as validity is concerned, suffer with the Southern Jurisdiction.

Bro. J. H. Drummond, of Maine, the chief officer of the North, and Bro. Pike, of the South, declare that at a meeting they had in Boston nothing affecting other Masonic systems were discussed—that it was a meeting principally for personal acquaintanceship, and that our correspondent stating otherwise was mistaken. We did not attach so much importance to that meeting as to consider it as affecting the general principle at issue, for we believe our good Bro. Drummond to mean what he says when he declares that his heart is with Ancient Craft Masonry.

## SOCIAL RELATIONSHIP.

From the private correspondence of an intelligent Bro. in Philadelphia, we extract the following appropriate thoughts:

"The brotherhood of man is a beautiful conception; but it embraces something more than meeting at the Lodge room, and then returning to the well spread table for refreshment. I have given the subject much thought the past thirty years, and I can only see that all mystic associations are the outgrowth of the earliest times, when the rude mind first began to expand. This is so with religious institutions, both being based upon some fundamental truth which in the progress of intelligence became encumbered with extraneous ideas inconsistent with original thought. That which is fundamental is true in either, and has never been lost sight of in all the ages, nor among any people; but the varied conceptions of human minds in order to enforce some particular dogma or creed, have interpolated it in the system. In reality there is nothing new in either, except those traditional myths which, at different periods, circumstances developed among the people in different nations."

## COLORED MASONS.

In the *Flag of our Union*, Boston, we find the following remarks by an able brother of that city, upon the making of a Mason of a negro, by St. Andrew's Lodge, and which we deprecated in our Dec. number. The views presented below meet our hearty approval, and are a scathing rebuke to the parties who inflicted this wrong upon the fraternity:

"Not long ago St. Andrew's Lodge, of this city, made a Mason of one, who, according to Bro. Moore's account, is in the same position as the one who entered the Lodges in Chicago, and which called forth the edict above mentioned from their Grand Lodge; he asserts that this colored candidate was free born (so was the visitor at Chicago), and says it is a mere matter of taste, and does not violate any of the ancient landmarks. What is the reason of this reversion of judgment in these two parallel cases? I am not saying anything, nor could I if I would, against the respectable individual who has been referred to; I have known him a long time, and have always respected him as a moral and upright man, and a good citizen. But are these all the qualifications that are required in the individual who is to associate with us? Must he not be one with whom we can readily fraternize, and meet as companion in friendly intercourse? And how are we to preserve that harmony so essential to our prosperity between the brethren all over our States, many of whom would not admit this person into their Lodges should he apply as a visitor, and very likely proscribe those who hailed from the Lodge who initiated him. I know I may be met with the answer, 'well, let them reject, why should we care?' Nothing, if we care not for harmony among the fraternity; but when that harmony is of so much importance as to allow any member of the Lodge to object to the visit of a brother with whom he does not desire to associate, and though the Lodge may contain one hundred members who do not object, still this member can not be unseated, and the visitor can not be admitted.

"I would ask further, what right has this Lodge to make a brother of one whom they will not admit to fellowship or membership with them? He has received his degrees, and is sent forth a wanderer in the Masonic fraternity. He can not visit the colored Lodges here, for our Grand Lodge does not acknowledge them, and he, therefore, by our constitution, can not visit them. What Lodge will give him membership, should he apply? What is he to do? If he does not connect himself with a Lodge he is debarred from many of the rights and privileges of a brother. He has not, according to Mackay and others, a right to be a general visitor of Lodges, or to walk in Masonic procession, or to receive Masonic burial. Here, then, is a brother sent adrift into the fraternity, who, if he can not obtain membership in a Lodge (and what Lodge will admit him, if the one who initiated him will not?), must be a wanderer and an outcast among them; and if he should be admitted as a visitor, he must pay the tax levied by the Grand Lodge on nonaffiliated brethren every time he visits a Lodge. Are politics creeping into our Lodges? They have crept into our pulpits, and may they not next attempt the Lodge room?"

## NORTH CAROLINA.

Grand Lodge met Dec. 2, 1867. Business transacted was chiefly of a local nature. The following officers were elected: R. W. Best, of Raleigh, G. M.; J. G. Lamsey, of Rowan Mills, D. G. M.; R. B. Nance, of Asheville, G. S. W.; T. M. Gardner, of Wilmington, G. J. W.; C. W. D. Hutchins, of Raleigh, G. Treas.; D. W. Bain, of Raleigh, G. Sec. 175 Lodges were represented. Thirteen new Lodges were chartered.—*Masonic Sun*.

## Death of Bro. Wm. B. Schneider,

GRAND TYLER OF PENNSYLVANIA.

We presume there are but very few of our readers who have ever visited the Masonic Hall in Philadelphia who will not remember this veteran Tyler, whose remarkable memory was noted over the whole country. From the Philadelphia *Keystone* we extract the following:

"The announcement of the death of Brother William B. Schneider, on Thursday morning, Dec. 19, made a deep impression upon the great Masonic heart of this city. And we have no doubt that it is sad intelligence to the thousands of Masons scattered all over this land, who had become acquainted with our Grand Tyler in their visits to our Masonic Hall. He was always to be found at his post, as a faithful sentinel guarding the entrance of our sacred enclosures. Bro. Wm. B. Schneider was initiated in the Order of Free and Accepted Masons in Lafayette Lodge, No. 71, in March, 1838; Crafted, April 7, 1838; raised by the Grand Lodge, at a Lodge of Instruction, May 7, 1838. He was S. W. of his Lodge in 1840, and W. Master in 1841. He was made a M. E. M. and a Royal Arch Mason in Jerusalem Chapter, No. 3, on Nov. 19, 1840, and served his Chapter as High Priest in 1843.

He was appointed to the office of Grand Tyler by R. W. G. M., Wm. Barger, in Dec., 1844.

Bro. Schneider in many respects was a remarkable man. For the position he filled so many years, with honor to himself and profit to the Craft, he was wonderfully fitted. In his faculty of remembering names and faces he was a prodigy. Let his gaze once rest upon a man and he knew him for ever. To the fraternity he was invaluable. If called upon before the opening of a Lodge, with one swift glance around the room, he told if any unauthorized person was present. Of any person once initiated as a Mason he kept in his memory a record of the degrees subsequently taken, and of everything concerning his Masonic life.

Visitors from neighboring jurisdictions once known to the Grand Tyler could ever afterwards be recognized by him though years intervened between their visits. We have never known him to make a single mistake during the long years of his service, but with unerring skill has remembered the names and faces of the tens of thousands who have passed by him into the Lodge or Chapter room.

His funeral took place on Monday afternoon, Dec. 23, at 2 o'clock, from the Masonic Hall, Chestnut Street. The large attendance of the members of the Grand Lodge and of the different Subordinate Lodges and Chapters gave evidence of the very high esteem in which the deceased was held by his brethren.

The Grand Master, Bro. Richard Vaux, assisted by other Grand Officers, read the impressive and beautiful funeral ceremony of the Order, and we left the remains of Bro. Wm. B. Schneider in the grove, very near the spot where a short time ago we had placed the body of our Grand Secretary, Bro. Wm. E. Adams. They sleep near each other in Monument Cemetery, to await the summons of the Great Master of the Universe, when He shall awake his own workmen that have been resting for a while in their dusty beds.

## In Mourning.

The *La Crosse Democrat* comes to us in heavy mourning lines for the death of its associate and Masonic editor, Bro. CHARLES LOBDELL who was killed by the dreadful railroad accident near Buffalo, N. Y. Bro. Lobdell managed the Masonic department of the *Democrat* with a great deal of credit to himself and the Craft, and we sincerely mourn his untimely end.



## ENLARGEMENT OF THE FREEMASON.

Owing to the continued success of this Journal, the publisher has been able to increase its size by adding EIGHT additional pages at the same price (\$2 per annum), making it the largest Masonic monthly in the U. S., if not in the world, and we hope, by meeting with that encouragement which the enterprise deserves, to add eight more pages before the end of the year.

We addressed our subscribers in the last number, requesting their views as to the propriety of issuing a semi-monthly or increasing the size of the paper, and nearly all have replied in favor of the latter plan, much preferring to have it retained as a MONTHLY, as they complain that a more frequent issue runs down the quality of the original and other important matter required by the Craft. We again remind our friends that owing to the heavy demand for "back numbers" of Vol. I, a great many were disappointed who did not subscribe until too late in the year; and to avoid the same thing in Vol. II it is necessary that every Bro. should send his name as soon as possible. By the increase of subscription we increase our capacity to furnish a still greater amount of useful matter, and we can assure our lady friends that they shall not be crowded out in this volume as they were in the last. Men are very good as Masons, but they must expect to let the ladies have a share in the good things of life.

## PEACE.

"Strive not with a man without cause, if he have done thee no harm."—SOLOMON.

Masonry is Peace—it is the bond of fraternal Union. Strife without cause is unmasonic, and to dispute with cause, the cause must be just. Mere disputation for the sake of controversy is wrong, but when it is used for the defense of an honest principle, and for the vindication of a solemn truth, then disputation becomes dignified with the name of argument. To reason with thy brother and prove to him his error is a Masonic and righteous act; such an exercise of our reasoning powers is but the fulfillment of part of man's duty to his race and to his God. Every man who does wrong, whether by acts, example, or teaching, commits not only that wrong against a particular person, but against the human family, therefore he who overcomes error with the weapons of truth, is a philanthropist. Let thy cause be always just; being just, God will win for thee the victory, and the fruit of such a victory is Peace.

## WISDOM.

"Wisdom is the principal thing; therefore get Wisdom."—SOLOMON.

Our first M. E. Grand Master has been recognized by all men as "the wise man," and it is said he got Wisdom as heavens reward to prayer.

From this proverb of Solomon we are taught that Wisdom is something to be *acquired*, and he points to the means by following it with the injunction, "take fast hold of instruction, let her not go, keep her, for she is thy life." Here Wisdom and instruction may be said to be conditionally inseparable. Shall any man be known as a "Wise Mason" by merely being a *Mason*? Certainly not. Therefore, to get Wisdom we must study, we must "take fast hold of instruction," seek it in every quarter, and from every source, from those who disagree as well as those who agree with our preconceived ideas. Every man must be open to conviction or else he might as well stop where he is—he must exercise the God-given power of reason, else instruction is mere water poured upon the ground. The highest Masonic office in the world, clothed with all the honors of the Order, will not confer one particle of Wisdom upon the recipient unless he studies and receives instruction. Reading is one thing, and understanding what we read is another, therefore Solomon says, "with all thy getting, get understanding." Understanding does not come by inspiration, it is the reward of hard, close study—it is the boon that comes at last by honest *thinking*, an honest application of the powers of thought with which God has blessed His creatures. It is Wisdom through instruction, and instruction received with understanding that makes alone the "bright Mason," and this high honor is open to men of every condition of life.

## CANADA.

From our valuable contemporary the *Craftsman*, of Hamilton, Ontario, we gather the following items of interest to our Canadian readers. (And, by the way, we will here state that by the term "Canada" we include all of old Upper and Lower Canada, as we have not yet got the new subdivisions perfectly arranged in our bumps of locality.)

The celebration of the festival of St. John the Evangelist was generally observed. The *Craftsman* says:

"In many of the cities and towns the day was celebrated in good old Masonic style, and we are glad to be able to record that throughout the jurisdiction of the Grand Lodge of Canada the utmost harmony prevails, and that the year has been one of great Masonic prosperity. The Lodges, as a whole, are in a flourishing condition, and an increased interest is being taken in the great principles of the fraternity."

LONDON.—At high noon the various Lodges assembled at their rooms, when the ceremony of installing the new officers took place. In the evening a dinner was provided in the best style, and toasts, and songs, and sentiments beguiled the time, the company separating at a reasonable hour.

OTTAWA.—The Doric, Corinthian and Civil

Service Lodges met at the hall, on Elgin street. In the evening a sumptuous supper was provided at the Revere House, to which about sixty members sat down. The supper was got up in admirable style. The room was decorated with flags, evergreens and Masonic emblems. The evening was pleasantly spent, and at the banquet Bro. Carroll Ryan read the following original composition:

From a plan by that wisest of sages  
Was built a magnificent arch,  
Over a path where for ages  
Multitudes silently march.  
They come from the valleys of sorrow,  
And cities that are of the past;  
They are seeking a glorious to-morrow,  
And their shadows before them are cast.

They seek a city far away—  
A city on a hill,  
The weary footstep may not stay,  
Nor toiling hand be still;  
For they all faithfully obey  
The Master's word and will.

Each one among that multitude,  
With smiles, and oft in tears,  
Had toiled in quarries, strange and rude,  
For years, and years, and years.  
But now each one whose work is done,  
With liberated hands,  
Ascends the hill where brightly still  
The Golden City stands,  
To which is brought the ashlar wrought  
In many distant lands.

And some are square and perfect, made  
By rule of ancient art,  
And some in rough-hewn masses laid,  
From these smooth blocks apart;  
And some are huge and some are small,  
For each appointed place—  
The pillar's lofty capital,  
Its shaft and lowly base.

And so each day the fabric grows  
More beautiful and high,  
Beneath the Master Architect,—  
The all-beholding eye.  
So let each one perform his share,  
Brothers, who labor all,  
That perfect ashlar, we may bear  
A place in that high wall.

QUEBEC.—The Lodges and Chapters met in their respective rooms and had their installation.

STRATTFORD.—Tecumseh Lodge assembled and installed its officers, after which the brethren enjoyed a sumptuous repast at the Daly House. Toasts, speeches, &c., were the order of the evening. In February the Lodge proposes having a ball, under the immediate patronage of the M. W. Grand Master.

WELLAND.—The officers of Merritt Lodge were installed. In the evening the brethren met at the City Hotel and enjoyed an oyster supper, gotten up in good style. The usual toasts were given and speeches made, until the time for the Junior Warden's toast arrived, when all retired much gratified with the entertainment.

BROCKVILLE.—Officers of Sussex Lodge were installed. In the evening the brethren, with their wives and daughters, sat down to an elegant entertainment in the Lodge room, which was beautifully decorated.

MITCHELL.—Officers of Tudor Lodge were installed, and the members celebrated the day by a social feast, at which toasts and responses were indulged in.

ST. CATHERINE'S.—Officers of Maple Leaf Lodge were installed, and an entertainment was enjoyed by all.

The Lodges at Peterborough, Barrie, Orilla, Colborne, Ingersoll, Wellington Square, Hamilton, Collingwood, Chatham, Toronto,



Belleville and Platteville, had the installation of their officers, with the same character of festivities already recited.

At Millbrook the supper was varied by a good social dance, and at Guelph the occasion was increased in interest by meeting in their new hall and having a concert and ball.

Thus do the happy craft "over the border" enjoy themselves with their families. Thus may it ever be.

#### RHODE ISLAND.

The published proceedings of this Grand Lodge have reached us, covering several communications, down to that of May 20th, 1867. The list of Grand Officers elected, we have already published. We find twenty Lodges represented. The annual address deprecates the rapidity with which Masons are made in some Lodges, and his address to the brethren is truly salutary in its character.

We notice that many Lodges have memberships exceeding two hundred and three hundred. This will account for the great pressure at the outer door. No Lodge can have more than one set of officers, and to have three hundred men ready to receive and recommend petitions would make nearly one a day, or nine hundred degrees in a year. If only half of them brought in one petition each, it would make one petition per day in the year; and suppose half of the applicants were rejected, even then there would be two hundred and twenty-five per annum. The more we have examined this question of "pressure" the more we are satisfied that as soon as a Lodge reaches one hundred members it should branch off. This divides the labor and makes it better done.

We find twenty-five Lodges on the roll, with a membership of two thousand six hundred and forty-eight, the largest numbering three hundred and sixty-eight members. All these Lodges together held five hundred and thirty-four meetings in the year, and initiated three hundred and thirty; passed three hundred and nineteen, and raised three hundred and six, a total of nine hundred and fifty-five degrees. One hundred and forty-four were rejected. To the credit of the Lodge it must be said that they "clear up their work" well, as we find only thirty E. A. and twenty-six F. C. in the State, many of the Lodges having none.

**NOVA SCOTIA.**—The regular Quarterly Communication of the Grand Lodge of Nova Scotia was held in the Masonic Temple, Hollis street, on Friday evening, the 13th December, at 8 o'clock, when nearly every subordinate Lodge under its jurisdiction was represented. A large amount of important business was transacted, and it is gratifying to learn that the affairs of the Grand Lodge are in a most flourishing condition.

W. H. Davies, Esq., M. D., the Grand Master, informed the Lodge that, owing to ill-health, he contemplated leaving the province and was about to proceed to California, where the climate, he hoped, would agree better with his constitution.

This announcement, although not unexpected, caused deep and universal regret. The brethren of the various Lodges in the province determined to testify their esteem for his character, and gratitude for his services to the craft, and accordingly presented him with an

address, accompanied by a handsome piece of plate, previous to his departure.

The address, which was couched in the most friendly terms, was signed by the Worshipful Masters of a number of the Lodges, and was appropriately and feelingly replied to by the Grand Master. The cup was manufactured in Providence, R. I., under the superintendence of, and from a design by, Bro. E. L. Spike, Grand Jeweler of the Grand Lodge of Nova Scotia, and reflects credit both on the taste of Brother Spike and the skill of the manufacturers. It stands some twenty-one inches high, is of pure silver, and costs about \$500 in gold.

The design is highly appropriate, the stand being composed of a globe covered with emblems of the different degrees of Masonry, surmounted by the figure of a woman representing Charity, which supports the vase on the top. On the cover were figures representing other emblems of the craft, known only to the initiated. It bore the following inscription:

PRESENTED TO

WILLIAM H. DAVIES, ESQ., M. D.,

BY THE FREEMASONS OF NOVA SCOTIA,  
AS A TOKEN OF THEIR RESPECT AND ESTEEM  
TOWARDS HIM, AS THE FIRST AND ONLY  
GRAND MASTER OF THE JURISDICTION.

HALIFAX, Nova Scotia,

December 13th, A. L. 5867, A. D. 1867.

The address was a masterpiece of penmanship by Brother B. F. Staples.—*The Craftsman*.

#### WHAT CONSTITUTES MEMBERSHIP?

In Bro. Albert Pike's *Memphis Appeal* we find the following:

"We some time since had this case submitted to us for our opinion, and we state it here in the hope that the Masonic press elsewhere will express its views upon it:

"Some fourteen years ago A. applied for a dimit, and being clear of the books and in good standing, the dimit was granted by the Lodge, and its action recorded in the minutes.

"A did not remove as he expected and never applied for a certificate of dismission. He occasionally visited the Lodge and regularly paid, and the Lodge has regularly received his dues up to the present time.

"If he now wishes his certificate, is he entitled to it without any new action on the part of the Lodge? Can the Lodge revoke the grant of the dimit and refuse him the certificate? Has he ceased to be a member of the Lodge, or is he to be deemed still a member?

"We thought that he ceased to be a member of the Lodge at the instant when by vote of the Lodge his application to be permitted to sever his connection with it was acceded to. The certificate, whenever issued, would be but the evidence of that action, and he might apply for it sooner or later as he pleased, or, if he had no special use for it, might not ask for it at all. Its issuance, whether by the Secretary alone or by the Master or Secretary, would be but a ministerial act, as to which they could exercise no discretion: and if he chose not to apply for it for twenty years no new action of the Lodge would be necessary. The certificate would (or ought to) simply state that on such a day he requested to be permitted to withdraw from his Lodge, and the request was granted, whereupon he then ceased to be a member.

"We thought also that, after having once voted the dimit, the Lodge could not revoke its assent and refuse to permit him to have the certificate.

"But what is the effect of the payment by the party and the regular receipt by the Lodge of his dues from the time of granting the dimit until now? Suppose the party were now to die. Could the Lodge refuse him Masonic burial as an unaffiliated Mason? If it makes returns to the Grand Lodge, must it not regu-

larly return him as a member? Can it now be heard to allege, after receiving his moneys so many years, that he is not a member? It is a principle of law, because it is a principle of justice and equity, that when one man hath so contracted or dealt with another that it would be a fraud on the latter for the former to allege a particular fact or claim a particular right, he shall be *estopped* to plead the fact or make the averment, however true it may be, or to set up the title. We think that the Lodge is, in the given case, *estopped* to deny that the brother is a member and that the Grand Lodge would, as a judicial tribunal, presume, if it were necessary, that the action of the Lodge had been rescinded, the application for a dimit been abandoned, and thus accidentally omitted to be made of record. A court will presume a grant, even of land, to maintain a party in possession long undisturbed. And it is certainly a natural presumption that the brother would not have paid his dues, as it is that the Lodge would not have received them, if he had not in reality been a member. In him that would have been folly, and in it fraud, or an error which, insisted on, would become a fraud.

"Our opinion, therefore, was that the brother was to be deemed a member of the Lodge."

The above conclusion of Bro. Pike is endorsed by the Masonic editor of the *New York Courier* as "correctly settled." We have to disagree with our brethren on this point, for the following reasons: A is a member or he is not a member. He got his original membership by election and he lost it by applying for dismission, and the Lodge granted it, and nearly every well settled law says that the "dimit dates from the Lodge record," and we cannot go beyond the record. As we argued last year in the *FREEMASON* that the certificate of dimit was merely the *certificate of a fact*, and it was the applicant's business to determine whether he wanted the certificate or not, it was no business of the Lodge if he never applied for it. Bro. Pike argues that, because the Lodge received his contributions during his dismission that that acknowledged membership. We cannot so see it. If it does, then the brother may as well be acknowledged after one payment as after a hundred, for there is no law in Masonry of limitation or quiet possession. A Mason who has been a member for fifty years is as much liable to the law and expulsion as the member who was received last night. The Lodge had no right to charge A. dues and he could have refused to pay. A. might offer as a generous act to pay his yearly contribution and the Lodge could accept or reject it; but to receive it for several years, to the aggregate amount of say twenty dollars, does no more accept him a *member* than the payment of twenty dollars at one time with his petition would make him a member without a *ballot*. It would be a dangerous precedent to establish, strictly in violation of our law. We must adhere to the ballot and not to money for membership. When A. was granted his dimit by vote he was as effectually outside of Lodge membership as though he had never affiliated. Therefore we say that the opinion of Bro. Pike is not correct.

#### Imposter.

Robert Lincoln professes to hail from Taylor Lodge No. 98, Ill. No such member.



**ANTI-MASONRY REVIVED.**

There appears to be a muttering of the storm approaching against the Order of Freemasonry, principally from the religious horizon. Whether it will ever culminate into a storm, or whether the clouds will only roll up black and portentous, then burst and disappear, time and circumstances must determine. Our opinion inclines to the latter belief. Persecutions never have strength without a narrow-minded and bigoted element, and the bulk of that element is now chiefly absorbed in politics, and has been for the past thirty years. There seems to be an unity between bigots of all classes. Whenever fanaticism gets a foothold in the church it bends religion to spring politicians in power, and whenever it gets strong into any one party of politics it bends the party to rule the church—fanatical religion and fanatical politics seem inseparable—they always work together. Latterly the fanatics are beginning to lose caste in their parties, they are losing places, and all at once they become great religionists; not being very strong in fighting the devil, they turn their forces loose on the blooming fields of peace and morality, hoping thereby to gain some spoils, if nothing more.

They made the last assault against Masonry when it was weak and fanatical politicians were strong—we bent to the storm, the cormorants got into the legislatures, State and national, when otherwise they would have starved to death as briefless lawyers. Of course, it is difficult to get lightning to strike twice in the same place, so they now propose to wage a church instead of a political warfare. There are several reasons for this new crusade. During the war a lot of poor, starving, hair-brained preachers got full congregations and good dinners by preaching blood and thunder against every body who disagreed with them, especially when the guns were booming out of hearing; but unfortunately for them the war is over, and never having had any of the principles of pure religion in their hearts, they cannot draw a house by preaching nothing but hired sermons, so they turn their diatribes and persecutions into a new channel, viz., Ancient Freemasonry. Of course they know nothing about our principles or else they would not attack us; but, unfortunately, the less a fool knows about a thing the more he can talk on it, and so it will be with these narrow-minded sectaries. They knew nothing about the principles of government, hence they worked the hardest to break it up; and knowing nothing of the principles of Masonry, they will enlighten the old ladies and children, and some few long-haired men, by loud, ranting tirades against the enormity of Masonry, and make fools of themselves generally. Mark our words—that the churches which showed the least of religion and the most of politics during our dreadful civil struggle will be most active in the anti-Masonic crusade. This time, however, they have run against a rock. Their crusade will do us a world of good; it will relieve the pressure from our doors, we will not be compelled to reject all the fools in the country nor those who seek our altars for mercenary gain—we will be left

alone to work quietly on good, honest material, men of honest hearts and sound minds.

So far as any particular church is concerned we shall specify none by name, we respect all pure religions and honor all conscientious men and women; and it matters not to us whether they be Protestant or Catholic, Jew or Gentile, Greek or Mohammedan, all true and honest men are the same to us no matter what their creed, and in this we regret to see the course adopted by our excellent contemporary, the *National Freemason*, viz., in attacking any particular sect that may attack us. We can assure Bro. McMurdy that he may discuss church doctrines, homiletics, and all the *etics* in the calendar, together with their forms of church government, public or private, until he is as old as Methuselah and until he uses all the spare paper in the country—it will amount to nothing—they will be of the same opinion still. Besides, such discussions are just what such people want; it will enable them to charge falsely that we are opposed to religion, &c., and will enable some poor, miserable pensioner that could not earn his salt in preaching religion to get notoriety and a position by appearing in the press.

As before stated, we have no fear of all such parties put together; God and honest people have given them up in disgust. They have ruined the country, and now try to overturn the foundations of society by striking at the oldest and most conservative organization of good men there is in the world, and in this attempt they will find their grave of oblivion.

Of course Masonry is not responsible for all that passes under its name, and for the benefit of the outside world generally we will tell them just what it is. The first degree teaches by symbolism a pure moral lesson; the second degree, or Fellow Craft, teaches a love for the arts and sciences; and the third, or Master's degree, teaches the sublime lessons of life, death, and the resurrection, and the immortality of the soul. These are what are included in the Blue Lodge. Next comes the Royal Arch Chapter. The first degree teaches the manner of building a temple; the second, the manner of ruling a lodge; the third, the manner of dedicating a temple, and the fourth, or Royal Arch, teaches the beautiful lessons connected with the building of the second temple, typifying the erection of a house not made with hands, eternal in the heavens. Next comes the Council of Royal and Select Masters, composed of two degrees, merely explanatory of the mode of superintending the building of the Temple, and teaches the omnipotence, omniscience and omnipresence of God. These three bodies, men of all religious beliefs can belong to, for it questions nor interferes with no man's religion, except to teach an implicit faith for the great I AM.

The fourth body is the Commandery of Knights Templar, founded upon the Christian religion and the practice of the Christian virtues, and no man can belong to it who does not believe in the Son of God. It is no longer a military Order, although it owes its forms and ceremonies to the military crusades for the rescue of the sepulchre from the Moslems. All its members must be Masons.

Its inculcation of the divine principles of Christianity are acknowledged to be the most impressive in the power of man to convey. All this, friends, and no more, is the sum of our offending. We are a secret order from the Entered Apprentice to the Knights Templar, and we have a right to be, and all the crusades you can get up will never make it a public one; and after you are done fighting it, those of you who are capable of being convinced will apply for admission, and many of you will have to improve considerably to be accepted.

Ancient Craft Masonry rests upon the eternal foundations of truth—it has been baptized by the blessings of Heaven—it has been, is now, and will continue to be, cherished by the best and most honored of men; and so long as its pure principles are lived up to and practiced by its adherents, and so long as we can succeed in keeping out narrow-minded, heartless men, who revere neither God nor man, so long can it bid a calm defiance to all the office-seekers, religious and political, that exist on the face of the earth. If it were wrong God in his wisdom, who knows more than men, would have destroyed it long ago, and millions of men, the noblest and humblest who have passed its portals, would have shunned and broken it up years before the present generation was born. We have faith in God; let us live up to that faith and God will crush our enemies.

The principal trouble seems to arise from the fanatical element having charge of Oberlin College in Ohio, whose whole aim appears to be to turn out educated fools, white and black. All colors sleep together, and there is but little difference between the sexes, and because Freemasonry cannot be prostituted to the same ultra design is the reason, we suppose, why the leaders of that element over the country have commenced this new crusade.

If they desire to wage it in earnest, they will find in the FREEMASON all the contest they desire, as we shall lift a mask they but little dream of.

**GIVE CREDIT.**

About one half of our original matter is stolen by other papers, and published by them without one word of credit, especially our monthly reviews of the proverbs of Solomon. Bro. Charles W. Moor's *Magazine*, of Boston, credits Bro. Cornelius Moore's *Review*, of Cincinnati, with our remarks on "Landmarks." Now, Bro. Charles ought to know that Bro. Cornelius seldom has anything original in his paper; and the above is only one of the specimens of literary piracy to which some of our contemporaries are addicted, especially the *Review*. For the honor of the Masonic press, let no editor "claim wages for work that is not his own," even though he has been in the business a "quarter of a century before this paper and its editor was born."

In Chicago, after the installation of the officers of Blaney Lodge, D. C. Criegee, the retiring Master, was presented with a very handsome diamond pin by the members of the Lodge, and also with a diamond ring for Mrs. Criegee. The presentation was made with an appropriate address, to which the gentleman briefly and feelingly replied. The value of these beautiful gifts exceeds \$1,000.



### MASONIC JURISPRUDENCE.

#### RIGHT OF WARDENS TO PRESIDE.

**Q.** Can either of the Wardens who may not have received the Past Master's degree, either in chapter or otherwise, preside and do the work of the Worshipful Master in the absence of that officer?

**A.** The fifth "old charge" says:

"When a Fellow Craftsman is chosen Warden of the Lodge, for they become members by being made "Fellows of the Craft," which was the only degree conferred. From this we have it that any member being chosen Warden *must* preside in the absence of the Master, and the brethren *must* obey him. There is no provision for Past Master's degree for Wardens in the old regulations or in our law; and if there were, the Chapter degree would not avail the officer unless he had been regularly elected and installed. In short, Wardens preside by virtue of their office, of the law and the charter.

#### PROBATION OF PETITIONERS.

**Q.** Does a petition for membership have to lie over one month when the Lodge meets twice in a month?

**A.** Sec. 4 Art. XVI says:

"No petition for membership shall be balloted on until the same shall have laid over one month."

**Q.** Do petitions for Entered Apprentice or Fellow Craft have to lie over one month?

**A.** If the petitioner hail from some other Lodge he must lie over one month; if he petition the Lodge for advancement in which he was made, he may be balloted upon at each stated meeting, if his examination be satisfactory.

#### PROBATION FOR CHAPTER PETITIONERS.

**Q.** Do petitions for Chapter degrees have to lie over one month when the Chapter meets twice a month?

**A.** The resolutions of 1863 and 1864 construes Sec. 10 Art. II of By-Laws so as to permit a Chapter to act on a petition at the *next stated meeting*.

#### CERTIFICATES OF VISITORS.

**Q.** Do visitors from other jurisdictions have to produce a certificate or diploma before they can be admitted?

**A.** Not from any Grand Lodge in the United States, but from all jurisdictions outside of the United States. The disability heretofore resting upon visitors from New York has been removed.

#### STAMPS ON RECEIPTS.

**Q.** Does the Treasurer have to stamp his receipts to the Secretary, or does the latter have to stamp his warrants on the Treasurer?

**A.** Such receipts and warrants do not have to be stamped, because they are between parties acting for the same funds; it would be equivalent to a man stamping his own memorandum book. The party who receives the

money on the warrant stamps his bill when he receipts it and thus satisfies the law.

#### EASTERN STAR DEGREES.

**Q.** Would a Worshipful Master or District Deputy Grand Master be authorized in prohibiting the hall from being used, or the brethren from assembling, to confer the so-called Masonic degree of the Eastern Star or other female degrees?

**A.** As to the question of *right* there can be no difference of opinion, that it is the duty of every Master and officer to discountenance every "innovation in the body of Masonry," and this Eastern Star degree is an innovation if it passes for "Masonry;" if it is not Masonry, then no Masonic officer or member can be engaged in conferring it as Masonry without a violation of Masonic covenants. If it is claimed as a Masonic degree, it has never been recognized as such by the Ritual of the Grand Lodge of Missouri, and has been by this Grand Lodge always discountenanced. Being so discountenanced we never took it, and should we receive it we should look upon it merely as a side degree, and side degrees can never be conferred under the authority or sanction of a Lodge of Masons. Masons, in their individual capacity, may meet and "sell" each other to their heart's content, and if they can get up a side degree to "sell" their wives and daughters and have a good time generally, without committing the ancient honor of the institution, we presume there can be no particular objection to it. Now, some of our friends claim that the Eastern Star is not a "sell," but a benefit. If a benefit, it is a social one, and, therefore, should be conferred in a social manner and not under the name of Masonry; and if it is done under the name of Masonry and a Master or Grand Officer decides that it is detrimental to the institution, he certainly has the right, and it is his duty to deny the use of a Lodge room for that performance. An appeal lies to the Most Worshipful Grand Master; what his decision may be we shall not pretend to say, for we do not know his views upon that question.

#### INSTALLATION BY PROXY.

**Q.** Can an officer be installed by proxy, and if so installed, can the Master afterwards declare it null and void?

**A.** While in years gone by such installations have taken place, still the fundamental principles of Masonry are opposed to it, and our Grand Lodge has stopped it. Everything in Masonry must be by "free will and accord," and how one man can assume obligations for another in his absence, and without his consent, cannot be answered by the usages of our institution. Installation by proxy is null and void in law and justice, and whatever is null and void in fact may be so declared by any officer who is responsible to the Grand Lodge for the action of his Lodge.

#### WARDENS MUST PRESIDE.

**Q.** If a Master dies or moves away, can a new election for Master be had or must the Warden preside?

**A.** We have answered this question before. The whole power of government in a Lodge is vested in three officers by seniority under

the charter. Until all three officers die or move away no special election can be had, except by special dispensation of the Grand Master.

#### LITERARY QUALIFICATIONS.

**Q.** Can a man who is otherwise qualified but who can not read or write be made a Mason, or, in other words, is such a man a proper subject for the privileges of Masonry?

**A.** To the first part of this question we answer, that there is no law depriving him, and we presume that in ancient Operative Masonry reading or writing was not an indispensable qualification, but, we being now a speculative order, the whole face of qualification has changed. We cannot understand how a man who can neither read nor write can have acquired any good impression of our institution except by hearsay and from mercenary motives, and, as we do not choose to be governed by impressions made from interested parties on the one hand nor by the visible and palpable effects of Masonry in a pecuniary way on the other, we shall certainly say, that a man who has not availed himself of the educational advantages of our age, or who was incapable intellectually of making use of them, is not the man for the mysteries of Freemasonry.

#### OPENING AND CLOSING OF LODGES.

**Q.** Can a Lodge open on any of the three degrees, do its work in that degree and close?

**A.** The resolution of last Grand Lodge has led to great confusion among the Craft, the terms work and business being differently construed. We will reply briefly by saying that under that resolution a Lodge may meet on the Entered Apprentice or Fellow Craft degree and confer that degree upon the candidate elected for it at a stated meeting, and do nothing else. All *business*, which includes balloting and all the regular business of the Lodge, can only be done in the Master's degree. The *law* knows no other degree as a regular, chartered business Lodge; and by the resolution, even in Entered Apprentice or Fellow Craft degrees seven Masters and members must be present, but how they will find it out must be decided by some abler head than ours.

#### QUORUM IN COMMANDERY.

**Q.** What constitutes a quorum in Council or Commandery, and how many does it require for ballot?

**A.** It requires nine Knights Templar to make a quorum and seven members present to vote. All balloting must be done in the Commandery. Seven is a quorum for Council of Red Cross Knights; and if seven be present the degree may be conferred, providing the proper officers of the Commandery are present.

#### THE EVERGREEN.

This is the title of a new Masonic monthly, published in Dubuque, Iowa, and edited by Bro. E. A. Guilbert, P. G. M., and published at \$2 per annum. It is a sixteen page quarto, and got up in attractive style, ably conducted and well printed. We wish this young Western enterprise every success. Any thing Bro. Guilbert does is generally done thoroughly.



**Mission of Freemasonry and Woman.**

When we look over the whole field of Masonic responsibility, in an *individual* sense, the heart sinks in despair and we shrink from being able to fulfill our entire duty. We find ourselves called upon to subdue our own passions, which duty alone would render any man immortal who could accomplish it; we find we are called to correct the faults of others, a delicate task at all times, yet one of the most important and beneficial to our race if conscientiously executed; we are enjoined to be diligent in every good work and word, and to daily practice those sublime lessons inculcated in the beautiful symbols of Freemasonry, so that all men, seeing our improvement, may give honor and not rebuke to our profession, and the blessings of God be secured for our fraternity by obedience to his will. These and more, aye far more, are included in the duties of Masonic life, a life that should be devoted to the divine mission of charity—charity of judgment and the charity of material aid. We say, if we look alone within ourselves as frail and imperfect men, recognizing no higher or associate aid than our own impulses and abilities, well might we shrink from this consecration of life to so important a mission. It is, therefore, that we are an association; it is for this mutual aid that we come together as brethren of one family and compare our wants, commune for counsel, and pledge to each other our mutual protection and assistance. It is acknowledging our imperfections and recognizing the frailty of our fellow-creatures, some of whom we are pleased to accept as brethren and others we are compelled to reject, is why we commune in *secret*. Is there not enough in even this hurried and brief epitome of Masonic responsibility that would seem to satisfy the most enthusiastic philanthropist? The world would answer, yes. But Freemasonry, from time immemorial, has assumed a responsibility in addition to all this before which the world would shrink back aghast, governed as the world is by the first principles of selfishness and gain. We have assumed a solemn covenant even toward those who masonically know us not, and who have in all ages been opposed to our organization. We forgive their hate, smile at their opposition, because we know that they love us and therefore do not like to divide our company with others, and do not like to be shorn of our secret confidences. We, knowing our cause to be just, our intentions pure, and our association honorable in the face of God and men, can, therefore, afford to experience a periodical absence from the domestic circle. This high and grave responsibility which Freemasonry has assumed outside of her own portals, is to throw the broad mantle of Masonic charity and protection over the mothers and daughters, wives, sisters and orphans of Masons, from one side of the world to the other. No other human organization on this earth of ours can do this thing, for it is the only one that covers the earth and speaks a language which all may understand. Little do our female wards recognize or appreciate this wonderful and fear-

ful responsibility, except the few who may by accident become cognizant of some of our duties in this respect.

Every woman who loves a man with a pure confidence and affection sufficient to link her lot with him during the term of a natural life, leaving father and mother, brother and sister, for his sake, *should* at least have sufficient confidence in that husband's declaration as an honorable man that his Masonic duties are sufficiently important and sacred to justify his absence from home at certain times; and knowing as she does that it is an institution which has cumulated within its bosom the best, most virtuous, most honorable and distinguished of men back to the dawn of enlightened associations, she should be proud of her husband's identity with a Fraternity which no man can honor by joining it, but who receives all the honor by being received into it. We say these things alone should pacify our female friends to our association and duties as such. But when we look down into the depths of female sentiment and her pure impulses for goodness, we know she *must* bless the name of Freemasonry, which, next to pure religion, has done more to elevate her condition and alleviate her wants than all other associations in the world put together. This all history, all experience, and all travelers attest. And for all this what does the Order ask in return? Nothing but smiles, smiles of love, of appreciation, and of encouragement in this labor of love. We relieve her from all the expense, hard study and hard work of Masonry. We could be no more strongly bound to her, even though she was admitted to membership. We are bound to her by the ties of consanguinity, of mutual respect and protection. Every Mason in the world is bound to recognize the claims of our female dependents and orphans when alone and helpless, and we are bound to do the same for all others. This is a tender chord that runs through the universe of Masonic families, and that chord none can so much strengthen and perpetuate as woman. It is not necessary that she should receive any degrees or be invested with any signs, for she is entitled to the use of her husband's certificate; and every Mason should make it a sacred duty to give to his family a certificate of his Lodge membership and such accompanying papers as will satisfy any other Mason, especially in these days of telegraph and accurate rolls of membership in every jurisdiction. "No man knows what a day may bring forth," he knows not how soon he may be cut down, or how unexpectedly his wife or daughter may meet with an accident in traveling, or how even such a simple certificate may avail them in times of trouble when he is absent from home. There is no excuse for this negligence on the part of Masons, and American Grand Lodges should follow the rule of European ones, viz., *compel* their subordinates to issue a certificate as soon as the Mason becomes a member. At any rate, no Mason should leave his family without just such a certificate as he would demand from others if they applied for relief.

Masons should be friendly to each other.

**EAST INDIES.**

From "*the Indian Freemason's Friend*" of Madras, we gather the following items of Masonic interest: At a special communication held at the Masonic Hall, Vepery, Madras, on Monday, the 19th of August, 1867, R. W. Bro. Macdonald Ritchie was installed to the office of District Grand Master of that Presidency by W. Bro. Wm. Mason Scharlieb, D. D. Grand Master. The address of the latter officer is very complimentary to the incumbent, reviewing his long service in Masonry. The reply of Bro. Macdonald Ritchie was brief, after which he delivered an official address. He reports Masonry in his district in a satisfactory condition. He reports Mount Lodge, No. 926, as being in a revived condition, it having been dormant for a while, owing to the fluctuations of population. He reports having received a petition for Lodge of Faith, Hope and Charity at Ootacamund. We find from his report that there are the following bodies in his district: Lodge of Perfect Unanimity, Lodge of Universal Charity, Lodge of St. John, Lodge of Good Will, Lodge Victoria, in Burmah, Lodge Bangalore and Rock, St. Andrew, Western Star, and Anchor of Hope Lodges, with Royal Burmah Chapter in Bengal. He directs that no Mason be buried with masonic honors, except he expressed the wish before his death, and not then unless he be a Master Mason and member of a Lodge. He also decides that there is no authorized "Master Mason's Jewel," and prohibits any Royal Arch Jewel being worn, except that in exact accordance with the regulations.

Under the head of Charity we find that our Indian Brethren are active and generous. He reports the death of the late District Grand Master of Bombay and its Territories. The Grand Lodge ordered a set of Jewels, to be made in Madras, for the officers.

The District Grand Master appointed the following officers:

Wm. Mason Scharlieb, D. D. G. M.  
Wm. Frazer, D. S. G. W.  
Harvey Tuckett Duncan, D. J. G. W.  
Wm. Hickey, D. G. C.  
John Miller, D. G. R.  
James George Coleman, D. G. T. (elected)-  
Charles Scott, D. G. S.  
Henry Gardiner, D. S. G. D.  
W. Joyes, D. J. G. D.  
Robert F. Chisolm, D. G. S. of W.  
John Mills, D. G. D. of Cer.  
Archibald J. P. Ewart, D. G. A. D. of Cer.  
Clement Fate, D. G. O.  
Walter Field Hooper, D. G. P.

SIMLA.—Dalhousie Chapter elected Comp. John E. Cooke First Principal Z., who was installed by M. E. Comp. W. H. Hoff. Comp. Litster was elected as H., and Comp. Marmaduke Ramsay, of Iullender, as J. The degrees were admirably conferred, and the Chapter closed at midnight.

**The Masonic Token.**

This is a four page quarterly published in Portland, Me., mainly devoted to an advertising medium, but contains valuable Masonic information, edited by Bro. Ira Berry, Grand Secretary. We trust it may be the commencement of a journal that shall shed the pure light of Masonry from many pages throughout the far East.



### THE ORDER OF RED CROSS.

Through the courtesy of Sir Alfred Creigh, Grand Recorder of Pennsylvania, we are favored with a copy of a letter received by him from Sir B. B. French, P. G. M. of K. T. of the United States, and find the same very interesting indeed, coming, as it does, from one so well versed in the work of the Order. Some of its subject matter would be eminently appropriate to discuss in the next Grand Encampment, which meets in this city in September next. For the information of such of our readers as shall have a voice in that conclave, we submit the chief points of the P. G. Master's letter.

He objects, as do nearly all well-read knights, that the Red Cross, an old Persian Order upon a Jewish basis, regarding the rebuilding of the Temple, should be conferred in a Commandery, and that it would be more appropriate in a Royal Arch Chapter, although the great and sublime virtue of Truth, which it enforces, is eminently appropriate anywhere. This degree or Order is the only one of the three which is, in any manner, borrowed, and with the P. G. M. we agree that the Grand Encampment should transfer it. He also agrees with Sir Knight Creigh that the Templar ritual should be revised upon the original basis of the ancient Encampments of England, where the work was received from the returned Crusaders. The time has been so great, however, since that event, that it may be difficult to do this thing *perfectly*, just as it would be to revise the exact ritual of the early Masons of the Middle Ages, still it could be arrived at a little more fully than it is now. To Sir Knight Creigh we will look, in September next, for an explanation of this work in conclave, and even then the Grand Encampment may object to all of it, as it did in 1865 to the ancient "devotional service," submitted by the Grand Prelate, Dr. McMurdy. Of one thing there is no difference of opinion, viz., that our Templar work is more uniform throughout the United States than any other work of the American Masonic system; and that its great fundamental principles, doctrines and frame work are in full consonance with the Ancient Templars, from whom our Commanderies date their origin through the vicissitudes of centuries and the transmutations of governing bodies, grand and subordinate.

### A CORRECTION CORRECTED.

Bro. Chas. A. Fuller, in his report to the Grand Council of R. and S. Masters of Tennessee, said:

"We understand that the Supreme Councils of the Scottish Rite, both North and South, have yielded to the Grand Councils entire control of these degrees."

Bro. Fuller is corrected by the Cincinnati *Review* in this wise:

"We feel quite sure that Bro. Fuller is mistaken in this; that no such relinquishment has taken place, because the Supreme Councils of the A. and A. Rite have no such degrees in their series. What they do not own they can not part with; and we never heard of the R. and S. degrees as belonging to the A. and A. Rite. Some person may have stolen a rib from some degree there, and out of it fashioned what is now known as Cryptic Masonry;

but the A. and A. Rite is not responsible, and has never claimed parentage or guardianship of the degrees—that we are aware of."

We have no doubt whatever but that this correction by the *Review* is "original," simply because it is wrong. For the information of Bro. Moore, who was an editor "a quarter of a century before Bro. Gouley or his FREEMASON was heard of," we will quote the "guardianship" which he denies, from page 164, Art. xxxii, of the General Statutes of the Southern Supreme Council, published 1859, to wit:

"The Supreme Council shall have jurisdiction over Councils of Royal and Select Masters in every State, where no Grand Council of those degrees has been established; and such Councils shall make their returns and pay their tax to the Supreme Council."

The truth is, Bro. Fuller knew what he was talking about, and some body else did not—slight difference. The most tyro in Cryptic Masonry knows that the A. and A. S. Rite did claim jurisdiction over those degrees, and that it was only after a contest of years that it was compelled to relinquish them to State Grand Bodies. In the language of Bro. Moore to us in his last weekly, we give him this advice: "A few years' more experience—reading, reflection and a careful study of Freemasonry in all its Rites—will possibly correct your errors."

### THE PAST MASTER'S DEGREE.

The Masonic editor of the N. Y. *Courier* asks our views on the status of Past Masters. It would give us pleasure to reply in full, but so much has been written upon it, and opinions have so widely differed, that we would not presume to throw any light on the question. To be brief, however, we will say that we regard no Mason as a genuine Past Master, nor entitled to any of the honors as such, except those who have actually been elected and installed as Masters. This we think must be evident to every one who knows anything of the origin and use of the ceremony, and we agree with our late R. W. Bro. Herring, P. G. Secretary of New York, that it should never have been called a "degree," for we look upon it as the ceremony which confers a rank or title. We recognize it as originating in the Grand Lodge of England, at the time when it is said "that apprentices must be admitted, F. C., and Masters only here, &c" (in Grand Lodge). After the union of the two Grand Lodges, and the work of the Lodge was divided into three degrees, with the Royal Arch, and it being improper that any one should be so exalted unless he had been honored as a Past Master is why we suppose that the installing ceremony was afterwards included in our system of chapters and called a "degree." It is not to be supposed that the ceremony of making a man a Master (of a Lodge) originated in the Grand Lodge of England, for the rite of installing or inaugurating or setting apart a chief officer of any body of men has been observed in all ages, both barbarous and civilized, and we think more especially so among the Ancient Freemasons, who were, perhaps, the most completely organized of all societies of their day.

In the next place, we believe that the com-

promise that has been made in our State, relative to Chapter Past Masters is the most sensible one that could be accomplished under the circumstances. If a man receive that degree or ceremony in a Chapter, and is afterwards elected a Worshipful Master, and have assumed the obligations of a Master elect in good faith, he may be installed as Master by an actual Present or Past Master, that election and installation makes him an actual Past Master; but, until he is so elected and installed, our Lodges do not recognize him as a Past Master, and do not extend to him any of their honors as such, nor do Chapter Past Masters expect them. For one, we recognize the propriety of a Chapter when at work on the Past Master's ceremonies to admit one as a visitor who has been made in an emergent Lodge of Past Masters, except at the opening and closing ceremonies—and they are so recognized when applying for the Chapter Degrees, that degree being omitted, as also the fee for the same. We are disposed to let the matter rest upon this harmonious basis.

### Apollo Commandery, No. 1, Chicago.

On the 14th of January Apollo Commandery, No. 1, K. T., celebrated their fifth anniversary at the Tremont House. Pursuant to a courteous invitation, Sir Knight J. F. Aglar and ourself, accompanied by our wives, repaired to the festive scene. We arrived on the morning of the 14th, for the first time, in the Queen City of the Lakes, and were taken in charge by the reception committee and amply provided for.

We met distinguished visitors from different States and surrounding Commanderies, and by the time the evening hour had come around for the ball we found over three hundred knights in line and the ball-room turned into a bower of evergreens and flowers, and amid the festoons were cages of canary birds (all good singers), and as we marched into the hall already beautified by hundreds of ladies and echoing with the strains of music from a full band, we must say that all previous ball-rooms, for true elegance and impressiveness, paled before it. We were formally introduced with all the visitors by R. E. Sir V. L. Hurlbut, G. Commander, and welcomed by E. Sir T. T. Gurney, E. Commander of Apollo No. 1. Sir A. G. Hibbard, of Detroit, and ourself replied to the flattering welcome; and after a review of the lines, prepared by Sir Chas. H. Brower, Captain-General, the whole scene changed, and the merry dance began. At a proper time the gorgeous banquet tables were unfolded to view, and it is needless to say that all enjoyed themselves to their hearts content. Toasts and repartees followed in quick succession, and the whole affair terminated at about seven A. M., on the 15th. The room was decorated under the immediate direction of Sir Knight C. H. Brower and his brother from New York city. It was one of the most elegant balls ever given in Chicago, and the Sir Knights deserve great credit for their liberality and energy.

Now, if any Mason supposes he can go to Chicago and get off with a ball, he is sadly mistaken. From the morning of the 14th to



the evening of the 16th we were in a perfect whirl of hospitality and pleasure. Every comfort was more than provided for under the vigilant eyes of the reception committee, Sir Knights Avery, Mann and a host of others together with the G. Commander, E. Commanders Sir Knights Patrick, Storey *et al.* too numerous to mention. We were delighted to meet Sir Knights A. G. Hibbard and C. G. Curtis, of Detroit; P. C. Wright, of Iowa; A. J. Dunning and Charles E. Munger, of Springfield; Theo. H. Tilton and J. N. Plotts, of New York, and others, who were entertained with their ladies at the hospitable table of Sir E. B. Myers on the evening of the 15th.

We can assure our friends that it was a "heavy engagement;" but every man stood firm on deck till the last visitor was gone, and it was this that made the affair "more binding."

#### APOLOGETIC TO THE TROWEL.

In our last number we stated that the following assertion of the *Trowel*, to-wit: that "the editor of the *Freemason* labored to show, that E. A. & F. C. Lodges are a myth," was an inversion of the truth, for the reason that we had proven that there was no such thing as a chartered E. A. or F. C. Lodge, the whole chartered power being vested in a *Lodge of Masters*; therefore, the *Trowel* attempts to defend itself by quoting the following from our Feb. number of 1867, to-wit: "there is no such thing as a 'Lodge' outside of the Master's Lodge; in other words, there is *legally* no such thing as an E. A. and F. C. Lodge;" and this definition we explained through several numbers by drawing the emphatic line between *Ritualistic* and *Chartered* or *Legal* Lodges; and this the *Trowel* must have understood, if it is capable of understanding a plain proposition; but as it insists on its inability to understand the simplest terms of our language, we ask its pardon for having said that it "inverted the truth," and qualify it by saying that it erred through a want of being able to comprehend between the terms "Ritualistic" and "Legal."

Again: the *Trowel* takes us to task for reviewing the decision of Ohio on the powers of a Lodge U. D. in our last number, because we once objected to the *Trowel* insisting on its own definition or construction of a Missouri Law against the highest officer of our Grand Lodge. We never objected to the *Trowel* or any one else "criticising" our laws for us and comparing them with other laws, for by this means men learn something. Therefore, we claim the right to review and criticise the laws and decisions of other jurisdictions; and in the Ohio case we did not presume to say that the G. M. had "misconstrued" the law or had violated any law, as the *Trowel* did last year, and we again ask the pardon of the *Trowel* for having supposed it capable of understanding the difference between the terms "construing a law" and "criticising the law itself." The latter was our position with Ohio, and the former term applies to the *Trowel* in the Missouri case. "And another locust went in and took a grain of corn."

#### That Pilgrimage to the Holy Land.

Our irrepressible Bro., Robert Morris, has got up the last wrinkle in the way of taking chances that we have ever seen. He takes the first chance of starting and then getting to Jerusalem, and if that wins, he takes the next of importing a lot of marble and stones from Jerusalem, Joppa, Tyre; cutting down a few cedars of Lebanon, and boxing up some olives, figs, pomegranates and palms; picking up some shells from the shores of the Mediterranean, Sea of Galilee and the river Jordan; precious stones from quarries; dried flowers from the arid plains of Palestine; several hogs-heads of salines from Sodom, (part of Lot's wife) and enough of water from the Dead Sea to baptize the next generation. He is going to publish a *Journal* of all the Lodges east of the United States and get portraits of distinguished Mussellmen, all of which, with a sprig of acacia, will be furnished to every one who contributes ten dollars and takes the chance of getting them.

For one, we certainly would encourage any pilgrimage to Jerusalem, and would have no objections to the ride ourselves, if we could get anything but a donkey to straddle, and somebody besides a Turk to cook for us. In all seriousness, we look upon this schedule for "wind" as the most utopian affair we ever read, for, if carried out fully, Bro. Morris will not be able to read us a poem for the next twenty years; and to get enough specimens to supply such contributions as will pay his expenses and settle the freight bill will fill a good sized ship. The South Sea Island fisheries turn pale before this enterprise. We hope Bro. Morris will talk with Bro. Mark Twain in New York before he starts. We think he will prefer refunding the subscriptions he has received.

#### Appeal for Aid from Alabama.

From M. W. Grand Master Geo. D. Norris, of Alabama, we have received the following appeal in behalf of New Market Lodge, No. 52, and we are assured by a private letter that any relief sent will be gratefully appreciated, and every cent duly appropriated as designed by the circular. We commend it to the favor of the generous-hearted Craft of the West:

NEW MARKET, Madison county, Ala., }  
Dec. 21, A. L. 5867, A. D. 1867. }

DEAR BRETHREN—By a resolution of New Market Lodge, No. 52, F. A. M., it is made our duty to apply to you for relief. Our jewels and clothing were destroyed during the war; our hall was burnt down last December, and we have endeavored to erect another, which is nearly finished, but we have not only exhausted our means, but gone in debt, and are unable to pay.

Owing to the complete prostration of all industrial pursuits, the low price of our great staple—cotton—and the absolute necessity of providing for our families, we are unable to advance anything for the completion; in fact, we are bankrupts, and our brethren South are unable to assist us, being in like condition. Will you aid us by sending to our address any sum, however small, either in post-office drafts or by express, for which we will ever be grateful? Fraternally,

JAMES W. DAVIS, Master.  
WM. F. WHITMAN, Treas.  
J. M. HAMBRICK.

Attest: WM. R. WHITMAN, Secretary.

#### SUFFERING IN THE SOUTH.

From every quarter and by every mail we receive the appalling news of starvation and suffering among the Southern people. The whole labor system is demoralized and ruined, and this has produced the great cause of failure in the crops, both cereals and cotton. Nearly all the planters thought they could raise enough to eat and a little cotton besides to buy necessities, such as clothing, farming implements, &c. &c., and pay old debts. But labor failed, hence also the crops. What little cotton and corn was raised is being stolen daily, by vagabonds, and what little is saved is insufficient to carry them through the winter. Our brethren and their widows and orphans in the South must, of necessity, call on those of the North for help.

#### EMERGENT GRAND LODGES.

NOTICE TO D. D. G. MASTERS.

We are authorized to state that in future all D. D. G. Masters will notify the M. W. Grand Master of all Emergent Grand Lodges proposed to be held for consecration, dedication and other purposes, and receive from him authority to open and hold the same.

#### MASONIC SECRECY.

Extract from address delivered by Brother W. G. Pomeroy, of Rolla, Dec. 27th, 1867, at the dedication of St. James' Hall:

"All organizations have their secret sessions—legislative bodies, church trustees, directors of corporations, &c. All the arts and sciences are full of secrecy, and our High Schools are unable to disclose satisfactorily. Every one of us is one immense badge of secrecy. How little we know of our hands, fingers, and the hair upon our heads. Anatomists understand 'tis their business, not mine. The will, the volition of the mind, however, is something for all of us to contemplate and investigate. Our own is not a secret organization. Our Lodges are institutions chartered by law, acting under authority of law. We meet in open day and are understood. We have our periodicals, and journals, published world-wide. This organization, like all others, has more or less secrecy connected with it. It partakes more of secrecy than most other organizations, and is possessed of secrets never revealed unlawfully. We have our signs and tokens, and for this we have the authority of the Bible. Astronomy and geometry are unfathomable in secrecy. Astronomers may play the part of cowans by endeavoring to pry into the secrets of the moon; but vain and unsatisfactory are their efforts. The science of human law is mysterious, is a ponderous volume of secrecy, and never learned by any one man. The great science of revealed law is miraculous and veiled in allegory. Theologians, as yet, fail to fathom all its sublime, divine and hidden mysteries. Milton with pens of inspiration, designed for past, present and future generations, we, with the aid of our most gigantic minds, fail to comprehend in all beauty and glory. 'Tis well we are not possessed with the requisite qualifications to understand all, and it is for our good that it is so, for

"God moves in a mysterious way,  
His wonders to perform."

"Communion with angels and God is secrecy. And, oh! that secret monitor in the breast and heart of every man, commanding what is right and forbidding what is wrong, according to the light he possesses. A vital spark of immortality, designed to enkindle a ray of hope and light our pathway in avoiding error."



**St. Louis Masonic Hall Association.**

The report of the Board of Directors for this Association is now out for the year ending Dec. 31, 1867.

It shows that up to that time \$108,798 81 had been expended upon the building, and, from the superintendent's report, it is estimated that it will take about \$43,000 more subscription to stock to entirely complete the building (including heating apparatus, &c.), ready for occupancy. The treasurer's report shows \$17,198 11 cash on hand. The finances of the Association have been so well managed that it shows interest account debtor only \$494 77, notwithstanding there is a loan on the building of \$100,000. The superintendent, in his general report, says:

"The building is under roof; all tin and copper work is nearly completed; all the window glass in except the store fronts; floors are all laid in the stores, and the stores ready for plastering; all the rough floors are laid throughout the building ready for deafening; all the flooring necessary to complete the house has been paid for and piled for seasoning, and in a very short time the entire building will be ready for plastering."

We conclude with the following remarks from the President, Bro. Erastus Wells:

"The revenue of the building, at present rates, is estimated at \$20,000, which may be considered as a net income, as the property is exempt from taxation; an amount more than sufficient to pay the interest upon the loan and liquidate the principal when it matures.

"The building is insured for \$50,000, at 9-10 per cent., and it is intended to increase this amount to \$100,000 or upwards when the building shall be completed.

"It follows that, viewed merely as an investment of money, no better stock has ever been offered to the people of the West.

"We, therefore, confidently appeal to you as stockholders, and to our brothers of the Craft in this city and throughout the State, to hasten the completion and final dedication of this building by obtaining subscription for the remaining stock.

"Each member of the Craft can but acknowledge the necessity which has led to the erection of a temple, wherein the citizen brother can exchange greetings with his fellow brother of other branches of the fraternity, extend the right hand of fellowship to the stranger visiting his city, increase his knowledge of the sublime mysteries of his Order, and practice that charity and love which we all seek at the hands of the Grand Master of the Universe."

We trust that the members of the fraternity will become more active in this important work both for their own convenience, honor and profit.

The following is a list of officers and directors for the ensuing year:

"DIRECTORS.—Erastus Wells, William H. Stone, John W. Luke, Samuel Gaty, William N. Loker, D. G. Taylor, Thomas Richeson, Thomas A. Buckland, John D. Daggett.

"OFFICERS.—President, Erastus Wells; Vice-President, Samuel Gaty; Treasurer, William N. Loker; Secretary, George Frank Gouley."

THE FREEMASON, of St. Louis, enters on its second volume January 1st, 1868. It is a monthly publication of sixteen pages, ably conducted in the interests of Ancient Craft Masonry, and particularly representing its various organizations in the State of Missouri. We always find a rich repast in its perusal. It is edited by Bro. George Frank Gouley, Grand Secretary of the Grand Bodies of Mo. Published by P. M. Pinckard, at \$2 per annum.—*Holt Co. Sentinel.*

**Freemasonry in New Mexico.**

It has always been a source of pride to the M. W. Grand Lodge of Missouri that it had Lodges in New Mexico, which, in their work, records, reports, attendance and membership, would be an honor to any jurisdiction. Montezuma, Chapman and the youngest, Aztec, are a credit to the Fraternity, and we the more appreciate it from the fact that they are true Masons under all the difficulties of frontier life, surrounded by dangers that few experience in the States.

From the letter of a subscriber at La Mesilla, dated January 1st, we extract the following:

"Although, as I stated above, a number of our members reside from sixty to one hundred and twenty-five miles distant from the Lodge, they are very regular in their attendance, notwithstanding the roads they have to travel are unprotected, and they are at the mercy of the savage whenever they get a thousand yards from home. Such is the condition of New Mexico to-day, crowding hard upon the nineteenth century.

[This simple fact is a disgrace to the American nation, which has so many thousands of armed men for political purposes, and scarcely a regiment to defend the advance of civilization.—Ed.]

"Aztec Lodge is young, but we know how to appreciate a good paper, and in the FREEMASON we find just such an one as we need; and without flattery, I would not take the subscription price for any one of my numbers, for when we meet a knotty question we are sure to find a solution of it in your valuable paper."

We have noticed the marriage of Bro. Blake under the proper head, and may the fond hopes that inspired the happy couple on that New Year's day be never disappointed by the vicissitudes of life; and may the young bride read and appreciate our article on the "Mission of Masonry and Woman," for by so doing she will add honor to her husband's name, and secure for herself the rich love of the brotherhood in her far-western home. Here's a bottle of "El Paso" to our young Mexican sister, Aztec, No. 108!

CHEOPS.—Among the monuments of ancient Egyptian art remaining to the present day may be mentioned the Pyramids, by far the most stupendous buildings now existing in the world. They were built of prodigious blocks of stone, covered with significant figures or hieroglyphics. The principal pyramid was stated, by an ancient historian, to have formed at the base a square of eight hundred feet, and to have been eight hundred feet high; and another informs us that three hundred and sixty-six thousand men were employed twenty years in its construction. Its height is now supposed to be six hundred feet. It was erected long before the line of the Pharaohs sprang into existence. It was a thousand years old when Moses was floating among the bulrushes. It was older than Westminster Abbey is to-day, when Joseph interpreted the Butler's Dream. It is entirely constructed of granite, except the lining of its passages, which is of marble and porphyry, so exquisitely cut and set that after the lapse of more than four thousand years it is difficult to insert the blade of a knife between the layers of stone. It is believed that the Pyramids were erected either to be the tombs of the monarchs by whom they were reared, or to be connected with the celebration of some peculiarities of the Egyptian mysteries. While it is impossible not to pay the tribute of admiration to that architectural genius by which

edifices were constructed, which for thousands of years have resisted the combined influence of human violence and time, yet these Pyramids can only be designated useless monuments of regal opulence and ostentation, and of the barbarity of those sovereigns who did not scruple to sacrifice thousands of their subjects in vain glory and display.—*California Mercury.*

**"Indian Freemason's Friend."**

We are pleased to welcome to our table this publication, by Bro. Wm. H. Hoff, Calcutta, East Indies. This magazine of thirty-two pages is devoted chiefly to the Masonic interests of East Indian Masons, under the Presidency of Madras and Southern India, and contains full reviews of all English, Irish and Scotch Grand Lodges and their dependencies, as well as of cis-Atlantic and South-American bodies. It has reached No. 10, volume VIII, new series, and we shall be indebted to it for valuable foreign information, and in using it we shall always be pleased to give due credit. It is published monthly at twelve rupees per annum in advance. To our brethren of the Indies we extend the fraternal congratulations of THE FREEMASON from the Valley of the Mississippi. The work is ably edited by Bro. Charles Scott, D. G. S., Madras.

**Proceedings of Masonic Grand Bodies of Missouri.**

The proceedings of Grand Lodge were mailed to all the subordinates and officers entitled to the same in December; the Grand Commandery, Grand Chapter and Grand Council in January, and were mailed to the Secretaries of each where the correct name and post-office could be ascertained. If any have failed to receive them, please notify the Grand Secretary at once.

INDIA GIRLS.—In certain parts of India a great number of girls are still murdered immediately after their birth; and, indeed, this horrible custom is found not only among poor families, but in rich and very noble houses. The wife of an Indian rajah had had five daughters, and all immediately after birth, at the father's command, and in conformity to custom, were put to death. At length the mother's love prompted her to lay some plan by which the next might be preserved; and, accordingly, with the help of a trusty servant, the sixth child, also a girl, was secretly rescued. The father gave the usual bloody order, but without his knowledge it was not fulfilled, and the child was reared in secret. True, the mother never dared to see it, for fear of betraying it, and she died without ever having tasted the mother's inward joy of pressing her child but once to her bosom. In India the girls are remarkable for their beauty. Their eyes are black and brilliant, their features soft and full of expression. This maiden, too grew up to the full measure of youthful beauty, and her nurse and relatives consequently believed that they might now boldly present her to her father; if they could not rely on the father's heart, yet her beautiful-innocence, they thought, would secure her life; the more so as she was the perfect image of her deceased mother. A favorable moment was chosen to introduce to the father his child. Richly attired, she approached the astonished chief, fell down at his feet and exclaimed, "My father!" And the father? For a moment love struggled in his bosom with his usual proud, hard feelings, but he drew his sword from its sheath, and with a blow struck off the head of the lovely child.—*Exchange.*



## Officers of Subordinate Lodges in Missouri.

ELECTED SINCE OCTOBER LAST.

*Palmyra Chapter, No. 2, Palmyra.*—Comp. J. A. Eastin, Secretary.

*Beacon Lodge, No. 3.*—A. Weigle, W. M.; C. A. Diggs, S. W.; F. H. Wellmeyer, J. W.; Phil. Stremmel, Treasurer; Milton H. Wash, Secretary; Jno. Hilton, S. D.; Arch. Carr, J. D.; H. C. Steinman, Tyler.

*Emmanuel Commandery, No. 7, Macon City.*—Rev. Jno. D. Vincil, Eminent Commander; Carey A. Perrin, General; Eli C. D. Shortridge, Captain General; Edward F. Bennett, Prelate; James Lovern, S. W.; Thomas Burns, J. W.; J. B. Winn, Treasurer; James M. Farris, Recorder; Wm. A. Mathis, Standard Bearer; J. W. Dolan, Sword Bearer; Thos. Wardell, Warden.

*Lexington Chapter, No. 10, Lexington.*—J. E. Ryland, H. P.; Joseph F. Hassell, King; A. V. Small, Scribe; W. P. Boulware, Sec.

*St. Joseph Chapter, No. 14, St. Joseph.*—C. A. Rowley, H. P.; Washington Jones, King; L. F. Weimer, Scribe; P. G. Conlisk, C. H.; J. W. Goslee, P. S.; W. S. Craig, R. A. C.; Geo. Ady, Sec.; W. P. Saunders, Treas.; J. B. Barnett, G. W.; Pooler and Ed. Dutton, Masters of Veils, and J. T. Walker, Tyler.

*Palmyra Lodge, No. 18, Palmyra.*—Brother J. A. Eastin, Secretary, Box 149.

*St. Louis Lodge, No. 20.*—Edward Nathan, W. M.; Theodore Nagle, S. W.; E. J. Williamson, J. W.; Frederick Steigerwalt, Treasurer; P. J. Hendgen, Secretary; H. Sackerman, S. D.; M. S. Meyer, J. D.

*Wellington Lodge, No. 22, De Kalb.*—L. Prichard, W. M.; B. G. Boatwright, S. W.; T. F. Norris, J. W.; H. M. Griffith, Treas.; Jno. D. Flannery, Sec.; L. B. Peabody, S. D.; W. C. Garton, J. D.; Fred. Hogenstein, Tyler.

*Bellefontaine Chapter, No. 25.*—John Hinton, H. P.; Abraham Weigle, K.; Joseph Bagot, S.; Milton H. Wash, C. H.; Henry Rhodus, P. S.; Archibald Carr, R. A. C.; Phillip Stremmel, Treasurer; Joseph W. Branch, Secretary; C. A. Diggs, 3d Vail; George R. Rice, 2d Vail; Samuel Samuels, 1st Vail; C. H. Steinman, Guard.

*Evergreen Lodge, No. 27, New Haven.*—Syl. C. Griswold, W. M.; Jesse Johnson, S. W.; J. R. Greenstreet, J. W.; Jno. Brown, Treas.; Jno. M. Vance, Sec.; Jos. Thomas, S. D.; Martin Shelton, J. D.; H. Hunter, Tyler.

*Lone Star Chapter, No. 30, Chillicothe, Mo.*—J. R. Middleton, M. E. H. P.; J. M. Alexander, K.; M. H. Smith, S.; J. E. Cadle, C. H.; R. H. Dunn, P. S.; Lewis Ritter, R. A. C.; Y. B. Yates, Treasurer; W. W. Thornton, Secretary; James Y. Brown, Third Veil; M. H. Tisdale, Second Veil; R. B. Williams, First Veil; J. L. Smith, Guard.

*Liberty Lodge No. 31, Liberty.*—W. H. Woodson, Secretary.

*Lafayette Lodge, No. 32, Lexington.*—Jacob A. Price, W. M.; W. P. Boulware, Sec.

*Cooper Lodge, No. 36, Booneville.*—W. J. Wynn, W. M.; O. Davis, S. W.; Wm. Harley, S. W.; J. L. Stephens, Treas.; John Russell, Sec.; Jas. Morton, Chap.; Wm. Lionberger, S. D.; John Welch, J. D.; R. F. O'Brien, Tyler.

*Bonhomme Lodge, No. 45, Manchester.*—Vincent Herndon, W. M.; William T. McCutcheon, S. W.; Frederick Albright, J. W.; Christopher Cockrill, Treasurer; Walker T. Payne, Secretary, post-office address, Bellefonte; George Warfield, Tyler.

*Haynesville Lodge, No. 49, Haynesville.*—Jas. Y. Whitsett, W. M.; W. Huffacker, S. W.; John Cregg, J. W.; J. C. Bernard, Sec.; D. W. Reynolds, Treas.; C. M. Smith, Tyler.

*Wakanda Lodge, No. 52, Carrollton, Mo.*—James E. Drake, W. M.; Frederick Miller, S. W.; Daniel R. Brand, J. W.; Charles Sterne, Treasurer; Howard T. Combs, Secretary; Thomas H. Cary, S. D.; James Stovall, J. D.; James Stearnes, S. and T.

*Richmond Lodge, No. 57, Richmond, Mo.*—J. F. Houston, W. M.; Thomas G. Ballard, S. W.; George W. Stennett, J. W.; J. Kelsay, Treasurer; W. D. Fortune, Secretary; John G. Ballard, Tyler.

*Savannah Lodge, No. 71, Savannah.*—John H. Tyner, W. M.; Robert Conover, S. W.; William S. Flack, J. W.; W. B. Wilson, Treas.; Robert E. Smith, Sec.; L. B. Bariteau, S. D.; ——— Shepherd, J. D.

*Eureka Lodge, No. 73, Brunswick.*—Lewis S. Prosser, W. M.; Henry L. Gaines, S. W.; Jos. M. Marsh, J. W.; W. H. Plunkett, Treas.; Jas. L. Applegate, Sec.; James T. Plunkett, S. D.; J. Brosch, J. D.; P. H. Higgins, Steward; L. Bosworth, Tyler.

*Potter Lodge, No. 84, Longwood, Mo.*—C. Q. Shouse, W. M.; O. Hurt, S. W.; John Martin, J. W.; J. H. Henderson, Treasurer; Isaac Oppenheimer, Secretary; J. C. Hempbill, S. D.; E. F. Scott, Jr., J. D.; George McKoy, Tyler.

*Miami Lodge, No. 85, Miami.*—Lewis Fry, W. M.; J. Greenbaum, S. W.; E. M. Talbot, J. W.; A. T. Minor, Sec.; Jas. Isbell, Treas.; W. T. Williams, S. D.; H. Mertens, J. D.; B. Gaibreath, Tyler. Installed Dec. 27th.

*Chapman Lodge, No. 95, Las Vegas, New Mexico.*—Bro. Emanuel Rosenwald, Sec.

*Easton Lodge, No. 101, Easton.*—Time of meeting changed from Saturday before to the Saturday after full moon. C. W. Benight, Sec.

*Golden Square Lodge, No. 107, West Port, Mo.*—Bro. Thos. J. Geforth, W. M.

*Montezuma Lodge, No. 109, Santa Fe, New Mexico.*—Geo. T. Beall, W. M.; Cyrus H. De Forrest, S. W.; J. Cooper McKee, J. W.; D. Bernard Koch, Treas.; David J. Miller, Sec.; Mathias Coffman, Tyler.

*Kingston Lodge, 118, Kingston, Mo.*—N. M. Smith, W. M.; Isaac R. Esteb, S. W.; T. D. Clarkson, J. D.; Isaac Merchant, Treasurer; Lemuel Dunn, Secretary; Emory F. Duncan, Tyler.

*Erwin Lodge, No. 121, (German).*—Emile Gessler, W. M.; Otto D'Amor, S. W.; Reinhold Follenius, J. W.; Wm. Ruetz, S. D.; J. M. Wyand, J. D.; Wm. Ziock, Treasurer; Hermann Morrell, Secretary; Philip Lang, Tyler; Ferdinand Fuchs, Orator; Jacob Boshold, Preparer.

*Dardenne Lodge, No. 124, Cottleville.*—J. C. Edwards, W. M.; W. C. Williams, S. W.; Jno. W. Keithly, J. W.; D. Heald, Treas.; David Shultz, Sec.; P. O. address, O'Fallon; O. Holtsclaw, S. D.; Jacob Keithley, J. D.; Saml. Keithley, S. S.; J. G. Miller, J. S.; Jno. W. Royal, Tyler.

*Athens Lodge, No. 127, Albany.*—Geo. W. Shelton, W. M.; L. H. Perry, S. W.; C. F. Spessard, J. W.; J. A. Hundley, Treas.; S. W. Clark, Sec.; E. L. Peery, S. D.; Frank Barkly, J. D.; A. B. Smith, Tyler; R. R. Cannaday, Marshal.

*Cass Lodge, No. 147, Harrisonville.*—W. J. Terrill, Sec.

*Yancey Lodge, No. 148.*—Clark Wallace, W. M.; J. P. Lamance, S. W.; Benj. Ross, J. W.; C. B. Walker, Treasurer; A. W. Chenoweth, Secretary; George W. Woolsey, S. D.; John C. Baber, J. D.; H. Dobbs, Chaplain; Harris Brown, Tyler.

*Whitesville Lodge, No. 162, Whitesville.*—Bro. C. O. Spencer, Sec.

*Maryville Lodge, No. 165, Maryville.*—Warren L. Johnson, Sec.

*Lodge Orient Francais, No. 167.*—Jno. P. Ravold, W. M.; David S. Capt, S. W.; Fred. Droze, J. W.; Alfred Jolivet, Treasurer; M. Alleman, Secretary, Mercantile Agency, Second and Pine; Antoine Martin, S. D.; ——— Longuet, J. D.

*Texas Lodge, No. 177, Houston, Mo.*—C. H. Latimer, W. M.; J. A. Steely, S. W.; W. H. Forrester, J. W.; J. H. Steffers, Secretary; J. C. White, Treasurer; P. D. Mitchell, S. D.; W. F. Trail, J. D.; G. Horton, Tyler.

*Zeredatha Lodge, No. 189, St. Joseph.*—S. Russell, W. M.; Henry C. Farris, S. W.; P. G. Conlisk, J. W.; John Williams, Treas.; Henry C. Branson, Sec.; Jas. W. Goslee, S. D.; J. B. Barnett, J. D.; W. L. Craig and J. M. Bedbury, Stewards; J. T. Walker, Tyler. Installed December 24th, by Bro. C. A. Rowley, D. G. M.

*Zerubbabel Lodge, No. 191, Platte City.*—Bro. Wm. C. Wells, Sec.

*Quitman Lodge, No. 196, Quitman.*—Samuel F. Guthrie, W. M.; Jeremiah C. Smith, S. W.; Francis Mount, J. W.; F. M. Carpenter, Treas.; Briscoe Warren, Sec., (appointed); Alexander Anthony, S. D.; W. H. Frankum, J. D., (elected); Joel Albright and Jock M. Holt, Stewards; H. H. Costin, Tyler; Installed January 11th.

*Carthage Lodge, No. 197, Carthage.*—G. M. Robinson, W. M.; Josiah Lane, Sec.

*Arnoldsville Lodge, No. 204, Arnoldsville.*—Cyrus Grabbie, W. M.; James W. Wright, S. W.; James B. Stafford, J. W.; George H. Ray, Treas.; P. L. Whaler, Sec.; J. Davidson, S. D.; T. J. Means, J. D.; H. J. Maupin, Tyler; T. J. Duke and M. Maupin, Stewards.

*Trilumina Lodge, No. 205, Marshall.*—H. D. Doak, W. M.; J. P. Strother, S. W.; G. T. Harrison, J. W.; W. D. Bush, Treas.; J. H. Eakin, Sec.; Adair Wilson, S. D.; Saml. Yates, J. D.; J. H. Craddock, Tyler. Installed Dec. 27th.

*Four Mile Lodge, No. 212, Four Mile.*—Bro. Given Owen, Secretary. Lodge set to work, Jan. 10th, by Bro. Bennett Marshall.

*Mystic Tie Lodge, No. 212, Oak Ridge.*—Bro. G. C. Pepper, Secretary.

*Mystic Tie Lodge, No. 221, Oak Ridge, Mo.*—J. C. Statler, W. M.; R. T. Henderson, S. W.; Louis Hinkle, J. W.; Richard Swann, Treasurer; G. C. Pepper, Secretary; T. A. Wilson, S. D.; F. M. Swann, J. D.; M. Cotner, Tyler.

*High Hill Lodge, No. 250, High Hill.*—Jno. Skinner, W. M.; Marion Skinner, S. W.; Jesse Benton, J. W.; Carlton Tannehill, Treas.; D. B. Smith, Sec.; E. Rosenburger, S. D.; Thos. Brooks, J. D.; W. Chapin, Tyler.

*Holden Lodge, U. D., Holden.*—C. Gloyd, W. M.; J. Starkev, S. W.; S. H. Moseley, J. W.; D. Nation, Treas.; F. J. Tygard, Sec.

## District of Columbia Grand Lodge.

The following officers were installed Dec. 27th:—Bro. B. B. French, M. W. G. M.; Bro. Jno. Lockie, R. W. D. G. M.; Bro. Jno. H. Russell, R. W. G. S. W.; Bro. Joseph B. Will, R. W. G. J. W.; Bro. Noble D. Larnier, G. S.

ELMA.—The cause of earthquakes is very obscure, and many theories have been brought forward to account for them. All agree as to their connection with volcanoes, and that they are produced by the same subterranean agent. Sir H. Davy, when he discovered the metallic bases of the alkalies, suggested the idea that those metals might abound in an unoxidized state beneath the crust of the earth, and that when water came in contact with them, gaseous matter would be set free sufficient to produce the earthquake; the metals would combine with the oxygen of the water, and the heat evolved melt the surrounding rocks. When an eruption takes place at the bottom of the sea large fissures are opened, through which the water pours on the heated surface beneath. The trembling which precedes the shock is then felt; a vast volume of steam is raised in the cold water above; the force is transferred in all directions at the rate of thirty miles an hour, and in amplitude, for several miles. The Lisbon earthquake was felt at Finland, Canada, the West India Islands, an area of 7,600,000 miles; 150,000,000 cubic miles of water were displaced, and the returning wave at Cadiz was sixty feet high. —*California Mercury.*



**Another Libel on the Masonic Name.**

From a special dispatch to the *Republican* of this city, dated New Orleans, January 29th, we cut out the following:

Masonic Hall is crowded to-night on the unusual occasion of a public Masonic baptism. Albert Pike, Sovereign Grand Commander of the Supreme Council of the Scotch Rite, is present from Memphis.

Well might the telegrapher call it an "unusual occasion." If he had been a Mason he would have called it an "innovation." Bro. Pike seems determined to prove to the world that he has no regard for the principles of Freemasonry or its good name—his whole ambition seems to be, to build up a Masonry of his own. How any reflecting man could have been found to allow his innocent child to be used as an instrument wherewith to insult high Heaven, is incredible to us. How any man in the United States, except Bro. Pike, could stand before the solemn presence of the Infinite, and burlesque the Sacred Rite of Baptism by virtue of a Masonic Office, would be equally incomprehensible. When will the world understand that pure and legitimate Freemasonry can not be engaged in such outrages upon the sanctity of religion, decency and propriety? We answer, not until the whole Masonic press shall unanimously condemn it, and every Freemason shall condemn and repudiate all such performances. We think that our readers and our cotemporaries will at last realize the justice and necessity of our exposure of the aims and purposes of Bro. Pike. Again we call upon the intelligent members of the Southern Supreme Council to set their chief right, and if unable to do that, at least to *set themselves* right.

We feel assured in saying that the 13,000 Freemasons of Missouri repudiate this baptism in the name of Freemasonry, and we look upon it as an insult and libel upon the name of our Ancient and Honorable Order, and we thank God that it was not performed by any man or association recognized by us to act in our name.

**O'Sullivan R. A. C., U. D.**

On the 8th of January this new Chapter, named after our deceased Grand Secretary, was instituted in this city, under dispensation, by Comp. Martin Collins, G. H. P., who delivered on the occasion a very appropriate and beautiful address. The Companions had a good time generally, and Companions Garrett and Lampton, P. G. H. Priests and others indulged in brief and appropriate remarks.

The chief officers are Companion M. L. Cohn, H. P., J. D. McAuliff, K., and John P. Ravold, Scribe. The new chapter is located in the hall of Pride of West Lodge, corner tenth and Carr streets, St. Louis.

**MASSACHUSETTS.**

Grand Lodge elected the following officers:—M. W. Chas. C. Dame, G. M.; R. W. Chas. W. Moore, D. G. M.; R. W. Wm. F. Salmon, G. S. W.; R. W. Geo. H. Taber, G. J. W.; R. W. Jno. McClellan, G. Treas.; R. W. Solon Thornton, R. G. Sec.; Chas. L. Woodbury, C. G. Sec.

\* Both of Boston.

**ARKANSAS.**

The proceedings of this Grand Lodge are before us. The session commenced at Little Rock, November 4th, 1867. Extracts from the eloquent annual address were furnished in the December number of the *Freemason*.

The Grand Lodge recognized the Grand Lodge of Nova Scotia.

We find a great many decisions rendered by the Grand Master and his Deputies, with concurring and disagreeing reports thereon, most of which are in accordance with our own laws. The work was well attended to by the various committees, and considerable interest seems manifested in St. John's Masonic College.

A very full report on Foreign Correspondence was rendered by Bro. Samuel W. Williams, who deserves much credit for his faithful labor.

We regret that our Bro. Grand Secretary had not time to add up his columns of work done, &c. &c.

M. W. Bro. Elbert H. English was re-elected Grand Master, and R. W. Bro. Wm. D. Blocher re-elected Grand Secretary; both of Little Rock.

**New Jersey and West Virginia.**

We are under obligations to M. W. Bro. Van Waggoner for advance copies of report on Foreign Correspondence by R. W. Bro. Joseph H. Hough. It reviews the various jurisdictions with a fraternal and impartial hand, and with the conclusions of the committee we heartily agree. The committee endorsed the views of our Foreign Correspondence to the Grand Lodge of Missouri, relative to the status of the Grand Lodge of West Virginia, and quotes them entire. We feel satisfied that this very important question must sooner or later attract serious attention on the part of the Grand Lodges. We hold to the position, that if the Government can, by dividing a State, thereby divide the jurisdiction of the Grand Lodge in that State, so can any future revolution which may hereafter wipe out State lines, and consolidate all States into one centralized Government; also, centralize all Grand Lodges into one. The idea is monstrous. We hold State Grand Masonic Bodies as sovereign and independent of all other divisions or consolidations, and as such, eternally so, until they, of themselves, see proper to order otherwise. For this reason alone, the Grand Lodge of Missouri refuses to recognize the Grand Lodge of West Virginia.

**Mississippi.**

The M. W. Grand Lodge of Mississippi celebrated its semi-centennial anniversary during the third week of January. The attendance was large. Bro. and Prof. Thos. G. Gaithright was elected Grand Master.

**Masters and Wardens of 11th Masonic District, Attention!**

R. W. Bro. William E. Glenn, D. D. G. M., of 11th District, will hold a Lodge of Instruction, commencing on the evening of March 3d, at Rolla, Phelps county.

**MINNESOTA.**

The officers of the Grand Chapter of this State have already been published in the *Freemason* from advance sheets of the Grand Secretary. From the annual address of M. E. Companion B. F. Smith, G. H. P., we extract the following:

If the year which has just closed may be regarded as indicating the future R. A. A. Masonry in Minnesota, we should greatly rejoice at the prospect of our future success. Let us, then, return our heartfelt thanks to the Supreme Grand H. P. of the Universe for the blessings of peace and companionship vouchsafed to us the past year. Not a discordant sound has been heard throughout our jurisdiction; harmony and good will have prevailed in all our Chapters (so far as I am advised), our numbers have been increased, and proper care observed in the admission of applicants, and their qualifications carefully scrutinized. These prudent precautions must produce a healthy growth in this branch of Masonry. In order to secure and perpetuate these blessings and future prosperity, our Council Chambers must be dedicated to the Royal Art, pure and free from the contaminating influences of vice and gross immorality. If necessary, let discipline be timely applied and administered with strict justice and with firmness. Profanity and intemperance are as proper subjects of discipline as any other degrading or dishonest practices. He who professes reverence for God, and profanely calls upon the name of Jehovah, or he who addles his brain with strong drinks, and indulges in their accompanying degradations, is a disgrace to the honorable name of a R. A. A. Mason; better check these practices if they exist, than permit the whole membership to become disgraced, or at least the feeble and weak from becoming contaminated and seduced by the influence of unworthy members. Let us love and respect the ancient landmarks of "morality, order and propriety," for the triumphs of the past we are mainly indebted to virtuous actions; the success of the future depends no less on the same virtuous practices.

**YANCEY LODGE, NO. 148.**

PINEVILLE, Mo., Jan. 4, 1868.

BRO. GOULEY: Our long slumbering Lodge, Yancey, No. 148, was fully awakened on St. John's Eve, as per authority of the W. M. Grand Lodge of Missouri. It was a pleasant re-union, and yet it has its mournful suggestions. A supper was prepared by Bro. J. P. Lamana, which was highly enjoyed by us all. We had many visiting brethren, and had brief addresses in our hall by Bros. Clark, Wallace, Benj. Ross, C. B. Walker and A. W. Chenoweth. It was a time long to be remembered, and will constitute an epoch in the history of Masonry in McDonald county.

I am happy to say to you that the influence of the late war with us has left no sadder effect than the mournful thinning of our ranks. God knows that is trying enough, yet we do thank Him that its imbittering influence is *not felt by the living*. If ever a band of brothers met together with perfect unanimity, it was the few who gathered themselves together on late St. John's Eve, on the above occasion to reorganize the Lodge anew, and dedicate it and themselves afresh to the true principles of Ancient Craft Masonry. May we have many such meetings, and "may I be there to see." Yours truly,

CARL COLLINS.



## VIRGINIA.

The published proceedings of the Grand Commandery of this State are before us. The officers elected have been already published in the *Freemason*, received by private correspondence. In the mention of Sir John Dove, Grand Recorder, he was published as having served in that office in the Grand Council for forty-seven years, which should have been in the Grand Commandery. The report on Foreign Correspondence was rendered by Sir Wm. B. Isaacs; it is brief and to the point. From the address of the Grand Commander, Sir E. H. Gill, we extract the following:

I have nothing to communicate to you in relation to my official acts during the past year requiring your particular attention. I sincerely regret that a species of apathy, consequent, perhaps, upon the depressed condition of our "good old commonwealth" appears to pervade the Order within this jurisdiction, and that our members are not imbued with that zeal and ardor in the cause of Knighthood which formerly characterized their action; but it is to be hoped that a brighter period is not far distant, and that the cloud which now envelops us will ere long be dispelled, and that the "brilliant rays of the rising sun, shedding their lustre upon our banners will again animate and encourage our valiant and magnanimous Sir Knights" to press forward in the cause of "*Faith, Hope and Charity*," and "*Justice, Fortitude and Mercy*." In such a cause, no true Sir Knight should falter or be found recreant to his vows; but on the contrary it behooves him to keep his taper (that emblem of *faith*) trimmed and burning, (and never to permit it to be extinguished), and to press onward, seeking the fulfillment of the Divine promise "that to him who is faithful to the end, will be given a crown of life."

The following resolution was adopted:

*Resolved*, That the delegates to the General Grand Commandery of the United States from this Grand Commandery, be required to take such steps as may be necessary, by memorial or otherwise, to withdraw this Grand Commandery from the jurisdiction of the General Grand Encampment of the United States.

We presume this resolution has been dictated by the fear of centralizing too much power in any one governing body of Masonry. We must confess that we appreciate the sentiments of Virginia, for we are absolutely opposed to all Masonic Hierarchies. We are opposed to centralized Masonic power, when that power may be used to be subservive of the fundamental principles and rights of independent sovereigns—we are opposed to the State bodies ever passing out of their own hands those reserved and inalienable prerogatives which belong to them by the very nature of Masonic government. The Grand Encampment has served a good purpose in the past; and if the members think any further good can be accomplished by continuing it, we trust that it will not attempt to exercise any doubtful or arbitrary powers, and that it will be so guarded as not to cause any fears of encroachment upon the State bodies; and should it be so continued, we should regret to lose the councils of any State, especially those of Virginia. But should it be determined that all central powers are dangerous and useless, then let the dissolution be mutual and harmonious.

We add up 577 Knights on the Virginia rolls. Several Commanderies made no returns.

## NEW YORK.

Proceedings of Grand Commandery which met October 1st, are before us.

From the annual address of Sir Pearson Munday, G. C., we extract the following:

Be it ours, Sir Knights, ever to maintain with scrupulous care, the proud record made for us; ours to keep so well displayed in the West our fair banners, that the true and faithful gazing upon them shall be animated and encouraged to the loftiest valor, the purest beneficence, and the most unfeigned devotion to the cause of Him on whose name all the nations shall yet believe, and our enemies who, in opposing us, oppose the Cause of Immanuel, the cause of the widow, the destitute and the helpless, be utterly confounded; ours to make due allowance for the frailties and errors of our common nature, and, rising superior to the passions and weaknesses of the moment, to preserve inviolate our faith to the whole Order, our allegiance to its national head, especially the union and harmony which are the blessed appanage of this Grand Commandery.

Sir John W. Simons rendered a very able report on Foreign Correspondence.

Five charters were issued. The name of "Invisible Friend's" Commandery was changed to "Ivanhoe."

Sir Knight Simons rendered for the Committee on Templar Jurisprudence a truly valuable report, with nearly all of whose deductions we heartily agree.

The committee concludes with a strong argument in favor of the Grand Encampment of the United States, and fears no encroachment whatever upon the vested rights of State bodies. We find that 726 Knights were created during the year; total membership 3,550. Sir John A. Lifferts was elected R. E. Grand Commander; Sir Henry Clay Preston, D. G. C., and Sir Robert Macoy re-elected Grand Recorder.

## DELAWARE.

We have received the proclamation of M. E. George W. Chaytor, G. H. Priest of Grand Chapter of that State, stating that the G. G. High Priest of the United States had issued a warrant to one George W. Stone, a non-resident, and others, Royal Arch Masons of New Jersey, to open a Chapter in Wilmington, Delaware, within the sovereign jurisdiction of the Grand Chapter of that State. Comp. Chaytor, very properly and justly, demurs to any such proceeding, and, after announcing that his Grand Chapter has been recognized by all the Royal Arch bodies of the world since 1817, he pronounces this act of Comp. Lewis, the G. G. High Priest, as a "violation of Masonic comity, an invasion of the jurisdiction of the Grand Chapter, a flagrant usurpation, an encroachment upon the natural rights of State institutions, and is destructive of harmony and Masonic fraternity;" and he declares said new Chapter as irregular and clandestine, and forbids all Masonic communication with its members and supporters.

It is incomprehensible to us how the G. G. High Priest came to do such an act as this, unless he acted under the supposition that Delaware had no Grand Chapter, and, even then, a warrant should not be granted to non-residents. The powers of the G. G. Chapter are clearly defined, and the invasion of Grand

Jurisdictions is not one of them. We sincerely hope that Comp. Lewis will at once annul his dispensation and make this matter right. Comp. Chaytor will be endorsed by every Royal Arch Mason in the United States, and we regret that he did not give the name of the Chapter so that we may know its members when they travel westward.

## DISTRICT OF COLUMBIA.

We have been favored with a published copy of the letter of M. E. Sir Henry L. Palmer, G. M. of K. T. of U. S., dated Jan. 1st, in which he reviews the Chapter difficulty in that district, and renders his decision, that in so far as the Commanderies there are concerned, the Grand Chapter of the District is legal, and its members may apply for the Commandery Orders. How far this may tend to complicate matters time must alone determine. We have already expressed our views on this question in full, and shall let it drop till the triennial meetings in September next.

## MONTANA.

The Masonic Fraternity of Montana Territory lately presented Past Grand Master, J. J. Hull, with a magnificent jewel of his office.

## MEMBERSHIP IN CANADA.

From the report of the Grand Lodge of Canada, we find the following:

Initiated, 1165; Passed, 935; Raised, 825; Affiliated, 290; Dimitted, 458; Died, 86; Suspended non-payment of dues, 170; Suspended for unmasonic conduct, 13; Restored, 81; Members, 7000; Lodges under charter, 184; Lodges under dispensation, 1; Receipts for the year, \$6 923 86; Assets of Grand Lodge, \$22 291 86.

## MEMBERSHIP IN WEST VIRGINIA.

Initiated, 221; Passed, 197; Raised, 195; Rejected, 75; Suspended, 10; Expelled, 5; Reinstated, 25; Dimitted, 39; Died, 13; Members, 1316; Lodges returned, 30.

THE Montana *Post* notices the dedication of a new Masonic Temple at Virginia City. We append its description of the Temple: "The building is of granite, 80x28 feet, and 48 feet high in front, faced with cut stone, and an ornament to any city. The foundation walls are five feet in thickness, gradually decreasing with the successive stories to a fire wall of twenty inches. The Lodge room is 58x26 and fourteen feet high, plastered with cement as smooth and polished as marble, made from powdered white sand-stone, brought seventy miles for this purpose; finely furnished, lighted, carpeted, and to be canopied in the East, West and South, with scarlet, purple and blue. The estimated cost of the furniture necessary, in addition to that now in the Lodge, is \$2,000. There are two committee and one ante-rooms of convenient size, and the new hall also opens into the old. Messrs. Harrison & Countryman took the contract for the erection of the building for \$20,000, and some \$5,000 additional have already been expended. The building reflects the highest credit upon the builders, mechanics and artisans employed in its erection. The following are the numbers of active members belonging to Virginia: Blue Lodges, Virginia No. 1, 75; Montana No. 2, 40; Chapter, 80; Council, 35; Commandery, 35. Besides these there are a large number of Masons here who still retain connection with their respective Lodges in the States, and the city probably contains as large a number of good Masons, in proportion to population, as any city on the continent."—*Colorado Tribune*.



## LIGHT TO YOUTH.

"A darling little infant  
Was playing on the floor,  
When suddenly a sunbeam  
Came through the open door;  
And striking on the carpet,  
It made a golden dot,  
The darling baby saw it,  
And crept up to the spot.

His little face was beaming  
With a smile of perfect joy,  
As if an angel's presence  
Had filled the little boy;  
And with his tiny finger,  
As in a fairy dream,  
He touched the dot of sunshine,  
And followed up the beam.

He looked up to his mother,  
To share his infant bliss,  
Then stooped and gave the sunbeam  
A pure, sweet baby kiss.  
Oh, Lord, our heavenly Father,  
In the fullness of my joy,  
I pray that child-like feeling  
May never leave the boy.

But in the days of trial,  
When sin allures the youth,  
Send out the Light to guide him,  
The sunbeams of Thy Truth.  
And may his heart be ever  
To Thee an open door,  
Through which Thy truths, as sunbeams,  
Make joy upon life's floor."

## Masonic Address at Jefferson City.

We acknowledge the receipt of a complimentary ticket to the lecture to be delivered by R. W. Bro. Thomas E. Garrett, G. S. W., and Grand Lecturer, in behalf of the relief fund of the Lodge in Jefferson City. The address will be delivered on the evening of the third inst., in the hall of Representatives.

## Emblems of Four Feet.

From an exchange we notice an advertisement from a stock raiser, who announces that his cattle are all branded with a square and compass.—*Colorado Tribune*.

If the stock raiser was a Mason he would hardly have used this mark, for, if the thieves are not Masons, the square and compass will not save the cattle, and no true Mason would steal them whether they had any marks on or not. We look upon all such performances as abuses of Masonry.

## COLORADO.

*Nevada Lodge, No. 4.*—Jno. F. Phillips, W. M.; Osias T. Sparks, S. W.; Thos. H. Craven, J. W.; B. C. Waterman, Treas.; J. W. Ratliff, Sec.; D. A. Hamor, S. D.; Wm. Emperor, J. D.; Joseph Standley and Albert Price, Stewards; B. W. Eussen, Tyler.

*Denver Lodge, No. 5.*—L. N. Greenleaf, W. M.; J. W. Webster, S. W.; Samuel Mitchell, J. W.; F. A. McDonald, Treas.; J. L. Bartels, Sec. Installed by Bro. O. A. Whitmore, D. G. M.

*Golden City Lodge, No. 1.*—James Kelly, W. M.; Gilbert N. Belcher, S. W.; Chester O. Carpenter, J. W.; Frank O. Sawin, Treas.; Marcellus C. Kirby, Sec. Installed by Bro. J. W. Smith, by order of G. M.—*Tribune*.

## EXTRACT

From address delivered before King's County Lodge, Flatbush, Long Island, New York, by Rev. and Bro. C. L. Wells.

Human excellence is something of slow growth. Man does not spontaneously stand forth adorned with the beauties of *morality* and *virtue*. His tendency is rather towards evil than good, and thus he needs the most powerful restraint upon passions, every hour at strife; wrong desires and unlawful propensities constantly arising, demand gratification. Every true friend of humanity must, then, hail with welcome every institution that has for its object the elevation of man by any means, and in any given direction—physical, intellectual or moral. There are a vast variety of means by which influences that tend to produce this result can be exerted. First, chiefest, noblest, best among all the elevating influences that are put forth, with unanimous consent, we place the "*Religion of the Bible and the Church of God*." No Mason who realizes as he ought, the signification of our most expressive emblems, who has taken into either head or heart the teachings of our symbols, will hesitate to accord to these the first place. But will any one deny that other forces outside of the church may do something in the same direction, that they may come and justly claim a place as followers and humble aids, if they may not lead? Freemasonry claims to occupy just such a position. Its true office is to exert upon society a conservative moral influence, through the teachings of signs and symbols, inculcating great moral truths, and seeking man's elevation through the cultivation of his social feeling. It does not put itself in the place of, nor yet in the way of the Church; it would usurp no prerogative, but in the judgment of its best informed, most intelligent supporters, be content to do its own humble work by its own methods. Its precepts obeyed and its lessons heeded, who that knows them in an *exoteric* way only, can deny but that the result will be an advance in moral purity and an honorable life?

## THE ABSURDITY OF DRINKING.

It has become a sort of popular—almost national—faith that it is not possible to be truly happy unless you drink. Among certain classes—and they are by no means exclusively the lowest—drink is the beginning and ending of everything. The very name of liquor is held to be synonymous with enjoyment, and the dearer the liquor the more it is prized and coveted. Yet every man that is not a downright drunkard is well aware that the pleasures of drinking are, beyond a certain point, a mockery, a delusion and a snare. I put it to any one who has stood half the night at a bar, or sat half the night in a club-room, drinking, smoking and bandying reckless talk, if the enjoyment of such an evening has been any thing like that of a few quiet hours spent at home with a book or newspaper? The evil influence of tavern pleasure on the health is too obvious to be denied by any one, and the illusory nature of the pleasures themselves would be undeniable also, if the persons who indulge in them did not deceive themselves and put the truth out of sight.

No one ever brought any good out of a drinking bout yet. It is a short, feverish spasm of animal enjoyment, which leaves nothing behind but moroseness, regret, bad temper, self-reproach and headache. I should like to ask you, sir, if you say your prayers when you come home in that state? No—you don't. You are ashamed to say them. You postpone them until you have purged yourself, your mind and your lips by more sober and rational behavior. Next night, when you pass the hours quietly at home with a book or a friend, you feel that you have had real enjoyment, and that the time has passed pleasantly, that you have learned something, and that you have not injured your health. You are not ashamed to say your prayers, and you get up next morning with a clear head, a good appetite and an increased faculty for work and enjoyment of life.—*All the Year Round*.

## KNIGHTS TEMPLAR, CANADA.

An assembly of the Godfrey De Bouillon Encampment and Priory of the Royal, Exalted, Religious and Military Order of Masonic Knights Templar, Malta, &c., &c., under England and Wales, was held at headquarters on Friday evening, the 20th inst. After the usual routine business had been disposed of, the following Frates were installed and invested as officers for the ensuing year:

V. E. † Fratre Sir Kt. Thos. Bird Harris, Eminent Commander.  
E. † Fratre Sir Kt. John W. Murton, Past Eminent Commander.  
† Fratre Sir Kt. Alex. Mitchell, Prelate.  
† Fratre Sir Kt. M. F. Shaler, 1st Captain C. O.  
† Fratre Sir Kt. Wm. Edgar, 2d Captain C. O.  
E. † Fratre Sir Kt. John Murton, Treasurer.  
† " " F. C. Bruce, Registrar.  
† " " Hugh A. McKay, Expert.  
† " " H. Robertson, 1st Standard Bearer.  
† Fratre Sir Kt. Augustus T. Houel, 2nd Standard Bearer.  
† Fratre Sir Kt. Thos. White, Captain of Lines.  
† Fratre Sir Kt. Jos. C. Brown, 1st Herald.  
† " " Jas. McKay, 2d Herald.  
† " " W. W. Summers, Equerry

**THE DANGERS OF BENZINE.**—Our lady readers should be informed that the liquid called benzine, which they use so freely for removing grease and stains from clothing, is a very dangerous article. It was one of the substances distilled from petroleum, and is highly volatile, inflammable and, when the vapor is mixed with air, explosive. We have frequently been much alarmed, upon visiting neighbors and friends in the evening, to observe a phial of this fluid standing in close proximity with a lamp, or gas flame, and the odor pervading the room. A very small quantity is capable of doing irreparable mischief. The contents of a four ounce phial, if overturned and vaporized, would render the air of a moderate sized room explosive; or if ignited, a whole family might be seriously burned, or lose their lives from it. It should never be used in the vicinity of flame; and it is important to remember, that through the medium of the escaping vapor, when the phial is uncorked, flame will leap to it through a space of several feet. Benzine is often sold under various fanciful names; and therefore any article procured from druggists for removing oil or grease from fabrics, should be handled with utmost care.—*Age*.

It would be easy enough that man has his especial and wearing cares; that woman has her particular and vexatious trials. Life is a burden at best to the great majority; but the question is, do we enhance or soften for each other these inevitable troubles? Do we habitually rail at the irremediable, or do we make the best of what might have been, and ought to have been more thoughtfully performed? Constant fault-finding makes bad worse; a cheerful disposition extracts comfort, if not pleasure, from the hardest lots. A well-spring of pleasure, in the household, is an affectionate, truthful and cheerful child. The hardest-worked man is revived, gladdened, rested, made joyous by the bright salutation of such a one, as he enters his home at night, after the cares, the toils, the harassments, and per-adventure, wrongs received during the day. The sunny smile, the gay voice, the tender kiss of youth and innocence, drive away the cares which infest the day, and for the time all is serene, lightsome, friendly and refreshing. The little troubles of childhood are so trivial, the little wants so easily supplied, the perfect trustfulness so grateful, that we seem to have left toil and a desert, for rest and the blooming delight of uncontaminated and bounteous nature.

**COLIC IN SHEEP.**—Half ounce of epsom salts, one drachm ginger, six drops essence of peppermint, or a dose of linseed oil or hog's lard.



[From the St. Louis Christian Advocate.]

# ANTI-MASONRY AGAIN.

It really seems as though some of our over-zealous religionists would die if they could find nothing to fuss about. During thirty years past they were almost unceasing in their efforts to agitate the slavery question, which now, happily, is lost to them; and but for the "man and brother" feature, the suffrage and social equality questions, the hapless negro would be of no use to them; and these questions not being of sufficient amplitude to fill the measure of their desires for a fuss, they naturally cast about for something else. On the Catholic question they have "cried wolf," until nobody pays attention to them, and what are they to do? They never had religion enough of their own to mind their own business and let others alone. They are agitators, and must agitate. Where can they find a subject? Ah! they have it. The old, threadbare, whining, hypocritical cant about the evils and iniquities of Masonry is remembered, and being remembered, it is caught up to be again repeated. Rev. Mr. Finney, of Oberlin—yes, of Oberlin—begins, and already there has been quite a commotion. *That*, perhaps, was the end aimed at—the thing needed—the great *desideratum*—*commotion*! That's it. Well, they have it started, and on it must go. The attempt is to exclude Masonry from all the Congregational Churches. If that can be done, then, of course, the fight will be against Masonry in any Church, and then against Masonry in the country. That's the plan on which these restless agitators work.

But now, in all sober seriousness, why do they try to raise such a clamor against Masonry? Do they know what it is? Are they not beating the air, by fighting a creature of their own imagination; and in doing this, would they not stultify themselves, if nature had not kindly saved them that trouble?

The writer of this is not a Mason—he never has been a Mason—he does not expect or desire ever to be a Mason—but that is no reason why, like the pugnacious beast in the prophesy of Daniel, he should be ever pushing every way at everything that comes before him; nor has he any sympathy

with that sort of spirit, nor any respect for it.

He has seen Masons watching, with unceasing care, night after night, week after week, and month after month, around the beds of their sick brethren, and he honored them for it.

He has seen them, with large hearts and liberal hands, administering regularly and systematically to the wants of the widows and orphans of their deceased brethren, and he honored them for that.

He has seen them again and again, readily, and with apparent cheerfulness, supplying their destitute brethren and their families with fuel, food and raiment; and at the same time he has ever found them as ready and willing to help forward any and all other benevolent and charitable enterprises as was any other class of men.

Who ever heard of a true Mason suffering for the necessities of life, or for kind attentions, when any of his brethren were near, and at all able to help him? And, taken *as a class*, are not Masons as honest as any other class? Are they not as industrious and frugal? Are they not as peaceable and orderly, as law-abiding and as order-loving? And are there not among Masons some of the purest patriots; some of the most eminent statesmen; some of the ablest jurists; some of the most distinguished philanthropists, and some of the most exemplary and pious Christians of all the land? Would such men as they give countenance to anything wrong, and if Masonry is wrong do they not know it?

It really seems to us that these anti-Masonic agitators ought to have some sense of propriety, some little modesty, and submit, in part, at least, to *some* of those rules allowed to regulate the conduct of *gentlemen*.

It is very probable, nay, it is certain, there are some bad men among the Masons—it may be, some *very* bad men—but to what organization can we turn without finding some bad men? Not to the agitating churches of New England and the Northwest, *sure*.

Now, of the *internal* character of Masonry we know nothing. Of its signs, grips, groans, growls or grunts, if it have any, we are totally ignorant, nor do we care to know anything

about them; but from what we have seen of its *external* manifestations, we solemnly make the following record, namely: If we—that is, the writer of these lines and editor of this paper—were to go out on a mission advocating peace on earth and good will to man, and soliciting material aid for the poor and the starving, and had free access either to the Masonic lodges of the country or to New England and North-western churches, we would by all odds choose the lodges, and expect among them to succeed much the better!

This is written deliberately and with a deep mortification and sense of shame for the Churches, which *ought to be* first and foremost, and most ready and willing, and most liberal in all such matters.

Masonry does not profess to be Christianity; does not profess a *soul-saving* power. It deals with this life, and mainly, if not exclusively, with the things of this life. It draws, we suppose, its principal motives to action from the present life, while Christianity has higher and holier aims. It draws motives to action from the present life, but mainly from the life to come. That there is no actual collision between the two—Masonry and Christianity—we have long been satisfied by the testimony of men who were as intelligent, and exemplary, and pious as any others, and much more so than the majority of their opposers. But these men not only acknowledged the superior claims of Christianity, but also subordinated their Masonry to those claims. True, we have known some ardent young men, sincere perhaps, but rather shallow, whose enthusiasm led them, for a time, to subordinate their religion and its duties, to the claims of their Masonry. For such we have pity, but no high degree of respect. If "the Lodge meet" on the same evening of the prayer meeting, a true Christian will not hesitate which to attend.

Now, in conclusion, allow us to say, Christian ministers and Christian Churches and people may find a better work than that of exciting themselves and trying to excite others against Masonry. And if Masonry attend to what we have been told is its proper work, it will not interfere with the Churches. Let each attend to its own legitimate work and let the other alone.

We well remember one great anti-Masonic agitation through which the country passed; remember how the pulpit, the forum and the press were all excited, but we remember also it *did no good*. On the contrary, it did much harm; and such will be the case again. Let it alone. You will do harm to the Churches.



**Dispensations Granted since Jan. 1st.**

*Solomon Lodge, Springfield, Green Co.*—John T. Fullbright, W. M.; Jonathan E. Tefft, S. W., and W. J. Dunn, J. W. Jan. 4, 1868.

*Granite Lodge, Sedalia, Pettis Co.*—Joseph M. Fox, W. M.; David H. Smith, S. W., and Chas. L. Martin, J. W. Jan. 4, 1868.

*St. Clair Lodge, Osceola, St. Clair Co.*—Samuel S. Burdett, W. M.; Elias Disney, S. W.; John H. Thomas, J. W. Jan. 7, 1868.

*New Market Lodge, New Market, Platte Co.*—W. P. Moore, W. M.; Isaac Deane, S. W., and John P. Boughman, J. W. Jan. 9, 1868.

*Tranquillity Lodge, Centreville, Saline Co.*—B. J. O'Rear, W. M.; Robt. H. Willis, S. W., and Joseph Gorrell, J. W. Jan. 21, 1868.

*Mount Zion Lodge, Benton Township, Howell Co.*—John B. Collins, W. M.; Peter H. Collins, S. W., and John Q. Cooper, J. W. Jan. 23, 1868.

*Grand River Lodge, Morristown, Cass Co.*—Jehiel C. Stephenson, W. M.; A. H. Hale, S. W., and S. R. Estel, J. W. Jan. 23, 1868.

*Index Lodge, Index, Cass Co.*—Thomas F. Allison, W. M.; Jacob Horn, S. W., and Wm. Benton, J. W. Jan. 23, 1868.

*O'Sullivan Chapter, St. Louis.*—M. L. Cohn, H. P.; J. D. McAuliff, King, and Jno. P. Ravold, Scribe. Jan. 22, 1868.

*Melody Chapter, Platte City, Platte Co.*—Geo. W. Belt, H. P.; Jno. S. Brassfield, King, and G. M. Johnson, Scribe. Jan. 22, 1868.

*Sedalia Council R. and S. Masters, Sedalia, Pettis Co.*—A. H. Thompson, Th. Ill.; Geo. W. Ready, D. Th. Ill., and J. C. W. Lindsay, P. C. W. Jan. 10, 1868.

**A SUCCESSFUL IOWA FARMER.**—Mr. Daniel Van Pelt, one of the solid farmers and good men of Warren county, started by way of the Valley road for Chicago with 1,130 hogs—the hog crop of his farm. This big shipment shows what one farmer can do. A few years ago Mr. Van Pelt came to Iowa with no capital whatever save a span of dilapidated horses. Going to work at first, he rented ground. By untiring industry, good management, and Iowa advantages, he gradually rose above the level of tenantry, and was soon a lord upon his own soil.

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\*Those marked 1, are Grand Lodge; 2, are Grand Chapter; 3, Grand Council; 4, Grand Commandery.

Corrected monthly for the readers of the Freemason; and any errors noted by our brethren in the above offices will oblige us by sending corrections.

[We publish all marriages and deaths free of charge. Our space will not permit long obituaries.]

**Married.**

**BLAKE-PATTON.**—On the evening of January 1, 1868, at the residence of the bride, La Mesilla, New Mexico, by the Rev. Dr. Charles Cole, Chaplain, U. S. A., Bro. Rockwood H. Blake, of Las Cruces, New Mexico, S. W. of Aztec Lodge, No. 108, of same place, to Miss Guadalupe C. Patton.

The new year dawned smiling and joyful, propitious of the happiness that awaited the youthful pair.

**McCLAREN-ROBINSON.**—In St. Louis, January 30th, Bro. James H. McClaren to Miss Bell Robinson, daughter of Mr. Robinson, of the firm of Robinson & McClaren, architects. *Keystone* of Philadelphia please copy.

**Died.**

**STORY.**—In Cincinnati, Ohio, Bro. Oscar F. Story, member of Bucklin Lodge, No. 233, Mo. This brother went to Cincinnati to alleviate the sufferings of his disease, but without avail. During his sojourn among strangers he was kindly attended by the brethren of Cincinnati until his death. Bucklin Lodge adopted the following resolutions:

"Resolved, That we tender our sincerest thanks to Excelsior Lodge, No. 369, Cincinnati, for their kindness and brotherly love.

"Resolved, That we tender our sincere condolence to the family of the deceased, and would recommend them in their hour of affliction to the all-sustaining care of that Infinite Being who doeth all things well."

**ROGERS.**—In Centralia, Dec. 19, 1867, Bro. Washington Rogers, member of Centralia Lodge, No. 59. The Lodge adopted the following:

"Resolved, That in the death of Bro. Rogers the Fraternity have lost a true and faithful Craftsman, and the family a kind and affectionate husband and father, and that we deeply sympathize with them in their affliction and deplore his death. But we submit to the decree of the Divine Architect of the universe, who doeth all things well, and would commend the family to His divine care and protection.

"Resolved, That the Lodge be draped in mourning, and that the members thereof wear the usual badge of mourning for thirty days."

**HARRIS.**—At Neely's Landing, Mo., Jan. 17, 1868, Bro. M. P. Harris, a member of, and buried with Masonic honors by, Mystic Tie Lodge, No. 221, of A. F. & A. M.

**RUSSELL.**—Died in St. Joseph, Missouri, January 30th, at five o'clock A. M., Mrs. Minerva Russell, beloved wife of Comp. Samuel Russell, aged 34 years. Our esteemed Bro. has our deepest sympathies in this, his great affliction.







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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

VOL. II.

ST. LOUIS, MO., MARCH 1, 1868.

NO. 3.

## THE FREEMASON,

PUBLISHED ON THE FIRST OF EACH MONTH,

R. W. GEO. FRANK GOULEY,

G. Sec. G. Bodies of Mo., Editor.

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### THE ELEMENTS OF SOCIETY.

The general term Society is one that is capable of more universal interpretation than perhaps any other in common use. Ladies as sociate with it the distinction of social classes, each class having their own ideal of what constitutes the true definition of society. So with men. They have distinctions of propriety, of morality, of refinement, of wealth, of industry, of church membership, and of a thousand other divisions of human association and activities. That it has been a custom of mankind to be divided into classifications, each class choosing their own ideal of advantage and perfection, from time immemorial, cannot be denied, and we presume that such classes will exist till time and men shall pass away into the limitless ocean of eternity, where men shall be transplanted from the sphere of calculation into that existence where all humanity will be recognized as being divided only into angels or devils—the redeemed or the damned.

Such is the general acceptance of destiny in our age; but of the truth of it, time can alone demonstrate, and in the meantime men decide their destiny for themselves.

That this great world of pulsating humanity, inspired with the emotions of immortality, should be aggregated for a general purpose and a general good, is appreciated by every human being; and that some means should be developed whereby this family should be indeed a family, among whom the sublime impulse of harmony should be the controlling principle, is the hope of the best of men. By observation we find that every class of society is founded upon the ideal of something higher and lower than itself. The elements of our nature, which combine to make up this idea, are founded upon an ambition to be better than somebody else, instead of that nobler aim to be nearest like God in those immortal attributes which command the homage of intelligent and sentient beings.

From this chaos of conflicting elements there seems to have arisen, as if by the command of a supreme will, an organization of society founded upon the absolute want of mankind, and calling into activity the noblest impulses of the human heart, to alleviate those wants and bind men together by a chord woven from the silken threads of divine love and charity.

Freemasonry steps out boldly into the front rank of civilization, and with her magic wand of Heaven-given philosophy she scatters the fictions of class and pronounces her votaries free and equal upon her checkered floor. She knows no distinction beyond those drawn by the Supreme Architect of the Universe, who hath made men to differ only one from the other according to their approximation to God in their intelligence and morality. She has shown to the world that, within her portals, he is recognized as the greatest man who nearest attains the great ideal of goodness. If her votaries err in judgment and select for their representative an improper man, she vindicates her original principle by letting that man charitably decline to the shade, and elevates another to the post of honor, and does not permit that honor, if worthily obtained, to depart with the rank of office, but maintains her love and trust to the end of life.

Brains, heart and soul all enter into the elements which characterize superiority in the Masonic fraternity. In the world, wealth, name, dress, prejudice and fashionable folly are the distinctive characteristics of so-called society. Brains have but a small share in worldly fashion; the heart may be dead and frozen to the great wants of fellow-beings, and

the soul may never once aspire to the sublime realms of immortal thought and heavenly aspirations, yet the want of these is not noticed in the pent up bounds of what we recognize as "Society." Thus often it is, that men who have glittered from afar in the highway of life, having become Masons, are never heard of except on the published rolls. The bauble has been pricked and the thing vanishes into air. Thus too it is, that men who have spent years in the fruitless hope of reaping somewhere the unknown reward of virtue and intelligence in fashionable society, have left it in disgust, and becoming Masons, have quadrupled their opportunities for pleasure to themselves and profit to their race. Masonry is the grand equalizer of human greatness, by rewarding every member according to his goodness and ability. She equalizes the thousand prejudices of clime and religion by combining the world in her grasp of brotherhood, and pointing all to the one omniscient, omnipotent, and omnipresent God, the Maker and Father of us all.

### TO OUR FRIENDS.

We send this number of the FREEMASON to many who are not subscribers. We do so for two reasons:

1. Because we want our friends everywhere to see it in its enlarged form.

2. Because we think that the open and decided ground we have taken for pure Ancient Craft Masonry against all spurious pretensions should justify a much larger circulation, not only to increase our own facilities for usefulness, but because we feel that the Craft are in need of the light which it is the effort of the FREEMASON to disseminate.

Our enterprise was started on our own responsibility, and without a subscriber. It was started not as an *experiment*, but from a clear perception that it was *needed*, and a firm conviction that if it met the *necessity* it would be sustained.

It has been sustained; and now, more fully to adapt it to the wants and circumstances of the times, it is enlarged to twenty-four pages, without any increase of price, making it the cheapest Masonic journal in America.

Will not our friends devote a little time in the effort to increase its circulation?

P. M. PINCKARD,  
GEO. FRANK GOULEY.



## Battle of the Buzzards and Pelicans.

BY E. JACOB NORTON.

The Masonic reader, say of a dozen years standing, will recollect that during the first four years of his connection with the Masonic institution he may have heard that there existed in America some kind of bastard Masonry, of French origin, consisting of thirty-two degrees; but what its nature was, when and how it originated, was a mystery which very few knew or cared to know about. In 1861 there was for the first time heard a rumbling noise, somewhat resembling that preceding an earthquake. By degrees the effects of it were manifested from East to West, north of Mason and Dixon line; and eventually it terminated in an explosion which nearly rent the Masonic Fraternity in twain. We have seen brethren whose attachment up to that time seemed inseparable, suddenly transformed into the bitterest enemies. We have seen a spiritual shepherd ready to devour his sheep, and the sheep was all at once changed into an animal of fiercer nature, anxious to tear and mangle his former spiritual benefactor. The animosity not only divided the Grand Lodge into two hostile parties, but even private Lodges were split up into factions. Furthermore, the hatred engendered among those brethren, who were sworn thirty-three times to love each other, extended even when they happened to meet on the Exchange or in State street. This great quarrel was popularly called among the Boston Masons, "The Battle of the Buzzards and Pelicans." As the plot developed itself we found *three* (the mystic number) combatants in the field, engaged in a triangular duel, not exactly like that of Midshipman Easy, the Purser and Boatswain, each being in possession of one pistol. Here each party fired a revolver from each hand at the other two. That the Raymond party fired simultaneously on the New York and Van Rensselaer concerns; New York at Raymond and Van Rensselaer, and the last named fired away at the other two. But that was not all. The Albert Pike concern, or the "Southern jurisdiction," as it is called, sent its guns booming against the whole three; and to make confusion doubly confused, a Frenchman at New Orleans set up an independent 33d concern, and even issued (French Masonic fashion) Charters for Blue Lodges, in defiance of the Grand Lodge of Louisiana. That great battle, like all other great battle in the world's history, is now happily terminated, as far as the North is concerned, with a peace or truce, and the Buzzard and Pelicans are now seemingly cooing away together like loving doves. That sublime theme, however, yet awaits the genius of a Homer or Milton to immortalize it, and himself, by an Epic, whose incidents will be more thrilling than that of the "Iliad" or of "Paradise Lost." Not possessing, however, poetical genius, we shall content ourselves with giving a mere prose history of that important event, at the same time pointing out to the future antiquarian the archives whence further information may be obtained. We must now shift the scene from the bleak North to the sunny South. It is well known that the first families of South Carolina are descended from some noble stock; whether they trace their descent from French noble refugees, from the Plantagenets, or from the old Roman nobility, we know not, but we do know that the boorish German family that then reigned in England took no notice of the pedigrees of those high born gentlemen, and never conferred any title or other mark of distinction on their South Carolina subjects. Great, therefore, was the joy of that class of South Carolina brethren in 1762, when Stephen Morin, an Israelitish brother, arrived from France.\* Some say that it was the deputy of Morin, Moses Michael Hays, that arrived in 1763; be

this as it may, the party brought with him a French commission to establish higher degrees, consisting in all of twenty-five, besides a cargo of ribands, crosses, stars, and other pretty knick-nacks, to which degrees was appended a string of titles that made our Southern brethren's hearts leap with delight. It was just the kind of commodity they wanted. They stopped not to inquire whether these pretty notions were consistent with the genuine principles of Masonry; it glittered, that was enough; they were sure it was all right, so they bought it, and paid liberally for being dubbed Knights, Princes, Emperors, &c. Our brother Morin, finding that his ware was not only brought to the right market, but that there was room for disposing of an extra quantity of the same kind of glittering material, in conjunction with Messrs. John Mitchell, Emanuel De La Motta, Abraham Alexander, Isaac Auld and Frederick Dalcho, most of them Israelites—the last named was a so-called Episcopal minister—produced a document consisting of eighteen articles, said to be signed by Frederick the Great in 1786, increasing the number of degrees from twenty-five to thirty-three. These worthies, says Findel, having fabricated those eight additional degrees "for the furtherance of their mercantile transactions, had portioned out amongst themselves the offices of Great Commanders, Lieutenant Great Commanders, etc., and kept the whole administration in their own hands. At that time the degrees were not clearly defined, and that Rite did not assume its present form until 1802." We see, then, that the Buzzard was hatched in 1786 and became a full fledged bird in 1802. The Orient of France, after years of fighting with the French G. L., having subjugated ancient Masonry to its sway, and made itself the head of every kind of humbug called "higher degrees," were in turn invaded in 1804 by a French Count, who had received the eight additional Morin degrees in Charleston, as Folger says, who "brought them to France as a curiosity," and who produced a patent as from Charleston as a Grand something, claiming control, by virtue of King Frederick's mandate, to rule all the Masonic institutions in France. The Orient having examined his pretensions, declared the bird a Buzzard, and strongly denied that it ever originated from the Prussian Eagle's nest, but as the Count enlisted a number of partisans who insisted that it was a genuine scion of the Prussian breed, the Orient finally had to yield—to swear fealty to that humbug also—to adopt the doubled-faced vulture (a very appropriate emblem of deception) as true blue Masonry, and have elevated the Buzzard to the top of the pinnacle of their Masonic Pantheon. Ever since that time it has caused there, as well as here, divisions and trouble. Had the South Carolinians in 1786 instituted inquiries at Berlin or of the French Orient as to the truth of those higher degrees, American Masonry would not have got into the plight that it has been in ever since. But here we must again impute to their vanity and credulity. The Carolinian was too much elated with obtaining his patent of nobility from an organization dating back to the first parent in Paradise to stop to inquire whether it was genuine or not. Second, his marvelous propensity was charmed with having penetrated into the "Arcana of Masonry" with receiving the word—"The ineffable word," handed down in so mysterious a manner through the Apostles, &c.; and, furthermore, just imagine the pleasure of a credulous man that can listen to the exact conversation that has taken place between Adam, Lamach, Noah, and other antediluvians, besides, to be put in possession of a series of mysteries of all ages and all times. Where could he learn more? where could he learn as much? He could not go further back into antiquity, so he must have arrived at the end, or rather the beginning of Masonry; and thirdly, the Charlestonians were no doubt always patriotic. They therefore beheld with raptures the then wooden-built village of Charleston transformed into a "Holy See," of a "Holy Em-

pire," destined at some future day to eclipse Jerusalem in all its grandeur, and Papal Rome in the days of its pristine glory. Their beloved city became the seat of a Hierarchy, with a Most Mighty, Potent, Puissant, Sovereign, Grand Commander, &c., at its head, surrounded by a string of officials, with great titles, sufficient to bewilder and dazzle their imagination. Under these circumstances it is no wonder that they became willing dupes to that impudent impostor.

In speaking of the South Carolinians we would not have it inferred that all the citizens of that State were infatuated with those dreamy notions. On the contrary, we find that the largest portion of the brotherhood, though they may have looked on for a time with indifference at the foolish capers, or at the possessions of the pretended ineffable secrets, yet no sooner was the design manifested that their object was to repeat the game that was played in France, viz: to subjugate the Grand Lodge of S. C. to the jurisdiction of the pretended Emperors, than inquiries were immediately instituted by the said G. L. (in 1783), "from whence these noble Emperors obtained their power." "The Supreme Council," as it is called, appointed a commission, composed of F. Dalcho, K. H. P. of the R. L. Sovereign, Grand Inspector General of the 33d degree, E. De La Motta and J. Auld, to report to the G. L. on the subject. These worthies reported that Illustrious Brother Stephen Morin was commissioned by the Grand Consistory of Princes of the Royal Secret, convened at Paris, as General Inspector of all the Lodges in the New World. The S. C. Grand Lodge, however, could not perceive why these men should claim to arrogate to themselves such unheard of power by virtue of Stephen Morin's pretension, nor was the G. L. informed where they obtained the name, and how, of Sovereign Grand Inspector General of 33d degree and *Sovereigns in Masonry*. A contest ensued, but the Princes had to yield, or, as they modestly expressed themselves, "they waived their right of ruling the three first degrees in favor of the G. L." A very generous concession on the part of the High and Mighty Emperors. Which right, however, was only waived until a more favorable opportunity. This pretension, says Dr. Folger, "was the commencement of a strife among the brethren which has continued to the present day. These successors of Stephen Morin, and *Sovereigns in Masonry*, claim the right, under the *Nova Instituta Secreta*, to establish Symbolic Lodges in the first three degrees." We have thus shown that a Christian parson, in collusion with a few Jews, have sown broadcast the baneful poisonous seed in the Masonic vineyard, whose fruit eventually corrupted the purity of Freemasonry. We shall in the course of our narrative point out some other instances where the fabricators of higher degrees obtained their knowledge of rabbinical and cabalistical smattering with which those rites are interlarded, exclusively from Jews. We must, however, caution the reader from supposing that because Jews were engaged in those nefarious practices, that there is something peculiarly bad in the Jewish character. For, first, where one Jew was engaged in imposing on the credulity of the brotherhood by fabricating the so-called Masonic degrees, we can point to at least fifty Christians that set them the example. Secondly, The man who tenders a counterfeit note or coin, knowing it to be such, is equally guilty with the counterfeit. Hence, all those Christian brethren (and there are legions of them) who have been, or are now, promulgating those moonshine degrees, assuring every one of their dupes that it is all genuine, knowing it to be spurious, are equally guilty with the first inventors. Thirdly, In the fabrication of degrees Jews have played a prominent part. But the fabrication of Masonic history was done exclusively, or chiefly, by Christian ministers; witness the so-called "History of Freemasonry," by the Rev. Dr. Anderson; "The Antiquities of Masonry," by the Rev. Dr. Oliver. These have given rise to a tribe of magazine scribblers, St. John's day lecturers,

\*Stephen Morin, like all other great founders of systems of ancient times, has become a *myth*, no one knows where he came from, nor what has become of him, neither does any one know whether he was ever on the American continent.



encyclopedists, manualists, &c., without number, who have inundated the Masonic institution with all manner of lying legends. Fourthly, Some of the Christian fabricators of Masonic degrees have endeavored to infuse *principles* into Masonry of so pernicious a nature, beside which the frauds perpetrated by Messrs. Morin & Co. will appear insignificant.\* And fifthly, Some thousands of Jewish Masons complain against the American Masonic brotherhood, that having been promised at their initiation that there was nothing sectarian in Masonry, those Christian brethren that are at the heads of the American institutions ought to see that those promises were faithfully carried out. When we have, therefore, impartially examined both columns of the ledger, we must come to the conclusion that Christians are not so over and above immaculate, to claim a right to taunt the Jew, or any other denomination, as peculiarly characteristic of deception.

We trust the reader will excuse this digression. The main object of Masonic teaching is to obliterate all manner of political and religious prejudices. This can be most effectually accomplished by carefully examining the mote in our own eye before we find fault with that of our neighbor's.

We shall in our next endeavor to trace the progress of the Buzzards and Pelicans northward; but will only here add, that to purify Masonry from corruption, to make it a centre of union for the good and true of all denominations, all kind of higher degrees should be abandoned; at least let nothing desecrate the name of Masonry that is based on sectarianism. As Bro. Findle says, in his History of Masonry: "To purge Masonry from corruption, we must surrender unto the Church that which belongs to the Church, and unto Masonry that which belongs to Masonry."

(To be continued...)

[For the Freemason.]

#### "AUDI UTRISQUE."

To the Editor of the Freemason:

BRO. GOULEY: In the paragraph which I copy below from the *Masonic Trowel* for January, there is matter which, for the satisfaction of the Fraternity in the West and wherever the *Trowel* circulates, should be responded to by me as the person attacked. It is by the republication of this and such paragraphs, possibly, the editor of the *Trowel* calculates to spread the cement of brotherly love among the brethren in America. Every brother, and their number now is more than ten thousand, who has purchased and read Bro. Rebold's "History of Freemasonry," as translated and published by me in 1866, during the past year published by Mr. Fessenden, and now published by the A. M. P. Association, of which I have the honor to be Secretary, is aware that the statements made by Robert Holmes, Past Grand Master of New York, in the first of those paragraphs copied below, is *unqualifiedly opposed to the truth*; and yet, to gratify a personal dislike which, for a cause that I will state, he has conceived towards me, he has thus sacrificed his credibility as a man, a Mason, and a Masonic editor. *Proh pudor!*

The key to this matter I will furnish in a few words. As I have been informed by a New York brother, it is generally acknowledged that I had the honor of vanquishing Past Grand Master Holmes in the discussion between Bro. and Past Grand Master John W. Simons and myself upon a Grand Master's right or authority to make a Freemason at eight, and proved that in doing so in the case of Judge Brady he, the said Holmes, did last spring exceed all recognized Masonic law and authority. This on the one hand. On the

\*"The Illuminati Masons adopting the maxim that 'the end justified the means,' a kind of auricular confession was introduced, and a perpetual espionage established to communicate the result to an invisible superior. Thus giving rise to a prying inquisitorial spirit, distrust and hypocrisy; and on reaching the Regent's degree, all former promises and oaths were cancelled and remitted."—Findle's *History of Freemasonry*, page 286.

other, Rebold's "History of Freemasonry" exposes the origin of the A. and P. Rite of Memphis, in common with every other fungus rite self-styled Masonic, which has been or is likely to be introduced into America. Past Grand Master Holmes is, I learn, Organ of the Grand Hierophant, Sublime Master of Light, Second in command of the Emblematic, Scientific and Philosophic Section of the A. and P. Rite of Memphis in the United States—I will not attempt to occupy your space with the title of his chief—and therefore deeply interested in the dissemination of that Rite in this country. In view of these facts, the *animus* which has inspired Past Grand Master Holmes to misrepresent me and the book in which I am slightly interested, will be apparent at a glance.

Herewith I transmit a copy of the *National Freemason* for May, 1866, in which you will find, on page 75, Dr. McMurdy's recommendation of Bro. Rebold's History in words, syllables and letters, exactly as it appears on the second page of cover of *American Freemason* for January, 1868, and where seeing it has probably displeased him to the extent of causing him to print his revocation of that recommendation, as he has done in his paper dated January 4, 1868, and as copied below. It is to be regretted that Bro. McMurdy, Grand Prelate of the Grand Encampment of the United States though he be, has not a little more independence of character and rigidity of that formation commonly designated "backbone."

J. FLETCHER BRENNAN.

Cincinnati, O., Feb. 1868.

From the New York Dispatch.

Rebold's "History of Freemasonry" is a work that we have already noticed in these columns. Its translation from the French is sought to be sold throughout the country, and it is proper that the Craft should be warned against it. This, or any similar book which conveys the repugnant idea—the Masonic infidelity—that a man can be a Freemason and not believe in Deity, or that a Lodge can exist without recognizing and at all times asserting the existence of the Supreme First Cause of all things, should be placed under the unequivocal ban of every Craftsman. In noticing this work the *National Freemason* says:

"We find our name used in an unqualified indorsement of this work. We never gave such an indorsement. We recommended it as giving evidence of great research and acquaintance with ancient history, and the philosophy and religious faith of nations; we expressed regard for it as an addition to Masonic literature, but we dissented from its theory, objected to its conclusions, pointed out a material unfitness on the part of its author in the essential qualifications for a historian, and condemned in no unsparing terms the use of his work under a Masonic name to propagate his peculiar theological views, at variance with the Masonic sentiment of this nation. If this is an indorsement of the work, Brother Rebold and his friends are welcome to it."

"The above is, doubtless, from the pen of the Rev. Dr. Bro. McMurdy, and we (Past Grand Master Holmes) coincide in all that he says. It appears that a Mason of the name of Brennan is the agent for the sale of the book; and how he can cause its circulation is a mystery to us and to all true and right-minded Masons."

We give the foregoing correspondence space in our columns in justice to Bro. Brennan, and we can see no other cause for the attack on his book than that printed in the above letter, for we have examined Rebold's History carefully and we can see no religious allusion therein beyond matters of historic record, and certainly no intelligent Mason will hold an historian responsible for the occurrences of an age in which he did not live and with which he had no connection beyond recording its acts. Bro. Rebold, in his preface, says he found in Masonry what he was "unable to

find in the church in which he was educated;" and when we go into the merits of that education, we certainly of this age, country and liberality of sentiment, should not be surprised at his conclusions. Bro. Rebold was a member of the Grand Orient of France and has lifted the veil from the infernal machinations by which that Grand Orient was subsidized and brought under the heel of the hierarchy of an illegitimate Masonic Rite; hence the concentrated opposition he has met in the United States from the adherents of the various unauthorized Rites in this country.—ED. FREEMASON.

#### Third Specification.

We had prepared the testimony on our "Third Specification *vs.* Spurious Freemasonry" for this number, but, owing to the space we have given Bro. NORTON for his communication in another column, as well as that occupied to publish some "thunder from Olympus," *alias* the charges of Bro. Pike, we will defer the testimony until our April number. We have made our charges and *proven* our specifications so far against Bro. Pike's council, and he has not attempted to deny or prove our position as incorrect, but falls back upon a bogus *personal* charge. Our readers will have no difficulty in seeing that the solid shots of Truth are making "the bark fly."

#### The Name of God in Forty-eight Languages.

Hebrew, *Elohim* or *Eloah*.  
Chaldaic, *Elah*.  
Assyrian, *Elah*.  
Syriac and Turkish, *Alah*.  
Malay, *Alla*.  
Arabic, *Allah*.  
Language of the Magi, *Orsi*.  
Old Egyptian, *Teut*.  
Armorian, *Teati*.  
Modern Egyptian, *Tenn*.  
Greek, *Theos*.  
Cretan, *Thios*.  
Æolian and Doric, *Ilos*.  
Latin, *Deus*.  
Low Latin, *Diex*.  
Celtic and Gallic, *Dia*.  
French, *Dieu*.  
Spanish, *Dios*.  
Portuguese, *Deos*.  
Old German, *Diet*.  
Provençal, *Diou*.  
Low Breton, *Doue*.  
Italian, *Dio*.  
Irish, *Die*.  
Olala tongue, *Dev*.  
German and Swiss, *Gott*.  
Flemish, *Goed*.  
Dutch, *Godt*.  
English and old Saxon, *God*.  
Teutonic, *Goth*.  
Danish and Swedish, *Gut*.  
Norwegian, *Gud*.  
Slavic, *Buch*.  
Polish, *Bog*.  
Pollacca, *Bung*.  
Lapp, *Jubinal*.  
Finnish, *Jumala*.  
Runic, *As*.  
Pannonian, *Isiu*.  
Zemolian, *Felizo*.  
Hindustanee, *Rain*.  
Coromandel, *Brama*.  
Tartar, *Magatal*.  
Persian, *Sire*.  
Chinese, *Pussa*.  
Japanese, *Goezur*.  
Madagascar, *Zaunar*.  
Peruvian, *Pachocamae*.



**Must the Charter be Present!**

From one of our valued correspondents in another jurisdiction, we receive the enclosed question, and as it is so tersely put and covers the ground he occupies, we shall give it a place in full.

\* \* \* \* \*

In the address of your Grand Master of the Grand Lodge of your State, I see he decides that a Lodge can not legally work unless its Charter be present in the Lodge-room?

It seems to me if the Charter is in the possession of the Lodge, that is sufficient, and if in the possession of the Master, it is virtually in possession of the Lodge?

The case he quotes, was when the Master was absent, attending a session of the Grand Lodge at which he was requested to have the charter of his Lodge.

Now it seems to me that if the records of the Grand Body show a Lodge to have been regularly chartered, and that by no action of the Grand Body has that charter been declared forfeited, it remains a legally constituted Lodge, empowered to act under that charter until the power is re-called, which must be by the *Grand Body*, and for certain reasons; the mere absence of the parchment upon which the authority is written being, in my opinion, no more bar to its transacting business than the absence of our organization certificate, as a bank, would be to our transacting our banking business?

I know it is in one sense very necessary and important that the charter itself should be present, that at the demand of a visiting brother it may be produced; but as to vitiating the proceedings by its absence, I can not agree to it. Please broach the subject in your magazine.

The case put by our brother is a strong one, and at first glance we would be disposed to grant the correctness of the premise, but the more we look at it the more are we disposed to agree with the position of our Past Grand Master. In the first place we think the whole difficulty arises from assimilating the idea of a charter of incorporation by Legislature, and that of a warrant issued by a Grand Lodge. We must say that in Masonic parlance we do not like the word charter; it is not old enough in Masonry; we prefer warrant, because with it we associate the idea of a witness or present testimony, as contradistinguished from a chartered authority of Legislature by which men may do certain things by virtue of the act itself, even though the instrument be not present.

If our correspondent was correct in the full latitude of his premise, and if the warrant need not, of necessity, be present, then, in fact, it need not have been issued, but the parties named as officers might go to work by virtue of the published record of the Grand Lodge that such a thing was ordered. In the case mentioned, the Worshipful Master was hundreds of miles absent from his Lodge, with the charter or warrant in his pocket, and in his absence the Senior Warden and Junior Warden became acting Masters according to seniority—and how did they become so? We answer by virtue alone of the authority vested in them by the warranted powers of the Lodge—they being the successors of the parties mentioned in that warrant. Again, would they be able to say that they met with the warrant from a Grand Lodge to meet and work? Certainly not. Here then would be an invasion of a land mark. If the Master

might carry off the warrant for a hundred miles, he might for ten thousand miles; and if he might be absent with it a week, he might for a life time; and if a Lodge might meet once without the warrant, it might meet for all time. Such a conclusion would bring us back to our correspondent's premise, viz: that the act of the Grand Lodge in ordering the Charter was sufficient without issuing it; and issuing it, was sufficient without its being in the hands of the proper officers. We hold that the warrant is not issued to the W. M., but to the Lodge, and that the legal representatives of that Lodge are *all* of the first three officers, and that without *one* of them being present with his authority as such, there is legally no Lodge. Every G. L., we believe, makes provision for the duplication of lost or burnt warrants, &c., for without being replaced the Lodge cannot meet. The warrant is but a perpetual dispensation, liable to be arrested at any time, either by the G. L. or G. M., thus materially differing from incorporation by Legislature, wherein are vested perpetual powers not to be recalled, because it was the act of Legislature which conferred them apart even from the written Charter, which is merely the certificate of a fact; whereas in Lodge usage, the act would amount to nothing without the written warrant; and even the warrant confers no rights unless the Lodge has been regularly set to work under proper authority. Hence, we must disagree with the premise and conclusion of our correspondent.

**THE BIBLE.**

Who composed the following description of the Bible we may never know. It was found in Westminster Abbey, nameless and dateless:

A nation would be truly happy if it were governed by no other laws than those of this blessed book.

It is so complete a system that nothing can be added to it.

It contains everything needful to be known or done.

It affords a copy for a king, and a rule for a subject.

It gives instruction to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as lord of the household and wife as mistress of the table—tells him how to rule, and her how to manage.

It entails honor to parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master—commands the subject to honor, and the servants to obey, and the blessings and protection of the Almighty to all that walk by its rules.

It gives directions for weddings and burials. It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father—tells him with whom to leave his fatherless children, and whom his widow is to trust—and promises a father to the former, and a husband to the latter.

It teaches a man to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the right of the first-born, and shows how the young branches shall be left.

It defends the right of all, and reveals vengeance to every defaulter, overreacher and trespasser.

It is the first book, the best book, and the oldest book in the world.

It contains the choicest matter, gives the best instruction, affords the greatest pleasure and instruction that we ever enjoyed.

It contains the best laws and most profound mysteries that were ever penned; it brings the best of comforts to the inquiring and the disconsolate.

It exhibits life and immortality from everlasting, and shows the way of glory.

It is a brief recital of all that is to come.

It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to Him, and sets aside all other gods and describes the vanity of them, and all that trust in such; in short, it is a book of laws, to show right and wrong, a book of wisdom, that condemns all folly and makes the foolish wise; a book of truth, that detects all lies and comforts all errors, and a book of life, that shows the way from everlasting death.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars.

It describes the celestial and infernal world and the origin of the angelic myriads, human tribes and devilish legions.

It will instruct the accomplished mechanic and the most profound artist.

It teaches the best rhetorician, and exercises every power of the most skillful arithmetician, puzzles the wisest anatomist, and exercises the wisest critic.

It is the best covenant that ever was agreed on; the best deed that ever was sealed; the best evidence that ever was produced; the best that ever was signed. To understand it is to be wise indeed; to be ignorant of it, is to be destitute of wisdom.

It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion; it is the schoolboy's spelling-book, and the learned man's masterpiece.

It contains choice grammar for a novice, and a profound mystery for a sage.

It is the ignorant man's dictionary, and the wise man's directory.

It affords knowledge of witty inventions for the humorous, and dark sayings for the grave, and is its own interpreter.

It encourages the wise, the warrior, the swift, the overcomer, and promises an eternal reward to the excellent, the conqueror, the winner and the prevalent.

And what crowns all is, that the author is without partiality, and without hypocrisy.

"In whom there is no variableness or shadow of turning."

**Illness of R. W. Bro. Chas. A. Fuller.**

It is with much regret that we learn, by private letter, of the protracted illness of the Grand Secretary of Tennessee. His labors have been long and arduous, and we deeply sympathize with him on his bed of suffering. We hope to hear soon that the balmy breath of spring has revived his exhausted energies.

**Kentucky Freemason.**

This is the title of a new and valuable Masonic monthly, of sixteen quarto pages, just started at Frankfort, Ky., and published by R. W. Bro. A. G. Hodges, Grand Treasurer of G. L. of Kentucky, and edited by him and Rev. and Bro. H. A. M. Henderson. The first number evinces a freshness and spirit that we are pleased to see; it is well printed on good paper, and we see no reason why it should not rank among our first class Masonic periodicals. It is worthy the patronage of the craft, and we sincerely wish for it all the success which its publishers desire. The subscription fee is \$1.50 per annum. Address A. G. Hodges, Frankfort, Ky.



[For the Freemason.]

**The True Theory of Self-Conceit.**

In the first number of the *Masonic Evergreen*, a neat and sprightly monthly, published by Bros. Guilbert and Barnes, of Dubuque, Iowa, Robert Morris, LL. D., as associate editor thereof, favors that new candidate for Masonic patronage, and which we hope, for the senior editor's sake, it will get any amount of, with one reflection of himself, which he styles "The True Theory of Masonic Journalism," and having so done, and as if one article under his signature, as now written, would be all sufficient to insure the fortunes of the *Evergreen*, he withdraws the light of his dazzling countenance therefrom and takes his departure, as we are informed, for Europe. In this reflex the Masonic journalists of America are advised that unless they model their style and business after the manner therein indicated, they may give up every idea of being sustained. And, in proof of this, the writer deduces that as the Masonic editors and publishers who are therein alluded to never knew anything, or, to use his own language, "there was absolutely no ability in the editorial department to justify the undertaking" by any of them, beyond that of giving a "loud squeal for patronage" and using "a sharp pair of scissors," it was most natural that they all should, as they all have, failed.

If Robert Morris, LL. D., would be advised by his best friends and allow a little modesty to temper his self-sufficiency, we believe he would have paused before he thus threw himself broadside against the conductors at large of the Masonic press. He seems to forget that as a Masonic editor he is without doubt himself the greatest failure in America. He has received more patronage than all the other Masonic editors and abused that patronage to a greater extent than the whole number of them. Regarding himself as editor general of the Freemasons of America by divine right, he has squealed louder and longer, and more effectively, than all the Masonic editors in America and elsewhere, were their individual squeals united into one squeal, the longest and most ear-piercing it were possible to hear and survive. He has in his numerous speculative avocations—and their name is legion within the last fifteen years—wearing the confidence of his friends to a greater extent and drawn against their friendship more largely than any other man known to the Masonic Fraternity as having ever existed in America. Regarding that Fraternity as his oyster, he has jabbed his knife therein whenever and whenever that generous bivalve exhibited the least disposition to open; and if he found it refuse to open in the air he has flung it in the fire to start an opening there. With no modesty, and no regard for the understanding of his readers, he has huddled more verbiage together and styled the same Masonic fiction, and thrown it broadcast upon the Masonic world to a greater extent than any score of Masonic writers in America; and, by the use of his "trenchant, incisive style," in his estimation so "reliable," he has heretofore invariably cut himself out of business and his publishers into debt. His last work, "A Dictionary of Freemasonry," is the last monument of his disregard for truth and correctness in any of his productions wherein truth and correctness were important, and for that reason it will, doubtless, never be sold to the extent of a second edition.

There is no man knows better than himself that, not confining himself to any style but using every style of which he has any knowledge, he has during those years in which he has figured before the Masonic public, written himself inside out several times and as empty as a gourd; but, after turning a flip-flap, he would turn up in a new place all right and be ready to do it again. The last State in this particular to which he has vouchsafed his erudite presence seems to be Iowa. There, by something in the "4-11-44" business—"now you see it and now you don't"—he has raised the means to take him to Liverpool. Having devoured the succulency of the American Masonic oyster, he throws away the

limosity thereof, and we shall not find him back here again until he has performed the same operation by its European brother, or at least tried to. There is not a dodge known to the veriest "artful" but he is conversant with, and, in turn, ready to try them all. If this sketch should be shown him by any of his European admirers, he will say, "Oh, yes! poor fellow! I know the writer. I befriended him. He is indebted to me for everything he knows; but the old adage you know, 'befriend a man and make him your enemy.' Let us change the subject. It is not agreeable. Was it to-morrow evening you said we could have that meeting to confer the Eastern Star degrees?"

This final reflex of his abounding impudence in assertion and unasked for advice, but caps the climax natural to him. He takes this manner to wipe out several old scores with his contemporaries which he felt he was too vulnerable to apply the sponge to in the usual manner, or at any other time but on the eve of his transatlantic fitting. VICTIM.

**MASONIC ACTIVITY.**

EXTRACT FROM ADDRESS OF M. W. GRAND MASTER JNO. D. VINCIL TO THE GRAND LODGE OF MISSOURI, OCTOBER, 1867.

All nature is alive and at work. Activity is the essence of all life. So of principles. They are and ever must be active and aggressive. Sin is enterprising. Vice is aggressive and stalks and swells, with defiant mien, in the broad eye of day. Moral evil—the blot of creation—goes forth with her hybrid progeny ever active, and ever trenching upon the Good and the Right. Earth is full of wrongs, and groans with evils, and shivers with blights. Sighs and tears, anguish and wretchedness, are but the imperfect representatives of the fearful group, seen in the dark panorama of moving human ills.

Where all these, and ten thousand more, abound, are there no counter-working agencies? No neutralizing powers? It must be so. 'Tis divinely certain. Abroad in the moral empire of the eternal there is at work the all pervading, ever active, "All Working Good." That spirit which brooded with creative energy o'er the dark deep, ere creation's twilight had faintly illumined the scene, and evoked light out of darkness—that spirit has evoked into being great principles for the amelioration of the ills with which humanity is blighted. Agencies are at work, sanctioned and emphasized with an energy that is superhuman. Truth grapples error in all its form and developments.

The conflict is becoming more intensified and earnest as the Good and True rush to the battle imbued with a higher sense of the Right. The issue is not doubtful. God reigns. Truth is mighty and eternal. Faith is unfaltering and all inspiring. Hope is sure and steadfast. Charity faileth not. The moral influences of our ancient and honorable institution are deeply, grandly and certainly at work. They are active and enterprising. They are telling surely, if not rapidly. Improvement is progress in the right direction, and of a healthy character. This work of improvement goes on, and is acquiring moral force in an encouraging degree. That this healthy improvement is not all that we can desire, is painfully true. But we must not relax our efforts, nor "weary in well doing," for in due time we shall reap the fuller harvest if we faint not. Multiplied, and ever multiplying, evidences are afforded all over these lands, that our institution is a great moral necessity; one that humanizes with every interest of our race, with all the principles of Divine religion, and with the demands of society. The principles of the order at work among men are constantly, actively demonstrating that necessity. And hence the numerous accessions to our ranks. That among the many who aspire to our fraternal associations there should be found those prompted by unworthy motives, forms no argument against the fact that the order has a

deep hold upon the true regards and esteem of good men. And that there are those already in the order whose *lives* stand as palpable contradictions of every principle of Masonry, is a truth that cannot be denied. But we should think none the less of the principles and teachings of the order because many have stultified themselves, or because they are too obtuse, morally, to perceive the beauties of truth, or too perverse to be led to the practice—out of the Lodge—of what they learn in our moral schools. But 'tis human to err. And while the prerogative to forgive is Divine, 'tis ours, as Masons, to

"Chide mildly the erring."

**TEETHING IN HORSES.**

There is no doubt that many young colts suffer as much pain in cutting their teeth as is the case with children; and the pain does not always arise, as some persons suppose, from irritation of the mucous membrane of the tooth, but frequently from pressure on, and irritation of the dental nerve. The remedy (instead of tormenting the suffering creatures with a red hot iron for the purpose of "burning out the lampas," as some persons profess to do,) is a common thumb lancet. Make an incision through the gum or mucous membrane of the mouth, in the region of the tusks or incisors, wherever the difficulty may be, and relief is almost immediate. This is a sure remedy to relieve local distensions of the mucous membrane of the mouth, if it exists, and at the same time prevents the fang of the tooth from irritating the dental nerve.

**SHARP AND PROJECTING TEETH.**—Owing to the unequal wear of some horses' teeth; they become sharp on the outside margins, and are then apt to irritate, and perhaps lacerate the buccal membrane of the cheeks. Should this be the case, we generally find that the salivary secretion is augmented; mastication is imperfect and the subject generally loses flesh and appears unthrifty. The remedy is a mouth rasp; by means of this instrument the sharp or projecting edges may be smoothed.

**INFLAMED AND TENDER MOUTH.**—Inflammation, tenderness and tumefaction of the horse's mouth, arising from whatever cause it may, generally indicates the application of cooling and astringent lotions; a light diet of bran mash, a cooling lotion, composed of hydrochlorate of ammonia or chlorate of potassa, are indicated when the mouth is hot or inflamed. A tender mouth accompanied by corrugations and relaxation of the soft plate known as "lampas," requires a few applications of some astringent lotion made of alum, gum catechu, raspberry leaves, white oak bark, or diluted tincture of muriate of iron.—*Vermont Journal*.

**CURE FOR BOTS.**—Make some sage tea and sweeten it well; when about milk warm, drench the horse with it. If it turn out to be colic and not the bots, the sage tea will be good for that.

**ANOTHER REMEDY FOR BOTS.**—A half pint vinegar, half pint soft soap, half pint good gin, half pint molasses; shake well together and pour down while foaming. It will cure in five minutes; never known to fail.

**FOR CUT FEET AND LEGS WITH SHOE CORKS.**—Take one ounce of gum camphor and one pint of vinegar. Apply three or four times a day, and your horse need not stop work.

**FOR HEAVES IN HORSES.**—Take smartweed, steep it in boiling water till the strength is all out; give one quart every day for eight or ten days. Or, mix it with beans or shoots. Give him green or cut feed, wet with water during the operation, and it will cure.

The Worth county Agricultural Society has just chosen C. G. Bridges, President; R. T. Sloan, Vice-President; W. J. Gibson, Secretary; C. E. Dawson, Treasurer. A committee was appointed to examine land for fair grounds and receive proposals, to report on the 25th inst.



### "HIGH IN THE ORDER."

We too often see the term, that Bro. So-and-So is "high in the order of Masonry." This is a misnomer. The error arises from the pretensions of so-called "Masonic Rites," which assume to teach and practice "High Masonry." There is nothing *higher* than the Master Mason, for a thing that is perfect cannot be made more perfect, and when a man has received the sublime degree of a Master Mason, he has received the honorable title which insures him a passport throughout the civilized world—he has received all there is of Ancient York Masonry, and having so received it, he can receive nothing more that will make him a "Mason." There are other cognate degrees deriving their existence by virtue of Masonic membership, which teach beautiful and important lessons; and when a Master Mason has mastered all he can learn in the Lodge, he may with propriety apply for the degree of the chapter into which some of his brethren have gone before him, and will undoubtedly find much to interest and instruct him, and will receive a fuller elaboration of the principles involved in the first three degrees, and thereby be considerably improved, if he is a Masonic student. But in becoming a member of the Chapter, he comes under the laws of an entirely different Masonic government; but being different, does not make it any *higher*—the highest Masonic authority over every Mason in the world is his Grand Lodge. The Grand Lodge created him and can destroy him, Masonically, and there is no Masonic government in existence which can take this power from the Grand Lodge. As with the Chapter, so with the Council and Commandery—they are the associate members of a common family, composed entirely of Master Masons, and each move in their respective orbits free and independent of the other. Being independent, they merely form a system, but not a "Rite," for a Rite is the aggregation of power, the highest degree controlling the lower (so-called); while under the American Masonic system there is no *higher* or *lower*, but instead thereof there is a *first* and *last*, and the first, by virtue of its prerogative to make and unmake the whole status of a Mason, governs the last. The York Rite governs but three degrees, and the third degree governs the other two, which are lower; nor will it surrender that power to any other so-called Masonic authority. The Chapter of R. A. M. governs its own four degrees; the Council of R. and S. Masters governs its two degrees, and the Commandery of K. T. governs the orders of Masonic Knighthood, but neither governs the other. The term "High Masonry" comes from the A. and A. S. Rite, which as a RITE assumes to control and govern by its constitutions all the degrees from E. A. to the thirty-third, as we proved in our last number—in that Rite the last degree governs all below it—it is a hierarchy centered in a few, hence those who get into the regions of the thirty-third are called "High Masons," a title wholly at variance with the fundamental principles of pure symbolic Masonry. We hope, therefore, never to hear any true lover of York Rite Masonry

talking about High Masonry, or persons high in the order, for by so doing they acknowledge a controlling power over them which has no existence in fact.

### Mental Constitution of Women.

Let us hasten to the object of love—woman, who is a being very much apart; much more different from man than he fancies at the first glance; more than different—she is opposite, gracefully opposite, in a soft, harmonious contrast, which makes the charm of the world. By herself alone, and in herself, she offers another opposition, a struggle of contrary qualities. Elevated by her beauty, her poesy, her vivid intuition, her divination, she is not less firmly held by nature in a servitude of weakness and suffering. She does nothing like us men. She thinks, speaks, acts differently. Her tastes differ from our tastes. Her blood does not follow the course of ours: nor does she breathe as we breathe. Nature has arranged that woman's respiration should be effected mainly by four upper ribs. She does not eat like us; neither so much nor of the same dishes. Why? Above all, for the reason that she does not digest like us; at every moment her digestion is troubled by the excitability of her emotions. These internal differences are outwardly translated by another, even more striking still. Woman has a language of her own. Insects and fishes remain ever mute. The bird sings; he would like to articulate. Man has a distinct language, precise and luminous speech, the clearness of the word. But woman, besides the word of man and the song of the bird, possesses a completely magical language, with which she intersperses the word and the song; it is the sigh, the impassioned breath. Incalculable power! Scarcely is it felt, when the heart is overcome by it. Her bosom heaves, she cannot speak, and we are already gained over to all she chooses to command. What language of man will influence like woman's silence? Woman loves and suffers; she requires the support of a loving hand. This is what, more than anything else, has strengthened love among the human race, has given fixity to union. It has often been said that it was the weakness of the infant which, by prolonging the cares of education, originally created family. True, the child retains the mother; but the man is attached to his domestic hearth by the mother herself, by his affection for the wife, and by the happiness which he feels in protecting her. Superior and inferior to man, humiliated by the heavy hand of nature, but at the same time inspired by visions, presentiments, and intuitions of a higher order than man can ever experience, she has fascinated him, innocently bewitched him forever. And man has remained enchanted by the spell. That is what society is. Women are said to be capricious. Nothing is more false than that. Quite the contrary; they are regular and submissive to the power of nature. They are barometric, if you like, sensitive of weather, times and seasons, but not capricious. Of themselves, and when themselves, they are good natured, gentle and affectionate towards the man on whom they lean. Their ill humor, their little fits of anger, are almost always the effects of suffering. He must be a booby who would dwell on such involuntary faults as these. He ought, at such times, to be all the more forbearing, and to show greater attention and sympathy.

### The Masonic Sun.

This valuable paper, edited and published by Bro. Thos. B. Carr, of Wilmington, N. C., still comes to us filled with interesting original and selected matter, and is one of the few Masonic journals of the country which evinces an appreciation of the important issues which most concern the craft at large. It increases in lustre as it ascends the meridian. May it never set.

### GEORGIA.

Published proceedings at hand. Session held October, 1867. From the address of M. W. Bro. Jno. Harris, G. M., we extract the following relative to preservation of order:

From some communications which I have received during the past year, representing occasional disturbances in some Lodges, by disorderly members, I am admonished to call the attention of Masters of Lodges to some of their most important duties, in presiding over their Lodges. The Master of a Lodge, for the time being, is clothed with *absolute* power in the government and control of his Lodge. With the Masonic implement of power in his hands, by its sound, confusion *must* cease, and order prevail. If the sound of the gavel is not obeyed, he has the power, and it is his duty, to close the Lodge. He can, and it is required of him, to have the guilty punished; and, if the members refuse to sustain him, by inflicting adequate punishment on the offender, he can object to their finding, and refuse to sustain their action, and appeal to the Grand Lodge to be sustained. There is no appeal from the decision of the Master, by its members, excepting to the Grand Lodge. The power of a Master being thus absolute, it should, nevertheless, be exercised, not in an arbitrary or harsh manner, but with kindness and courtesy, yet with firmness. The Master of a Lodge, to a very considerable extent, is responsible for the peace, character and standing of his Lodge. No impostor, or unworthy visitor, can be received within the Lodge without his permission. By his ballot he can close the door of his Lodge against the reception of an unworthy or disqualified candidate. It is his neglect to discharge his duty, if the illiterate, the immoral, the drunkard, the gambler, the profane swearer, or the halt and the maimed, are permitted to enter our sacred Temple, and thus violate our ancient landmarks, and bring dishonor and reproach on the Institution. But few of the evils complained of, by which the peace and harmony of a Lodge is disturbed, but what the Master can—and it is his duty to—prevent, or cause to be punished. These are some of the important duties of Masters of Lodges, which, in accepting the responsible station, they are under the most solemn obligations faithfully to discharge.

I have made these remarks that the Masters of Lodges may reflect on the responsibility devolving upon them, from the office which they hold, and see to what extent they are accountable for the evils which too often occur, to interrupt the peace and harmony of their Lodges.

From the report on jurisprudence, we are much pleased to extract the following, which so much accords with the position held by the FREEMASON during the past year, and we are rejoiced to see the Grand Lodge of Georgia determining to hold fast to the safe anchor of "Ancient Landmarks"—once leave it, and where is the limit?

The subject of maims is presented in the report of R. W. Bro. Bigham's report. The question is particularly asked: "If you allow that any one maimed should be admitted, where does the rule find its limit?" This subject has been often before this Grand Lodge. Its earlier and safer decisions favored a strict accordance with the requirements of the old Constitution; but in 185—, Bro. Gauling introduced a resolution allowing the Lodges to initiate any who were not so maimed as to render them incapable of learning the art, &c. This left the door open to the greatest diversity of practice. Each Lodge became the judge of how great the maim should be which would debar a candidate from receiving any of the benefits of Masonry. The Grand Lodge, yet, from time to time, through its decisions, strove to place a limit to the ever increasing diversity of practice, and decided that the loss of one eye, one leg, one foot, the second joint of the right thumb, were maims that would



forbid initiation. In the opinion of your committee a strict adherence to the old Constitution is the only safe and certain remedy, and should be insisted on. The candidate must be "hale and sound"—perfect in all his limbs, as a man should be.

Under the head of relief to our suffering brethren, their widows and orphans in the South, we find that one or two officers noticed by name one or two contributions by the name of the donors, which were but a very small part of the whole amount sent by other parties. One D. D. G. M. mentions the following: "Bro. R. McMurdy, of N. Y., editor of the *National Freemason*, forwarded me sixty-seven dollars, to be used in like manner." Now such acknowledgments by name, &c., are wrong, especially when they are special, for the editor of the *Freemason* sent nearly *two thousand dollars* to the brethren of Georgia, and over *six thousand dollars* to the other States, which was *more than all the Masonic editors in the United States put together* sent, but we shrink from any thanks for our performance of a duty, and would not now refer to it were it not that a special distinction has been given to the exclusion of others. Over five thousand dollars of this sum were given by the impoverished Lodges, Chapters and Commanderies of Missouri alone, and it is in their behalf that we protest against special mention, and we do most cordially and from our heart approve the sentiments of the committee in their report on "Donations," and for the benefit of our noble hearted craft of Missouri, who gave the last cent from their treasuries for their suffering brethren, we republish the following resolution of the Grand Lodge of Georgia:

REPORT OF THE COMMITTEE ON DONATIONS.  
To the Most Worshipful Grand Lodge of Georgia:

The Committee on Donations respectfully report: That from the statements of brethren, they find Masonic donations have been received during the last year, through the Grand Master and Deputy Grand Masters, and Masters of Lodges, and to individual Masons, from Grand Masters, Deputy Grand Masters, Lodges, Chapters, High Priests, and subordinate Lodges and individual Masons, for the relief of suffering widows and orphans of the Order in this State, a large amount of money, which, so far as we have been able to learn, or as has been reported to us, has been carefully appropriated to the objects intended by the respective donors. "Cravity vaunteth not herself," therefore we do not propose to parade the names of the donors in these proceedings, but recommend the following:

*Resolved*, That the thanks of this Grand Lodge are unanimously tendered to all Masonic brethren, Lodges and Chapters that have, in any way, contributed to relieve the distress of the poor in Georgia; and the brethren through whom such donations have been received, are hereby instructed, in making acknowledgments therefor, to send a copy of this resolution to their correspondents, and that the resolution itself be entered on our proceedings, in perpetual memorial of our gratitude.

This resolution is in accordance with the noble impulses of Georgia, and is all that the generous hearts of Missouri and her subordinates in New Mexico desire. From the report of the Committee on Grand Master's address, we extract the following appropriate sentiments:

We are much gratified at the report which the Grand Master makes of the return of

articles from Ohio, and other Northern Lodge jurisdictions. Also, of the donations which have been sent to him and to other Georgia Masons from Grand Lodges, subordinate Lodges, and individual Masons living beyond our jurisdiction, to relieve the distress of our widows and orphans. We are gratified that this Grand Lodge, at his suggestion, has appointed a special committee to make appropriate acknowledgments in the premises.

It is, indeed, truly gratifying, as he so well says, that the most friendly and fraternal relations exist between this Grand Lodge and other Grand Lodges. There should be no strife amongst Masons, except that noble emulation as to "who can best work and best agree." Bitter words and bitter feelings of animosity and dislike cannot find a place amongst true Masons. He who would stir up strife, either by crimination or recrimination, acts beneath the high calling and duty of the Mason. Our first duty is to learn to subdue our passions. Instead of vituperation, there should be exchanges of good counsel and friendly salutations. Instead of the carnal tools even of unprofitable disputation, the trowel should be the favorite tool, and that should be used to spread the cement of "brotherly love."

The proceedings contain a full digest of decisions, prepared by R. W. Bro. Lawrence. We regret that we have no summary of Lodges and work done. The following are the officers elected for the ensuing year:

John Harris, M. W. Grand Master.  
David N. Austin, R. W. D. Grand Master, 1st District.  
Jas. M. Mobley, R. W. D. Grand Master, 2d District.  
R. M. Smith, R. W. D. Grand Master, 3d District.  
Geo. W. Adams, R. W. D. Grand Master, 4th District.  
Chr. F. Lewis, Senior Grand Warden.  
S. A. Borders, Junior Grand Warden.  
J. E. Wells, Grand Treasurer.  
S. Rose, Grand Secretary.

#### ILLINOIS.

*Grand Chapter.*—Published proceedings at hand. Session held October, 1867. Number of Chapters represented not added up. From address of M. E. Comp. O. H. Miner, G. H. P., we extract the following relative to work:

No work has ever been formally adopted as the work of this Grand Chapter or by the General Grand Chapter; the work now in use throughout the jurisdiction of the General Grand Chapter is a work prepared by a committee appointed by the General Grand Chapter in 1859, but which was never formally sanctioned. The work, as prepared by the committee, was in possession of Grand High Priest Elwood in his life time, and is known to many of the companions of Illinois, and in use substantially, if not accurately, in numerous Chapters in this jurisdiction. As it is of the utmost importance that the greatest degree of uniformity attainable should be secured by all Chapters, I recommend the appointment of a committee, composed of a suitable number of companions of known skill, charged with the duty of determining the work of his Grand Chapter, together with the preparation of a manual of constitution, laws, forms, and ceremonies, for the use and guidance of the Chapters and companions of this jurisdiction, conformable in all respects to the regulations of the General Grand Chapter—such committee to report to the next Grand Convention.

The foregoing recommendation was adopted, and a committee of five appointed to determine upon the work, &c.

The following is the list of officers elected:  
M. E. Comp. Geo. W. Lininger, Grand High Priest.  
E. Comp. James H. Miles, Deputy Grand High Priest.  
E. Comp. John M. Pearson, Grand King.

E. Comp. A. A. Murray, Grand Scribe.  
E. Comp. Harrison Dills, Grand Treasurer.  
E. Comp. H. G. Reynolds, Grand Secretary.  
E. Comp. Thomas Moore, Grand Chaplain.  
E. Comp. James A. Hawley, Grand Captain Host.

#### SUMMARY.

No. of Working Chartered Chapters..... 109  
No. of Chapters U. D..... 2

Total..... 111  
Number of Members returned..... 5,724  
Estimated number not returned..... 150

Total..... 5,874  
*Grand Council.*—Published proceedings at hand. Session held October, 1867. From address of Grand Puissant Comp. Jas. A. Hawley, we extract the following:

No questions of Masonic law or jurisprudence have arisen in this jurisdiction requiring any action on my part; and it is with unfeigned pleasure that I am able to say that peace and harmony, which are so essentially necessary to the prosperity and growth of our Order, prevail. Our relations with sister Grand Councils are of the most fraternal kind, and the future prospects of Cryptic Masonry in Illinois are, to say the least, of the most encouraging nature. We are living in an age when the most rapid and gigantic strides of improvement are being made in every department of literature, science and art. During the past year we have seen the gathering together of the most noted and gifted of the nations of the earth, to display and admire the wonderful genius and industry of man. Masonry has been represented in this great industrial convention by her faithful Craftsmen, and we should not linger behind, but assist in placing our noble Institution in the foremost ranks of the world's benefactors, by inculcating and practicing those noble "tenets of our Order—brotherly love, relief and truth," and by showing "that we are general lovers of the arts and sciences."

No business of importance outside of local affairs transacted.

Daniel G. Burr, Paris, Grand Puissant.  
Geo. W. Lininger, Peru, Dep. G. Puissant.  
John M. Pearson, Godfrey, G. Th. Illustrious.

Wm. M. Avise, Quincy, G. Prin. Con. Work.

Charles Fisher, Springfield, G. Treasurer.  
H. G. Reynolds, Springfield, G. Recorder.

We find no summary of Councils, or work done, but estimate Chartered Councils at about twenty-five.

#### Wisconsin.

The first Lodge of Sorrow ever held in Wisconsin was held on the occasion of the untimely death of late Bro. Charles Lobdell, Masonic editor of the *La Crosse Democrat*, which post he filled with considerable credit and usefulness. The ceremonies were held by Frontier Lodge No. 45, on Jan. 26th, in La Crosse. They were solemnly impressive, and the church (Episcopal) was crowded by the citizens of that place. Here is a sprig of evergreen on the grave of our lamented brother.

#### Mississippi Lodge Jewels Found.

We are requested by R. W. Bro. Allan L. McGregor, of Little Piney, Mo., to announce that he purchased from a Federal soldier a full set of solid silver Lodge jewels, belonging to some Lodge in Mississippi, and if the owners will describe the property, they can get them without price by addressing Bro. McGregor as above.



**THUNDER FROM HIGH OLYMPUS!**

The Grand Hierophant of the Supreme Council of all Masonry, from the Entered Apprentice to the "thousand and one" and "Mother Council of the world and the rest of mankind," feeling that his supreme throne of Masonic Hierarchy stands upon foundations of sand, and that the artillery of the FREEMASON is knocking that sand to the four winds of heaven, has fulminated from his Vatican a Bull that is expected to shake the centre of the Masonic Universe, and with all the tin thunder borrowed from a cheap theatre, has, by virtue of the supreme power in him vested by authority of forged constitutions and signatures, summoned the Editor of the FREEMASON to appear before the august tribunal of Jesuits at their Holy See in Charleston, S. C., to there acknowledge the jurisdiction of said tribunal as a MASON. We take it for granted that our readers have all read our charges and specifications against this arch-enemy of Ancient Craft Masonry, and can therefore appreciate the fearful denunciations issued by Bro. Pike, as Grand Inspector General of all Masonry from the 1st to the 33d degree, and as much more as may be necessary to complete the Grand Hierarchy which he is attempting to erect upon the ruins of the American Masonic System. Our readers will, therefore, understand that the editor of this paper is a member of the Grand Lodge, Grand Chapter, Grand Council and Grand Commandery of Missouri, and as such he repudiates any other so-called Masonic power on earth to try him as a Mason. He claims to stand sovereign and supreme as a Mason to Bro. Pike or his Council, or any other self-constituted council, and that he will not, by appearing at Charleston or elsewhere, acknowledge any Masonic jurisdiction other than those aforementioned in the Sovereign State of Missouri. He defies all the Grand Inspectors General under Bro. Pike to hold him to a Masonic trial; for it has been on account of defiance to a Masonic Hierarchy in this country and publication of incontrovertible testimony against the assumptions, pretenses and forged constitutions of that Hierarchy that he has been cited to appear at Charleston. By publications already made, our readers will understand that we are not and can not be charged with a single violation of secrecy or of duty. They will understand that the only thing we can be charged with has been want of fealty to constitutions which we have thoroughly riddled by the force of history, logic and truth; that we, at the time we had communicated to us the degrees of the Scotch Rite up to the 32d, knew nothing and could know nothing of its rituals or intentions by so brief a performance, and had not yet seen any of its regulations; and that we, in conjunction with others, recognized all covenants of secrecy as sacred, but in so far as our covenants bound us to comply with all that had been or might be decreed by statutes, edicts, &c., we openly and declaredly reserved to ourselves the right to demur; and stated further, that if the statutes, &c., were in anywise in contravention to the O. B., under which we rested with the American Masonic System or York Rite, that said covenants were null and

void. We have examined thoroughly the whole of Bro. Pike's ritual and find that it is based upon and is in direct hostility to the Blue Lodge, Chapter, Council and Commandery; and that its pretended constitutions are in violation of and subversive of the fundamental principles of the recognized and established system. We did remonstrate by private letter with Bro. Pike against this invasion of the jurisdiction of Missouri, and said remonstrance having been treated with contempt, and his right to usurp our powers in Missouri being reiterated, we determined, upon calm and mature reflection, to awaken the loyal craft of the country to the secret intrigue of this bastard Masonry and to throw down the gauntlet for a fair and open fight between pure Freemasonry and its enemy. We determined to spring the trap before its makers had secured their game, and in pursuance of that duty, viz.: on account of our defense of Ancient Craft Masonry, we are to be tried by the self-styled chief of the "Mother Council of the World." Our trust is in one ever living God, in whom we believe. Our love is for that grand universal fraternity which teaches the truth of God and proscribes no man for his religious or political belief. Our warfare is for the preservation of pure Freemasonry from all entangling alliances with so-called politico-religio-masonic hierarchies, and for this sacred duty we are willing to sacrifice every personal consideration, profit or preferment. We have an abiding faith in the rich promise, "Be faithful unto the end and I will give thee a crown of life."

In conclusion, we stand upon the immovable and sovereign foundations of the Masonic Grand Bodies of Missouri, and we do not recognize any Masonic authority which claims superiority thereto. We defy and repudiate the so-called Masonic assumptions of the Holy See of Albert Pike, and we can assure him that his empty thunders shall not deter us for one moment from fulfilling our solemn Masonic duties.

We have fully exposed in previous numbers the baseless authority upon which the Southern Supreme Council rests—its want of validity in every respect—the character and irresponsibility of the men who got it up, and we today, before the world, pronounce the said Council wholly incompetent to enforce a single decree beyond voluntary submission. The trial upon our case will be one of the grandest farces of the nineteenth century, and only equaled by the history of the expulsion of a host of notable worthies by virtue of these same constitutions, all of whom survived the expurgation, and those who are dead have left immortal records of Masonic worth and fame. We must, therefore, beg to be excused for want of timidity or any fear in the premises. We think if Bro. Pike would only postpone his trial till the FREEMASON and its truths could get a fair circulation in the South, that he would find it as impossible to get sufficient good and true Masons to condemn us as he found it impossible in this city, where his idle and empty assumptions have been thoroughly exploded in the minds of intelligent and reflecting *thirty seconds*.

Here follows the summons:

Or.: of Memphis, in the State of Tennessee,  
3d day of the month טבת, a. n. no.: 5628.  
By the Sov.: Grand Commander:  
George Frank Gouley, Knt.: Rose Croix,  
Knt.: Kadosh and Prince of the Royal Secret:

You are hereby cited and admonished to be and appear before the Supreme Council (Mother Council of the World) of the Sovereign, the Grand Inspector General, Grand Elect Knights of the Holy House of the Temple, Grand Commandery of the Holy Empire, of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern jurisdiction of the United States, in their Chamber of Council at Charleston, in the State of South Carolina, on the first Monday of May, A. D. 1868, then and there to answer to charges preferred against you.

1<sup>o</sup> For maligning the said Ancient and Accepted Scottish Rite, in publications free to be read by the profane.

2<sup>o</sup> For open and avowed hostility against the said Ancient and Accepted Scottish Rite, and undisguised violation of your oath of allegiance to the said Supreme Council, and of that of obedience to the Grand Constitutions, Statutes and Institutes of the Order.

3<sup>o</sup> In libeling, by false, scandalous and defamatory terms and false charges of evil and wicked intentions, and un-Masonic purposes, to be read by the profane, your superiors, the Sovereign Grand Commander, and the Sovereign Grand Inspector General, members of the said Supreme Council of the said Rite, in violation of your vows of allegiance and obedience as a Kadosh.

4<sup>o</sup> Willful and deliberate violation of your vows and obligations as a Knight Kadosh and Prince of the Royal Secret.

A copy of which charges and of the specifications thereof will, in due time, be forwarded you.

Hereof you will not fail, upon your solemn vows and obligations as a Knight Kadosh.

In testimony whereof, we, Albert Pike, the Sovereign Grand Commander of the Supreme Council, do hereunto set our hand and affix the seal of our arms, at the Orient aforesaid, the day and year first above written.

ALBERT PIKE, 33d.,  
Sov.: Gr.: Commander.

Here follow the charges and specifications:

**CHARGES AND SPECIFICATIONS.**

"Against George Frank Gouley, of St. Louis, in the State of Missouri, a Prince of the Royal Secret of the 32d degree of the Ancient and Accepted Scottish Rite of Freemasonry of the obedience of the Supreme Council, Mother Council of the World, of the 33d degree of the said Rites for the Southern jurisdiction of the United States of America."

**FIRST CHARGE.**

"Maligning the said Ancient and Accepted Scottish Rite in publications to be read by the profane."

**Specification 1.**

[This specification details our publication in defense of Ancient Craft *vs.* Spurious Freemasonry, on page 145, No. 10 of FREEMASON, occupying a column and a half of matter.]

**Specification 2.**

[This specification details our article under the head of "Why," on page 157, Oct., 1867.]

**Specification 3.**

[This specification details parts of our article in reply to Bro. Pike, on page 184, Dec., 1867.]

**SECOND CHARGE.—Specification 1.**

"In this, to wit: That the said Geo. Frank Gouley, in the latter part of the year 1867, persuaded and procured a body claiming to be Masons, in the State of Missouri, and styling itself the Grand Commandery of Knights Templar of that State, to prohibit all Knights Templar of that State from being present at the conferring of any degree of the Ancient and Accepted Scottish Rite on any Mason who had not received the Knights Templar degree,



and to forbid them to belong to any body of the Ancient and Accepted Rite."

*Specification 2.*

"In this, to wit: That the said Geo. Frank Gouley has, with all his might, endeavored and labored to prevent the Freemasons of the said State of Missouri, and then to dissuade and by threats and fear to deter, from receiving the degrees of the Ancient and Accepted Scottish Rite, by divers publications, false, defamatory and scandalous, in the said newspaper called the FREEMASON, to wit, in the year 1867."

[These two latter specifications contain the real germ of grievance. The Grand Commandery of Missouri, on account of its adherence to the Grand Lodge of Ancient Craft Masonry and its own rights, and the FREEMASON, by tearing the veil from the trap set for the Craft, have sent a thousand pound ball crashing through the miserable hulk of Bro. Pike's pretensions and ambition. Hence, the charges.]

*THIRD CHARGE.—Specification 1.*

[This specification details our article on page 131, Sept., 1867, in which we called the immaculate A. T. C. Pierson "Grand Prior and Peddler General of the A. & A. S. Rite." It is sacrilege to speak against any member of the "Holy See," but "we can't see it."]

*Specification 2.*

[This specification details our article on page 184, Dec., 1867.]

*FOURTH CHARGE.—Specification 1.*

"In this, to wit: That the said Geo. Frank Gouley has defamed the said Rite, and pretended to make known the teachings and construction of its rituals to the profane."

[So far as revealing the rituals are concerned, we pronounce this specification false in every particular, but so far as choosing for ourselves to criticize the law, we claim that right under the law itself.]

*Specification 2.*

"In this, to wit: That he has declared that the said Rite is *not* Masonry, and has openly and publicly advised Masons and profanes to beware of it, and has procured hostile legislation in regard to it by a Masonic body known as the Grand Commandery of Knights Templar of Mo."

[To this specification we claim it to be one of the glories of our life to plead "guilty."]

*Specification 3.*

"In this, to wit: That, in the said newspaper, he has libeled the said Rite as *worthless* and a *fraud*, and has declared that he would wage war against it, defaming and belying it for the gratification of Masons of other degrees and rites, and of the profane."

[There is an old statute of Delaware which says, "the greater the truth, the greater the libel," and as we have proven all we have charged as to the *fraud* and *worthlessness* of Bro. Pike's degrees, and as he has not and cannot deny the proof, we presume we must acknowledge the *libel*.]

"Of all which I do, upon my honor, declare and avouch that the said George Frank Gouley is guilty; and that he is a false Mason and forsworn and disloyal Knight. So help me God!

"ALBERT PIKE, 33d.,  
Sov. Grand Commander."

Thus has "the mountain brought forth." It has been shaking for some time with such convulsions that we expected to hear of the Mississippi river stopping at Memphis and rolling backwards. Nature, however, pursues the

even tenor of her way, and so does Ancient Craft Masonry, and will so continue centuries after Bro. Pike and all his visions of sublimated power shall have passed into the gulf of oblivion. The day when intelligent men trembled before the Bulls of the Vatican has passed away, and the day when Freemasons who are true to their allegiance to Grand Lodges and the principles of Ancient Craft Masonry, can be scared by the high sounding fulminations and hollow authority of "Hierarchs and Sovereigns" who stand on fiction and frauds, has also passed into the tomb of the dead past. There let it lie. The FREEMASON and the Grand Commandery of Missouri have struck Bro. Pike and his constitutions and rituals such a crushing blow, that they will never survive it, and he knows it; hence, like a Sampson of self-created power, if he can not rule, he will at least attempt to ruin. But even that day has passed away. Our true and faithful Craft of the Southern jurisdiction have lately passed through such a whirlwind of war, that they are not in a temper to be gulled by chaff nor to be scared by the "Holy See at Charleston," though it thunder never so loudly. Oh, that the ghost of the Great Frederick could rise, for one hour only, and with his finger of scorn and contempt annihilate the baseless pretensions of those huckstering charlatans who forged his name to constitutions which were drawn up to crush that pure Freemasonry (he loved so well), and by virtue of them to ride into power, and rule everything "from the first to the last!" By one dash of his iron pen he would wipe out of existence all the baseless titles and powers by which the "Sovereign Grand Commander" to-day dares to arraign Free and Accepted Masons at a bar that has no legal existence on the face of the earth. We have proven by testimony, which no man in the world can deny, that the Grand Constitutions are a libel upon our ancient and honorable fraternity; that they usurp powers not to be granted without committing Masonic suicide; that the new rituals of Bro. Pike are an insult to every Freemason in the United States and elsewhere, wherever the Constitutions and Charges of 1717 and 1722 are recognized; that the Sovereign Masonic bodies of each State are supreme in their several jurisdictions, and for this defense of our principles and our Masonic rights we are summoned as a 32d to Charleston, to forswear our Masonic allegiance or be expelled by a power that we do not recognize as Masonic.

Our course is clear and our choice is emphatic. Bro. Pike can try us and expel us as a Mason, but our Masonic standing still remains intact and indefeasible. "And another locust went in and took a grain of corn."

**Boards of Relief.**

As many of our flourishing towns are establishing more than one Lodge in their midst, we have been advised to call their attention to the law of the Grand Lodge, which directs that where more than one Lodge is established in one town they create a Board of Relief, composed of delegates from each Lodge, and that five dollars be set apart from each initiation fee for the use of the Board.

**KIRKSVILLE LODGE, NO. 105.**

This Lodge had a public installation of officers at Sherwood's Hall on the anniversary of St. John the Evangelist.

The names of the new officers of the Lodge are: W. T. Baird, W. M.; Joseph Baum, S. W.; J. C. Smith, J. W.; F. M. Brown, Treasurer; J. L. Porter, Secretary; D. Baird, S. D.; S. N. Holloway, J. D.; L. S. Music and D. L. Conner, Stewards; J. D. Stephens, Tyler.

After the ceremonies of installation were finished the following toasts were responded to in the order named:

"Our new Masonic Year"—W. T. Baird. "The day we commemorate, and its teachings"—A. Morris. "Our object as Masons"—W. P. Nason. "Masonry, its relation to the age in which we live"—John M. Oldham. "The historic claims of our Order"—Dr. R. H. Browne.

The members of the Lodge and invited guests then formed in procession and marched to the Masonic Hall, where a bountiful repast was partaken of. The table extended the entire length of the room, and was literally groaning under the profusion of good things so abundantly provided. The time was pleasantly passed by music and speeches. "To the Ladies," being responded to by Dr. Lough. "The Universality of Masons," by D. Baird. "Our honored Dead," by J. W. Galyen. "Masonry a Science," by J. M. Greenwood. "The M. W. G. Lodge of the State of Missouri, A. F. & A. M.," by Jos. Baum.

It was a pleasant and agreeable time, and its remembrance will long linger in the minds of those who were there, and we hope the officers and members will see many yearly returns of the same.

**Idaho Territory.**

Through the kindness of Bro. H. W. O. Margary, Secretary of Boise Lodge, Boise City, Idaho, we are furnished with some interesting items of the labors of the Craft in that Territory:

On December 16th the organization of a Grand Lodge for the Territory was completed. Five Lodges, Idaho Lodge, No. 35; Boise Lodge, No. 37; Placer Lodge, No. 38, and Omvhee Lodge, U. D., under Grand Lodge of Oregon, and Pioneer Lodge, No. 12, under Grand Lodge of Washington Territory, were fully represented. The following officers were elected:

George H. Coe, Grand Master.  
G. W. Paul, Deputy Grand Master.  
A. Haas, Grand Senior Warden.  
Geo. T. Young, Grand Junior Warden.  
S. B. Connelly, Grand Treasurer.  
P. E. Edmunds, Grand Secretary.  
W. R. Bishop, Grand Chaplain.  
L. F. Carter, Grand Orator.  
J. W. Brown, Grand Marshal.  
M. McCormick and J. C. Moulding, Grand Stewards.

A. G. Brown, Grand Standard Bearer.  
L. P. Mickleson, Grand Sword Bearer.  
H. A. Mattox, Grand Biule Bearer.  
J. W. Curry, Grand Senior Deacon.  
John Murrell, Grand Junior Deacon.  
J. M. Cannady, Grand Pursuivant.  
J. D. Galbraith, Grand Tyler.

On St. John's day the new Masonic Hall at Boise City, erected at a cost of over \$11,000 (in gold), was solemnly dedicated with the usual impressive ceremonies of the Order, Bro. L. F. Carter, Past Master and Grand Orator, acting as Deputy Grand Master. The installation of the officers of the Lodge took place on the same evening. An invitation had been extended to the families of Masons to be present, and a good social time was the result.

Boise Lodge less than two years ago was struggling and poor, now it is doing finely, numbering over sixty members and the material good, none being admitted who cannot bear the test of the unerring square.—*Courier*



## OUR VISIT TO THE CAPITOL.

ADDRESS OF R. W. T. E. GARRETT.

A little relaxation from the ceaseless demand upon one's time and nerves is an absolute necessity now and then, and we embraced the opportunity on the 3d of February, by accepting the invitation of Jefferson Lodge, No. 43, at Jefferson City, to be present at the address of our R. W. Bro. Thos. E. Garrett, Grand Senior Warden and Grand Lecturer, in the Hall of Representatives. In company with M. W. Bro. Jno. H. Turner, P. G. M.; R. W. Bro. Jno. D. Daggett, P. D. G. M., and R. W. Bro. Jno. Decker, P. D. G. M.; M. E. Comp. J. A. H. Lampton, P. G. H. P., and Grand Lecturer of Grand Chapter, and Bros. J. A. Ready, D. W. Burgoyne, and the Orator, we arrived in Jefferson safe and sound, after a pleasant free ride over the Pacific Railroad (thanks to the courteous President), and were soon taken care of by the brethren at the hospitable house of R. W. Bro. Jas. E. Carter, D. D. G. M. and W. M., of Jefferson Lodge. The first day was spent in visiting the Legislature, in session, and the Penitentiary (boys in stripes), at work. The magnitude of the latter establishment, and the immense amount of manufactured goods turned out, was a matter of surprise to all. Under the able management of the courteous brethren having the institution in charge, the Penitentiary is a source of profit and usefulness, and demonstrates the triumph of the sublime Masonic virtue of Industry over the detestable crimes of Vice and Indolence. In the evening we repaired to the hall, under the escort of our M. W. Grand Master Bro. W. E. Dunscomb (resident of Jefferson) and M. W. Bro. Jno. F. Ryland, P. G. M., the ablest member of the Senate; and found collected one of the finest appreciative audiences ever assembled at the Capitol. The address, which was for the benefit of the Board of Relief, and which was based upon the philosophical and moral mission of Masonry, was delivered in a very eloquent and impressive manner, enchaining the audience for over an hour, and was received with marked applause. It was the best prepared address upon the subject we ever heard, and we regret that opportunity and space will not permit us to make more than the few following abbreviated extracts:

## ADDRESS.

After a proper preface, referring to the general nature of his subject, the speaker proceeded as follows: "The Masonic rituals and teachings are interwoven with the condition and aspirations of man, from his rude and unpolished state in the quarry to the square and beautiful block in the structure of enlightened society. We require only the rational creature as material, and under the influence of Masonic culture, he becomes a moral, enlightened soul.

"It must be evident to every one who has given a thought to the subject, either within or outside of the Order, that there is a tenacious, unchangeable vitality in Freemasonry. \* \* \* It matters not that the links in the chain of its written history are perfect for a thousand years. Our traditions, like doves with olive branches in their beaks, flock to us on that far shore with tidings from across the dark gulf of other centuries, and to our minds, confirmation, strong as proofs of holy writ. To the world, we can say we have reasons for the faith that is in us, and we have also tangible facts to offer in support of the extra-

ordinary claims of our Order. Freemasonry has flourished long enough to be regarded as indigenous to every clime, and has become a medium of recognition among almost all branches of the great family of man. \* \* \* The bars and bolts of conservatism, and the springs of eternal progression, are strong within its body, combining solidity and expanding power; and while it clings to our old landmark as an anchor of safety, it administers to the wants and aspirations of each succeeding age and people in every advance towards the source of Light and Truth. The genius of Freemasonry has been and still is the *Alma Mater* of the arts and sciences. In this age, more than any other of its history, has Freemasonry become a wonder of the world. It is at this day attracting a larger share of attention than any other institution known. In the last decade of years all eyes have centered upon us, looking for a division in our ranks. Our solid columns are still massed, battling for the honor of our ancient, hereditary integrity, and in pursuit of the legitimate aims of human existence. The impregnability of our battlements, amid the storms which howl around them, and the earthquakes which threaten their foundations (to the uninitiated) is a source of universal wonder.

"The candidate for the mysteries enters the edifice, is instructed in the principles of our moral architecture, and the wonder ceases. On his first step he himself strikes the key note of that solemn and wonderful hymn, whose harmony reverberates through the universe and the broad heavens, and echoes back to earth the name of the one Eternal Deity."

Here followed a philosophical dissertation upon the mystic character of Masonic symbolism, treating of the first cause of human associations.

"The pure genius of Masonry, though hidden from the world by a cloudy veil, has ever been a public benefactor. Light penetrates the veil which surrounds the altar, and the essence of its faith is diffused among men, while the source is concealed from their view. It may be said that the sun dispenses his light universally, and shines on all alike! If Masonry is not ashamed of her face, why does she not show it like the sun? We answer: Fortunately the sun is beyond the reach of men; for there are some so perversely dissatisfied with all things as they find them, that they would form a conspiracy to pull down the god of day for shining too much or too little if possible. Masonry was wisely placed as far out of the reach of such men for harm, as the sun is from the earth. The sublime PRINCIPLES of the Order are no more secret. All the world may read and know them. They have been widely disseminated in every land where civilization has followed the 'Great Light of Masonry.' Still we cling with all the tenacity which distinguished our ancient brethren to those secret rituals which guided the Order in safety through peril, and darkness, and storm. We are justly proud, that amid the convulsions and revolutions of Church, State and Empire, the ranks of our brotherhood have stood unshaken in solid phalanx, presenting a bold, unbroken front to the elements of war around them."

Here followed a very concise and able review of the earlier mysteries of the world, with a history of their rise and fall, and the relation which Freemasonry holds towards them.

"Behold the structure which we have builded, and around which cluster our fondest hopes. Its base covers the habitable globe; its spire pierces the heavens, and in its lofty halls and storied corridors forever echo the footfalls of the ages. Cemented in the edifice are the noblest aspirations of millions of the greatest and best of living men; and the memories of millions upon millions that have gone before us, and whom we believe are now radiant in the full blaze of the Celestial Orient around the throne of our Supreme Grand

Master. \* \* \* \* The universe is all powerful! How wonderful then is the power of Masonry, for of all human organizations it nearest approaches the universal. It has reared innumerable temples in every country and clime, and it speaks an universal language. A few simple words constitute the vocabulary, and accompanied by appropriate gestures, they serve as an eloquent passport into the bosom of the fraternity wherever dispersed. The stranger forgets his isolation thousands of miles from the home of his nativity, when he hears his family prayer and is hailed as a brother. All barriers of nationality are broken down, and frontiers do not exist in the Masonic vineyard. \* \* \* \* Equality among Masons is a fundamental principle of the Order. Superiority is only a temporary regulation adopted to insure sound government, and, in a moral sense, we entirely ignore them. Kings and potentates stand on the chequered pavement upon the same level with the poor apprentice, who knocks at the door and is admitted to a full and equal enjoyment of all its privileges. Rational equality was inculcated at the laying of the corner stone when two Kings admitted to their companionship and confidence a poor working man—a mechanic, an artisan. Who doubts that the system of equality experimentally taught at the beginning, and practiced by the craft to this day, has not exercised a wonderful influence in regulating the status of man in accordance with his capacity, moral and intellectual! \* This grand idea is the keystone of an arch, without which the whole structure of society would fall in ruins; and that mystic keystone was wrought and placed in position by Masonic skill and wisdom. But into this fraternal communion we receive not all. Some are disqualified for the Royal Art. Masonic equality does not contemplate a promiscuous gathering up of idlers from the highways and hedges of humanity whose curiosity or interest may lead them to lounge in the shadow of our walls. All who desire to enter must find their own way to the door. And thus the order is happily exempt from at least one annoyance—groaning under the obligations entailed by the reception of honors. Freemasonry can receive no honors, and where honor alone is involved, the whole debt is assumed by the aspirant who begs permission to offer his devotion at the shrine. He alone is honored by his admission, and no reciprocity can ever be established by the world's patent of greatness." \* \* \* \*

Here followed a review of the great names identified with the fraternity, as also remarks upon the great tenets of Masonry.

"The mission of Freemasonry is peace! It is the guardian of the social arts, and it sheds abroad the sunshine of harmony. If, as a statesman, it could not prevent bloodshed, it has ever been active as a physician, healing the wounds of war. Whenever the passions of men have been inflamed to madness, and frenzy ran riot in their blood, overthrowing in an hour the labor of centuries, Masonry has stood like a statue among fallen columns—pointing with star-jeweled finger to the ways which are ways of pleasantness, and to paths which lead to peace. The plumbline in the hand of the true craftsman has often been the only landmark to which the wreck of nations could turn for guidance after such desolating convulsions. Thus has Masonry proved the conservator of order and good government, until the scattered ranks of men were again marshaled in line and in condition to advance. The last survivor of a race of giants and tender nurse of the laws of morality, the genius of Masonry will never abandon her dear adopted children to the pitiless blast of a profane world. Her every gesture, breath and word is LOVE, and her commanding presence and firm tread denote undiminished strength and vigor. She guards the dangerous pass between duty and prejudice, and neither turns aside from one, nor compro-

\* For example, witness the construction of the Constitution of the United States by a body of men, nearly all of whom were Masons.—Ed.



mises with the other. Should error prevail, as it often does, amid the fury of fire and the red streams of war, she gleams an angel of light, ready to rebuild what the devastating elements may level with the dust. She is not dependent upon position or patronage, but is self-sustaining, and lives on the love of doing good. Her sphere is still widening, and her standard is planted near the thrones of the most despotic monarchies. Temporary interdiction she has suffered, yet persecution has tenfold multiplied her legions. She carried the torch of civilization in one hand and the 'great light,' which is her guide (the revealed word of God), in the other, and thus pioneered her way through the dark abyss of centuries of which little is known save what she has rescued from oblivion."

Here followed a brief history of the Crusades, and their influence upon the progress of Masonry in that age, and the whole concludes with a beautiful review of the influences of the Order upon the swift turning wheel of time—especially of the age in which we live.

The succeeding day and evening were spent by the Grand Lecturers in exemplifying the work in Lodge, Chapter and Council degrees; and those having the matter in charge decided that if all the subordinates in the State were as bright as those in Jefferson, the office of Grand Lecturer would soon become a mere nominal institution. However, as genuine hospitality and good work are always found together, we can assure our brethren at the Capital that they can surely rely on help when wanted. We found visitors from Sedalia Council and Chapter, and surrounding Lodges, and it did all good to shake the generous, warm hand of our Scotch Bro. A. L. McGregor, P. G. S. W., from the "State of Maries." Thus ended a pleasant holiday.

#### SOUTH CAROLINA.

We have received the address of Comp. R. S. Bruns, G. H. P. of Grand Chapter of South Carolina, delivered at Annual Convocation held in Greenville, Feb. 11th, 1868. From it we extract the following:

**COMPANIONS:** I have the great satisfaction in welcoming you once more to this grateful reunion of our Order, and take pleasure in giving the right hand of fellowship to the many companions who have found it pleasant to assemble at this its Annual Convocation. Very sweet and pleasant it is where brethren meet in unity around those altars to which their faith is pledged, and which, by their virtues, justify their sympathies and affections.

That we should still survive the buffets of war, the strifes of jarring parties, the adverse fortunes which have encountered our toils, and the evils which still embarrass, where they do not absolutely weigh us down as a people—that in spite of these, the love which has brought us gladly to the temple in happier days, should still be so active as to gather so many of our companions together, in those which are so threatening with evil aspects, is eminently grateful and encouraging, and bears witness to the equal integrity of our faith, and the consolations which it affords us.

We have gone through with terrible adversities, and our shrines have suffered spoliation and neglect. The hearts of many loved companions are stilled forever; others have been depressed by fortune, and still incumbent cares and anxieties, that it might well be expected that they should appear cold and lukewarm to all ties and associations, those excepted which come in the guise of personal and domestic necessities.

Much has been lost, no doubt—much has gone to decay among us—much is required to

be done before we can rebuild our altars, and rekindle those sacred fires which have been suffered in too many places to go out. But there is encouragement in your presence, my companions—in your countenances—both of which declare for your zeal, and assure me of your co-operation in the good work of capital Masonry, in this our jurisdiction. You are still strong. You have numbers, and you have hope, in degree with the earnestness and vitality of your faith.

I congratulate you on our present assemblage, and on the general prospects, advance and improvement in the growth to power and dignity of our institution in all parts of the United States. The progress has been such as to hold forth grateful auguries and encouragement for perseverance in the struggle which is before us.

In beholding the working industry of other Grand Chapters, we are stimulated to manly endeavors at work within our own. We have their example, and in that example itself there is sympathy. We have, besides, from all sister Grand Chapters, the assurance of this sympathy, which has been, not unfrequently, accompanied by expressions in deeds of love which fully confirm all professions of language.

I congratulate you once more, on the reunion of a perfect brotherhood, a companionship throughout all foreign States, a reknitting of the four-fold cords of Masonic bond, never, I trust, to be ruptured, while society cherishes an immortal faith, or man a genuine human affection. Nor has the example of good working in sister jurisdictions been without its proper influence upon our own. Nor have the sympathies of companions abroad failed to win their way to our hearts, encouraging our hopes, and prompting our zeal and industry.

Cast down as we have been by fortune, we are emerging from our ruins. We have emerged—and already our altars, rescued from the wreck, have been restored, in most cases, to the high places which they occupied before.

I am happy to report great improvement, during the last year, in the condition of Royal Arch Masonry in South Carolina. Some of the Chapters which had forfeited their charters have resumed their work—have recovered lost ground, are zealously striving to regain position, and are doing well. Under the auspices of our Excellent Deputy Grand High Priest, B. Rush Campbell (and Grand Lecturer of the Grand Lodge of South Carolina), they have been taught how to work judiciously and with that uniformity of work which is, perhaps, one of the best securities, not only for good work, but for unanimity in the faith, for zeal in the profession, for a renewed affection for the precepts of our Order, and for its still further elevation to the highest standards of a living religion.

The Grand High Priest reviews at length the case of the District of Columbia, and submits the following proposition for the consideration of the members:

1. Has the Grand Chapter of a State a right to authorize a severance of its jurisdiction, and to authorize subordinate Chapters within its territory to constitute themselves an independent Grand Chapter, asserting exclusive jurisdiction over the territory thus separated from the State Grand Chapter's jurisdiction?

2. Can there be a Grand Chapter jurisdiction, having exclusive control within the District of Columbia?

3. Can a State Grand Chapter divest itself of all connection with a subordinate Chapter of its own creation, and deprive said Chapter of its charter, where no cause of offense is given; where there is nothing recusant or insubordinate in its morals and conduct, and where the said Chapter itself insists upon maintaining its ancient original relations with the parent Grand Chapter?

4. Can a Grand Chapter of a State or Territory declare a Chapter clandestine, which works within its jurisdiction under the authority of another State Grand Chapter, especially

when the latter was established before the former?

5. What is the rightful authority of the General Grand High Priest under the Constitution of the General Grand Chapter, to annul the action of a State Grand Chapter, and declare a Grand Chapter, however constituted, to be clandestine?

He concludes by signing himself "33d." Of this irregularity we have already freely spoken, and refer our readers to the Review of Louisiana in another column of this paper.

#### Grand Lodge of New Brunswick.

The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of New Brunswick, was consecrated and dedicated according to ancient form and usage, at St. John's, on the evening of the 27th ult. There was a large attendance of brethren from the various city Lodges, as well as Lodges in all sections of the Province. The services were of the most interesting and impressive kind, and included the installation of the Grand Master—performed by Past Master John Willis, the Senior Past Master of the jurisdiction, and over forty years a member of the craft—the consecration and dedication of the Grand Lodge, and the installation of its officers by the M. W. Grand Master. The musical portion of the ceremonies, which was performed in a very efficient manner and gave great satisfaction, was under the direction of Brother Henry Card, the organist, and Past Master James Robertson, who were assisted by a full choir of male voices. The officers of the Grand Lodge are as follows:

M. W. Bro. Lester Peters, St. John, Grand Master.

R. W. Bro. William Widderburn, St. John, Deputy Grand Master.

R. W. Bro. Hon. William P. Flewelling, Clifton, Senior Grand Warden.

R. W. Bro. David Brown, St. Stephen, Junior Grand Warden.

V. W. Bro. Rev. Wm. Donald, D. D., St. John, Grand Chaplain.

V. W. Bro. Wm. H. A. Keans, M. P. P., St. John, Grand Treasurer.

V. W. Bro. William F. Bunting, St. John, Grand Secretary.

W. Bro. John Richards, Fredericton, Senior Grand Deacon.

W. Bro. Benj. R. Stevenson, M. P. P., St. Andrews, Junior Grand Deacon.

W. Bro. John V. Ellis and W. Robert Marshall, St. John, Grand Directors of Ceremonies.

W. Bro. James MacDougall, Richibucto, Grand Sword Bearer.

W. Bro. John Mullin, St. John, Grand Standard Bearer.

W. Bro. Henry Card, St. John, Grand Organist.

W. Bro. Jas. Mullin, St. John, Grand Pursuivant.

**GRAND STEWARDS.**—Past Masters—Edward Willis, St. John; S. S. Littlebale, Carleton; Hugh McKenzie, Richibucto; R. R. Call, Newcastle; John Wallace, M. P., Hillsboro. John Bowyer, Grand Tyler.

There were also present several visiting brethren, including a delegation from the State of Maine, headed by Brother D. E. Seymour, a member of the Grand Lodge of that State, who, amid the plaudits of the brethren, extended on behalf of the Grand Master of Maine, the right hand of fellowship to the Grand Master of New Brunswick.—*Craftsman, Ontario.*

**STEADINESS** of purpose is the helm of each man who would accomplish anything useful in Masonry. A purpose rightly conceived, a plan rightly laid, a design rightly drawn, a beginning divinely blessed; then a persevering effort that acknowledges no obstacle, and submits to no difficulty. This is what is understood by the Masonic expression, "time, patience and perseverance accomplish all things."



## LOUISIANA.

We have been favored by the committee with an advance copy of the report on Foreign Correspondence before the Grand Lodge, which met February 10, 1868. The report covers one hundred and twenty pages and is one of the best we ever read, and is from the able pen of Bro. James B. Scott, who evidently went through his work with a conscientious conviction that it was his duty to inform the Craft of his State with an honest resume of Masonic affairs.

Under the head of Connecticut he says:

The argument advanced in regard to the rights of Apprentices is new to us, and if such is the law of Connecticut, or in any other jurisdiction, we are not aware of it. We enter into no "contract" with candidates for initiation which entitles them to advancement. An Entered Apprentice possesses the right of applying for the degree of Fellow Craft. He is eligible as a candidate, but here the right ceases. He has no more claim to the second degree than a profane has to the first. He has the right of petition—that is all; and if rejected, he cannot apply again, in this jurisdiction, until the expiration of six months.

In reply to Indiana on the utility of reports on Foreign Correspondence, and to the proposition of said State, to have only one report for the whole United States, Bro. Scott well says:

With all due deference to M. W. Brother Hazelrigg, we think he misapprehends the object for which committees on Foreign Correspondence are appointed. No Grand Lodge publishes its proceedings for sale and general circulation, but only prints a sufficient number to supply the fraternity within its own jurisdiction and to send two or three copies to each Grand Lodge with whom they are in fraternal correspondence. Hence the great mass of the fraternity have no opportunity to read the proceedings of the different Grand Lodges, and can only obtain a knowledge of "what is done and what is going on" in other jurisdictions, from the report submitted to their own Grand Lodge by the Committee on Foreign Correspondence. It does not devolve upon the Craft, but upon this committee, to examine "several thousand pages," and they are specially appointed for this purpose in order that their report may present an abstract of the doings of sister jurisdictions, call attention to what they may consider violations of laws or landmarks, point out what they may suppose to be errors, and warn their own constituency against adopting them. As each jurisdiction has its own local regulations, and as there is a diversity of opinion upon many points of Masonic law, the value of such a report would be destroyed if prepared in accordance with the proposed plan, because it would naturally reflect the opinions of the Grand Lodge appointing the general committee. We would expect to see what is advocated in one report denounced in the next, and the result would be that such reports, instead of affording instruction to the subordinate Lodges of the different jurisdictions, would only tend to mislead and perplex them.

In reply, to the defense of Bro. Guilbert, of Iowa, as to the propriety of using titles and numerals in Masonic signatures, Bro. Scott affirms our position on the same question as follows:

This is all very well, but the query, "What have these initials to do with Masonry?" remains unanswered. Bro. Guilbert admits that he does not like to see the "serpent oligarchy" rear his "pestiferous head" either in a subordinate or Grand Lodge. We cannot see, because the A. and A. Rite has been recognized, why a brother should be allowed to parade his numerals in Masonic bodies where they do not belong, and do not think he has a "perfect right" to do so if he chooses. Capitular,

Cryptic and Templar Masonry belong to the American system, but who ever saw an officer of a Grand Lodge append to his name the initials of his rank in Chapter, Council, or Commandery? Office in these associate Grand Bodies is an evidence of a brother's merit, zeal and ability; but in the A. and A. Rite the caudal appendage of the cabalistic figures 32° or 33° only indicates the possession of these degrees. We are not opposed to the A. and A. Rite when its claims and pretensions are kept in proper subordination to the American system of Masonry, but these figures are an utter abomination in our sight when introduced into a Blue Lodge, and, in our opinion, the sooner they are excluded from our proceedings the better it will be for the purity of our institutions.

While we entertain a high respect for the medical profession, we are at a loss to discover what relation the initials M. D. have to Masonry. Attached to a brother's name on a receipt or medical certificate, they are doubtless eminently proper. But in Masonry they are out of place, and we can not conceive why a brother who is a physician should place M. D. after his name in a Masonic document any more than another brother who is a lawyer should place "attorney-at-law" after his. As to the initials A. M. and other "honorary phenomena," the time was when such literary honors were considered of some value—although they never had anything to do with Masonry. Now-a-days, every pedagogue is a professor, every village school has become an institute or a college, and literary honors have become so cheap and so common that "there are none so poor as to do them reverence."

On this subject he endorses our criticism on the Grand Lodge of Mississippi, thus:

For our own part, we hold there is nothing higher than the Master Mason's degree, and have elsewhere expressed our disapprobation of the practice of parading the numerals 32° and 33° in subordinate or Grand Lodges. Whatever amount of "courtesy or show" the cabalistic figures may entitle their possessors to receive in bodies of the A. and A. Rite, is solely confined to those organizations and does not extend to the Blue Lodge. The Grand Lodge has "the exclusive right to constitute and govern all Lodges of symbolic Freemasonry in the State of Louisiana," and thirty-thirds have no more rights to "waive" in this respect than the youngest Entered Apprentice.

Under the head of North Carolina, the committee thus settles the Negro Lodge question:

The political dogma cited by Grand Master Peck, of Iowa, that "all men are created free and equal," is not recognized in Masonry. No such heresy is acknowledged in our Lodges. No two blades of grass, no two leaves of the forest, are alike; and there is an infinite diversity in the physical, moral, and intellectual faculties with which the Creator has endowed the human race. Because a man is white that gives him no prescriptive right to the honors of Masonry. If he does not conform to the physical, moral and intellectual standard required, our doors are closed to him. Besides, the Ancient Constitutions declare that a candidate for Masonic honors must be "free-born," and this is a test which not one negro in ten thousand can stand. So long, therefore, as we adhere to the Ancient Landmarks, all legislation and resolutions on the negro question are unnecessary.

We have endeavored to show to our brethren of this jurisdiction that there is no occasion for the feverish anxiety which has manifested itself in some quarters on this subject. We are confident that our brethren at the North will not interfere in the matter, and if our Southern brethren will only treat the question with prudence and moderation, this "apple of discord" will soon be banished from our midst, and peace and harmony reign throughout the land. So mote it be. Amen.

We regret that space will not permit a full review at present, but we shall turn to it again.

## MISSISSIPPI.

*Masonic.*—We learn from the Natchez Courier that the Grand Lodge, which assembled in that city, elected the following officers:

Thomas S. Gathright, Gholson, Grand Master.

James Watts, Meridian, Grand Senior Warden.

George R. Fearn, Canton, Grand Junior Warden.

A. P. Barry, Hazlehurst, Grand Treasurer.

D. P. Porter, Jackson, Grand Secretary.

Rev. T. S. Abernathy, Enterprise, Grand Chaplain.

Dent H. Miles, Satartia, Grand Senior Deacon.

J. Jefferson Cooper, Durant, Grand Junior Deacon.

W. H. Carkeet, Natchez, Grand Tyler.

And by appointment of the Grand Master elect, George T. Stainbeck, Columbus, Deputy Grand Master.

These officers were installed, with appropriate ceremonies, on Thursday.

*Grand Chapter.*—The following Grand Officers have been elected to serve for the ensuing Masonic year:

J. O. Lusher, Hernando, Grand High Priest.

R. B. Mayes, Yazoo City, Deputy Grand High Priest.

George D. Fee, Oxford, Grand King.

J. H. Mitchell, Macon, Grand Scribe.

M. P. Lowrey, Ripley, Grand Chaplain.

A. P. Barry, Hazlehurst, Grand Treasurer.

O. T. Keeler, Columbus, Grand Secretary.

F. C. Mercer, Lexington, Grand Captain of the Host.

W. H. Stewart, Natchez, Grand Past Sojourner.

L. M. New, Corinth, Grand Royal Arch Chapter.

W. D. Frost, Deasonville, Grand Master, 1st Vail.

R. Y. R. Chadwick, Meridian, Grand Master, 2d Vail.

F. M. Martin, Cato, Grand Master 3d Vail.

W. H. Carkeet, Natchez, Grand Tyler.

*Grand Council.*—The following are the officers of the Grand Council of R. and S. M.:

M. P. G. M. Gilee M. Hillyer, Natchez, Mississippi.

T. I. G. M. R. B. Mayes, Yazoo City, Mississippi.

D. T. I. G. M. I. T. Lampkin, Holmesville, Mississippi.

P. C. of W. Fleet C. Mercer, Lexington, Mississippi.

G. R. O. T. Kieler, Columbus, Mississippi.

*Grand Commandery.*—The officers of the Grand Commandery are as follows:

Fleet C. Mercer, Lexington, R. E. G. C.

H. H. Hubbard, Vicksburg, V. E. D. G. C.

I. K. Fulson, Water Valley, E. G. G.

S. M. Stewart, Natchez, E. G. C. G.

Rev. D. S. Snodgrass, Vicksburg, E. G. P.

John H. Echols, Jackson, E. G. T.

D. Price Porter, Jackson, E. G. S.

C. T. Bond, Pontotoc, E. G. S. W.

D. G. Smythe, Natchez, E. G. J. W.

A. P. Sanders, Granada, E. G. S. B.

John C. Birkhead, Lexington, E. G. W.

## The Masonic Mirror.

"The Masonic Mirror, of New York city, has resumed publication, under new auspices, by Messrs. Levy & Nivens, editors and publishers, 19 Ann street, New York city. It comes to us in a new dress, and in more convenient size for binding, being an eight page quarto. It is published every Saturday, at \$1 per annum, and from the appearance of the first number, we doubt not but it will become a favorite with the craft. We wish it success.



**The Seven Great Hymns of the Medieval Church.**

Within the past year, there has been published in New York, from the London edition, a beautiful little volume with the above caption.

In the days when the Church contained all the learning and intellect extant; when, in the meditations of the cloister, the mind of monk and abbot lost itself in visions of heaven, of saints, and of angels; when the cravings of the human soul went out and up toward the pleasures of that heavenly home, as the promised reward for a life of asceticism, self-denial, and works of supererogation in this; and when the Latin language was the only learned one known to or spoken by the clergy, it was most natural that the intellects of cloistered men should be exercised in the production of strains unknown to any other age, and that a glow of ecstasy should absorb souls wrapt in visions of that "golden Zion" promised to the faithful believer and doer as the reward of virtues practised in this life. Such hymns were numerous, and, had they been preserved, would now compose volumes; but, with the destruction of the convents and monasteries by the wars, to which we are indebted for our present civilization, the men as well as their songs were destroyed.

Of the few which have descended to us in some state of preservation, the late Dr. Neale, a warden of England, and the scholar for 1855 of Cambridge College, has collected seven, which he has styled "The Seven Great Hymns of the Medieval Church," and, from the original Latin, rendered them into most attractive (we had almost said *seductive*) English.

It is impossible for the veriest rationalist to read these "Hymns" unmoved; and the soul of that man who can repeat the following selection from one of them without a thrill must be frozen indeed. In the midst of such language, the incongruities of condition, of time, of place, and of person, are lost sight of, and the mind finds itself forgetting every thing that would arrest criticism in the rolling rhythm and monotonous modulations of those rippling rhymes:

The world is very evil; the times are waxing late;

Be sober, and keep vigil, the Judge is at the gate—

The Judge that comes in mercy, the Judge comes with might,

To terminate the evil, to diadem the right.

When the just and gentle Monarch shall summon from the tomb,

Let man, the guilty, tremble, for Man, the God, shall doom!

Arise, arise, good Christian, let right to wrong succeed;

Let penitential sorrow to heavenly gladness lead—

To the light that hath no evening, that knows nor moon nor sun—

The light so new and golden, the light that is but one.

And when the Sole-Begotten shall render up once more

The kingdom to the FATHER whose own it was before,

Then glory, yet unheard of, shall shed abroad its ray,

Resolving all enigmas—an endless Sabbath day.

Then—then from his oppressors the Hebrew shall go free,

And celebrate in triumph the year of Jubilee;

And the sunlit land that recks not of tempest nor of fight

Shall fold within its bosom each happy Israelite—

The home of fadeless splendor, of flowers that fear no thorn,

Where they shall dwell as children, who here, as exiles, mourn.

\* \* \* \* \*

The Cross is all thy splendor—the Crucified thy praise;

His land and benediction thy ransomed people raise:

"JESUS, the Gem of Beauty, true God and Man," they sing;

"The never-falling Garden; the ever golden Ring;

The Door, the Pledge the Husband, the Guardian of his Court;

The Day-star of Salvation, the Porter and the Port!"

Thou hast no shore, fair ocean! thou hast no time, bright day!

Dear fountain of refreshment, to pilgrims far away!

Upon the Rock of Ages they raise the holy tower;

Thine is the victor's laurel, and thine the golden dower!

Thou feel'st in mystic rapture, O Bride, that knowest no guile,

The Prince's sweetest kisses, the Prince's loveliest smile;

Unfading lilies, bracelets of living pearl thine own;

The LAMB is ever near thee, the Bridegroom thine alone;

The Crown is He to guerdon, the Buckler to protect—

And He himself the Mansion, and He the Architect.

\* \* \* \* \*

Jerusalem, the golden, with milk and honey blest,

Beneath thy contemplation sink heart and voice oppressed.

I know not—O I know not—what social joys are there!

What radiancy of glory, what light beyond compare!

And, when I fain would sing them, my spirit fails and faints;

And vainly would it image the assembly of the Saints.

They stand, those halls of Syon, conjubilant with song,

And bright with many an angel and all the martyr throng;

The Prince is ever in them; the daylight is serene;

The pastures of the Blessed are decked in glorious sheen.

There is the Throne of David; and there, from care released,

The song of them that triumph, the shout of them that feast;

And they who, with their Leader, have conquered in the fight,

Forever and forever are clad in robes of white!

\* \* \* \* \*

O mine, my golden Syon! O lovelier far than gold,

With laurel-girt battalions, and safe, victorious fold!

O sweet and blessed Country, shall I ever see thy face?

O sweet and blessed Country, shall I ever win thy grace?

I have the hope within me to comfort and to bless—

Shall I ever win the prize itself! O tell me—tell me, Yes!

Exult, O dust and ashes! the LORD shall be thy part;

His only—His forever—thou shalt be, and thou art!

Exult, O dust and ashes! the Lord shall be thy part;

His only—his forever—thou shalt be, and thou art!

The foregoing we extract from the *American Freemason*, of Cincinnati. The symphony of soul which flows through every line, carries us back in imagination to the days when the ancient Templars sent up their vesper hymns on the burning plains of Palestine, and prayed for the redemption of Jerusalem as the capital of a Christian home on earth, "the golden Syon of a sweet and blessed Country."

**Heroic Women in Masonry.**

*Interesting to Templars.*—It is related that in the year 1786, the Grand Master of the Knights of Malta sent as a present a costly bracelet of rubies to Madame du Frenoy, a French lady of great beauty, in token of her extraordinary and gallant conduct, when an Algerine corsair attacked the vessel in which she was a passenger. This lady was in a polacre, bound to Genoa, and the Algerine coming alongside, poured in a broadside, and then grappling with her, a number of the Algerine boarded her, sword in hand. The crew were about to submit to the enemy, when Madame du Frenoy snatched a sabre from a wounded sailor, and wielded it with astonishing courage and effect. The crew animated and inspired by such an unexpected example of female valor, fought with enthusiasm, killed several of the pirates, and drove the remainder back to their own vessel. When the lady reached the shore, she was everywhere greeted with acclamation by the populace, and a portrait of her was taken for the Queen of France.

*Also Interesting History of a Southern Woman.*—A lady in passing through this city in the cars for Boston, on Saturday, was compelled to stop on account of the sudden illness of her child—about thirteen months old. At her request she was driven to one of the cheapest of respectable hotels in the city, and medical aid was called. She stated that she was from Louisiana, and was the daughter of a well known ex Governor in that State, and lived on a large plantation a short distance below Port Hudson. Her husband died some ten months ago. During his absence in the war the Federal troops came to her house and plundered freely. She gave them of what she had to eat, and they helped themselves to various articles. One man, among the last to go, discovered over one of the inner doors a handsome sword, and demanded it. The lady refused to give it up, as it had belonged, during his lifetime, to her father, who prized it as a Knight Templar's sword. The soldier persisted, and the lady armed herself and declared she would defend the sword with her life. The soldier left, but returned with others, and finding the outer door fastened, they began firing through it. One bullet hit the lady in the back of her neck, passing out of her mouth, carrying with it three teeth. The wound is still deep and plain, and she has saved the teeth—and she also saved the sword. She says her large sugar plantation, though one of the richest thereabouts, cannot support her and her child, or enable them to get bread—such is the existing state of utter destitution in the South, and the plundering of thieving bands of negroes. She goes to Boston to sell the estate at much less than its former value, an ex-officer of volunteers, who lives there, having agreed to purchase it if she would execute a deed of it there. Seeing her need of money, some contributions were made up for her, with which she immediately purchased warmer clothing, better suited to this climate. One curious feature of the story was this, that her child was the only survivor of triplets, and on a former occasion she gave birth to four children. None of them lived.

**Petitions for Dispensations.**

Owing to the great irregularity with which petitions for Dispensations for Lodges and Chapters are gotten up, and the delay occasioned thereby, the Grand Secretary has printed a complete blank form, which will be sent to applicants free of charge. It is not probable that any Dispensations will be issued after July the 15th until the meeting of the Grand Lodge and Grand Chapter, in October next.

"LIGHT IN SECRET," copied by the *Masonic Tidings*, of New York, was original with the FREEMASON.



### "WHY SO CROSS?"

Under this head our good brother of the *Trowel* wants to know why we continually have "a bout" with him, etc. If our brother knew us as we know ourself, he would take our frankness more as a compliment than otherwise, for the reason that when we really dislike a man we drop him altogether; otherwise, if we think there is the least chance to show a brother that he is in error, we write to him just as we would talk to him, viz.: without reservation or ambiguity. Once we did try to hold a discussion with a man on the *double entendre* principle, and we failed outrageously—it was not our *forte*. If we talk at all, it must be to the point—we can not dissemble; and we love those who talk thus back, and will respect their arguments so long as they are fair, equitable and honorable. The *Trowel* has helped us sometimes to arrive at a truth, and we flatter ourselves that we have occasionally helped our contemporary to the same desirable result. Whenever a brother says "I acknowledge my error," our sword point at once falls to the ground, and the following manly and Masonic acknowledgment of the *Trowel* of the 15th of February wipes out a score of ills, because it shows a sense of justice:

"In the December *Trowel* we alluded to the rejection of G. B. Fessenden by a Lodge in Cincinnati. A brother has pointed out to us the law of the Grand Lodge of Ohio, forbidding the publication of rejections, and also assures us that no refusal has been made to Mr. Fessenden's applying elsewhere for the degrees. We regret making the publication, and should not have made it had we known the law."

We sincerely trust that the editor of the *Trowel*, and every other editor, will believe us when we say that nothing we ever write arises from personal considerations, unless we so define it. Our style may be unfortunate, but, brethren, take us for what we are, and not for what we seem.

### LOUISIANA GRAND OFFICERS.

To Sir James B. Scott, of New Orleans, we are indebted for the following list of officers:

#### GRAND LODGE.

The following officers of the Grand Lodge were chosen at the election held Thursday, February 13, 1868, to serve for the ensuing Masonic year:

M. W. Grand Master—H. R. Swasey.  
R. W. Deputy Grand Master—S. G. Parsons.  
R. W. Grand Senior Warden—S. O. Scrugs.  
R. W. Grand Junior Warden—William McDuff.  
R. W. Grand Treasurer—S. M. Todd.  
R. W. Grand Secretary—J. C. Batchelor.  
W. Grand Chaplain—Rev. C. S. Hedges.  
W. Grand Senior Deacon—W. H. Bray.  
W. Grand Junior Deacon—J. Kile.  
W. Grand Marshal—J. W. Homan.  
W. Grand Sword Bearer—Rene Laffon.  
W. Grand Pursuivant—M. E. Girard.  
W. Grand Stewards—O. S. Smith, P. Be-dault, S. Levy, J. E. Hawkins.  
Grand Tyler—A. Queant.

#### GRAND CHAPTER.

This body, which was in session two days, with representatives from all parts of the State, elected, on Wednesday, February 12th, the following officers:

Grand High Priest—Samuel M. Todd, New Orleans.  
Deputy Grand High Priest—Sylvester G. Parsons, Bastrop.  
Grand King—R. G. Sterling, Bayou Sara.  
Grand Scribe—Hugh Breen, New Orleans.  
Grand Treasurer—H. R. Swasey, New Orleans.  
Grand Secretary—James C. Batchelor, New Orleans.  
Grand Captain of the Host—Joseph P. Horner, New Orleans.  
Grand Principal Sojourner—Eugene Tisdale, Monroe.  
Grand Royal Arch Captain—H. Hamburg-er, New Orleans.  
Grand Master of Third Veil—William W. Leake, St. Francisville.  
Grand Master of Second Veil—M. E. Girard, Vermillionville.  
Grand Master of First Veil—Wm. F. Haif-leigh, Franklin.  
Grand Guard—J. S. Burk, New Orleans.

#### GRAND COUNCIL.

The Grand Council of Royal and Select Masters of the State of Louisiana held its 13th assembly Thursday, February 13th, at 12 o'clock, m., and after the transaction of all business, proceeded to the election of officers for the ensuing Masonic year. The following is a list of the officers elected and installed:

Most Puissant Grand Master—J. Q. A. Fel-lows, New Orleans.  
Puissant Deputy Grand Master—Henry R. Swasey, New Orleans.  
Thrice Illustrious Grand Master—John W. Jones, Shreveport.  
Grand Principal Conductor of Work—John C. Gordy, Franklin.  
Grand Captain of the Guard—Hugh Breen, New Orleans.  
Grand Treasurer—Joseph P. Horner, New Orleans.  
Grand Recorder—Gustavus Sontag, New Orleans.  
Grand Chaplain—Rev. Thomas B. Lawson, Bastrop.  
Grand Conductor—H. P. Buckley, New Orleans.  
Grand Steward—Rufus L. Bruce, New Orleans.  
Grand Sentinel—R. S. Burk, New Orleans.

#### GRAND COMMANDERY.

The following officers of Grand Command-ery of Knights Templar, and appendant Or-ders of Louisiana, were chosen at election held Friday, February 14, 1868:

R. E. Grand Commander—Sir Fulgence Ri-can.  
V. E. Deputy Grand Commander—Joseph P. Horner.  
E. Grand Generalissimo—John A. Steven-son.  
E. Grand Captain General—Wm. R. Whit-aker.  
E. Grand Prelate—H. R. Swasey.  
E. Grand Senior Warden—Wm. McDuff.  
E. Grand Junior Warden—Theron A. Bart-lette.  
E. Grand Treasurer—Emanuel Blessey.  
E. Grand Recorder—Alfred E. Billings.  
E. Grand Standard Bearer—Jas. B. Scott.  
E. Grand Sword Bearer—J. Stafford.  
E. Grand Warder—Joseph R. Turck.  
E. Grand Captain of the Guards—Stephen S. Sellick.

#### D. D. Grand Master—Appointments.

The M. W. Grand Master has appointed R. W. Bro. Jas. E. Carter, of Jefferson City, his Deputy *ad interim* for the Twelfth District, during the absence of R. W. Bro. Samuel H. Owens.

He has also appointed R. W. Bro. Allan McDowell, of Greenfield, his Deputy for the Fourteenth District, vice R. W. Bro. A. M. Long, resigned.

### Tidings from Subordinates in Missouri.

Camden Point Lodge No. 169 was con-secrated, and the hall dedicated on Novem-ber 8th; Bro. James W. Burns, of Weston, acting as Grand Master. The following offi-cers were elected and installed: P. R. Dib-ble, Worshipful Master; S. W. Mason, Senior Warden; J. T. Daniel, Junior Warden; W. F. Perrin, Treasurer; H. A. B. Anderson, Secretary; J. Montgomery, Senior Deacon; T. R. Maupin, Junior Deacon; W. H. Elliott and T. R. Maupin, Stewards, and R. W. Pounds, Tyler.

Lodge of Light, U. D., was instituted at Snell's Mills, December 22d; Bro. A. S. Ed-son, Secretary.

Xenia Lodge, No. 50, Nathan Goslee, Wor-shipful Master; Edward VanBuren, Senior Warden, Washington Downy, Junior War-den; Thornton Fakes, Treasurer; M. B. W. Harman, Secretary; H. H. Harman, Senior Deacon; Stephen K. Wray, Junior Deacon; John Wray, Chaplain; James H. Johnson and W. H. Thompson, Stewards, and G. W. Pistole, Tyler.

Melody Chapter, Belt Commandery and Zerubbabel Lodge in Platte City, have com-bined and built a beautiful hall costing over four thousand dollars, which will be most com-plete in all its appointments. The brethren deserve great credit for their energy and en-terprise. May glorious success attend them.

Graham Lodge, No. 112, Graham, Noda-way county, T. R. Hedgepeth, Worshipful Master; James Updegraff, Senior Warden; Andrew Lawson, Junior Warden; N. T. Tun-nell, Secretary; T. L. Marlin, Treasurer; J. W. Tate, Senior Deacon; James Palmer, Junior Deacon; Wm. Scritchfield, Tyler. The Lodge was constituted under charter by R. W. C. H. Gee, D. D. Grand Master, Feb-ruary 10th.

Lincoln Lodge, No. 138, Fillmore, Andrew county, Geo. T. Bennett, Secretary.

Madison Lodge, No. 91, Madison, Wm. P. Ash, Secretary.

St. Mark's Lodge, No. 93, Cape Girardeau, W. B. Wilson, Worshipful Master; Edward Gray, Senior Warden; J. N. Whitelaw, Junior Warden; Edward Baldwin, Treasurer; L. F. Klasterman, Secretary; John O. Trainer, Senior Deacon; R. W. Bullock, Junior Deacon; J. O. Grote, Tyler.

Clay Lodge, No. 207, Granville, Clay coun-ty, Robert Finch, Worshipful Master; S. W. Cummons, Senior Warden; W. H. Albright, Junior Warden, W. H. Weiss, Secretary.

Lone Star Chapter, No. 80, Chillicothe, J. Middleton, High Priest; J. M. Alexander, King; M. H. Smith, Scribe; J. E. Cadle, Cap-tain of the Host; R. F. Dunn, Principal So-journer; Lewis Ritter, Royal Arch Captain; James T. Brown, 3d Veil; M. H. Tisdale, 2d Veil; R. B. Williams, 1st Veil; Y. B. Yates, Treasurer; J. V. W. Thornton, Secretary; J. D. Smith, Guard.

Wentzville Lodge, No. 46, Wentzville, Wm. H. Muzzy, Worshipful Master; John H. Wray, Senior Warden; Wm. F. Broadhead, Junior Warden; Wm. H. Hill, Treasurer; Hugh L. McRoberts, Secretary; James H. May, Senior Deacon; James Keeton, Junior Deacon; L. J. Keller, Tyler. Installed Feb-ruary 8th.

Chapman Lodge, No. 95, Las Vegas, New Mexico, J. D. Ousterhout, Worshipful Mas-ter; B. C. Cutler, Senior Warden; G. M. Stebbins, Junior Warden; A. Dittenhoefen, Treasurer; E. Rosenwald, Secretary; P. L. Strauss, Senior Deacon; E. T. Combenger, Junior Deacon; J. O. Stines, Tyler.

Talkative men seldom read. This is among the few truths which appear the more strange the more we reflect upon them. For what is reading but silent conversation?—*Lander*.



**Granville Lodge Burnt Out--Appeal for Aid.**

The brethren of Granville Lodge, No. 240, appeal to their sister Lodges in Missouri, for assistance, by the following circular letter, which we cheerfully commend to all Lodges able to render a helping hand.

The letter is signed by R. W., Bro. Cornelius Hanger, D. D. Grand Master and Worshipful Master; M. D. Blakey, Senior Warden; C. W. Rush, Junior Warden; T. V. Magruder, Treasurer, and N. M. Read, Secretary. They ask that money be sent them in "registered letters," but we sincerely believe experience has proven this to be a dangerous practice. To register a letter is merely to advertise it to any thief who happens to handle it. It is better to send by express, Post Office order, or as a last resort, take general chances by enclosing the money itself. It is not often that a Lodge in Missouri asks help, but when they do and their claim is just—as this one is—we hope they may not ask in vain:

"Having lost our hall, jewels, charts, records and furniture (saving only our charter), by a fire that occurred in our village—Granville, Mo.,—on the night of the 9th inst., and there being no possible chance of obtaining another hall without building, and our membership being weak, and the individuals composing that membership being unable to make contributions of a large amount towards building another hall, we appeal to you to aid us, either as individual Masons or as a Lodge.

"Any contributions sent to either of the undersigned and directed to Granville Post Office, Monroe county, Mo., will be thankfully received and appropriated as above."

**WEST VIRGINIA.**

The proceedings of the Third Annual Communication are before us. Session held Dec. 11, 1867.

From the address of the M. W. Grand Master, Bro. Wm. J. Bates, we extract the following decisions:

1. It is not expedient for Masons to hold joint occupancy of Lodge Rooms with Sons of Temperance, Good Templars, Odd Fellows, or any similar society.
2. A Lodge has the right to try a suspended Mason on a new charge for unmasonic conduct, and expel him, if the offense be of a character to justify such punishment.
3. After a petition for initiation has been received and read, it cannot be withdrawn under any circumstances, but a ballot must be had in all cases.
4. No petition for initiation or membership can be received or acted on, except at a Stated meeting of the Lodge.
5. To form and open a Lodge, and to make Masons after the "ancient form and manner of the craft and not otherwise," is all the power granted by a Dispensation.
6. A Lodge may be "called off" from time to time, in the same day or evening; but it is irregular to "call off" from one day to another.
7. No one can be Master of a Lodge unless he has served as Warden. If he has received the degree of Past Master in a Chapter, it is not necessary for him to receive it again before being installed as Master.
8. All candidates for admission must be examined in open Lodge.
9. It is not proper to confer the degree on more than one candidate at a time.
10. One negative ballot is sufficient to reject an applicant for membership.
11. There is no authority whatever that can compel a Lodge against its will to admit an applicant for membership.
12. No business can be transacted at a spe-

cial meeting, except the particular business for which the Lodge was convened.

13. No Lodge or Master of a Lodge has any right to declare the case of a candidate for initiation, to be one of *emergency*. That power is vested in the Grand Master alone.

Also the following appropriate sentence:

On our introduction into the Lodge, each one of us entered into a solemn engagement with the Fraternity, to endeavor to lead moral and upright lives; and to "avoid contracting any vicious or licentious habit" which might "impair our faculties or debase the dignity of our profession." The highest considerations of duty, therefore, call upon us to make the principles of a pure morality the rule for the government of our daily conduct. And as the influence of *example* runs far beyond where either eye or thought can follow, the obligations we owe to our brethren demand, that by an "upright walk and a chaste conversation" we shall show forth such a *good example*, as shall encourage and stimulate them to the discharge of the same duty.

Freemasonry demands, that every one who assumes its obligations, and to whom is committed a knowledge of its mysteries, shall be, or shall strive to be, pure in life and conduct. And yet, it is a most sorrowful fact, that too many of our members, forgetful of the lessons of morality which in the Lodge they are constantly admonished to practice, seem to consider, that in order to be good Masons, it is only necessary for them to acquire a familiar knowledge of the modes by which we recognize each other, and the forms by which our rites are practised; and that having accomplished this, they may, without dereliction of their Masonic obligations, ignore the great duties of cultivating a constant reverence for God, and of seeking to maintain a perpetual watch and a vigilant restraint upon their passions and appetites.

The initiations, memberships, &c., were published in our last number. M. W. Bro. Wm. J. Bates was re-elected G. M., and R. W. Bro. Thos. H. Logan re-elected Grand Sec., both of Wheeling.

**IOWA.**

Published proceedings of Grand Commandery at hand. Session held October, 1867.

From the Grand Commander's (Sir Wm. Leffingwell) Address we quote the following relative to "Military Commanderies":

On the 29th day of January, 1867, I received a letter from the Eminent Commander of St. Simon of Cyrene Commandery, No. 9, requesting my opinion as to the propriety of receiving into his Commandery, as a member, a Sir Knight who had received the Orders of Knighthood in a Military Commandery during the war. In answer to his interrogatory, I gave it as my opinion and decision, that the Grand Commandery, of the State of Iowa, did not recognize as regular any Commandery that was floating around the country, or that had not a definite location; and that under the circumstances and facts set forth in the case, the only terms on which he could be admitted, was by being first formally healed.

Under the head of foreign jurisdictions he says:

I have received, during my administration, the printed proceedings of the following Grand Commanderies for the year 1866, viz.: New York, Ohio, Rhode Island, Massachusetts, Missouri, Kentucky, Michigan and Louisiana; all of which I have carefully and with much pleasure perused, and am highly gratified to learn from them that a spirit of true Christian Knighthood is manifest throughout our whole country, and in a special sense am I pleased to see our Southern sister Grand Commanderies rising majestically above the cloud which has so long hung over them as a funeral pall, and resuming their original and knightly standing in the lines of our noble Order. Sisters, we "greet you," with a "God

speed you!" and may the Almighty, who is a strong tower and defense to all who put their trust in Him, ever keep and preserve us all in the bonds of fraternal and knightly union.

We find 11 Commanderies on the roll, with 428 members—145 being Knighted during the year. Sir Edward A. Guilbert rendered a very interesting report on Foreign Correspondence, which is written in that sprightly style characteristic of our good *frater*. It is one of "those sort" of reports that one scarcely knows where to extract from without spoiling the whole, and it should be read as a whole to be thoroughly appreciated. Sir Jas. R. Hartsock, of Iowa City, was elected R. E. Grand Commander, and Sir W. B. Langridge, of Muscatine, re-elected Grand Recorder.

**CANADA.**

The proceedings of the twelfth annual communication are before us. The Grand Lodge met in Kingston, July 10, 1867. The annual address of M. W. Bro. William M. Wilson, Grand Master, is lengthy and very interesting. His chief subjects were: The Atlantic Cable; The New Dominion; A General Grand Lodge; The Masonic Asylum; A Building for Grand Lodge Purposes; The "Work;" The Board of General Purposes; Lodges Under Dispensation; Jurisprudence; The Grand Secretary's Honorary Jewel; The Visit to Boston; Distress in Georgia; Deaths; Representatives; Non-affiliated Masons; Fenianism; History of Grand Lodge; Library; Official Visits; Special Grand Lodges; Investment of Grand Lodge Funds and General Regulations, all of which were treated in a practical and sensible manner.

The reports of the D. D. Grand Masters evince close attention to duty by those officers. V. W. Bro. J. W. Fergusson rendered a very full report on Foreign Correspondence, reviewing with a great deal of ability the American Grand Lodges.

The Board of General Purposes recommended warrants for thirteen Lodges. We find \$22,759 67 to the credit of the Grand Lodge.

It was decided that honorary members are to be elected by BALLOT in subordinate Lodges the same as those for membership. Good law.

M. W. Bro. Wilson was re-elected Grand Master, and R. W. Thos. Bird Harris, Hamilton, Ontario, re-elected Grand Secretary, both unanimously.

*Recapitulation.*—Lodges at work, 185; lodges represented, 155; initiations, 1,165; raisings, 825; affiliations, 290; dismissions, 458; deaths, 86; suspensions for non-payment of dues, 170; suspensions for unmasonic conduct, 13; restorations, 81; members in good standing, 7,000.

**NEW MEXICO.**

Aztec Lodge, No. 108, Las Cruces, has finished its new hall, and the fitting up of the interior arrangements cost fifteen hundred dollars. The Lodge has a membership of twenty-five good and true men, and their material is excellent. Bro. Bennett, formerly of Occidental No. 163, of this city, wishes to be remembered to all the old members thereof.



**INTEMPERANCE.**

ALBANY, N. Y., Feb. 16, 1868.

*My dear Bro. Gouley:* I am pleased with the latter part of Bro. Vincil's address, page 40. I think some action should be taken to prevent bar-room proprietors from putting over their bar Masonic emblems. (I don't know that it is as bad in Missouri as it is in the Empire State.) It is getting to be quite prevalent here to see a Masonic Chart, or Washington in Masonic dress in the act of opening a Lodge, and the bar-keeper with Masonic emblems enough hanging in his button holes, or pinned to his clothes, to make a golden colf.

I hope the day is not far distant when one brother will so love another that he will not hold the bottle to his lips so long as to make a drunkard of him, and send him to a premature grave, and then be one of a committee to draft resolutions of sorrow to his widow and orphans and wear crape for thirty days.

W. B. M.

**IMPORTANT NOTICE—MRS. BLAIR.**

There is a party calling herself Mrs. Blair, and representing to the public that she is in charge of a Masonic Home for the widows and orphans of deceased Masons, and acting under the authority of the M. W. Grand Lodge, A. F. & A. M. of Louisiana. Said Mrs. Blair is not known in any such capacity by the Grand Lodge, nor does she hold any such authority. The community generally, and Masons particularly, are hereby cautioned and warned against any claims made under such pretense whatever.

JAMES C. BATCHELOR,  
Grand Secretary of Louisiana.

**NOTE.**—The said Mrs. Blair procured an endorsement from the *Missouri Republican* on the 13th of February.

**Advice to the National Freemason.**

Our New York contemporary, with a great deal of assumed wisdom, presumes to ignore the merits of the discussion that is going on between the Ancient York Rite and the A. and A. S. Rite, and to impugn the motives of those engaged therein. That paper, we believe, has an editor from both the Northern and Southern jurisdictions of the A. and A. S. Rite, and one of them at least should know what he is talking about. For ourselves the *Freemason* is attacking the heresies set forth by Bro. Albert Pike, of the latter jurisdiction, and some time ago we alluded to the very pages in which those ritualistic heresies principally existed, as well as those parts of the Constitution which gives that ritual a force and character, and if the Pike-editor of the *National Freemason* has not the opportunity to study the question and knows nothing about it, we think common modesty would dictate that he should not impugn those who do. If there is anything perfectly puerile in our estimation, it is for an editor to give opinions on a thing of which he evidently knows nothing. We would advise the 33d editor of the *National Freemason* to read the secret and underhanded assaults of Bro. Pike's new ritual against the Blue Lodge Chapter and Commandery before he expresses any further ideas about the purposes of others.

**MASONIC EXCHANGES—ATTENTION.**

Bro. Thomas B. Carr, Grand Secretary, Grand Chapter and Grand Council of North Carolina, and editor of the *Masonic Sun*, at Wilmington, N. C., recently lost his entire library by the recent fire in that city. Among his collection of books were many valuable volumes, many of which may be replaced by Grand Secretaries and editors of Masonic papers throughout the United States. It is hoped that our Masonic exchanges will call attention to this fact, and do all they can to aid our accomplished and able cotemporary. We will "fill the bill" to the best of our individual ability. The Doctor has our unequivocal sympathies in his misfortune.

**Extinct Lodges Organized by Grand Lodge of Pennsylvania.**

From the *Keystone*, of Philadelphia, we extract the following list of extinct Lodges working under charters granted by that jurisdiction, and in which will be found two which formerly existed in Missouri:

Maryland—Lodges Nos. 6, 7, 15, 17, 27, 29, 34, 35, 37.

Delaware—Lodges Nos. 5, 14, 18, 33, 44, 96, 177.

Virginia—Lodges Nos. 12, 41.

Continental Army—Lodges Nos. 19, 20, 27, 28, 29, 36, 58.

British Army—Lodge No. 18.

New Jersey—Lodges Nos. 23, 32.

South Carolina—Lodges Nos. 27, 38, 40, 47.

Georgia—Lodge No. 42.

Hayti—Lodge No. 47.

Trinidad—Lodge No. 77.

Old N. W. Territory—Lodge No. 78.

St. Domingo—Lodges Nos. 87, 88, 89, 95, 97, 98, 99.

Louisiana—Lodges Nos. 90, 93, 112, 117, 118, 122, 129.

Island of Cuba—Lodges Nos. 103, 157, 161, 166, 167, 175, 181.

Ohio—Lodge No. 105.

Mexico—Lodge No. 491.

South America—Lodges Nos. 205, 217.

Illinois—Western Star Lodge No. 107, Kaskaskia.

Missouri—Louisiana Lodge, No. 109, at Ste. Genevieve and St. Louis Lodge, No. 111, at St. Louis.

We find that the charter bearing the highest number issued by G. L. of Pennsylvania is No. 408, Meadeville, Pa.

**SENSIBLE.**

If brethren only knew what a terrible annoyance it is to the Master to have them jumping up and running out every few moments, or staying during the conferring of degrees and then leaving by the dozen, we are of the opinion that there would be less of it. If the Master and other officers can give the whole evening to the business of the Lodge without complaints, besides the anxious thoughts they have for its welfare throughout the week, surely the floor members can afford to stay and aid them.

"I must get posted; I don't believe I could get into a strange Lodge." So says Bro. Tardy, who is always late to Lodge, and when there, gets into a corner with Bro. Slow, and talks an hour in a loud, disagreeable whisper, and then gets up for "leave to retire," which the Master gladly grants. Bro. Tardy will never get "posted"—he will go to his grave without being "duly qualified," and be buried "with Masonic honors," without being in the least entitled to them, for he is of no use to the Order, and it is of no use to him.

"What are the essential secrets of Freemasonry?"

We cannot answer the question better than in the language of Stone:

"The essential secrets of Freemasonry consist of nothing more than the signs, grips, passwords, and tokens essential to the preservation of the society from the inroads of impostors; together with certain symbolical emblems, the technical terms appertaining to which serve as a sort of universal language, by which the members of the Fraternity can distinguish each other, in all places and countries where Lodges are instituted."

There are in Lodges some old foggy members, who, although scarcely ever present through a whole communication, insist on knowing everything that is done in the Lodge, and discussing it. If they can't get at it in any other way they wait until the minutes are read, and then call up business that has been disposed of at the last meeting, and try to have it gone over again. With such, the Master must be patient. They do not mean anything wrong, but they are a sore trial to the energetic, go ahead members. The best way to deal with them is to courteously, but firmly declare them "out of order," and introduce new business.—*Masonic Tidings*.

**THINGS THAT NEVER DIE.**

The pure, the bright, the beautiful,  
That stirred our hearts in youth;  
The impulse of a worldless prayer,  
The dream of love and truth;  
The longings after something lost,  
The spirit's yearning cry;  
The strivings after better hopes—  
Those things can never die.

The timid hands stretched forth to aid  
A brother in his need;  
The kindly word in grief's dark hour,  
That proves the friend indeed;  
The plea of mercy softly breathed,  
When justice threatened nigh;  
The sorrow of a contrite heart—  
Those things can never die.

The memory of a clasping hand,  
The pressure of a kiss;  
And all the trifles sweet and frail,  
That make up love's first bliss;  
If with a firm, unchanging faith,  
And holy trust on high,  
Those hands have clasped, those lips have met—  
Those things shall never die.

The cruel and the bitter word,  
That wounded as it fell;  
The chilling want of sympathy  
We feel, but never tell;  
The cold repulse that chills the heart  
Whose hopes were bounding high;  
In an unfading record kept—  
Those things shall never die.

Lose not a chance to waken love,  
Be firm, be just, be true;  
Let nothing pass, for every hand  
Must something find to do;  
So shall a light that can not fade  
Beam on thee from on high;  
And angel voices say to thee,  
Those things shall never die."

**SOUTH CAROLINA.**

WILLIAMSTON, Anderson Dis., S. C., }  
October 17, A. L. 5867. }

TO R. W. BRO. GRAND SECRETARY.

*Dear Sir,*—The officers of Williamston Lodge, No. 24, A. F. & A. M., would beg leave to state, that in the summer of 1860, the town of Williamston was fired by an incendiary, and, among other casualties, the Lodge lost its elegant and well-appointed hall, furniture, record, and jewels. Again, in the year 1863, the Lodge suffered a similar loss, including its charter. These calamities, following each other in rapid succession, coupled with the losses incurred by its members during the late civil war, have left the Lodge in a destitute and helpless condition. In consideration of these facts, we do not think it amiss to throw ourselves upon the charity of our brethren,



and ask them to aid us in our poverty and distress, to build a new Masonic Hall and properly furnish it. Any donations that you may feel disposed to make, to aid us in this undertaking, will be received with brotherly gratitude, and may be transmitted to Gov. James L. Orr, M. W. Grand Master of the Grand Lodge of South Carolina, at Columbia.

Yours fraternally,

J. D. KING, W. M.  
S. T. RICHARDSON, S. W.  
D. H. DRENNAN, J. W.

The facts stated in the within petition, with reference to the destruction of the rooms of the Lodge at Williamston, in 1860 and 1863, are true, and I commend this appeal of our brethren at Williamston to the favorable consideration of the Lodges and Members of the Fraternity, to whom they may apply for relief.

JAMES L. ORR,  
G. M. of So. Ca.

#### VIRGINIA AND WEST VIRGINIA.

GRAND SECY'S OFFICE, GRAND LODGE OF }  
V.A., RICHMOND, February 3, 1868. }

Wor. Sir and Bro.: Below I have the pleasure to present you the action of the Most Worshipful Grand Lodge of Virginia, in relation to the Grand Lodge of West Virginia.

Very Fraternally,

JOHN DOVE, G. S.

The SPECIAL COMMITTEE on that portion of the Grand Master's address relating to West Virginia, made the following report, which was adopted:

Whereas, At the last Grand Annual Communication of this Lodge, it was

"Resolved, That this Grand Lodge is willing to recognize the Grand Lodge of West Virginia, whenever we shall be satisfied that a full majority of the thirty-three active Lodges in the boundaries of West Virginia, holding charters from this Grand Lodge, shall desire to separate from us and unite with the Grand Lodge of West Virginia, and shall return their charters and pay off their dues to this Grand Lodge to December, 1865;" and

Whereas, The conditions set forth in the above resolution have not been complied with, but on the contrary a number of the said subordinate Lodges have, by resolution and through their delegates to this Grand Lodge, expressed an undiminished affection for this Grand Lodge, and an unalterable purpose to remain under its jurisdiction as long as they can, which expressions of feeling are highly appreciated and fully reciprocated by this Grand Lodge: Therefore, be it

Resolved, That should this Grand Lodge, from a desire to maintain fraternal relations with our seceding brethren of West Virginia, hereafter extend Masonic recognition to the Grand Lodge which has been formed in that State, yet this Grand Lodge, while it would not, subsequent to such recognition, create any new subordinate Lodges within the State of West Virginia, would also not undertake (without the consent of, and in the absence of any Masonic delinquency on the part of such subordinate Lodges within the State of West Virginia, chartered by this Grand Lodge, and now working under such charters, as wish to remain under its jurisdiction), to revoke any charters, or in any manner dissolve the connection of such subordinate Lodges with this Grand Lodge, as it knows of no Masonic law or usage which would justify such a procedure.

WM. TERRY.  
L. B. WILLIAMS.  
JNO. DOVE.

ALL Masonic writing and speaking that is not impartial, that is not fearless—looking beyond the interests of a local lodge or jurisdiction, the claims of party, the advancement of individual interests, or the solicitations of pride—is worse than useless to the fraternity and to mankind.

#### PAUPERISM.

The metropolitan press comes to us from every State, full of statements relative to destitution and want among the people. This is a growing evil, and requires the calm consideration of reflective minds. As Masons we cannot ignore the influence of this demoralization upon our society. We must meet it as men and Masons, and unite our wisdom for the abatement of all evils, especially those which have a relative bearing upon our body politic. We are essentially a charitable fraternity, and we raise millions of dollars annually for the alleviation of suffering; hence, whenever crime assumes the shape of beggary it attacks us at our weakest point, and we are necessarily compelled to double our guards against imposters. All pauperism which arises from laziness, or from the want of ordinary attention to the common concerns of life, is a crime in itself, and is the mother of nearly all the attendant crimes which afflict human society. To give anything to a man or woman who will not work is not charity, but is a premium to wrong. Ninety-nine hundredths of all the outrages against law and society arise from a determination to make a living without labor, hence we can see no charity in supplying soup, bread or money to any man who refuses to work at any honest employment, however humble, simply because he cannot get all the wages he thinks he ought to have. Any honest man will rather work than beg or steal. Take for instance the Masonic Board of Relief in this city. Out of the thousands of dollars they have spent, and the thousands of people they have assisted, how many have ever refunded one cent to that board, who promised upon their honor to refund the money received as soon as they got home? We believe, we can say, that not one hundred dollars has been returned in ten years. The board does not lend money, nor does it ask a return, but when the party comes forward and receives it and promises sacredly that it is a temporary want and will be returned, (and yet returns it not) what are we to think of that man? Only that he is a thief and a falsifier, and nine out of ten of such men are gross imposters upon the Fraternity. They tell the same tale and falsehood from one end of the country to the other, and they should be published in the public press. They take the money out of the mouths of widows and orphans, and should be lashed with a whip of scorpions. Take our own city for another example. Every nerve of the public heart is stretched to raise relief for the poor, and to whom does the great bulk of that money go? We answer, that by close observation, we are satisfied that it goes to a lot of vagabond men, old and young, who have wasted their substance in riotous living, who prowl around the city at night as pimps and outlaws, and in the day time refuse to do honest work, because the labor is humble, or the wages low. Many of the women, too, regardless of the common economy and industry of life, come in for their share, and the remnant is left for those poor, broken down men or women and children who are wholly dependent on public charity, and should re-

ceive it, but do not get half enough. For our city charity we would suggest, that no city in the world needs public employment to improve its condition and cleanse it more than St. Louis, and let the authorities establish a system of public labor and give employment to all who apply, and then not give one cent to a man who refuses to do that work, if physically able. Let labor be a condition precedent to all public charities. "The gods help them best who help themselves." For Masonic guidance we would absolutely refuse every able bodied man who applies, unless the claim for temporary and immediate assistance is established as clear as the sun light. If a few of the vagabond traveling imposters could be caught and soundly thrashed it would do them and the community a world of good.

Labor is the noblest and grandest ideal of Masonry, and merely traveling to get wages without working for them is a violation of the fundamental principles of our Order. "If ye will not work, neither shall ye eat."

In Delaware the law provides for the punishment of all beggars, because beggary is a crime. Each county provides a home and farm for the feeble and helpless, the idiot, the cripple and the insane, and every man, woman and child must go there or earn their living outside without begging or stealing. You see no beggars in their cities. What is the result? We answer, industry, health, peace and prosperity. It is the only cure for this great and growing evil of pauperism. This spirit of pauperism taints the whole community; it demoralizes the young and leads them into the equally vicious habit of borrowing, without any intention or ability to repay. This city to-day has thousands and tens of thousands of people who can show no visible or honest means of support. Nine out of ten of them ought to be sent to the penitentiary to work for somebody else if they will not work for themselves or families. Every Mason should bring up his children to habits of systematic industry—if they do not they must expect to leave ultimately a disgrace upon their family name and a burden on the community.

The highest, the noblest and the most God-like epitaph that can be written of any man is, that "HE LIVED AN INDUSTRIOUS AND HONEST MAN." Everything that God has made, up to God himself, is a worker, except the vagabonds of humanity. And in the language of the Masonic lecture on the Bee Hive, we say: "Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons."

#### RESTORATION.

At a stated meeting of New Bloomfield Lodge, No. 60, Bro. Jno. B. Adams was restored to all the rights and privileges of Masonry.

Published by order of the Lodge.



### Dedication of New Hall of Vincil Lodge, No. 62,

Located at Cameron, on the Hannibal and St. Joseph Railroad, was granted a dispensation on the 20th of October, 1866, set to work on the 6th of November by Bro. Elias Parrott. A charter was granted by the M. W. Grand Lodge, at its session in October, 1867, under which it was constituted soon after. The hall in which the Lodge had met from the beginning not suiting the brethren fully, they resolved to build and secure a permanent home for themselves. A company was formed, named the "Vincil Hall Association." The shares—fifty dollars each—were soon taken, and the building contracted for. A very superior wooden structure, two stories high, was reared up and finished with an earnestness that augured well for the Association. The brethren now own the ground and house, located on the principal street of the young and growing city of Cameron. The property is worth several thousand dollars, and yields a handsome per cent., arising from rents. The entire length of the building is sixty-five feet; width some twenty-four feet. The ante-room is fifteen feet long, leaving the hall fifty in length. It is a well ventilated room, beautifully finished and tastefully furnished, presenting one of the most pleasant retreats and attractive homes for a Lodge to be found anywhere in the country. The brethren of "Vincil" Lodge, No. 62, may congratulate themselves in having secured such a desirable property as their "sacred retreat of friendship and virtue." Why may not the brethren in more wealthy places adopt the plan of our Cameron brethren, and build property that will yield a good revenue, at the same time secure a home, permanent and pleasant, for their Lodges. If brethren will display a little public spirit and lay out their money thus, they will realize good interest and contribute to the prosperity and welfare of the institution. The money expended in Missouri for ten years past, paid for rents, would have provided the Lodges with excellent and commodious halls of their own. But the money is gone, and they have *nothing*, except a lively and not very pleasant recollection of dirty rooms, bad air, sultry nights of labor, and miserable *comforts* (?) generally. When will we learn wisdom and procure places of our own in which to convene for labor and improvement. The word *shame* ought to suggest itself just here to many in this Grand jurisdiction respecting this subject.

The beautiful hall of "Vincil" Lodge, No. 62, was solemnly consecrated and dedicated to "Freemasonry, Virtue and Universal Benevolence" on the 20th of February, by M. W. and Rev. John D. Vincil, P. G. M., in honor of whom the Lodge was named. There were in attendance a goodly number of the brethren, and a fine, appreciative audience. An address was delivered by the P. G. M., of over an hour, with which everybody present seemed well pleased, except such as felt the keenness of the knife, applied with no lady's gloved hand, to the varied subjects and forms of anti-Masonry.

It was a splendid day, and everything

passed off most satisfactorily, giving a new impetus to the Order and a higher estimate of the *morals* of Masonry. May "Vincil" Lodge, No. 62, shine as a star, bright and beautiful as an angel's smile, in the horizon of our Grand Lodge, throwing its lustre along the night of human sorrow and darkness to the morning of an "all-perfect day."

The address treated of the following points:

1. The establishment of a Masonic Lodge in any community is an event that should mark the moral history of that community.
2. The significant ceremonies of dedication, in the name of the Supreme Architect, to *Freemasonry, Virtue and Benevolence*.
3. Operations of Masonry as contrasted with Phariseism and self-righteousness. Concluding with general remarks on the state of the Order. We are informed that it was one of the happiest of many happy efforts of the eloquent speaker.

There was a *good time all round*.

### NEW JERSEY.

Through the courtesy of R. W. Bro. Jos. H. Hough, Grand Secretary of Grand Lodge of New Jersey, we are favored with advance sheets of the address of M. W. Bro. W. Silas Whitehead, G. M., from which we extract the following decisions:

1. If a candidate for affiliation presents a regular dimit, but is not vouched for, and is unable to prove himself a Master Mason, he cannot be balloted for and elected.
2. A Subordinate Lodge has the power to try a Past Master, after the expiration of his term of office, for offenses committed while he was Master, provided that the charge is not for a breach of his official duties. For his official conduct, as Master, he is responsible only to the Grand Lodge.
3. No dimit can be granted without the affirmative vote of the Lodge. A majority has therefore the *power* to deny a dimit. Having the *power*, the question of *right* is for the consciences of the members.
4. A candidate presents his petition for membership and the degrees. Upon the petition being read the Master states to the Lodge that the candidate is poor, and cannot afford to pay the initiation fee; but if the Lodge will appropriate out of the treasury a sum sufficient to pay the initiation fee, he, the candidate, will repay the amount to the Lodge by his services as organist. The appropriation is made, and the candidate is elected. I decided that the proceedings were irregular, as being a palpable evasion of the 8th General Regulation, which requires the payment of a certain sum by a candidate as an initiation fee, and of that decision of the Grand Lodge, which declares that no promise to pay shall be received in lieu of that fee.
5. In the absence of the Master, the Senior Warden is authorized to occupy the East, and do all work appertaining to that station, including the conferring of degrees.
6. A brother who has been elected, installed and served in the South, is eligible to the East. It is not necessary that he should have served in the West.
7. In the trial of a brother under charges, the affidavit of a profane taken under oath, before a civil officer authorized to administer oaths, but taken in the absence of the committee, the accused, and his counsel, cannot be admitted as evidence against the accused. The accused has the right to be confronted with, and to cross-examine the witness.
8. A Lodge cannot temporarily suspend the operation of a by-law.
9. To render a brother eligible to the office of Master, it is necessary that he should have served as a Warden. It makes no difference whether such service as Warden was within or without the limits of this jurisdiction.

One other question has been submitted to me, which I declined to answer. I declined to answer it, not because I have not fixed views upon the subject, but because, there being no necessity for an immediate decision, and the question being of some importance, I deemed it best that it should be considered and decided upon by the Grand Lodge. "A candidate declares himself conscientiously scrupulous of taking an oath. Can he be legally made a Mason by affirmation?"

Also, the following truthful sentiment:

*Thirdly.* The Masonic Fraternity is not, primarily, a charitable society.

The same argument may be applied to this proposition as to the last, that if the sole object of our Fraternity be Charity, there is no necessity for its existence, and its annihilation would create no void in the world. Everywhere the streams of active benevolence are flowing. In this day, no man with charitable impulses need look long for an opportunity for their exercise. On all sides are asylums for the widow and orphan, homes for the destitute, hospitals for the sick, schools for the poor. Never, since the development of modern civilization commenced, have the feet of Charity been so ready to run on their errand of Mercy, and the hand of Wealth so lavish in the distribution of its means. Sorrow has but to make itself known and the angels fly to its relief. And it must be admitted, with shame and mortification, that the charitable man, seeking for some plan of systematic benevolence, some avenue through which his charity would be conferred only on those worthy to receive it, would not select the Masonic Fraternity to be the almoner of his bounty.

### COLORADO.

Bro. Chase Withrow, Grand Master, in his address, well said:

"Brethren, Masonry is getting too much of a machine; it is treated as though it consisted merely of forms and ceremonies. This should not be. Masters of Lodges should strive to make their meetings interesting and attractive. Mere forms of ritual, no matter how quaint or unusual, become stale when nothing else is heard night after night. Mere making of Masons, or conferring degrees, is not all of Masonry. Ours is intended to be a social institution; it is intended to cultivate and mature the intellectual as well as the moral features of man's character. Masters should be selected who are competent to instruct their Lodges in something more than the ritual.

"Masonry has a history; it has an object; these and many other subjects cannot be exhausted. These symbols we use and speak of so familiarly have more meaning than is expressed in the manuals. Every intelligent Mason sees more than the mere form of the block he looks upon; he is taught some moral principle by every emblem.

"Something ought to be done to attract to the Lodge brethren who can instruct us. We have such men in the Order who would be glad to devote a small part of their time to imparting instruction upon Masonic subjects which are never thought of by a large part of our Masons. The object seems to be to have only the name of a Mason—not to learn and know what Masonry is—what it teaches and what it makes a man. The principles we profess, if correctly understood and zealously practiced, will make us better men, break off our vices and superfluities, and leave us 'better fitted for that spiritual building, that house not made with hands, eternal in the heavens.'"

### Thanks—Future Notices.

We desire to extend our thanks to the Grand Secretaries and Records of Virginia, Vermont, New Hampshire, Maryland, Ohio, Colorado, Minnesota, New Brunswick, Alabama, Tennessee, Arkansas, Nebraska, District Columbia and Kansas, whose proceedings we will review in our next number, being crowded out in this.



**JURISPRUDENCE—QUESTIONS AND ANSWERS.**

Q. 1. Has the S. W., in the absence of the W. M., authority to call a meeting of the Lodge for a trial?

Q. 2. Has the W. M., on his return, authority to annul the call, and to dismiss a trial that is in progress before the Lodge, without a vote of the Lodge?

A. To the first, we answer, undoubtedly **YES**. To the second, we as unequivocally answer, **NO**, unless the charges were wholly without the pale of *Masonic* cognizance.

Q. 3. Does the G. L. of Missouri require any fees for Lodge degrees, or does it demand any dues of any kind except the fifty cents for each member on the rolls?

A. It does not.

Q. 4. Does the Grand Lodge of Missouri require visitors to its subordinates from other jurisdictions or its own to furnish certificates or diplomas?

A. Visitors from any Lodge in the United States do *not* have to produce certificates of membership, but only those from foreign jurisdictions, excepting Canada, and from the latter country they should be asked for, but are not indispensably necessary.

Q. 5. If a W. M. asks a member to retire for a little time, *must* the member do it, or may he use his pleasure about it?

A. We should answer thus: While no member can be deprived of his rights in Lodge without cause, yet the question naturally arises, whether he is losing any "rights" by obeying the Master in this instance. We cannot see that he loses anything by going out, but may be the gainer, as something personally affecting him may be brought forward which would not be pleasant for him to know; therefore, as he loses no rights, and it being the prerogative of the W. M. to preserve the harmony and good government of his Lodge, he has authority to invite a member to temporarily leave, and if the brother disobeys, he would certainly be guilty of disrespect and contumacy.

Q. 6. If an E. A. or F. C. apply for advancement and is rejected, and applies again, must he stand another examination as to proficiency?

A. As it is impossible to decide whether he was rejected on account of moral or Masonic disqualification, we do not see how the second examination can be dispensed with.

Q. 7. Is it necessary for a Mason to be an active member of a Lodge in order to belong to Chapter or Commandery?

A. It is not by law, and for the further reason that if a M. M. has not an active membership in Lodge, he loses his greatest privileges as a Mason, and thereby pays the penalty for non-affiliation.

Q. 8. Can a M. M. who once belonged to a Lodge now defunct, and who has not since had opportunity to get his Grand Lodge dinit and join another Lodge, be buried as a Mason?

A. A Mason occupying this position is not, strictly speaking, a non-affiliated Mason, but his membership is merely held in abeyance, and he is not thereby deprived of Masonic burial.

Q. 9. Is there any badge of mourning for Chapter or Commandery different from that of Lodge?

A. We know of no badge except black crape, common to all orders.

Q. 10. Can a Lodge receive a petition and do regular business on the St. John's days?

A. By some by-laws we notice that St. John's days are put down as additional to the regular meetings, and when the duties of those days are not specially defined Lodges may do regular business and receive a petition and report on the same one month thereafter. If, however, those days are merely *set apart* for anniversary purposes, then of course nothing else could be done. If the regular meeting falls on one of those days, then it is a *regular* meeting to all intents and purposes.

Q. 11. Can a *permission* granted another Lodge to confer degrees be construed into a *recommendation*?

A. No, unless the recommendation is specified. When a Lodge waives jurisdiction over a candidate, and another Lodge takes up that candidate, they do it on their own responsibility.

Q. 12. Is it a *necessary* qualification that a man must believe in the Bible, either old or new, to become a Mason?

A. It is not, any more than it is to believe in the Koran, the sacred books of Vedas, or any other test of theological belief. The Jew does not believe in the New Testament; the Mahomedan believes in neither the old nor the new, and many Christians do not believe in the inspiration of all the books of the Bible, and Masonry, in order to harmonize all theological divisions, rejects no book, but will receive her initiates upon that test of faith which he may be willing to accept as binding upon his conscience. Masonry has but one test of religious belief, and that test is a landmark—belief in God. Beyond that, no Lodge can go without violating a landmark, and to do that would subject the charter to arrest.

We believe that there is no better rule or guide to our works than the Bible, our great Light; this Masonry endorses and gives to her disciples, but leaves it to the conscience of all to accept or reject.

By this question we are reminded of the conversation which occurred between Sir Samuel W. Baker and an Arabian Fakeer on the banks of the Atbara river, in Central Africa. The remarks of Mr. Baker are so purely Masonic in their spirit that we quote them in reply to the question before us: "My brothers, we are all God's creatures, believing in the one great Spirit who created us and all things, who made this atom of dust that we call our world, a tiny star amongst the hosts of Heaven; and we, differing in colors and in races, are striving through our short but weary pilgrimage to the same high point—to the same mountain top, where we trust to meet when the journey shall be accomplished. That mountain is steep—the country is desert; is there but one path, or are there many? Your path and mine are different, but with God's help they will lead us to the top. Shall we quarrel over the well upon the thirsty

way? or shall we drink together and be thankful for the cool waters and strive to reach the end? Drink from my water skin when upon the desert we thirst together, scorched by the same sun, exhausted by the same simoom, cooled by the same night, until we sleep at the journey's end, and together thank God, Christian and Mahomedan, that we have reached our home."

Is not life, from the cradle to the grave, but a weary pilgrimage, looking forward to the summit of eternal happiness? Has not each man his well-spring of hope and faith whereat he refreshes the tired soul in its exhausting journey in the flesh? Is not all this world, when compared with the glories of Heaven, but a desert, and are we not all, all weary pilgrims? It is so. Then what man shall call himself a *Mason* who shall rudely push aside the toiling traveler to the same destiny, and say unto him, this Lodge contains a well at which none shall drink but only those who *think* as I do? God forbid! Masonry digs a well at which *all* true pilgrims may drink, be refreshed and satisfied,

**DELAWARE.**

The brethren of Wilmington, Delaware, propose building a new hall, and to organize a Masonic Hall Company with a capital of \$100,000, in certificates in stock valued at \$20 each, payable in eight instalments of \$2 50 each.

The building will be a profitable one to the Company, and we commend this noble undertaking to the Craft, and trust soon to hear of the dedication of another Temple to the sublime mission of Love, Charity and Universal Benevolence. R. W. Bro. John P. Almond, Grand Secretary at Wilmington, is chairman of the committee, to whom communications may be addressed.

**MISSISSIPPI.**

Bovina Lodge, No. 112, at Bovina, Mississippi, lost their hall and everything else during the war, and being desirous of having a Masonic home, they have appealed to the Craft at home and abroad for aid in their worthy cause.

Subscriptions of any amount will be gladly received and acknowledged by addressing Bro. W. R. Billingslea, the Secretary, at the above place. Lend them a helping hand.

**PENNSYLVANIA.**

Lodges working, 215; number of members, 22,405; increase in ten years, over 11,000; membership of Grand Lodge, 2,000.

**Grand Lodge of New Jersey.**

The M. W. Grand Lodge of New Jersey, met on Wednesday, January 22d ult., with representatives from sixty-eight Lodges.

The officers elect are: Henry R. Cannon, G. Master; Robert Rusling, D. G. Master; James H. Stephens, S. G. W.; Wm. E. Pine, J. G. W.; Wm. R. Clapp, G. Treasurer; Joseph H. Hough, G. Secretary; Henry E. Phelps, D. G. Secretary.

Warrants were granted to eleven Lodges.

He that is good may hope to become better; he that is bad may fear that he will become worse; for vice, virtue and time never stand still.



Extract from address delivered at the dedication of Masonic Hall, Rolla, Mo., December 27, 1867, by R. W. Bro. W. E. Glenn, D. D. G. M.:

Symbolic Masonry thus now presents herself redeemed from the slander of the past and the suspicions of the present. Still the Order has less cause for dread in prejudice or passion than in the almost unprecedented popularity of the institution now and lately existing. Numbers are knocking at the door, who perhaps never would have given Masonry a thought had not the last few years more particularly brought its practicable utility before them, and it is in this the great danger lies. Among so many applying for admittance there are not a few who are entirely unworthy of our regard and confidence. It behooves the lodges to be particularly careful, therefore, whom they admit, for one unsound ashlar placed in the building, of necessity, vitiates the strength and security of the structure. To make a good Mason one must not only be a good man, but he ought to possess those qualities which tend to raise him in the scale of life. Your "good sort of a fellow" seldom makes a good Mason, or even a worthy one, and it is not to the credit of the fraternity to admit such a man on the checkered floor where all meet upon the level. Wealth neither brings distinction to the lodge, while worth does. Better have a small membership, with peace, good will and contentment therein, than a large membership, with rotten timbers, sources of disease and discord, which have to be plucked out.

The lodge should well scrutinize each applicant's motives, and it is the unbought duty of the lodge, *invariably*, to give Masonry the benefit of any and every doubt. I cannot too strongly emphasize the importance of this consideration, I cannot too forcibly urge upon you, my brethren, the *advantage*, nay the *necessity*, of vigilantly guarding the portals of the lodge. Better, far better, reject a score of really good and worthy men than extend our privileges to one doubtful and mayhap unworthy individual.

Many candidates for the mysteries of Masonry are actuated by curiosity, some by mercenary motives, and not a few for the name and distinction they expect to obtain, whose highest ambition is to display upon their breast those almost sacred emblems of a Mason's profession—the square and compass—so that they may proclaim to the world the fact that they are members of the Order. Debarred by the laws of Masonry to hold Masonic communication with the outside world, they adorn their persons so conspicuously with this well known and easily recognized symbol as to *compel* the attention of the profane to the highly interesting fact that the wearer has been entrusted with some of the secrets of the Order. Oh! how little of Masonry oftentimes lies behind the shining emblem so ostentatiously displayed! What a mockery to see the jeweled exterior with so empty a casket! and how the blush of shame mantles the cheek of the worthy brother as he sees reeling from the grog shop the tinselled person of some besotted member! What can, what does, the world think of such a one, decorated with the jewel of an Order which inculcates temperance as the first cardinal virtue? Does he not give a positive and literal *lie* to the glittering symbol on his breast?

Mistake not my meaning, my brethren, and think I ascribe sinister motives indiscriminately. The modest and unostentatious mode of wearing a Masonic pin or jewel may not be reprehensible. I merely allude to facts too many of you have witnessed, and if there be any here to-day whose conscience is not altogether clear in this respect, take, my brother, in the true Masonic feeling, the well-intended and fraternal admonition which mingles with the heartfelt hope that the lessons of Masonry may not be taught in vain.

Yes, brethren, this is the great danger to be apprehended in our beloved Order. The surging of the great deep affects the coral reef as little as do the opinions of the prejudiced militate against Free Masonry in comparison with

this element of weakness. It is within we must look. It is the portals we must guard. The admission of bad or faulty material is an evil to the safety of our Order, more to be dreaded than the mandates of princes or the passion and opposition of the outside world.

#### THE MODEL HOUSEKEEPER.

[From Coleman's Rural World.]

Her very first characteristic is neatness of person. She is no slouch, no slattern, no slipshod-go-easy creature—no bundle of tatters and filth, unwashed and uncombed; no morning fright and afternoon belle; but a tidy, neat, orderly woman, in the care of her own person, such as everybody likes to look upon. This neatness extends from herself to her house and family. Filth and dirt sheer her presence. Dirty people wash and scrape their feet before they come into her house. Her floors and carpets rebuke them. Her windows, cupboards, ceilings and clothes read them lectures on cleanliness. Her kitchen is the counterpart of herself, so clean, so fresh, so orderly. No greasy cooking stove, no be-grimmed table, no filled-up corners, no sticky floors, no catch-all sinks, cupboards, closets, boxes, defile her kitchen. Her first care is her kitchen. And the whole house is in like manner neat and orderly.

Cooking with her is an art; it is a science too. She cooks by rule. She has a rule and a reason for everything. Simplicity is one of her fundamental principles. Her dishes are simply prepared so as to be at once agreeable to the taste and wholesome for the stomach. They are not heterogeneous mixtures of all indigestible things. They are not greased and peppered and spiced till they are un-eatable and indigestible, by their very richness. They are not raw, nor burnt, but cooked. She cooks for health. She knows that human stomachs will not bear everything, and treats them accordingly. She knows enough of the physiological laws to have a proper respect for the weakness of the human organism. She is not bound to a few dishes day in and day out, year after year, but goes the rounds of vegetables, meats, fruits, breads, pastries, so as to give variety and solid substance to her food, such as the human body needs.

Then her meals are in time. They seldom vary many minutes from their regular hour. Her family can depend upon the order as much as they can depend upon the sun. They are not starved to-day and over fed to morrow. She has an order and a way in all her arrangements, and by skill and tact she brings her household into uniformity with it.

She lays by her stores not in half pound parcels, but by the quantity so far as possible. Her cellar and larder are well supplied, so as to reduce expenses both in time and price as much as possible.

In like manner are her drawers and clothes-presses supplied amply and in season, kept in order and clean. And so from cellar to garret her quick eye surveys all, and her orderly mind brings about her ends. She rules her kingdom with dignity and urbanity, and strews comforts along the pathway of all her household. She has her days for each weekly job, such as washing, ironing, baking, scrubbing; her hours for each daily work, such as cooking, sweeping, dusting, chamber-work, &c.

With her servants she is neither morose nor familiar. She expects them to do no more than she can show them how to do. She shows more than tells; instructs chiefly by example; is patient and kind; chides little, approves as much as possible; looks after her own business; is at the head of everything; says "come" oftener than "go," feels that she is the motive power, the head and front of the household; assumes no airs, but goes quietly on her way, bringing all agreeably along with her.

Hope awakens courage, while despondency is the last of all evils; it is the abandonment of good, the giving up the battle of life with dead nothingness. He who can infuse courage into the soul is the best physician.

#### New Masonic Hall, Richmond, Va.

We have received a photographic view of the architect's design for the Masonic Hall, corner of Third and Main streets, the chief corner stone of which was laid on the 10th of December last. The building is Corinthian in style, will cover an area of sixty by sixty feet, and will contain on the first floor two large stores, with commodious basements. On the second floor will be a large concert or exhibition hall, and on the third floor rooms suitable for Lodge purposes. Between the two stores, which will front on Main street, will be the opening to the concert and Lodge rooms. The foundation of the building, including the basement story, has been already completed, and the work will be resumed as soon as the weather permits. One feature of the building in which the public as well as the Fraternity will be interested, the need of which has been much felt, is the proposed hall for concerts, lectures, or other public entertainments.

The Richmond Masonic Building Association is a joint stock company, chartered under the State laws. The stock is \$100 per share, payable in monthly installments of \$5 each. The building will be a great convenience to the public and remunerative to the stockholders.

Some of our public-spirited citizens outside of the Fraternity have taken stock in this enterprise, and it is hoped others will unite in the work.—*Dispatch*.

#### Lost Arts.

In regard to colors we are far behind the ancients. None of the colors in the Egyptian paintings of thousands of years ago are in the least faded except the green. The Tyrian purple of the entombed city of Pompeii is as fresh to-day as it was those thousand years ago. Some of the stucco, painted ages before the Christian era, broken up and mixed, reverted to its original lustre. And yet we pity the ignorance of the dark-skinned children of the ancient Egypt. The colors upon the walls of Nero's festal vault are as fresh as if painted yesterday. So is the cheek of the Egyptian prince who was cotemporaneous with Solomon, and Cleopatra, at whose feet Cæsar laid the riches of his Empire. And in regard to metals. The edges of the statues of the obelisks of Egypt, and of the ancient walls of Rome, are as sharp as if but hewn yesterday. And the stones still remain so closely fitted that their seams, laid with mortar, cannot be penetrated with the edge of a penknife. And their surface is exceedingly hard, so that when the French artists engraved two lines upon the obelisk brought from Egypt, they destroyed, in the tedious task, many of the best tools which can be manufactured. And yet these ancient monuments are traced all over with inscriptions placed upon them in olden time. This, with other facts of a striking character, prove that they were far more skilled in metals than we are. When a vessel was on the shores of Africa, a son of that benighted region made from an iron hoop a knife superior to any on board of the vessel, and another made a sword of Damascus excellence from a piece of iron.

Men are to be estimated, as Johnson says, by the mass of character. A block of tin may have a grain of silver, but still it is tin; and a block of silver may have an alloy of tin, but still it is silver. The mass of Elijah's character was excellence; yet he was not without alloy. The mass of Jehu's character was base; yet he had a portion of zeal which was directed by God's great ends. Bad men are made the same use of as scaffolds; they are employed as means to erect a building, and then taken down and destroyed.

She who loves show is unqualified to show love. We should therefore avoid contracting an intimate acquaintance with a female whose love of the gay and frivolous has closed her heart to the influence of heroic virtues.



**Memphis, Tennessee.**

We fraternally commend the following appeal of our brethren in Memphis for a Masonic library, and shall gladly assist them all in our power. It is a noble enterprise:

HALL S. MEMPHIS LODGE, No. 118, A. Y. M. }  
MEMPHIS, TENN., Jan. 13, 1868. }

To the Friends of the Masonic Fraternity—  
Greeting:

The diffusion of knowledge has been, in all ages of the world, a special object with the philanthropist and the lover of morals, and there is no medium by which it may be so readily done as the circulation and reading of books. The cultivation of the mind, proper training of the morals and habits of thought, prepare a people for usefulness and give taste and refinement to society, which, otherwise, would derive its pleasures from groveling and sensual indulgences.

There is no library in this city, and the community feel its want; and in view of the great necessity existing for such a means for the diffusion of knowledge, South Memphis Lodge, No. 118, A. Y. M., have determined to appeal to the generous for aid to assist them in building up a library for the benefit of the Masonic Fraternity, which will be, at the same time, a blessing to our entire community. We therefore respectfully appeal to those who have been more fortunate than ourselves, and ask their assistance.

It is well known that our Southern country has been greatly impoverished by the unhappy events of the past few years, and we are consequently without the means to purchase books for this purpose. Our fraternity is one whose sole object is that of the cultivation of Brotherly Love and the dispensing of charity, and our means are absorbed in the laudable purposes of relief to the destitute—the widow and the orphan—hence our appeal is the stronger, because it is for no personal aggrandizement or profit, but to improve the morals, the cultivation of the mind and the diffusion of useful knowledge.

Donations of books will be gratefully received and publicly acknowledged through the Masonic organ of this city, and may be sent through the Southern Express Company, who have generously offered free transportation for all packages donated to this cause, and will be addressed

BEN. K. PULLEN,  
Chairman Masonic Library Committee,  
No. 273 Main street, Memphis Tenn.

In order to give official sanction of our Lodge, we are authorized to affix its Seal hereto.

Respectfully,

BEN. K. PULLEN,  
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J. D. STEWART,  
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R. HOUGH,  
A. C. WENZBACH.  
Library Committee.

A. J. WHEELER, W. M.  
BEN. K. PULLEN, Secretary.

**COMPASS.**

The Masonic use of this word in the singular number is confirmed by many evidences.

"The Compass is presented to our eyes,  
And 'Circumscribe your actions' loudly cries."

This is from a play performed in 1772.

"Oh, the sweetest of creatures, they're cunning projectors,  
They build without rule, square, or COMPASS, or sectors—"

is from a prologue by Laurence Dermott, about 1775.

"You fix your scale and spread your COMPASS wide,"

was written in 1773.

In 1774, we find the word in the plural number, as denoting more than one of the implements:

"Had their own signs and words and, doubtless, jewels,  
Aprons and squares, and COMPASSES and trowels!"

—Craftsman.

**Dispensations Granted in Missouri since February 1st.**

*Lodge of Peace*, Chilhowee, Johnson Co.—C. C. Morrow, W. M.; T. J. Wright, S. W.; John Brown, J. W. Feb. 5, 1868.

*Avilla Lodge*, Avilla, Jasper Co.—Noah Myers, W. M.; Chas. Marquis, S. W.; Jacob H. Ulmer, J. W. Feb. 10, 1868.

*Hog's Creek Lodge*, Quincy, Hickory Co.—E. J. Warth, W. M.; John H. Davidson, S. W.; Wm. Thomas, J. W. Feb. 18, 1868.

*Clarence Lodge*, Clarence, Shelby Co.—Andrew J. Hilton, W. M.; James R. Clarke, S. W.; Samuel S. Patton, J. W. Feb. 19, 1868.

*Fenton Lodge*, Fenton, St. Louis Co.—Hugo S. Jacobi, W. M.; Wm. M. Stethern, S. W.; Anderson Bowles, J. W. Feb. 20, 1868.

*Cosmos Lodge*, City of St. Louis.—Francis M. Wotke, W. M.; Alexander Suess, S. W.; Sunderland G. Sears, J. W. Feb. 22, 1868.

*Stockton Lodge*, Stockton, Cedar Co.—Wm. B. Perry, W. M.; Hardy J. Church, S. W.; Jas. A. Coyle, J. W. Feb. 25, 1868.

*Lily Lodge*, Grant City, Worth Co.—James Earley, W. M.; C. R. Dawson, S. W.; W. J. Gibson, J. W. Feb. 29, 1868.

*Langdon Chapter*, Cotton Plant, Dunklin Co.—R. L. Fisher, H. P.; W. M. Satterfield, King; Edwin J. Langdon, Scribe. Feb. 18, 1868.

*Springfield Chapter*, No. 15.—Chapter restored February 29, 1868.

**Masonry Should be Studied.**

The following communication is from the pen of M. W. Bro. Geo. W. Chaytor, of Delaware:

Freemasonry is an edifice, the foundation of which rests upon the earth's centre, and the spires are lost in the heavens. It extends from the rosy East to the golden West, and from the North to the South poles. An institution so extensive must necessarily be divided into many departments, embracing a great variety of subjects, useful and good to mankind. Arts, sciences, laws, literature, morality, religion, and all the nobler virtues of human nature are portrayed and exemplified in these various divisions.

The Altars erected in the Temples dedicated to the Genius of Freemasonry are lighted by the fires of Wisdom, Justice and Charity. They burn with a steady flame and fervent heat—illuminating the mind and warming the heart of all, who, with fervency and zeal, approach them. Her garners of knowledge are never closed against the ardent inquirer. The light of her intelligence shines with refulgence upon those seeking wisdom. All entering her mystic labyrinths, with a determination to pass to the inner chamber, will be simply repaid for the labor endured and resolution evinced in going their way thither, by the intellectual banquet so bountifully prepared for their enjoyment.

The idler—he who loiters in the court and porch will never be able to discern the beauties or understand the designs of Freemasonry. Knowledge can only be attained by industry—without industry, ardour and untiring research the mysteries of the Masonic Temple can never be comprehended, or its grandeur beheld. How many enter the portals and pass through the initiatory ceremonies, without any idea of their beauties and solemnities. They are said to be Masons, they accept the acknowledgement, and, tickled with the straw of association, pass through life mere negative members of the Order. This indifference or slothfulness may in a great measure be traced to Lodge influences. A Master, without the necessary intellectual qualifications, will always have an unintellectual or slothful Lodge. He and the members may be able to work the degrees fairly—but what advantage is the ritual labor to the neophyte, if all its beauties are enveloped in

an impenetrable cloud of ignorance. I admit, all cannot be finished scholars, but all may be readers, and to some extent students. By a proper course of reading much useful information will be acquired—a knowledge of the laws, customs and intents be developed, and all better prepared to fulfil the arduous duties which necessarily devolve upon every Freemason.

A friend to the Order, let me suggest that the officers of Lodges make it a point to impress upon the members the necessity of study—at least urge the importance of subscribing to and carefully reading at least one of the many able Masonic periodicals published in different parts of the country. They will thus gather much that is useful, acquire a knowledge of the Masonic events and opinions of the Order, and cull many choice and beautiful flowers.—*Keystone*.

THE Egyptian priests taught, in their greater mysteries, that there was one God, Supreme and unapproachable, who had conceived the universe by his intelligence before he created it by his power and will. They were neither Materialists nor Pantheists.—*American Freemason*.

MASONRY is not speculative, but experimental; not sentimental, but practical. It requires self-renunciation and self-control. It penetrates to the very depths of the heart, rebuking our littleness and meanness, and warning against the armies of our vices.—*American Freemason*.

It is a grand thing for a public teacher to speak with a feeling that God is behind him—to speak so as to be only the arrow in the bow that the Almighty draws.

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*New Hampshire*—Horace Chase, Hopkinton, 1, 2, 3, 4.

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*Nova Scotia*—Charles J. Macdonald, Halifax, 1.

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*Oregon*—J. E. Hurford, Oregon City, 1; Benj. F. Goodwin, Portland, 2.

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\*Those marked 1, are Grand Lodge; 2, are Grand Chapter; 3, Grand Council; 4, Grand Commandery.

Corrected monthly for the readers of the Freemason; and any errors noted by our brethren in the above offices will oblige us by sending corrections.

[We publish all marriages and deaths free of charge. Our space will not permit long obituaries.]

### Married.

**WILLIAMS—GRIFFITH.**—In Hannibal, Jan. 16th, Mr. C. H. M. Williams to Miss Sarah E. Griffith. All of Marion county, Missouri.

### Died.

**HAYWARD.**—In New York city, Jan. 27th, of heart disease, M. W. Bro. Thos. Hayward, Past Grand Master of Florida, aged 71 years. Proper Masonic respect was shown to the deceased by the brethren of New York.

**LAPSLEY.**—In Madisonville, Missouri, on the 3d of Jan., Bro. Samuel M. Lapsley, M. D., member of Ralls Lodge, No. 33. He was buried with Masonic honors, and the Lodge, at a stated meeting, Jan. 11th, passed very complimentary resolutions to the memory of the deceased, copies of which were delivered to the family. We extract the following from the same:

*Resolved*, That in the death of Bro. Lapsley we recognize the work of the Divine Artist, and with reverence bow before His will, and that this Lodge has lost a true friend, the community a skilful physician, his family a kindly disposed husband and father.

*Resolved*, As a mark of respect for the memory of our departed brother we will wear the usual Masonic badge of mourning for the space of thirty days, and that the Lodge be draped in sorrowful mourning.

**SIKES.**—In Sikestown, Scott county, Missouri, Dec. 23d, Bro. John Sikes was brutally murdered by Wm. Malsby, without provocation. Bro. Sikes died aged 53 years. He was universally loved and respected, and was the founder of the town which was named after him. He was buried with Masonic honors, and a large number of the citizens of the

surrounding country were present to pay their last respects to the earthly remains.

**GORDON.**—At Fort Jefferson, Dry Tortugas, Florida, Sept. 28th, 1867, of yellow fever, Bro. A. M. E. Gordon, Lieutenant of 5th artillery U. S. A., and member of Magnolia Lodge, No. 60, Little Rock, Arkansas. The Lodge, on Jan. 27th, 1868, passed a series of resolutions in commemoration of the virtues of the deceased.

**LOTZ.**—At Bethany, Missouri, Jan., 1868, Bro. John P. Lotz, W. M. of Bethany Lodge, No. 97, and late W. M. of Pattonsburg Lodge, No. 65.

From the resolutions adopted by Bethany Lodge, on Jan. 31st, we extract the following:

*Resolved*, That in the death of Brother Lotz our Fraternity has lost a true and warm-hearted friend, and an exemplary and zealous member: the church a consistent christian; the community a most estimable citizen; his widow an affectionate husband, and his children a kind and indulgent father.

*Resolved*, That we do most cordially tender to the bereaved widow and orphaned children of our deceased brother our most heart-felt sympathy and condolence, in this, their deep affliction.

*Resolved*, That in respect to the memory of our worthy and esteemed brother, the Lodge be clothed in mourning, and that the members wear the usual badge of mourning for thirty days.

**FROST.**—At Brownsville, Pennsylvania, Bro. Westly Frost, who was buried with Masonic honors by Brownsville Lodge, No. 60, and from the resolutions adopted by said Lodge, we extract the following:

*Resolved*, That Brownsville Lodge, No. 60, A. Y. M., in the death of our beloved brother, Westly Frost, has lost a true and loving brother, a zealous and worthy Mason, one in whom the high and noble principles of our institution were so thoroughly imbued that nothing could make him disown his connection with the craft, not even anti-Masonic persecution, for during the dark period through which Masonry passed in our own State he was a true and steadfast brother, and maintained and cherished our tried principles for nearly forty-two years.

**VELUZAT.**—In Kentucky, Bro. Joel T. Veluzat, member of Bear Wallow Lodge, No. 231, Kentucky, which passed suitable resolutions in memory of the deceased.

**SOUTHERLAND.**—In Clarksville, Arkansas, Jan. 4th, Bro. Alexander Southerland, member of Franklin Lodge, No. 9, Clarksville, Arkansas. He was an excellent citizen and exemplary Mason. He was buried with Masonic honors, and the Lodge, on Jan. 5th, passed suitable resolutions in honor of the deceased.

**REEDER.**—In Keokuk, Iowa, Feb. 15th, Bro. Jno. W. Reeder, aged 28 years, and member of Missouri Lodge, No. 1, St. Louis. Bro. Reeder was a Mason who lived up to every cardinal virtue and tenet of the Order. Being afflicted with the insidious enemy, consumption, he sought the pure air of Iowa in the vain hope of recovery. While confined to his bed he was fraternally cared for by the noble hearted brethren of Keokuk, till death summoned him hence. For this they will be ever held in grateful remembrance. On Feb. 17th, at a stated meeting, Missouri Lodge passed resolutions sacred to the many virtues of our young and faithful brother—alas, no more.

**CURTIS.**—In St. Louis, Feb. 17th, 1868, Bro. Wm. P. Curtis, aged 37, Secretary of Polar Star Lodge, No. 79. Bro. Curtis was a member of all the Masonic organizations in the city, and each, in their respective bodies of Lodge, Chapter, Council and Commandery, have adopted suitable resolutions in memory of the Masonic virtues of the deceased. He was beloved by the brotherhood in life and mourned in death.



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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

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## THE FREEMASON,

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### THE FORCE OF ASSOCIATION.

Since the dawn of creation man has been active in forming association. This trait in human character may be traced to many causes, such as mutual protection, aggressive and defensive necessity, but chiefly to that highest endowment of his nature, viz.: the power of thought. In all ages, climes and nationalities, we find that the more highly endowed with rationality men are, the more they seek each other's society. On the other hand, the more men partake of the brute nature, the less they care for each other, until we follow from one gradation to another and arrive at that low plane of human intelligence, when they almost cease to be men, and then we find them merely moving together in tribes for mutual defense or invasion. The imagination is ever active in drawing pictures of human happiness. Nowhere in the Great Light do we find a description of Heaven assigning men to eternal, individual solitude. The grandest bliss of Paradise is por-

trayed as "the myriads of the redeemed." No great artist would, in delineating human joy, pretend to paint many as a hermit. The mind is ever active, ever seeking some higher sphere of pleasure, and the nobler the mind, the more earnestly it yearns to share that pleasure with some one else. The more a man reads, thinks and learns, the more he delights to compare and mingle his knowledge with his fellows.

Does not this controlling influence of our nature solve much of the problem of Masonic Association? We think it does. In fact, we know of no other solution to this mystery of the centuries. If we go back to the earliest days of secret orders, we find that they originated with the most learned men of the times, who met together to exchange thoughts upon the mysteries of nature and of the soul. If we follow them down to the community of builders, we find that architecture was a secret and had a controlling influence upon the age, and that the operative builders were a society who met together to improve each other in their artistic labors; and the society was composed of the most active and intelligent minds of that time, and the results of their labors stand, to-day, as colossal monuments of the magnificent genius which called them into existence.

When Architecture ceased to be a secret, the momentous question was propounded to the world, "Shall intimate human association cease?" It was answered in the negative by the pulsating heart and brain of humanity. Therefore, upon the grand frame-work of operative Masonry, sprang into being the gigantic association of Ancient Free and Accepted Masons of the eighteenth and nineteenth centuries. It is a wonder of the world how it survives the mutations of time and force, simply because men do not go down to the natural foundations. Let us but sound the plummet of thought in the secret chambers of the human heart, and the mystery of this secret Order is solved and the wonder ceases. IT IS A HUMAN NECESSITY. Its growth will be corresponding to the advance of civilization—its exalted symbolism of morality will become more glorious in lustre as man approaches the perfection of the infinite. Turn back the finger-hand upon the dial of Time to the dark and barbarous ages, when ignorance covered the earth with her pall, and we find the altar fires burning dimly and the temples in ruins. Lift that pall and let in the sunlight of divine intelligence upon mankind and behold the change! The heart, the mind, the soul, all the finer and nobler attributes of man, seek the blessings of common association.

In "union there is strength," and "Masonry is the centre of union between good men and true." One giant may be killed by many pigmies—one strong, intelligent mind must succumb to the overpowering force of aggregated ignorance; but by a divine providence it is ordered that the more intelligent and better men become, the more closely do they become allied; thus civilization is ever contracted against disorganized barbarism—thus is Masonry the exemplification of active, sympathizing intelligence, and with its millions of aggregated, co-working minds, its strides in improvement and strength have been a marvel to the world. Take the general upon the field for example; if he has one true ally upon whom he can rely as upon his own right arm, he is stronger in moral force than if he had a thousand of disorganized, unreliable men at his back. Thus it is why men seek the communion of kindred spirits, and in making their choice they select that society which possesses the best defined elements of cosmopolitanism and universal occupancy. And as Masonry requires that her disciples should come of their own free will and accord and be imbued with the impulses of benevolence, her initiates are, or should be, selected from the very best class of people, whose whole aim is to do good. Thus it is when Masonry flourishes it should be an index of the moral improvement of a community. They are bound together in mutual support by the sacredness of a covenant, therefore, no man gives in support, protection and sympathy more than he has a right to expect under similar circumstances. It being a school for the elevation of mind and soul, the attentive Mason is strengthened in the natural impulses which first caused him to seek the "Light." There are other societies which contain the germs of "universality," but have not become universal, because Masonry already occupies the field by its great age, and in its bosom mankind can find all that is necessary for human association. It is not the only cosmopolitan order in principle, (for instance, the Odd Fellows), but it is the only *universal one in fact*, because it is the only one which covers the earth and has a language which every man may read who will learn it. Freemasonry being founded upon the principles of everlasting Truth—being an Order whose whole reliance and trust is in God—being the child of human necessity, and meeting the great wants of mankind, so far as the force of association is concerned, it can not be overturned by the circumstances of locality, but must endure till Time shall close the book of human existence and Eternity rolls back the veil and unfold the glorious mystery wherein the immortality of man commingles as one soul in the paradise of God.



**THE HISTORY OF FREEMASONRY;**

*Its Origin, Object and Antiquity; its Transformation, Universality, and Persecution, with Concluding Remarks.*

Compiled from authentic sources by V. W. Bro. OTTO KLOTZ, for the Craftsman, Canada.

Bees will not work except in darkness,  
Thought will not work except in silence,  
Neither will virtue work except in secrecy.  
—SARTOR RESARTUS.

Freemasonry is a fraternity spread over the surface of the globe, to whatever part of it civilization has extended its beneficial influence.

The fraternity is composed of men of all creeds and religion, of men in the various stations in life, from the humblest to that of the most exalted. Wealth, power and talents are not necessary to the person of a Freemason. An unblemished character and a virtuous conduct are the only qualifications which are requisite for admission into the Order.

In all ages, its object has been not only to inform the minds of its members by instructing them in the sciences and useful arts, but to better their hearts by enforcing the precepts of religion and morality.

Brotherly love, relief and truth, with other virtues, are inculcated by hieroglyphic symbols, and the members are frequently reminded that there is an Eye above, which observeth the workings of the heart, and is ever fixed upon the thoughts and actions of men.

Temperance, harmony and joy characterize the assemblies of Masons; all distinction of ranks seems to be laid aside, all differences in religious and political sentiments are forgotten, and those petty quarrels which disturb the quiet of private life cease to agitate the mind, and every one strives to give happiness to his brother.

Among the secret societies of the present day, the great *Masonic Brotherhood* is undoubtedly the first in importance. It is important by its antiquity, its extent and greatness of influence which it has exercised and continues to exercise over thought and life of the world.

Respecting the origin of Freemasonry, the opinions of writers, claiming to be well informed, differ. While some, from an over-anxiety for the dignity of their Order, have represented it as co-eval with the world; others assert that it is a *direct* continuation of the Egyptian or Grecian mysteries; others, that it descends from the Dionesian builders, or arises from the constitution of Pythagoras, or from the Essenes. That, however, these pretensions are unfounded, and will not be able to be tested by history, has been amply proved in Lawrie's History of Freemasonry, collected from authentic sources, and published in Edinburgh, 1804.

Equally unfounded are the hypotheses that the Masonic fraternity originated in the middle ages out of the Order of the Knight Templars, or the Jesuits, or the Rose Cross, or out of the old guilds of masons and stone-cutters.

Long before either of those Orders or guilds existed there were Freemasons, many of whom joined the Knight Templars and Crusades; who during their journey to and stay in the Holy Land, formed themselves into Lodges similar to the present military Lodges, and hence the erroneous idea that the Freemasons originated from those Orders; and also long before either of those Orders or guilds existed, there existed numerous corporations of architects, that in one body united all those grand works of architecture. These corporations were composed of the most educated of all the European nations, under the leadership and government of one or more master architects. They were protected by charters from the ecclesiastical as also from the civil powers; they had their own constitution, and they united in the erection of those numerous, most stupendous and gigantic edifices, peculiar in style, sublime in art, and generally known as the Gothic.

That the present Masonic fraternity has

sprung from these grand unions of architects and artificers and what by means and transition it finally became a fraternity and brotherhood that does no more occupy itself with architecture, has been the result of modern researches in the history of Freemasonry.

This authentic history is properly divided into two periods.

**FIRST PERIOD OF FREEMASONRY.**

The first society of antiquity with which Freemasonry appears to stand in an historical connection are those corporations of architects, which, with the Romans, existed under the name of *collegia* and *corpora*.

The first corporations of builders were established in Rome under the name of *collegia fabrorum*, with many other societies of mechanics and artificers, *collegia artificum*, by Numa Pompilius, the second King of Rome, who reigned from 714 to 672, before the Christian era.

During his reign he introduced many salutary reformatory, and among these were the establishments of those *collegia*, after the model of the Greek colleges of artificers and the societies of priests. Numa, though not a warrior, possessed all the qualities of a law-giver and a just and wise ruler; he also instituted for these *collegia* proper meetings, and certain religious rites.

According to the laws of the twelve tables, which were framed in 451 B. C. by a law commission composed of ten patricians, and appointed under the consulate of Appius Claudius Crassinus and Titus Genucius Augurinus, the *collegia* had a right to make their own laws, and could conclude certain treaties with each other, if nothing was contained therein contrary to the public laws, which were conformable with Solon's legislation.

Such corporations, particularly the craft connected with hydraulics, naval and civil architecture, early became dispersed through all the provinces of the Roman State; went on continually increasing and co-operated most powerfully in propagating the Roman customs, science, art, and laws. They, as it were, cultivated the soil which the sword had gained.

Being formed in those early times, in which States and social religious exercises were formed after the model of a family, as an inseparable unity or ensemble, these Roman *collegia*, besides their integrity in the arts, were at the same time civil companionships and religious unions.

This peculiarity of character, so productive to the development of mankind, was preserved by these *collegia*, particularly those of architects, to the end of the Roman Empire, and transplanted into the corporations of architects of the middle ages already mentioned; because the constant mingling of religion in law, politics, and science, by no means ceased in the middle ages; on the contrary, in some particulars, a still closer union was effected.

As the Roman *collegia* held their meetings with closed doors, nothing was more natural than that they should become, in times of violent political agitation, the place of political parties and religious mysteries, secret worship and doctrines of all sorts. The Roman Emperors of the first centuries limited the *collegia* as much as possible; but the later governments favored them so much more.

In the corpus juris are contained several lists of mechanics and arts legally existing and free from taxation in the third and fourth centuries; among which we find those of architects, ship-builders, machine-builders, builders in ballistae, painters, sculptors, workers in marble, masons, stone-cutters, carpenters, &c. There was no town at all important, no province ever so distant, where some of the *collegia* just mentioned did not exist, to the downfall of the western and eastern empires, with their peculiar constitutions, and having, more or less, a religious character. These corporations of artificers, whose occupations were connected with architecture, were ordered, by command of the

Emperor, to come from all parts of the empire to assist in the building of large cities, palaces, churches, &c. Similar artificers also accompanied each Roman legion.

Many of such Roman corporations existed in Britain during the Roman conquest, where they were divided in the legions and cities. The same was the case in Spain, in France, on the Rhine, and on the Danube. In Britain, these *collegia* vanished with most of their works when the Picts, Scots and Saxons devastated the country; but in France, Spain, Italy, and in the Greek empire, they continued to flourish; and from these countries the Christian Saxon rulers of Britain, particularly Alfred and his grandson *Athelstan* (the former who reigned from 871 to 900, the latter who ascended the throne in 925), induced a number of artificers and architects to England, in order to build castles, churches and convents.

It may here be mentioned as a parenthesis, that Alfred, who was surnamed the Great, divided the twenty-four hours of the day into three equal parts: one devoted to the service of God, another to public affairs, and the third to rest and refreshment. Although these foreign artists, and the few who had survived the ravages of the barbarous tribes, were Christians, and though most of their leaders were clergymen, yet the corporations which they had formed had no constitutions than those transmitted to them from the Roman colleges, which were spread over all Christian Europe, and the character of which is still to be learned from the *Corpus Juris Romani* in general, and from the building corporations of the western and eastern Roman empire in particular.

The constitution, consequently, was the same which the Roman building corporations had had before, and which the remainder of the artificers under Alfred and *Athelstan* acknowledged. As the members of these corporations of architects of the tenth century belonged to different nations, and at the same time publicly or secretly to sects widely differing in their tenets, and often condemned as heretical; in short, as they were very different in faith, customs, and manner of living, they could not be induced to go to England to remain there without receiving from the Pope and King satisfactory liberties and letters of protection, especially jurisdiction over their own bodies, and the rights of settling their own wages. They then united under written constitutions, founded upon the ancient constitution of the Roman and Greek colleges and the provisions of the civil law.

The different tenets of the members, the scientific occupations and the elevated views of their leading architects and clergymen, naturally gave rise to a more liberal spirit of toleration, a purer view of religion and stricter morals than were common in those times of civil feud and religious persecution.

Out of the times of the Romans they had preserved the doctrine of the education and dignity of an architect, as described by that celebrated writer on architecture, Vitruvius, whose books were their constant manual, and who flourished during the reign of Julius Caesar and Augustus, from 60 B. C. to A. D. 14.

The religious tenets of these artificers being often the object of suspicion to the orthodox, they were obliged to keep them secret. Secrecy, moreover, was the character of all the corporations of the middle ages, and down to the most recent times. The corporations of mechanics on the continent had what they called secrets of the craft—certain words or sometimes impressive ceremonies by which they were enabled to recognize each other. To this we must add, that the corporations of architects in the middle ages were descended from the times of antiquity; so that their societies had received, in the times when Rome adorned all gods and listened to all philosophical systems, impressions derived from the Greek philosophical school, particularly the Stoic, united with some fragments of the Greek and Egyptian mysteries, and subse-



quently modified by notions acquired in the early times of Christianity, particularly from the Gnostics, which led to certain doctrines and sacred ceremonies, clothed according to the times in symbols, and constituting their esoteric mysteries.

The watchful eye of the Popes induced them to keep these doctrines closely concealed, in connection with the real secrets of their art and its subsidiary branches, their rude chemistry, their metallurgy and natural philosophy, and to preserve their knowledge in forms otherwise foreign to it, if they wished to escape persecution. The great importance which architecture assumed in those times, is to be accounted for from the enthusiasm for splendid houses of worship, in which the religious spirit of those times displayed itself to an unparalleled degree.

The history of these corporations as here given, and their historical connection with the present society of Freemasons, indisputably appears from what we know of antiquity, from the history of England and from the agreements of the constitutions, symbols and customs of the present Freemasons, with those of the above corporations.

The architects, with their assistants and pupils, formed associations called "Hutten," or Lodges. At an assembly held at Ratisbon, in Bavaria, in 1459, it was agreed that a Grand Lodge should be formed at Strassburg, in Alsace, as the place of general assembly, and that the architects of that cathedral, for the time being, should be Grand Masters. The society was composed of masters, companions and apprentices, who had a secret word with signs of recognition. In 1464 and 1469, there were general assemblies at Strassburg, but they were afterwards neglected for some time, until the Emperor Maximilian I., being at that city in 1498, granted them certain privileges by charter or diploma, which were renewed or confirmed by subsequent Emperors. These diplomas, together with the regulations and statutes, were kept in the house of the architect of the cathedral in a chest with triple locks, of which the oldest Mason kept the keys, so that it required the presence of all before the chest could be opened.

These documents were in existence until the French Revolution, when they were destroyed, with many other papers, to prevent their falling into the hands of the Jacobini commissioners.

Their rules inculcated the necessity of leading moral lives, submission to the masters whom the companions served for five or seven years, attention to their religious duties, and charity to the poor brothers, &c. Among the symbols were the square, the plumb-rule and the compasses, which are distinguishing marks of the officers of a Freemason's Lodge at this day.

Three very ancient historical documents are yet extant, which further prove the historical connection, and also give us an insight into the doctrines and customs of those corporations to the middle ages.

The oldest of these documents is the constitution confirmed in 926 to all the corporations of architects by King Athelstan, through his brother Edwin, at York, the original of which, in the Anglo-Saxon, is still preserved at York.

The beginning of this constitution reminds the reader immediately of the most ancient Oriental Church. Then follows a history of architecture, beginning with Adam, and comprising quotations from some Rabbinical tales respecting the building of Babel, the temple of Solomon, with mention of Hiram, limited, however, to the information contained in the Bible; then passing over into the Greeks and Romans, mentioning particularly Pythagoras, Euclid, and Vitruvius. There the history of architecture and the oldest corporations of Britain is told, agreeable to the account of the best historians; and among other things is mentioned, that St. Alban, an honorable Roman Knight, patronized the art about A. D. 300; settled the fundamental institutions of the masons, procured them employment,

wages and a charter from the Emperor Carasius, according to which they should form a society in Britain under the government of architects. The devastations of the country and the destruction of the edifices by the northern tribes, and by the Angles and the Saxons, is related, and how the pious Athelstan had resolved to restore the ancient and venerable society.

After this follow the sixteen most ancient laws, which agree with everything that a careful investigation can find in the corpus juris relating to the colleges of architects. This constitution was preserved in England and Scotland, in its essential features, until the fourteenth century, when the societies passed over into the stationary corporations in cities. It is proved by historical documents that in Scotland and England Lodges working according to these constitutions existed in an uninterrupted series of years, and often admitted as members, learned and influential men who were not architects, including even Kings. Such men were called *accepted Masons*.

In Scotland, Freemasonry was introduced by those architects that built the Abbey of Kilwinning, the Lodge of which place is traced back as far as the end of the fifteenth century; and at which place, in 1736, a Grand Lodge was established.

In England, the first Grand Lodge was established at York. Preston, in his Illustration of Masonry, says that, A. D. 936, Edwin, the brother of King Athelstan, summoned all the brethren to meet at York, and that this meeting formed the first Grand Lodge of England. The correctness in relation to the time in this statement, however, is questioned by several other writers on Masonry. But although, in respect to the precise date of the establishment of these two Grand Lodges, there may be no certainty, it is nevertheless an indisputable fact that they were established.

After the establishment of the Kilwinning and York Lodges, the principles of Freemasonry were rapidly diffused throughout both kingdoms.

Masonry, however, had to experience those alternate successions of advancement and decay which mark the history of every human institution.

The intention of the Masonic Society being to enlighten the mind, while the policy of the Church of Rome was to retain it in ignorance, the jealousy of the latter, therefore, was aroused. Along with these causes, the domestic and bloody wars which convulsed the two kingdoms from the thirteenth to the seventeenth century conspired in a great measure to produce a decline of the fraternity.

But notwithstanding these unfavorable circumstances, Freemasonry seems to have flourished and attracted public attention in the reign of Henry VI., who, when a minor, ascended the throne of England in 1422; and after he came out of his minority he examined the nature of the institution, put a stop to the persecutions that had been raised against them, granted them protection, and joined the Order.

In Scotland, the fraternity was at the same time protected by James I., who reigned from 1394 to 1437; and during the reign of James II., from 1437 to 1460, the office of Grand Master was granted by the crown to William St. Clair, of Orkney and Caithness, Baron of Roslin, and was made hereditary to his heirs and successors in the Barony of Roslin, in which family it continued till the institution of the Grand Lodge of Scotland, in 1736. Also during the succeeding reigns of the Scottish monarchs, Freemasonry flourished.

From several documents still extant, it appears that in those times the Kings of Scotland nominated the office-bearers of the Order, who were either called Provincial Masters or Wardens, and were at the same time the administrators of justice in every dispute which concerned the art and craft of Masonry.

Among the civilians that were not architects by profession, the first that is recorded as having been initiated into the fraternity

was the celebrated antiquarian, Elias Ashmole, in 1646.

It is said that Charles II. was also a member of the fraternity, and frequently honored the Lodge with his presence.

Freemasonry was from Britain introduced among the continental kingdoms about the middle of the seventeenth century.

In France, the attachment of the people of that empire to innovations and external finery produced the most unwarrantable alterations upon the principles and ceremonies of the Order. A number of new degrees were created; the office-bearers of the craft were arrayed in the most splendid and costly attire; and the Lodges were transformed into lecturing rooms for discussing questions of politics and religion.

In Germany and in some other countries on the continent, similar innovations in a greater or less degree prevailed; while the British Lodges preserved the principles of the craft in their primitive simplicity and excellence.

Such dangerous innovations have not the slightest connection with the principles of Freemasonry. They are unnatural excrescences, formed by a warm imagination and fostered by the interference of designing men. Those who reprehend Freemasonry, therefore, for the changes it underwent in the hands of foreigners, may throw equal blame upon religion, because it has a cloak of licentiousness and hypocrisy; or upon science, because it has been converted into an instrument of iniquity. Such changes and innovations arose altogether from the political condition of the countries where they were made; while in Britain, under a free constitution, there was no temptation to introduce into the Lodges religious and political discussions.

About the beginning of the eighteenth century, during the reign of Queen Anne, Freemasonry seems to have rapidly declined in Britain, particularly in the south of England; and while the seat of the Grand Lodge was at such a distance as the city of York, few hopes could be entertained of a revival. In 1717 we find four Lodges existing in which the old symbols and customs were still preserved; most of their members were, however, merely accepted Masons, who, besides their parity in politics and desires, could only be influenced to continue these social unions and to transform them so as to be conformable to the spirit of the age, in the position in which the fraternity stood through its former activity in respect to State and Church, by the purely humane and moral worth of the laws, doctrines and ceremonies that had been handed over to them by tradition.

So far extends the first period of Masonry, during which it consisted as a society of free architects and artificers, that by architecture was united to an exterior activity; whose members aspired at a purely humane perfection in religion, virtue and sociality, and who propagated a knowledge of the same, and a love for them, with the highest degree of wisdom.

By the influence of those celebrated architects, Inigo Jones and Sir Christopher Wren (the latter who was the last Grand Master of the ancient Order), and also by several other influential members, the fraternity was prepared for a regeneration in the spirit of the modern times.

With these facts, incontestably proved, who can doubt the high antiquity of Freemasonry? There can be scarcely a question that the Order of Free and Accepted Masons is the legitimate successor of the *collegia fabrorum* of the ancient Romans, and of the corporations of architects of the middle ages.

Indeed, the possession of the same rules, constitutions, symbols and rites would prove this, were there no other evidence.

It is not for us to say whether Freemasonry existed in its present form or not at the time of the building of King Solomon's temple. We have reason to believe, however, that the prevailing Masonic tradition touching that point is not entirely without foundation.

Hiram, King of Tyre, no doubt, was acquainted with the Phrygian mysteries; it is



even probable that he was the chief pontiff thereof. Coming to the assistance of King Solomon in the great enterprise of building a temple for the celebration of the Hebrew mysteries, it is easier for us to conceive that some kind of organization existed, similar to ancient Masonry, than that it did not.

To enlarge more fully on this subject would be deviating from the object of this lecture, which is intended to confine itself to historical facts, the subject of the building of King Solomon's temple being in itself of sufficient magnitude, interest and importance to form a lecture by itself.

(To be continued.)

#### CALIFORNIA.

Proceedings of Grand Lodge which met October, 1867, are at hand. From the excellent address of Bro. Gilbert B. Claiborne, G. M., we extract the following practical remarks:

More care should be exercised in the examination of strange brethren and visitors. It must necessarily be, for causes already adverted to, that through the instrumentality of the traveling Lodges much drift-wood has been set afloat, and persons claiming to have been made in these migratory institutions are now wandering over the country claiming recognition with little proof of the faith that is within. They should be received kindly but firmly, and if they are not clearly in possession of convincing evidence of their true fellowship, they should be dismissed from our portals. Private examinations by private individual members, without authority from the Master, do not, as a matter of right, entitle a member of a Lodge to vouch for a visitor. The Master himself is responsible for the admission of all visitors within the Lodge which he governs. He especially makes a promise that "no visitors shall be received into his Lodge without due examination and producing proper vouchers of their having been initiated into a regular Lodge," and it is therefore his right and his duty to discriminate in favor of the most discreet and skillful brethren as the proper persons to conduct an examination, who, indeed, act as his proxy in such cases. It is the installation charge which rests upon him, and he should never lose sight of it.

I am led to believe, from the experience of my station, that trouble frequently arises in the Lodges from lack of correct knowledge of the laws and customs which regulate the form of admission of candidates. In the absence of such knowledge, discussions are frequently entered into where the ballot has resulted unfavorably to the petitioner, especially after the Lodge has been closed. Such discussions tend only to evil, and attack the motive of the Lodge which has refused to receive him. I say motive of the Lodge, because when the result is announced by the Master, it is the action of the Lodge, and by fiction of custom every member may be said to have cast the ballot which should be considered unanimous. Discussion, then, is unlawful; it is productive of discord, and is a canvass of the integrity of individual action which is guaranteed by the solemnity which surrounds the occasion. No member has the right to declare how he voted, whether affirmatively or negatively, unless it be to declare his own act to the Master, if he is satisfied that he has committed an error of judgment, in order that justice may be remedied. The knowledge of the officers in such matters, acquired in the discharge of their duties, belongs to their stations, and our constitution particularly cautions the Master in the use of the final remedy provided for the "purpose of correcting a possible mistake," that he shall resort to it "without declaring the result" of the former ballot. Regard for these principles, thus briefly stated, will dry up one source from which trouble springs in our Lodges.

In the Missouri jurisdiction the member can not even inform the Master; we do not look upon the Worshipful Master as having

any more right in the arbitration of the ballot than the Lodge itself.

From the address of Bro. John R. Buckee, Grand Orator, we extract the following:

A pyramid whose base rests on human brotherhood, whose apex pierces the divinity of heaven, at whose altar men of every nation and clime and creed kneel to the common Father, within whose portals the sound of discord is unheard, thou standest, oh Masonry! majestic in thy severe simplicity! We, thy votaries, love thee that thou art good—that thy benevolent hand scatters the blessings of charity like gentle drops of dew from heaven upon the erring and the suffering—that we, the living fibres in thy mighty body, feel the brotherly thrill of the Master's words, "together, brethren." Let us not abuse our glory and our privilege. Let us not forget to practice out of the Lodge all those virtues inculcated in it, that the world may see our acts correspond with our professions.

We find 186 Lodges on the roll having 7518 members; 748 were raised during the year; 499 affiliated, and 584 dimitted. The report of proceedings is one of the best arranged and best printed of any that comes to us. Bro. Wm. A. Davis, of Columbia, elected G. M., and Bro. Alexander G. Abell, of San Francisco, elected Grand Secretary.

#### NEW BRUNSWICK.

The proceedings of the organization of the Grand Council R. and S. Masters, are at hand. The convention was called to order, in St. John's, August 15, 1867. Representatives from three Councils present. A letter of authority was read from the G. Masters of Maine, (under whose authority the Councils worked) to organize the Grand Council and install the officers. The body was then organized in due form, and the principal officers elected.

Companion John V. Ellis, Grand Master; Comp. Edward Willis, D. G. M.; Comp. J. G. Forbs, P. C. Work (or P. G. M.); Comp. D. R. Munro, Grand Recorder, and Comp. John Mullin, Grand Treasurer, who, with the other officers, were duly installed.

The Constitution, by-Laws, Ceremonies, &c. are full and complete, and neatly published with the proceedings. The following is the preamble:

"The Royal Arch degree is full of marrow, sinew and bone; yet the most profound intellect, the highest genius and the most consummate learning can not fully reconcile the Royal Arch with the Master Mason's degree. Why that, which was supposed to be forever lost when the column was broken, should be so mysteriously found in after days, is incomprehensible to the Royal Arch Mason. The Select Master's degree explains events which occurred before the column was broken, as well as events which occurred afterwards, and is a complete and crowning history of all the preceding degrees, and substitutes Light in place of darkness, and perfect consistency for confusion and uncertainty. They are in their proper position after the Royal Arch degree. No Royal Arch Mason should be without them; no member of a Chapter can be a thorough Royal Arch Mason until he obtains them."

The importance of the Degrees conferred in Royal and Select Councils is now so fully recognized, that it is deemed quite probable, the rule adopted by more than one Commandery, making it imperative that candidates shall be Royal and Select Masters, will ere long be generally adopted by Knights Templar in America.

We cordially welcome our young sister in the family of Grand Councils.

#### VIRGINIA.

##### GRAND LODGE.

Proceedings of December 9, 1867, at hand. From the annual address of Bro. Edward H. Lane, Grand Master, we extract the following:

No lovelier spectacle is ever presented than that of an assembly of men coming together for the glorious purpose of spreading the cement of brotherly love and affection. Masonry does not consist, as some erroneously suppose, in mere forms and ceremonies. We reverence our Ritual for its beauty, antiquity, and the great truths and useful lessons taught thereby. The preservation of our noble institution depends upon a rigid adherence to the ancient landmarks: by them every Mason is taught—nay, it is enjoined upon him, "carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity." The rites we practice, the usages that exist, and the customs that prevail among us, are by no means to be regarded as constituting the sum total of Masonry. In addition to these (which every Mason should guard well), it is founded upon great and fundamental principles, recognized alike by the Christian, the patriot, the philosopher and the humanitarian. These great principles are familiar to every well informed Mason. They comprise the duties we owe to our Creator, the duties we owe to ourselves and families, and the duties we owe to our fellow-men. These lie at the bottom of the fabric and constitute the corner-stones as well as the pillars of this sublime edifice. A recurrence, every now and then, to these fundamental principles is absolutely necessary if we wish to retain for the institution that high character which it has heretofore maintained for the practice of Friendship, Brotherly Love, Relief and Truth. In our efforts to extend our usefulness and enlarge our sphere of operations, we should not forget the teachings of the past, or blindly cast our lot with those who adopt as their motto, "Progression." We fully recognize the doctrine, that man is formed for social and active life—hence it is the duty of every Mason who realizes the privileges he enjoys, and recognizes the duties and obligations imposed on him, so to act and demean himself as continually to be adding to his stock of knowledge and practical philanthropy. In this sense Masonry is progressive, and that Mason who so far forgets her teachings as not to realize and act upon these principles, is, in the language of Masonry, "deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection and respect." Beyond this, I humbly submit that Masonry is not progressive. I, for one, do not belong to that class of Masons (and I think I speak the sentiments of this Grand Lodge on this question) who insist that we shall accommodate our institution to every change in the condition of a country, whether it be a change in the social condition of its people or of her political institutions. No profane has any rights in Masonry. The privilege of becoming a member of our noble fraternity may be extended to those who possess the requisite qualifications, intellectual, moral and physical. It is, however, a mere matter of favor—hence the fraternity has the most undoubted right, and no one can question it, of selecting her own household. The selection should always be made with a wise reference to the good of the great body of Masonry.

A very able report on Foreign Correspondence was rendered by Bro. B. R. Wellford, Jr.

The following resolutions on Jurisprudence were adopted:

*Resolved*, That when a candidate for Masonry applies to the Lodge nearest to his residence for a recommendation to be initiated in some other Lodge, his application must be subjected to the test of the ballot, and the ballot must be clear.

*Resolved*, That a residence of at least twelve months within the jurisdiction of any subordinate Lodge, by an applicant for initiation,



iation therein, shall be necessary to enable such Lodge to entertain the petition.

*Resolved*, That the resolution of the Grand Lodge passed at the Annual Communication, 1865, and found on page 35 of the proceedings of that year, be amended and re-enacted to read as follows: "It is contrary to Masonic law and usage to confer degrees upon persons so maimed that they cannot conform to the Ritual and are incapable of pursuing their worldly avocations, if they should be necessitated so to do."

We find no recapitulation of Lodges or members. Grand officers elected published in our February number.

#### GRAND CHAPTER.

Proceeding of Convocation held December, 1867, at hand.

From the excellent and full annual address of Companion George W. Dame, G. H. P., we extract the following:

Companions, we ought to raise a higher standard for the Royal Arch than is found in many Chapters; a higher qualification, and a closer scrutiny of applicants must be had. Every member's friend will not make a Royal Arch Mason, any more than the stone on every man's land will make good building material. If the applicant has not exhibited proper specimens of skill and proper industry in his calling; if he has not clearly laid a good foundation and erected thereon a superstructure which will bear the Plumb, Square and Level, you have no right to believe, or allow your charity to permit you even to suppose, that he will be skillful or even useful in ornamenting those projections which give character to the building and produce the strongest impressions on the eye of the intelligent beholder. If each craftsman as he approaches the Sacred Symbol, to pronounce upon the character of the materials brought up for inspection, would bear in mind that no permanent structure can be erected with materials not fit for use, or truly cemented by the daub of untempered mortar; that it is not the number of stones in the building that makes it the beautiful temple, but their quality, the accuracy of their shape, their complete finish, their perfect union in unity, and presenting one clear decided character, viz: that of honor, worth and intelligence, they would, with more caution, guard the avenues, and more closely inspect the materials presented, and more accurately apply the Square to the work which is intended for use.

The following resolutions submitted by the Committee on Foreign Correspondence were adopted:

*Resolved*, That no candidate shall be exalted to the degree of Royal Arch Mason, until he shall have stood a fair examination on the preceding degrees of and in the Chapter.

*Resolved*, That no candidate shall be allowed to receive any degree in the Chapter until he shall have stood a fair examination by the Council on the Master Mason's degree.

We find no recapitulation of Chapter or members. Officers elected published in February number.

#### KENTUCKY.

We have been kindly favored by Companion W. C. Munger, with the history of the Order of High Priesthood in Kentucky since 1854 to the present time.

We find 129 High Priests on the roll, the number of vacancies not given.

Companion Thomas Todd was elected President, and Companion Wm. C. Munger, of Louisville, elected Recorder.

#### TENNESSEE.

##### GRAND LODGE.

Proceedings of Grand Lodge which met October, 1867, are at hand. From the annual address of Bro. Joseph M. Anderson, Grand Master, we extract the following:

A worthy brother may exhibit commendable zeal in the discharge of his duties to the particular Lodge which claims his membership; he may be faithful in his attendance upon it; prompt in the payment of his dues; charitable in his dealings with men; and a staunch defender of innocence and truth; yet even such a brother has not perfected his education in Masonry, until he has familiarized himself with the practical workings of the Order, and with all the rules and laws which control its civil government. These are essentially a part of his education as are those higher lessons of charity and benevolence taught in its Lodge-rooms, and in the example of its brightest lights. I claim that an institution so venerable in its original conception, and so long approved by the generations that have followed upon its birth, contains nothing in it harmonizing with its sublime purposes which is not worthy the most careful study of all its members.

We regret to see the Grand Master argue that there is nothing in the landmarks which prohibits a maimed Entered Apprentice from advancing, on the ground that the qualification prescribed relates only to initiation, but he forgets the fact, that when the landmarks were written, initiation was the only degree.

We will propose to him a question: The law says that a man must be "good and true," and be of "good report" to be initiated; now suppose, as an Entered Apprentice, he turns out to be a scandalous character, must he be advanced, simply, because he complied with the regulation in reputation at the time of initiation? Certainly not. For the Grand Master argues in the same address, that a Mason may be stopped, or even tried, for offenses committed before initiation. The landmarks say:

*New-made* Masons must be free-born, of lawful age, having no maim or defect in their bodies that may render them incapable of learning the art.

Dr. Anderson's charges and regulations, compiled in 1721, and to be found in our textbook, page 245, say this:

Only candidates may know that no Master should take an Apprentice unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art of serving his Master's Lord.

We ask, has the new-made Mason ceased "learning the art" at Initiation? If he has then let him go ahead; but if there is any "art" in the F. C. or M. M. degrees to "learn," then he must comply with the Ancient Regulations. If our laws are worth printing, they are worth living up to, and we do not live up to them when we attempt to break their force by trying to get around them. We are rejoiced to see that the Grand Lodge adopted the following resolution on the above subject:

1. As to the question raised in the M. W. Grand Master's Address, in reference to the advancement of a person who has become maimed subsequently to his initiation, the committee are of opinion that the 49th Edict is in accordance with the ancient usages and landmarks, and applies as well to passing and raising as to initiation.

Bro. Charles A. Fuller rendered as usual a most able and conservative report on Foreign Correspondence.

To him we are indebted for a full tabular statement of affairs.

Chartered Lodges, 273; Lodges U. D., 16; Members, 15 790; Raised, 2 202; Admitted, 893; Dimitted, 941; Suspended, 105; Expelled, 44; Died, 154.

M. W. Bro. Anderson, of Lebanon, re-elected Grand Master, and R. W. Bro. Fuller, of Nashville, re-elected Grand Secretary.

#### GRAND CHAPTER.

Proceedings of Convocation, held October 11, 1867, at hand. The address of the Grand High Priest is confined chiefly to local affairs, except its relations with Mississippi. We were pleased to notice that there were six P. G. H. Priests in attendance; it shows that they are companions who do not lose interest in the fraternity after sharing its honors.

Companion Charles A. Fuller, the veteran and able Committee on Correspondence, rendered a valuable report, from which we extract the following, under the head of Maine:

We can sympathize deeply with our companions of Maine, for we too have passed through the same fiery affliction. The loss of mere wood, brick and mortar, did not affect us so much as the loss of the place where our Fathers' sat and held "sweet council" together—the scene of many trials, but of far more rejoicings—the place once occupied by a Lafayette, (for on his visit to Grand Lodge he was, by courtesy, seated in the Oriental chair) and filled by a Tannehill, a Jackson, a Dillahunty, a Claiborne (first G. M. of the Lodge), a Kinney, a Kennedy, a Martin, a Burton and many other distinguished veterans of the Craft who have long since passed away to the "silent land," together with many esteemed worthies still living—destroying, in an hour, the spot around which hallowed associations had been gathering for so many years. It is painful, even at this day, to reflect upon the loss then sustained.

We find 74 chapters on the roll, with 3 127 members. There were 508 exaltations, 98 admissions, 154 dismissions, 20 suspensions, 3 expulsions and 35 deaths. Companion Townsend A. Thomas, of Clarksville, elected G. H. P., and Comp. C. A. Fuller, of Nashville, re-elected Grand Secretary.

#### GRAND COUNCIL.

Grand Council met October 14, 1867. From the annual address of Comp. John McCloland, we extract the following:

There is one thing, however, which I desire to bring before this Grand Body. It is this: That this Grand Council take into consideration the propriety of turning over to the subordinate Chapters the authority to confer the Royal and Select degrees and report their work to the Grand Chapter. This, of course, would abolish the future meetings of this Grand Body and render it entirely unnecessary that it should meet again.

To give time for consideration of the subject in the subordinate Councils, and for deliberation among the members of this Grand Body, I suggest that a committee be appointed, to whom the subject can be referred, to report at the next annual meeting of this Grand Council, and, if necessary, to confer with a committee of the Grand Chapter, at its next annual meeting, on this important subject. By authorizing the subordinate Chapters to control this department of Masonry—to confer the degrees after the "Royal Arch," all historical degrees, and report their proceedings to, and be subject to, the Grand Chapter, would save a great amount of expense, as well as shorten the time of the meetings of



the Grand Bodies in the Capitular and Cryptic degrees.

This matter was referred to a committee to report at next session. We hope the committee will be represented in St. Louis, next September, to consult with others on the matter, under the resolutions of Maine, reprinted under the head of Iowa, in another column.

Companion Fuller, Grand Recorder, rendered a report on Correspondence, historical and interesting in its character. No summary of councils or membership given. Comp. Wm. H. McLeskey, of Newbern, elected Grand Master, and Companion C. A. Fuller, of Nashville, re-elected Grand Recorder.

#### GRAND COMMANDERY.

This body met October 15, 1867. No address by the Grand Commander.

From the address on Correspondence by Grand Recorder, we extract the following:

It is known to all well-informed Sir Knights that the ritual of the Orders of Knighthood is different from that in use by the Templars in England. Efforts have frequently been made by individuals to restore the original; but these efforts have elicited heretofore no concert of action, and it is doubtful to our mind whether any good result can be obtained by making a change at the present day, the ritual now used being too firmly engrafted upon our system to be easily uprooted or thrown aside. The Grand Commandery of Pennsylvania, however, thinks the error has been allowed to continue long enough, and that the true course to pursue is to correct error whenever and wherever it is found to exist, and therefore directs an appeal to be made to the Grand Encampment of the United States for a restoration of the original ritual.

Owing to the severe illness of the Grand Recorder, we are without tabular statements.

R. E. Sir John Frizzell, of Winchester, elected G. C., and Sir C. A. Fuller re-elected Grand Recorder.

#### ALABAMA.

Proceedings of Grand Commandery which met November 29, 1867, at hand.

From the Annual Address of Sir R. F. Knott, G. C., we extract the following cheering remarks:

SIR KNIGHTS: It is your privilege to assemble again in peace in this sacred asylum, consecrated to the high duties you have voluntarily assumed under your vows of Knighthood. Let all our hearts send up thanksgiving and praise to Him, in the hollow of whose hand rests the hope of life, temporal and eternal. We have many reasons to be joyful. During the past year Providence has bestowed upon you and your fellow-citizens around you, blessings abundantly; and whilst a year ago our sorrows were heavy, when on every side we saw the *innocent and helpless*, "the widow and the orphan," exposed to trials, sufferings and death from cruel famine, now we are gladdened by smiles of plenty and soothed with songs of joy. These gifts are mercies from the hand of Him "who doeth all things well."

From the Address of the Grand Prelate, Sir John T. Morgan, we extract the following:

Men build a house. From the cornerstone to the last nail, they say they are building a "church," that is, "a house of the Lord." In so many words they dedicate it to Him, to His worship, to His glory. It is to be hoped they mean what they say. Whether they do or no, "God is not mocked"—*He takes them at their word!* Now, if these men proceed to treat this building with contempt, or indulge

others in so doing; if their behavior within its walls is such as common politeness could scarcely tolerate in a theatre—what is this but to say, and in the most emphatic manner, that their dedication was a mere mummery—that they did not believe in what they were doing; that there is in reality no God; or, which is the same thing, none who observes men's doings and *takes them at their word!* All this may be consistent with a certain degree of faith in the being and attributes of God, but that degree will rapidly become less, until the faith entirely expires. Nothing more clearly shows the state of the mind and heart towards God—nothing has greater power to confirm that state, whether it be good or bad, than the manner in which we treat all that is distinctly appropriate to God, His Name, His Word, His Sabbath, and His Sanctuaries and Ordinances. A horrible dread fills my mind when I think of the common department of our communities in this regard. In the terrible want of reverence for the things of God which prevails to an alarming extent among all ages, sexes and conditions, I read the signs of an increasing heart-infidelity—the atheism of the heart, far more full of danger, far more difficult to combat and suppress, than the mere skepticism of the intellect; an infidelity which practically sets aside the fact of God in His real character and relations; overthrows the foundations not only of religion, but of the commonest morality; leaves us protected from each other by nothing but the puny arm of human laws; leaves us practically without God, and literally without hope.

We find seven Commanderies on the roll, with 227 members. Sir Knight Knott re-elected G. C., and Sir Edmund M. Hastings, of Montgomery, Grand Recorder.

#### IOWA.

Proceedings of Grand Council which met October, 1867, are at hand. From the Annual Address of Companion Horace Tuttle, P. G. M., we extract his endorsement of the following resolutions of Maine:

*Resolved*, That in order to promote the interests of Cryptic Masonry by securing a substantial uniformity in the number, arrangement and ritual of the degrees, and in the organization of Grand and Subordinate Councils, this Grand Council is in favor of a meeting of delegates from each jurisdiction at the city of St. Louis, in Missouri, on the third Tuesday of September, A. D. 1868 (or some day in that week), to devise measures to effect that object.

*Resolved*, That if this proposition is favorably received by our sister Grand Councils, this Grand Council, at its next Annual Convocation, will appoint delegates to the proposed convention.

*Resolved*, That our sister Grand Councils be fraternally requested to give this subject early attention and favorable consideration.

*Resolved*, That this Grand Council disclaims any intention or desire of forming or seeking to form a General Grand Council of the United States."

I fully concur in the sentiments expressed in the foregoing resolutions. A uniform system of work and lectures is certainly desirable, if it can be effected, and I submit the matter to your consideration, hoping you will take such action as will be for the best interests of Cryptic Masonry.

Companion Langridge rendered a full report on Foreign Correspondence, which included the last address of late Companion O'Sullivan.

The tabular statements by the Grand Recorder are very full and interesting. From them we find 10 Councils on the roll, with 267 members. 58 passed the circle during the year.

#### ARKANSAS.

##### GRAND CHAPTER.

Proceedings of Convocation held November, 1867, are at hand. An appropriate address was delivered by Companion L. E. Barber, G. H. P. The Grand Chapter very wisely refused to *adopt* any one of the many Chapter "Monitors," leaving each subordinate to select their own. This whole custom of *adopting* Monitors, Masonic periodicals as *organs*, &c., we are satisfied, is wrong. Again we say, let every Masonic Journal, Monitor, &c., stand upon their own merits, if they have any, and if they have none, then do not support them with papp out of the pockets of the craft.

Companion C. B. Moore rendered a very full and able report on Foreign Correspondence. We find no summary of chapters or members. Companion Barber re-elected G. H. P., and Companion W. D. Blocher re-elected G. Secretary; both of Little Rock.

##### GRAND COUNCIL.

This body met in Little Rock, November, 1867. No address by the Grand Master. Business was brief and of a local character. 16 Councils on the roll, but no summary of work or members. Companion Elbert H. English re-elected Grand Master, and Companion W. D. Blocher re-elected Grand Recorder; both of Little Rock.

#### NEBRASKA.

The Proceedings of the first annual meeting of Grand Chapter at hand. It met June, 1867. Three Chapters represented. From the Annual Address of Companion H. P. Duell, H. P., we extract the following:

Companions, this is an important epoch in the history of Masonry in Nebraska. We are taking the initiatory steps in a work which will remain when we, our children and our children's children will have departed, and the record of our deliberations and proceedings will be closely examined and criticised by generations yet to come. We are laying the foundation stones of that Masonic edifice which I trust will be reared in that strength and beauty which will prove a lasting monument of our fidelity in our endeavors to promote the welfare and prosperity of our beloved Institution. Upon us, therefore, rests the responsibility of selecting such materials in our laws and regulations as will safely stand the test of the overseer's square of examination, so that when judgment is rendered, they will be pronounced "*good and square work*."

Capitular Masonry in Nebraska is in a most flourishing condition. Although our chapters are few in number, yet the zeal which is manifested in the good work and the rapidly increasing number of their members speaks for itself, of its prosperity. But a few years have elapsed since its introduction into Nebraska, some of which are fraught with the saddest recollections to every true Masonic heart, for war, stern and unrelenting, has desolated a portion of our fair land; the ties of kindred and brotherhood have been sundered; and hands which should have been extended to meet the clasp of fraternal love and friendship have been raised against a brother's life. But peace has again returned to us, and the links of fellowship are again becoming united, I trust never again to be severed.

We find 3 Chapters on the roll and 59 companions were exalted. Number of members not given. Companion James W. Moore, of Nebraska City, was elected G. H. P., and Companion J. N. Wise, of Plattsmouth, elected Grand Secretary.



MINNESOTA.

Grand Lodge met Oct. 22, 1867. From the annual address of Bro. C. W. Nash, Grand Master, we extract the following:

Masonry is an element of power, when properly considered and appreciated. The true intent and design of all its ceremonies, mystic rites, forms and symbols, are to elevate and improve, not only its devotees, but mankind; and, whenever the pure teachings of Masonry fail to improve and elevate, and make men better, and more considerate and thoughtful, the fault is with those who impart its mysteries, by its forms and ceremonies, or in those who receive them.

Masonry fixes, defines, and points out all the duties of man to himself and his relations to society. It enters the family and points out the obligations we owe there, requiring us to perform all the duties of a good father, a kind husband, an obedient son and affectionate brother.

It goes from the family to the social and business circles of society, and requires us to be true and faithful to our friends, faithful to all the promises we make, the pledges we give, and the vows that we voluntarily assume.

It treats of our duty to the government and State in which we live, making it obligatory to be faithful to our country, and to maintain its honor and dignity at all times and in all places.

It is silent on no subject that concerns man and all his relations. Let us be true and faithful to Masonry and all its dearest interests, and be more deeply impressed with the sublime and great moral lessons that it teaches, remembering that its character and teachings are universal, and for all time to come.

At the preceding session a committee was appointed to consider the force of Landmark Nine, relative to advancing cripples, and we honor them for their report this session and publish it herewith:

The special committee appointed to take into consideration the correctness of Landmark Nine and report upon the same, beg leave to submit the following:

That having carefully compared said Landmark with the ancient charges and constitutions, they find the same not only substantially in the language of the Gothic constitution adopted at York, in the year 926, which is believed to be the most ancient of our written constitutions, but in its spirit is in perfect harmony with every charge and Grand Lodge regulation to be found in the books until within the last quarter of a century.

There has of late, however, been a disposition in some jurisdictions to qualify this ancient regulation by giving to it a construction which would admit maimed or deformed persons, providing their maim or deformity be not such as to prevent them from complying with all the requisitions of the Masonic ritual.

No such qualification or construction anciently existed, and your committee see no good reason for giving to this landmark a different construction than that which it has received from time immemorial.

The Symbolic Temple we build is not other or different from that erected by the 'athers of the craft in the early light of the world's morning. It is as necessary to day that every block should be square and perfect in its physical proportions as it was in the days of Solomon.

In Masonry, the physically perfect man is a symbol of that perfect moral and intellectual Temple whose builder and maker is God.

Such being the plain law of Masonry, it is not the province of any man or body of men to enlarge or abridge its landmarks by construction.

A proposition to pay mileage was voted down. We find no tables of Lodges or membership. Brother Nash was re-elected Grand Master and Bro. W. S. Combs re-elected Grand Secretary; both of St. Paul.

WISCONSIN.

Proceedings of Grand Commandery, which took place January 1, 1868, at hand.

From the Annual Address of Sir Alvin B. Alden, Grand Commander, we extract the following:

A thorough knowledge and intelligent appreciation by the Sir Knights of this jurisdiction, of the statutes and regulations adopted for the government of our Order, and their cheerful compliance with the same, has tended to the preservation of that peace and harmony which has ever prevailed among us, and has rendered my official duties pleasant, agreeable, and by no means arduous.

I each instance a marked improvement in ritual and drill was observable since my visit of last year, and with the instruction last afforded, I feel confident that hereafter they will all be able to confer the orders creditably and satisfactorily, and with more uniformity than has heretofore been attained.

The officers and members evince a commendable zeal in the acquirement of ritualistic knowledge, and in their efforts to promote the general interests of this department of Masonry.

The Grand Commandery adopted a resolution prohibiting its members from holding association with the "Egyptian Masonry Rite of Memphis," or the "Ancient Primitive Rite of Memphis, of 33 degrees," under penalty of expulsion.

We find 7 Commanderies on the roll, with 561 members. Sir Knight Alden, of Portage City, re-elected Grand Commander, and Sir Wm. T. Palmer, of Milwaukee, G. Recorder.

**MASONIC DUTIES.**—A Mason is bound to consult the happiness and to promote the interests of his brother; to avoid everything offensive to his feelings; to abstain from reproach, censure and unjust suspicions; to warn him of the machinations of his enemies; to advise him of his errors; to advance the reputation and welfare of his family; to protect the chastity of his house; to defend his life, his property, and, what is dearer to a man of honor, his character, against unjust attacks; to relieve his wants and his distress; to instill into his mind proper ideas of conduct in the department of life which he is called to fill; and, let me add, to foster his schemes of interest and promotion, if compatible with the paramount duties a man owes to the community. If such are the obligations a man owes to his brother, they are precisely the duties that one Freemason ought to perform to another. Our Order enjoins them as rules from which nothing can justify a deviation, and considers their infraction a violation of honor, conscience and religion, a prostitution of all that is deemed sacred and venerable among men.

But Masonry does not confine the benignity of her precepts to her followers; she rises higher in the scale of excellence, and enjoins the observance of honor, honesty and good faith to all men; she espouses the cause of universal benevolence and virtue; she declares as unworthy of her patronage those who violate the laws of rectitude, and her votaries exemplify in their lives the truth of the remark, that, although there be vicious men in the fraternity, yet that they are better than if they were not Masons.—*Mystic Temple.*

Morality without religion is only a kind of dead-reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have run, and without any observation of the heavenly bodies.

Nearly all beginnings are difficult and poor. At the opening of the hunt the hound limps.

[For the Freemason.]

IMPOSTOR.

To the Editor of the Freemason:

BOTTSFORD, GA., Aug. 12, 1867.

Late in the fall of 1865 David S. Ravens, an unaffiliated Mason, left this vicinity, and from his relations here we learn that he has been living in your State and receiving aid from the Fraternity. Ravens is rather small, has light hair, about forty years old, partially deaf, slovenly in dress and appearance, and is both a preacher and doctor. He took with him a white boy, about six years old, named Benjamin, who calls him father, and a negro man named Dick. About the same time a married woman visited upper Georgia, and we learn that they are living as man and wife. Ravens also is married and his wife is here. He is in debt here and carried off a wagon, with two mules and two mares, and a few hundred dollars.

He writes to his relations here, who tell where he has been but not where he now is, and we think he has changed his name.

The boy Benjamin returned in June and says Ravens is dead, but tells many places where he died, also says the woman returned to upper Georgia with him.

We hope you will make the proper effort to warn the brethren of this man as he is not worthy, and think if this letter was read at the next session of the Grand Lodge he could be found. If you should hear anything in relation to him, it is the wish of this Lodge that you give us all the information you have.

JOSEPH THOMAS,

Sec. pro tem., Farlow Lodge, No. 124.

**MASONIC ACTIVITY.**—To measure up the demands of the age in which we live, we must be active. Action becomes us as men; it brings us into harmony with all nature; the world is full of restless activities. It associates us with the intelligent creation of God and with God himself. The powers of mind and heart with which we have been endowed by the Great Creator are to be improved and enlarged by constant exercise. The talent or talents which are ours in this busy world are to be used. The proper use of these powers secures for the man himself no little of happiness; makes him feel that he is living to some purpose. Then what an amount of good we gain for others. We may not, we must not live to ourselves, "we are dependent on each other for the helps and comforts which civilization affords," and because of this dependence "we form our civil compacts and our social combinations." Let every man fill up the measure of his responsibility, and he will hear from the Judge of the whole earth at the great assize, "well done, good and faithful servant."

As Masons we must be active in learning the principles of the Order—principles that have stood the test of ages, because they issue forth from the throne of Eternal Truth—and also active in reducing these foundation truths to the duties of every day life—Masons not only in the Lodge-room, but at home and abroad. We love Masonry as it leads us to look after the welfare of the suffering; as it pours into the ear of the despairing, words of peace and comfort.—*Keystone, Philadelphia.*

**HELP THE AGED.**—I fear we are neglectful of the aged. Think how much they have undergone—and for us! They are now helpless: and shall we forsake them? But we do not forsake them, you will say. Possibly; but the passive is not enough. They need more than you or I—aid. They are dependent: not only that—they are weak and pressed down—a burden to themselves—they are not happy. Do then these old benefactors, who are also such sufferers, need our help? Most of all, they need our sympathy. We must be to them a light and a comfort; dissipate their dreariness as much as possible; give them our attention—that is what they want—attention—friendly attention and sincere regard. By-and-by we shall want this same attention.—*Rural World.*



**JUDGMENT.**

The wicked are overthrown, and are not; but the house of the righteous shall stand.—*SOLOMON.*

The eternity of Truth and the Omnipotence of God constitute the grandest hope and the unfailing anchor of the good man. If we could for a moment believe that wickedness and wrong would always triumph, and that Truth would not eventually crush all error, the soul would sink in despair and seek relief in suicide. But thank God, judgment is not entirely reserved for the day of final arbitration. Every day we see the wicked man go down. During the sad years when might was right, and the honorable principles of our beloved Order were swallowed up in passion, then the true nature of men came out. We saw men who called themselves Masons go into the contest, and in the name of the sword, they outraged every principle of justice and right—they stole themselves rich in the abused name of patriotism—they went into Masons' houses and coldly murdered their sworn brother, and robbed the widow and orphan, and told them that "Masonry was played out." We watched those men, and lo, God, in his vengeance, has put his mark upon them—they are branded with the scar of Cain. No Mason trusts them—no citizen respects them, and to-day we know of many who came home rich and who are now vagabonds and beggars, and the remainder will be cursed, they and their heritage. If any man doubts this, he doubts the judgment and justice of the Almighty. Thus are "the wicked overthrown." Again, we watched those who struggled with their brethren, governed by the high and holy impulse of Right—under no circumstances or temptations would they do a wrong. Some of them were so poor that we helped their families in distress. To-day they are happy, prosperous and contented—they would be welcome among those even against whom they fought the hardest. But having acted by the plumb of justice, God founded their house upon a rock, and thus it "shall stand."

Let no man deceive himself, for whatever he doeth, "whether it be good or bad, he shall be judged accordingly."

**JUSTICE.**

The just man walketh in his integrity.—*SOLOMON.*

If there is one sentiment in the soul more than another which causeth a man to walk upright before God and men, fearless of danger and perfectly regardless of opposing forces, it is the spirit of conscientious justice. The bravest man ever born becomes a moral coward the moment he loses his integrity. The true and perfect Mason stands and walks by the plumbline of justice; it is his fourth cardinal virtue, never to be lost sight of in the whole journey of life. No Mason can consistently throw the scales of justice behind him when he leaves the Lodge room, and walk among his fellow creatures by the crooked rods of policy. A just Mason will preserve his integrity under all circumstances, in public or private life, and will be ready to defend his principles, even though he stood alone in the world. "To do justice and judgment is more acceptable to the Lord than sacrifice."

**Quite an Improvement.**

Bro. C. Moore, of Cincinnati, has at last, by force of necessity, been compelled to heed the very pointed lessons we have given him, relative to trying to pass off other people's work for his own, and he now endorses his own articles (so-called) "by the Editor." That is right. It also shows that the FREEMASON has been able to teach an editor who has been in the business a "quarter of a century," that which he should have learned twenty-five years ago in the Chapter. Our only regret is, that all we can do will not teach him a Masonic spirit and the first principles of Masonic language. For this lesson we will have to leave him to the scorn of the craft. Perhaps he feels sore over our first lessons. He should take it coolly, however, for we have to see the first instance in which a Mason ever lost anything by being a gentleman.

**New Advertisements.**

We take pleasure in calling attention to the card of Messrs. Thos. Rhodus & Co., Commission Merchants, 505 North Second street, and commend them to the confidence and patronage of our friends.

Also Washington Galland, Attorney at Law and Real Estate Agent, Bolivar, Missouri.

Also the Virgil Price Manufacturing Company, of New York.

**The Sabbath.**

The Sabbath is God's special present to the working man, and one of its chief objects is to prolong his life and to preserve efficient his working tone. In the vital system it acts like a compensation pound; it replenishes the spirits, the elasticity and vigor which the last six days have drained away, and supplies the force which is to fill the six days succeeding; and in the economy of existence it answers the same purpose as, in the economy of income, is answered by a savings' bank. The frugal man who puts aside a pound to-day, and another pound next month, and who, in a quiet way, is always putting away his stated pound from time to time, when he grows old and frail, gets not only the same pound back again but a good many pounds besides. And the conscientious man who husbands one day of existence every week—who, instead of allowing the Sabbath to be trampled and torn in the hurry and scramble of life, treasures it devoutly up—the Lord of the Sabbath keeps it for him, and in length of days and a hale old age, gives it back with usury. The savings' bank of human existence is the weekly Sabbath.—*Craftsman.*

**LACONIC.**

If men would permit their minds, like their children, to associate freely together—if they could agree to meet one another with smiles and frankness, instead of suspicion and defiance—the common stock of wisdom and of happiness would be centupled.

Knowledge is not mental power. The mind is not formed in schools, but in free social action with affairs, interests and temptations, which call forth the exercise of judgment, prudence, reflection, moral restraint and right principle.

Every one owes obedience to the laws, but a still higher obligation is due to morality; and if it so happens that both can not be complied with, it is better to do an illegal act than an immoral one.

Common sense is the most uncommon of all senses.

**THE FREEMASON.**

From the many congratulations we receive we extract a few:

**THE FREEMASON.**—The FREEMASON, a Masonic journal published in this city, has passed its first year and entered prosperously upon its second. We have just received No. 3 of the second volume in an enlarged shape. It now contains twenty-four pages of reading matter, original and selected, including general news. It is ably edited by Geo. Frank Gouley, published by P. M. Pinckard, and for the enterprise exhibited by both editor and publisher it richly deserves the success that has so far attended it, and merits its still increasing prosperity. From a glance at its columns, we should judge no member of the craft should be without it.—*Missouri Republican.*

The FREEMASON comes to us this week in an enlarged form. We are happy to note this improvement, and, it being the only real Masonic paper west of the Mississippi, it should be patronized by every member of the Fraternity in the Western States. No true Mason can constantly read the pure and truthful doctrine taught by that journal without becoming a better and a nobler man and Mason.—*Warrenton Banner.*

This publication is indispensable to every Mason who desires to keep himself well informed upon all matters of interest to the craft. There is one department of the FREEMASON which is alone worth more than many times the cost of the paper; we allude to the department of "Questions and Answers," in which all points of Masonic law are discussed, and the correct interpretations given.—*Caldwell Co. Sentinel.*

The FREEMASON, published at St. Louis by P. M. Pinckard, and edited by Geo. Frank Gouley, Grand Secretary, has been enlarged from a sixteen to twenty-four page monthly, price \$2 yearly. We congratulate our friends on this evidence of prosperity, and wish them abundant success.—*Trowel.*

The FREEMASON, published at St. Louis, has been enlarged and is printed on good paper, and should be on the table of every member of the "mystic tie." Price only \$2 per annum. We will furnish a copy of the FREEMASON and the *Intelligencer* one year for \$4.—*Kentucky Intelligencer.*

It is unnecessary for me to assure you how highly the FREEMASON is appreciated by the Craft in New Mexico; your list of subscribers from various parts of the territory is the best indication of that fact.

"Dear Bro. Gouley: At our celebration the following toast was drank, 'Here's success to the FREEMASON, the unequivocal defender of Ancient Craft Masonry.'"

— W. M.

Dear Bro. Gouley: Your last FREEMASON was peerless. It is the best Masonic paper on the continent.

— P. G. M., Mo.

It is an invaluable document to the brethren who wish to keep bright.—*Record, Ark.*

Six miles from Brunswick—says the *Brunswickian*—is a farm of four hundred acres, valued at \$12,000 having an apple and peach orchard, the fruits of which this season have brought \$2,500 cash.

If there is anything which we should value more than any other thing in this world, that thing is time; for it is the rock out of which fortunes are hewn and characters formed.

Sweet words fly from the lips of a lovely woman, like honey bees from the flower, penetrate the heart as with the shaft of love, and then fill the puncture with honey.

A handsome woman pleases the eye, but a good one pleases the heart. The one is a jewel and the other is a treasure.



**Battle of the Buzzards and Pelicans.**

BY B. JACOB NORTON.

Reader, did you ever hear of a sacred bird called Phoenix, that lives a hundred or a thousand years, then it makes its own funeral pile, burns itself up, after which it revives from its ashes, young, vigorous, &c.? Did you ever hear of an animalcule that after being dried up for several years on the microscopic slide, revives and propagates its specie as soon as a drop of water moistens the said slide? Have you ever heard of two Kilkenney cats that fought and fought and fought on, until nothing was left but the two tails to tell of the melancholy catastrophe? Well, then, the heroes of our narrative are imbued with all the pertinacious fighting qualities of the Kilkenney cats, combined with the life tenacity of the Phoenix, and the said animalcule; so much so that after having fought until the tail's end, the very tips of those tails somehow or other become suddenly transformed again into the original full grown Buzzards and Pelicans, with the same fierceness, ready to fight the battle over again. The reason of this extraordinary phenomenon may be imputed to an undiscovered law in their nature, viz: that one solitary Buzzard or Pelican possesses the power of multiplying its species *ad infinitum*, or, in other words, that one Grand Sovereign thirty-third can make at any time as many other Sovereign thirty-thirds as he pleases, and each, so made, may establish Grand Consistories of their own, where and when it suit him or them, notwithstanding that each and all have sworn about thirty times at least never, never to attempt or connive at independent authority. Yet we can positively assert that all these multiplications of oaths have no binding effect, or if there are any of the *Thirty-thirds* who may be troubled with tender consciences, for them there is an efficacious balm in Gilead, a perfect white-washing, a complete annihilator of all kinds of scruples, on the subject of swearing or forswearing, &c. That balm does not consist in confessions to and absolutions from any of the numerous Pontiffs, Prelates, High Priests, and other dignified ecclesiastics attached to its Supreme Consistories or Grand Councils, but in getting acknowledged by some foreign Grand Supreme Council, especially by the French Council. Such recognition can always easily be obtained, for the simple reason that in France, as well as elsewhere, for reasons already given, there are generally to be found two or more Supreme Councils hostile to each other, and one of these can and will readily seize the opportunity of strengthening its precarious position by acknowledging others, and in return of being acknowledged itself by such as the Supreme Council of the Western Hemisphere, its Territories and dependencies, &c. When once such an acknowledgment is obtained, then every conscientious scruple about swearing or false swearing disappears as if by magical omnipotence. In their intercourse with foreign Councils, high sounding monarchical and ecclesiastical nomenclature is assumed. In all proclamations emanating from these exalted bodies, the latitude and longitude of its Holy See are given with precision. For instance, in a recent proclamation issued by the Sovereign Grand Commander of the Southern part of the United States against the Sovereign Supreme Council of Belgium, or one of its Sovereign Councils, the said Sovereign Grand Commander of the Southern jurisdiction styles the "Holy See of the Holy Empire of Charleston, South Carolina," (with longitude and latitude) as the "*Mother Grand Consistory of the world*," meaning thereby, we suppose, that the first or original Buzzard was hatched in South Carolina. We also find such phrases as treaties, concordats, alliances, &c. Sometimes we find that two Supreme Councils, after having anathematized each other as rebels, schismatics, illegitimates, spurious, bogus, &c., together, when the name was generally somewhat altered, from that of either of its former finally came to some agreement and merged names, and therein we found the utmost diffi-

culty in tracing the pedigree of the several Supreme Councils, that lived, fought, died, revived, and died and revived again and again in this country since the beginning of this century. We even found that at one time one of the Supreme Councils of New York, when it was at loggerheads with the "Mother Consistory of the world," so far unnaturally rebelled against its parent as to have established a rival Supreme Council in the "Holy See" at Charleston itself.

We may here further add, that the original twenty-five degrees imported from France by Morin were called "The Rite of Perfection," but as the Charlestonians did not deem "perfection" perfect, so they added eight new degrees to the system. The name of the concern had to be changed; so, by magical omnipotence, this new, unknown and unaccepted rite became all at once "The Ancient and Accepted Rite," which name it has retained since the year 1802.

These preliminary remarks we have deemed essentially necessary to enable the reader to follow us through the intricate paths of the battle fields, the unraveling of which has cost us considerable time and labor, but we trust to be able to make our subject clear to the comprehension of even the least informed.

The reader will recall to mind that Moses M. Hays was the first, or among the first, that received from Morin, in 1761, "The Rite of Perfection," consisting of twenty-five degrees. It appears that about 1775 Bro. Hays settled in Newport, R. I., but it was not until 1781 that we find him using his high powers of conferring the degrees. In 1781 he conferred the degrees of Perfection on Moses Seixas, an Israelite, who was then G. M. of Rhode Island; also on Bro. Peleg Clark, and some other brethren; but singular to relate, the seed sown was unproductive. Whether this was owing to its being introduced in its imperfect state, or that the war of the Revolution, which was then still raging, had cooled the appetite of the Rhode Islanders from their former affection to monarchical and oligarchical institutions, suffice it to say, that with the death of Seixas, died "Perfection" in Rhode Island.

Another offspring of Morin, by the name of Franken, also an Israelite, established a Sublime G. L. of Perfection in 1767, at Albany, New York. This institution soon after its establishment went to sleep, and after a torpor of sixty years, it revived, and somehow or other became afterwards a perfect Buzzard.

In 1825 Bro. Yates, who was the head of the Albany concern, conferred on Edward A. Raymond, of Boston, and eight others, the high distinction of "Grand Council of Princes of Jerusalem," also "Prince of the Royal Secret." This leads us to believe that Bro. Raymond, the future Sovereign Grand Commander, then received two charters, enabling him to confer, in Massachusetts, the old rite of Perfection of twenty-five degrees.

Now we must introduce another scion of the House of Morin. Bro. Abraham Jacobs, who, according to Dr. Folger, received his first two degrees in St. Andrew's Lodge, Boston, in 1782; but Bro. Wellington, the present Secretary of the said Lodge, who, at our request, made diligent search in the Lodge records, found no such a name entered; however, the said A. Jacobs having become sublimated in Charleston in 1787, afterward traveled in the West Indies and through the Southern States conferring the higher degrees, sometimes alone and sometimes in company with De La Motta, one of the Charleston Sovereigns. We find that in 1803 Abraham Jacobs settled in New York, and began hatching away, according to the nature of Buzzards already described.

It appears, further, that near the close of the eighteenth century some Emperor established a French Blue Lodge in New York, and in 1807 Gourgass (the most prominent and most pertinacious Buzzard) was initiated in the said spurious Lodge. Now we must call the reader's attention to a very important personage, who also claimed to have been made

"Illustrious" by the Illustrious Bro. Morin, and who became the founder of a succession of Buzzards that played a most important part in our history. That personage was Bro. Cerneau, a French jeweler and tinker, and who, when he first came to New York, used to peddle Masonic nick-nacks. He could not speak any English, but, nevertheless, he somehow managed to illumine the minds of the New Yorkers, without being understood. So, after having tried the experiment in 1806 by establishing a Rose Croix Chapter, in the following year he merged that Chapter into a "Sovereign Grand Consistory of the Ancient Constitutional Scottish Rite of Heredom for the United States of America, her Territories and Dependencies." This is one of the threads which the reader will have to keep in view. It will change its name several times, but we shall continue to call it the "Cerneau" concern. The first *hifalutin* Cerneau concern consisted of the following names: John W. Mulligan, Chas. Goerin, Joseph Goerin, John P. Schisans, and several others, whose names indicate French or German extraction. Afterwards John Dewitt Clinton was inveigled into the concern, which served to give respectability to the new born institution. From this time that branch of higher degrees concern became intensely christianized, so much so that poor Morin, the father of it, would probably have been refused admission had he lived to try it.

We can not help noticing another fact in connection with the establishment of Sovereign Consistories. Cerneau, as already stated, claimed the right of establishing his Consistory by virtue of a power given to him by Morin. Now it is well known that Morin was deprived of his patent, or power of making Sovereigns, by the French Orient, or Sovereign Consistory, in the year 1766. How then could Cerneau, who did not receive those higher degrees from Morin until the close of the last or beginning of the present century, and who must consequently have been a spurious Emperor, according to all rules and usages, how, we ask, could he presume to establish a legitimate Sovereignty? This, however, is one of the unexplained peculiarities in the nature of the Buzzard family.

In the year 1810 Cerneau made application to one of the Supreme Grand Consistories of France. Two years after which the glad tidings came that the said French Consistory acknowledged him as the Greatest Emperor of America, which induced him, in 1813, to change the name of the Consistory, by calling it "Sovereign Grand Consistory of the Trinity;" and, as the Supreme of all the Supremes in America, he chartered, in the course of 1813 and 1814, a Sovereign Grand Consistory in Rhode Island, another in New Orleans, and still another in the very Holy of Holies, viz: Charleston, South Carolina; likewise he established one in Pennsylvania in 1816. Besides which he chartered the organization of "Knight Templars" as an independent Masonic Order, likewise some nondescript Masonic rite called "*Aaron's Band*." The last died and was buried without Masonic honors in 1825, leaving no progeny behind to mourn its death.

We may here notice that during the whole time since the establishment of the Cerneau Council Bro. Cerneau scarcely ever presided at any of its meetings, because he could not speak the English language. The reason, however, for retaining him in that high position, we suppose, was because he, having received some of his degrees originally in France, it was more likely to flatter the Supreme Council of France to acknowledge their countryman as Emperor of America, and by that means to hasten the much desired consummation of that American branch of Buzzardship.

In 1821 Cerneau abdicates in favor of Mulligan. In 1823 Mulligan retired, and was succeeded by Dewitt Clinton, who, in 1825, appointed Richard S. Spofford Sovereign Thirty-third of Massachusetts. In 1827 the Anti-Masonic excitement commenced, when



the "Sovereign Grand Consistory of the Trinity" went to sleep. In 1828 Dewitt Clinton, the late Sovereign of all American Masonic institutions, died, when Elias Hicks was just wide-awake enough to appoint himself successor to all the rights and privileges of Sovereignty. In 1832 the said Elias Hicks, with the assistance of a certain personage, who Ragon calls "a man of many names and titles," a certain French Count Laurent, who took upon himself the title of Most Puissant Sovereign Grand Commander *ad vitam* of the Supreme Grand Council of the 33d degree, Supreme Chief of Ancient and Modern Freemasonry for Newfoundland, North America, Mexico, on both seas, the Canary Islands, &c.—the said Elias Hicks and the French Count revived "The United Supreme Council for the Western Hemisphere," (leaving out the Trinity), and in 1833 a treaty was entered into, by the said "Western Hemisphere," with the "Supreme Council of France." In 1837 a certain Bro. Atwood was expelled by the Grand Lodge of New York, the said Atwood being a member of the Supreme Council of the "Western Hemisphere," and, of course, a "Thirty-third," and, as already indicated, on whose conscience the obligations "to abide by the decisions of the Grand Lodge under whose jurisdiction he may happen to reside," set lightly in comparison with the allegiance due to the French Consistory, which absolved him from all former obligations and empowered him, according to "old established landmarks," to establish a Grand Lodge of his own whenever it suited him. By virtue of that right, the said "Thrice Illustrious" Atwood established, in 1837, in the city of New York, a Grand Lodge of his own and called it St. John's Grand Lodge. In consequence of that schism a split took place in the Grand Supreme Council or the "Western Hemisphere." These two bodies continued to fight and wrangle until 1846, when the "Western Hemisphere" dissolved and the said Atwood remained the sole survivor and successor of the Elias Hicks and "Western Hemisphere" concerns; and, just as the conquering Buzzard was standing on his dunghill flapping his wings after the long-contested battle, crowing lustily after the buzzardian fashion, a kind of a "cock a doodle do," saying to himself, "I am the monarch of all I survey"—when lo! and behold, in 1848, the old Buzzard Gourgas, who was initiated in a spurious French Lodge in New York in 1807, and who had fought many a hard battle with Cerneau and his successors and was supposed to have been killed with all his Pelicans by the united forces of the redoubtable French Count Laurent and Elias Hicks in 1832, suddenly re-appeared, young, vigorous, and savage as ever, and proclaimed himself the only Sovereign Grand Commander of the Northern jurisdiction of America, by virtue of his original title deed from the "Mother Grand Consistory of the World;" and who still, or soon after, acknowledged him as such through Bro. McKay, the then Sovereign of the "Mother Grand Consistory," holden in the Holy See at Charleston, S. C. The said Gourgas, then and there, appeared prepared with all the Pelicans and arms of warfare peculiar to the Buzzard family, to resume battle for his rights, prerogatives and titles.

(To be continued.)

#### Beware.

From the Grand Lodge of Louisiana we learn that Edward R. Pruyn, formerly of Albany, New York, was dismissed in 1864. He claims to be everything, from an E. A. to a 33d, and is pronounced a rascal, dyed in the wool.

Also that Thos. H. B. Taylor, of Hope Lodge, No. 22, Rhode Island, was expelled Jan. 22, 1868.

Also that one W. H. H. Derwort, of Manhattan Lodge, No. 61, New York, has been imposing on the craft in New Orleans, and will soon be traveling along in this section of country.

#### PURE vs. SPURIOUS FREEMASONRY.

THE LAW AND THE TESTIMONY.

#### NO. III.

In our last number we intended to introduce the following specification, but were crowded out by the charges of the "Grand Hierarchy of all Masonry," and having got through with that, we shall take up the argument where we left off in the February number, under the above heading. We having before proved that the Supreme Council of Bro. Albert Pike is founded upon forged and fraudulent Constitutions, and in the second place, that it assumes to control degrees of pure Masonry in an arbitrary manner, we shall now enter our THIRD SPECIFICATION: "*The Supreme Council of the Southern jurisdiction is a self-constituted Hierarchy, which is endeavoring to get control of all legitimate bodies of Masonry, and, if successful, will destroy all others who do not recognize its authority.*"

The Southern Constitutions are founded upon the absolute principles and dogmas which were attempted to be asserted in the European Rite of Perfection, but which exploded by the very force of self-inflation. Article 2 of the Constitutions of that dead Rite reads thus: "The Royal Art, or the Association of FREE AND ACCEPTED MASONS, is regularly divided into twenty-five known degrees. The first is below the second, the second below the third, and so on in successive progression to the twenty-fifth, which is the Sublime and last, that governs and commands ALL THE OTHERS, WITHOUT EXCEPTION." This Rite was divided into seven classes—the first class contained the first three symbolic degrees, the second class five degrees, the third class three, and so on up to the twenty-fifth, "Sublime Prince of the Royal Secret."

These Princes of the Royal Secret were clothed with absolute power, and controlled all Lodges, symbolic and otherwise, overlooked their work, and governed with a supreme will. The Princes of Rose Croix were entitled to take the mallet in any Symbolic Lodge where they might be present, and they were compelled to affix the character of their degree to all Masonic documents they signed; and all these powers being assumed by the Supreme Councils, we see the reasons why Masonic Grand officers to-day presume to sign themselves Grand Masters, Grand Secretaries, Grand High Priests, &c., &c., as 32d, 33d, &c. The following are the days set apart on which the Chapters must meet, to-wit: Holy Thursday, Easter, Thursday after Easter, Ascension Day, Day of Pentecost, All Saints Day, and the two Saints John, yet Bro. Pike has the effrontery to say that his Rite is "Cosmopolitan." Article 1 of Princes of Jerusalem says: "The Princes of Jerusalem are the Chiefs of Masonry. They have the right to visit and inspect Lodges, up to the degree of Knights of the East, and may quash and recall their work if it be contrary to the laws of Masonry."

This sort of Masonry, on account of its dogmatic assumptions, soon run itself out, after having created more disturbance in the

European Grand Lodges than all other causes combined, and they sent one Stephen Morin to America to sow the seeds of "High Masonry." After being peddled around for awhile in the West Indies and the States, the parties having the degrees in charge came to the conclusion it was not "High" enough for them, so they manufactured eight more degrees, and altered the Constitutions to suit the emergency, and in order to give those Constitutions the semblance of authority, they forged the name of Frederic and others to them, as proven in previous numbers of the FREEMASON, and virtually acknowledged by Bro. Pike and every intelligent 33d in the world.

To show that the forged Constitutions do not give away any of the "powers" of the Rite of Perfection, we republish a part of the secree Constitutions adopted by the Southern Supreme Council:

"Wherefore, adopting, as the basis of our conservative reformation, the title of the first of those rites, and the number of degrees of the HIERARCHY of the last WE DO DECLARE them all to be now and henceforth united and aggregated into one single ORDER, which, professing the dogma, and the pure and undilect doctrines of the Ancient Art of Masonry, embraces all the systems of the Scottish Rite united together under the title of THE ANCIENT ACCEPTED-SCOTTISH-RITE. The entire doctrine will be communicated to Masons in 33 degrees, divided into seven temples, or classes, through all of which every Mason must pass in regular succession before he can arrive at the most sublime and last. The first degree is inferior to the second, that to the third, and so ascending regularly to the Sublime Degree, the 33d and last, which watches over all the others, corrects their errors and governs them; and a body or assembly whereof will be a Grand Supreme Council, absolute in matters of doctrine, Defender and Conservator of THE ORDER, which it will rule and administer in accordance with the existing Constitutions and those presently to be enacted."

What were those "presently to be enacted?" It was to arrange all the then known degrees of Masonry, from Entered Apprentice, Fellowcraft, Master Mason, &c., &c., up to the 33d and last, and from the 33d were to be selected the Sovereign Grand Inspectors General, averaging two to each State; these, when assembled, were to constitute an oligarchy called the Supreme Council, and it selected a Sovereign Grand Commander for life and he, his successor. This Council is absolute, there is no representation in it, according to the ancient and pure system of Masonry, and they are therefore not responsible to any constituency. The title of the chief officer is "Most Illustrious Potent Monarch Grand Commander," and he appoints his chief officers and fills vacancies. The charlatans at Charleston, knowing that Frederic was dead or about to die, they create in him a fictitious power, and then make provision to have the same transferred to themselves, by the following article 8:

"Grand Consistories of Princes, Masons of the Royal Secret, of the 32d degree, shall each elect for their President one of their own members; but in no case can any of the decretals of any such Consistory (State body) be in force without the previous sanction of the Supreme Council of the 33d degree, each of which Councils, upon the decease of His August Majesty, the King, now the Most



Potent Sovereign and Universal Commander of the ORDER, will succeed to the Supreme Masonic Authority, and exercise the same throughout the whole extent of the State, Kingdom or Empire whereof it is constituted," and fearing that this self-constituted transfer might not be strong enough, they further provided in article 12 that at the death of Frederic, they say "they will, of full right, become possessed of the entirety of that Masonic authority wherewith His August Majesty is now invested," &c., &c.

Having thus concentrated all Masonic authority in their Councils, the Constitutions of 1859 were added, and in article 8 we find "all the officers are elected or appointed *for life*, and the members are also *for life*," provided they do not permanently remove from the jurisdiction. This locked the door and threw the key away. All subordinate bodies under control of the Supreme Council were ever after at the mercy of about a dozen men, and at the most of *thirty-three*, for by article 1, 1859, the number is "*forever fixed at thirty-three*."

Here is a magnificent scheme for centralized power, of which the chief head is to be "King and Priest," to control the political principles and the consciences of the craft, and Bro. Albert Pike flatters himself that he really possesses the powers which belong to his high sounding titles. The very idea of this Hierarchy is revolting to the American Masonic mind. Men of all religions may go as far as the 17th degree, but after that they become conglomerated, and according to Bro. Pike, anti-Catholic, yet the Sovereigns *rule all down to the lowest*. Just imagine for a moment that Master Masons could not have a supreme power of their own creation, and in which they could be *represented*, but must appeal to and be governed by Grand Chapters or Commanderies? Suppose again, that Royal Arch Chapters had to be governed by the laws of the Grand Commanderies, of which they are not and cannot be members? Suppose again, that Commanderies had to be governed by Consistories, of which they are not and cannot be members? How long would a high toned and manly Mason submit to such inquisitorial oppression and dogmatic power? Yet, strange to say, this is the condition of the subordinates of the Supreme Council to-day, and they tamely submit to it. Bro. Albert Pike, under the illegitimate authority he attempts to exercise, has dared to summon the chief officer of the Grand Commandery of Missouri, a sovereign and independent body of Masons, to appear before the Supreme Council, at Charleston, South Carolina, to answer to it for the faithful discharge of his official duties, to-wit:

#### SECOND CHARGE.—Specification 1.

"In this, to-wit: That the said Geo. Frank Gouley, in the latter part of the year 1867, persuaded and procured a body claiming to be Masons, in the State of Missouri, and styling itself the Grand Commandery of Knights Templar of that State, to prohibit all Knights Templar of that State from being present at the conferring of any degree of the Ancient and Accepted Scottish Rite on any Mason who had not received the Knights Templar degree, and to forbid them to belong to any body of the Ancient and Accepted Rite."

This is the fate intended for every member of Grand Lodges, Chapters, Councils and

Commanderies who dare to defend the existence of their own Grand Bodies against the gigantic usurpations of this chief and his Council. Already he is traveling and has his deputies at work trying to entangle the feet of every leading Mason in the country, so that when he orders them to obey his autocratical mandates, they must do it, or appear at the Holy See and do penance, or walk the plank. He is working night and day, in secret ritual and by open lectures, to undermine the love of the craft for their mother bodies, by ridicule, obligations and arguments, and we are credibly informed by an 18th degree member that he has rituals for the symbolic degrees prepared and ready to plant them on the first opportunity, and that he has been working them in his Lodge of instruction in Memphis before Master Masons, whom he has inveigled into his snares. These degrees will be launched forth as under the A. and A. S. Rite, and provision has already been made for them by article 50 of the Constitutions of 1859, to-wit:

"Every Sovereign Grand Inspector General, active member of the Supreme Council, possesses, and may exercise in the State in which he resides, during the recess of the Supreme Council, all the prerogatives of a GRAND MASTER, so far as relates to the A. and A. S. Rite."

Already there are about twenty Lodges working the first degrees in New Orleans under the original Supreme Council there, and the same attempt has been made in other States, with temporary success, whilst in Europe the scheme has succeeded in breaking down the integrity of several Grand Lodges, and in South American States nearly all Lodges have come under the control of Supreme Councils. It was only the other day that we learned by public announcement that the Grand Lodge of France and the Supreme Council have come together, after a conflict of a great many years, for it was in France that the Rite of Perfection and the Scottish Rite gained the most adherents. It was at the late session of the Grand Lodge of the District of Columbia acknowledged the Symbolic Lodges of Italy and Peru, and received the representatives as Thirty-Thirds appointed by the Supreme Councils of those countries, and in 1867 the Grand Lodge of Mississippi received "Illustrious Bro. Giles M. Hillyer, 33d," as representative of the Grand Orient of Cuba. This may seem at first glance but a small matter. What does it establish? By recognizing the jurisdiction of those Councils (springing from the womb of the Charleston Council) over the symbolic degrees, we rule out the legitimacy of any Lodges that may be planted there by the York Rite. As York Rite Grand Lodges, we are turning our own children out in the world, to accept those we would not recognize if born on our own soil. By recognizing those Councils of 33d, we say that Sovereign Grand Inspectors General may travel and communicate symbolic degrees wherever they see proper, and that they are legitimate; whereas it is a cardinal principle of pure Freemasonry that no man can be made a Mason except in a regularly constituted Lodge. We are thus recognizing a Hierarchy wholly inconsistent with the first princi-

ples of Ancient Craft Masonry. The Grand Lodge of Missouri has, since its organization, refused to recognize any Lodge or Grand Lodge (so-called) which was subservient to any power higher than itself. She has always maintained a perfect equality with every other Masonic power on earth, and we heartily endorse her sovereign independence. Everything, at this day, seems to point to the contest between independent sovereignties and centralized power. Masonry, composed of men, as it is, cannot expect to escape the conflict. We are on the verge of that boundary which defines the difference between independent Masonic bodies and a centralized, controlling Hierarchy. Already that Hierarchy has claimed to control absolutely three of the Grand Bodies of the American system, and has made as many attempts at the fourth, viz: the Grand Lodge, as circumstances would permit. They are hedging us in on every side, in Continental Europe, South America, and the West India Islands, and through these, they are committing us to a recognition of that power which we have heretofore denied in America. While Grand Lodges are conservative and comparatively asleep, this Hierarchy is active and aggressive. While we take (very properly) about three months to confer three degrees, one Sovereign Grand Inspector General can communicate thirty-two degrees in one day. While Grand Lodges are confident of the integrity of their members, these Inspectors General are active in communicating their degrees and obligations to all the influential members of Grand Bodies, until to-day, we doubt whether there are a half dozen Grand Lodges in America that are not so far committed to this controlling power, through its members, as to be incapable of defeating the recognition of the credentials of anybody who brings them signed by a "thirty-third."

The great heart of the brotherhood has not been awakened to the investigation of this subject, because nine-tenths of the Masonic press is either willfully or ignorantly silent, and some of them in the direct interest of the Scottish Rite. It is at last upon the great rank and file of the honest craft that we must rely for defense against this consolidated Masonic power. Will they do it? We believe they will when they once understand it, and the sooner they send up a determined and unflinching representation to their Grand Lodges who will make it a law that none of their members shall belong to any so-called Masonic organization whose Constitutions contain such insulting and dangerous assumptions of power as those of Charleston, the sooner will they establish their foundations and save their future Masonic existence. How many Grand Lodges *can* do this thing to-day? We doubt very few. Why? Because the strongest locks of Sampson have been already shorn.

Nearly every Grand Lodge to-day has a power within its bosom that the humble craft but little dream of. Make the attempt against it if you doubt it, and see who will spring to their feet to resist such a movement. That



will settle the question. This Hierarchy holds its adherents in an iron grasp and they move at the bidding of a supreme will, who exercises all the Masonic powers of his title, "Most Illustrious Potent Monarch Grand Commander." We have to-day two systems of Masonic power in the United States. One is the system of four independent sovereignties which cannot conflict with each other, and of which the Grand Lodge is the mother and arbiter of Masonic standing and life. The other is the A. and A. S. Rite, composed of seven classes or grades, of which the Entered Apprentice Lodge is the *lowest*, and the whole of them subservient to the Supreme Council of 33d, who rule for life, and who are the creators and arbiters of all the others, from the 1st, or E. A., to the 32d. This is, in the language of its own Constitutions, "A SUPREME COUNCIL, ABSOLUTE IN MATTERS OF DOCTRINE, DEFENDER AND CONSERVATOR OF THE ORDER"—in short, a DOGMATIC HIERARCHY.

Let us reflect a moment upon the effect of this Hierarchy on Symbolic Lodges.

Example—Bro. Jno. Smith is a Master Mason, R. A. Mason, R. and S. Mason, and K. T., and is also an active member of the Supreme Council at Charleston, and is a 33d and Sovereign Grand Inspector General for life. He commits a gross unmasonic crime against his Lodge and Masonry; he is expelled and appeals to the Grand Lodge, and the expulsion is confirmed. That expulsion follows through the Chapter, Cryptic and Templar bodies, and he is cut off from all Masonic communication. Bro. John Jones, who belongs to the same bodies with Bro. Smith, is also a 32d, and is prohibited from Masonic intercourse with Bro. Smith in the first four bodies. Why? Because the Grand Lodge determines Masonic life in the American system. Not so, however, in the A. and A. S. Rite. The Supreme Council does not recognize the action of the Grand Lodge on Bro. Smith's case, and his membership and control in the Council remains intact. As a "Chief in Masonry," he still rules, and Bro. Jones and all the other brethren who belong to the Southern jurisdiction are bound to recognize Bro. Smith, not only as a Mason, but as a "high Mason." Here the action of the Grand Lodge is paralyzed and rendered null and void, providing the A. and A. S. Rite is "Masonic." Now, right here is where we enter our demurrer—we say that that Rite is *not* Masonic—if we do acknowledge its authority we must deny the *other*, and as we "cannot serve God and Mammon," we prefer to maintain our allegiance to the pure and recognized system, and to warn the craft of the dangers of the other.

Brethren, the two are before you. One is Masonic Independence, the other is Masonic Despotism. One requires the concentrated action of hundreds of thousands of men to do a wrong against the State, the Church, or itself, the other needs only the command of one man, sustained by his own few creatures; one is cosmopolitan, and the other is not; one is founded upon the ancient principles of pure Freemasonry, hoary with age and covered

with the glory of centuries, the other is the creation of about a half dozen peddling charlatans, at Charleston, in 1802; one is in consonance with the great principles of republican government, the other is the child of absolutism; one recognizes every Master Mason as perfect in his Masonic manhood, integrity and rights, the other looks upon him as merely existing in swaddling clothes, and not full grown till he gets a seat in the "Holy See," covered with the flimsy insignia of despotic power, and as the successor to a dead man's shoes; one is the child of a universal God, the other the puppet of a "Monarch" (so-called); which will ye choose?

In conclusion, there is one hope, a hope founded upon the belief that there are many members of the A. and A. S. Rite who do not, and never will, endorse the high assumptions of a few men. We believe that when those members of the Supreme Councils who do not desire to conflict with the regular organized Masonic bodies, and who still love these bodies, will emphatically repudiate these Constitutions and pass such regulations as will forever remove all cause of conflict or jealous suspicion. We believe that they will unite their efforts to conform to the American system by making theirs *part* of that system, and not a *rival* of it, and not only to *waive* jurisdiction over the mysteries of any of the other degrees, but to *absolutely renounce* the jurisdiction. The question to-day is one of legitimate government, and not of beauty of ritualism, or anything of that kind, and the question must be settled by the craft themselves, whether they will adhere to the fortunes of this fearful Hierarchy, or preserve that pure and simple form of representative Masonic government most in harmony with the genius of our institution. We say we have a hope, but whether it is well founded or not time must soon determine.

#### ON VOTING.

The duty of voting on petitions in Masonic Lodges is one of the most important and responsible allotted to the Fraternity. The ballot is the sacred and secret sentinel of the Order, and no Mason should ever approach the altar without feeling fully imbued with the high trust confided to him. He should know just what he is doing, so that when the deed is done his conscience will be clear before God and man. We regret to say, that owing to the many letters we get seeking advice as to the means by which a new ballot may be had, stating one brother feels sure he "made a mistake," another that "he feels sorry," another that "it was not the man he thought he was," &c., &c., leads us instinctively to the belief that too many members vote on a petition about as heedlessly as they would vote for a township constable, indifferent as to the result. To simply say that this is wrong, is not enough, it is *Masonically criminal*. If a bad man is carelessly allowed admission, it is a crime against the whole Fraternity; if a most excellent applicant is rejected by a member that does not know what kind of a ball he is casting, or who for, it is a crime against conscience and solemn

duties. All Masonic ballots should be divided between black and white, the white should be *round* and the black ones *square*, this would avoid all mechanical errors. Every member should faithfully attend to his duties, and should know just exactly who he is voting for, and if he has any doubts, let him inquire particularly, and then when he votes, appreciate the fact, that though no mortal will ever know whether the ballot is round or square, that he is under the "All seeing Eye, which penetrates the inmost recesses of the human heart."

If a member is not fully satisfied about an applicant and wishes further time to investigate, in preference to rejecting him for twelve months, let him ask time, and if not granted, then object to a ballot being had; this is his indisputable right. When he is satisfied that the applicant is all right, let him withdraw his objection, and the case proceeds.

Under the law of Missouri no second ballot can be had within twelve months for degrees—to this there is *no exception*. By the same law no member can tell how he will or has voted, nor shall the W. M. ask any member for the reasons for his vote, "it must be free and secret," nor can any member be excused from voting, all must share the responsibility—to this law also *there are no exceptions*. It is time for Masons to realize that when they are performing this high and solemn duty, that they are not like boys playing marbles.

#### "The Evergreen" and "African Lodges."

Our good brother of the *Evergreen*, (edited by Bro. E. A. Gailbert, of Dubuque, Iowa,) takes the *Freemason* into hand for so emphatically opposing the legitimacy claimed for negro Lodges. This is all right enough as a matter of opinion, but for the sake of history, we desire to enter our demurrer to the argument upon which the *Evergreen* assumes to establish negro Lodges in the United States, or to prove their validity. It alludes to the original charter granted to Prince Hall Lodge in Boston, but does not (we suppose, unintentionally,) mention the fact that that charter was withdrawn, and that those who were made under it had all their Masonic authority and standing withdrawn with it. We have no particular objection to the *Evergreen* being recognized as the organ of Masonic negro equality, for this is entirely a matter of taste, and we must say that we rather admire the nerve of a brother who has the manliness to *speak* his mind, in an age when so many merely *think* it, but we must insist that the truth of history be maintained, and as Masonic history is all on the side of the white race, we must be excused for maintaining the supremacy of the white man in our ancient and honorable Fraternity.

M. W. Bro. Philip C. Tucker, P. G. M., of Vermont, has put it upon record, that the charter spoken of by Bro. Guilbert, was stricken from the roll nearly seventy years ago. In May number of 1867 we gave the history of this matter, and it is too late to talk about the "flourishing condition" of Lodges worked by "the man and brother."



NEW YORK.

CENTENNIAL ANIVERSARY OF MASTERS' LODGE,  
NO. 5.

To Bro. W. B. Melius, of Albany, we are indebted for a copy of the *Albany Evening Journal*, containing a full description of the centennial celebration of MASTERS' LODGE, No. 5, of that city, which took place March 5, 1868, with beautifully lithographed cards of ceremonies. For any Lodge to be able to celebrate its hundredth "birth day" is an event well worth commemorating in the most impressive manner, and this Masters' Lodge had the pleasure of doing at the time mentioned. We regret that space will not permit an entire transcript, but we will select sufficient to show how the "thing was done."

The room was elegantly and most appropriately decorated. There was a neatness, simplicity and significance, without an attempt at gewgaw display, that addressed itself forcibly to the approving judgment of taste.

Upon the stage was placed a gas fixture from which emitted jets of flame, containing in the centre a circle, somewhat symbolical of the sun, and having within it the mystic Masonic letter "G." Upon either side of this circle were the figures "1768—1868," indicative respectively of the date of the organization of the Lodge, and of the end of the first hundred years of its existence. Above these figures of flame, and pendent from the ceiling, hung the British and American national flags, being most appropriately placed respectively over the figures 1768 and 1868, and thus suggestive of our national character at those dates. In the foreground of the stage were several large vases filled with rare and elegant flowers. Upon one of the pillars at the side of the stage was suspended the ancient original charter of the Lodge.

Upon the front of the galleries, extending around the entire circle, and from either side of the stage, were placed large portraits of eminent Masons of the Lodge, of other Lodges in the city, and of some whose names belong to the earlier history of the Order in this vicinity. These were the portraits of the following persons; the figures annexed giving the date of their initiation into, or their official relation to the Order: Dr. Samuel Stringer, 1768, and having been the first Master of Masters' Lodge; Leonard Gansvoort, sr., W. M., 1781; Morgan Lewis, S. W. and P. G. M., 1781; Stephen Van Rensselaer, 1787; John Lansing, W. M., 1787; Jacob J. Lansing, W. M., 1787; Abram G. Lansing, John Fonday; Daniel D. Tompkins, P. G. M.; Dewitt Clinton, P. G. M.; Abraham Van Vechten; Dr. William Bay, 1830; Dr. T. C. Beck; John Keyes Paige, 1846; Hamlet H. Hickox, Secretary; William Seymour, W. M., 1851; Cornelius Ten Broeck; George H. Thacher, 1853; Lewis Rathbone, 1854; Frank Chamberlain, W. M., 1855; Edmund L. Judson, 1867.

From the very able and interesting address of Dr. S. O. Vanderpoel, we extract the following:

\* \* \* \* \*

The venerable charter establishing Masters' Lodge, was given by George Harrison, Provincial Grand Master for this State, in which capacity he had served for five years previously. The following year he was succeeded by Sir John Johnson, son of Sir William Johnson, appointed by the Grand Lodge of England. Masonry at this time in England was active and propagating. It had recovered from the lethargy which had crept over the body during the period when Sir Christopher Wren was Grand Master, and had adopted the proposition, "that the privileges of Masonry should no longer be restricted to operative masons, but extend to men of various professions, provided they were regularly ap-

proved and initiated into the Order." Then the institution was changed from the *operative* to the *speculative* character, and we find the first nobility of the realm rivaling to attain the highest honors of the Order. Prominent among the names of the Grand Masters are noticed the Prince of Wales, the Dukes of Norfolk, Sussex and Kent, and Lord Byron. The greatest activity prevailed in disseminating the principles of the Order, and provincial appointments were made to almost all the colonies and dependencies of the empire. Friendly relations were also re-established with various continental Lodges, from which for a long time they had been separated.

\* \* \* \* \*

Albany at that time covered very little of the space over which it now stretches. Nestled wholly under the hill, chiefly along what now constitutes Broadway; the houses each with pretty gardens extending to the river, and pleasant shade trees in front, were still marked by the quiet simplicity of the early Hollanders, though a hundred years of English rule and intercourse with English habits and manners had constantly been present. Situated, too, as the last frontier town of size lying this side the great wilderness, which separated it from the French settlements in Canada, it became the headquarters for the chief British officers, and the starting point for the expeditions which the French and Indian war drew out.

Most of the Lodges throughout the colonies, owing to the commotions of the time, were either entirely suspended, or their feeble workings barely maintained the form of an organization. Let me recite the proof of this activity. In our Lodge there were thirteen new members in 1768; four in '69; two in '71; nineteen in '72; twenty-three in '73; eight in '74; nineteen in '76; eighty-three in '77; twenty-six in '78; sixteen in '79. Making *two hundred and five* new members in the space of eleven years, among a population that numbered but little over *three thousand*.

One other fact establishes his interest, as well as illustrates his foresight, in the permanence of the Lodge. Immediately upon receiving the charter, he obtained from the city authorities the grant of a lot of land upon which to build a Lodge, and in four months thereafter had the building completed. That lot, upon which the Rectory of St. Peter's Church is now built, is still owned by this body, and the trustees, to whose charge it is committed, regard it as a sacred and inviolable heritage.

Again: at the period of which we have been speaking, the two nationalities, the Dutch and the English, each in a marked degree maintained in social circles and customs their respective individualities; yet in the Lodge we find these harmonized. On the one hand Jeremiah Van Rensselaer, Philip Lansing, Peter W. Yates, James Vernor, Cornelius Van Dyck, John H. Wendell, Jacob John Lansing, Peter Cantine, John Lansing, Jr., Leonard Gansvoort, Sr., Leonard Gansvoort, Jr., Nicholas Schuyler and John C. Ten Broeck; indeed, representatives of every family; while on the other hand, Robert McClellan, William Gray, Andrew Young, Gov. Morgan Lewis, Josiah Root, General Starke, Daniel Shays, Ensign John Fonday, Jr., and very many others, mark the representatives of English descent.

During these early days, amid the stirring and trying times of the revolution, our Lodge was not only representative of the *social* elements of the community, but also sent forth men who became prominent in the State and Nation. Two such, both of whom were born in 1754, were, in 1777, admitted to the Lodge, who, passing through the stormy scenes, and taking therein prominent positions, stood subsequently honored before the people for nearly half a century. I refer to Governor Morgan Lewis and Chancellor Lansing. Both of them just reaching years of manhood, promptly responded to the first call for troops—Governor Lewis, first as a volunteer in the ranks before Boston, a few days subsequent to the battle of Bunker Hill. Very soon he became

Colonel of the Second New York militia; then chief of staff to General Gates on the Northern frontier, and Quartermaster of the Northern Department. At the capitulation of Burgoyne, though not yet twenty-five years of age, he was designated to conduct the British troops to the field where they packed arms, and thence through the lines of the American forces, drawn up to witness the spectacle.

Chancellor Lansing also passed honorably through the war, chiefly on the staff of General Schuyler. At its close, both Governor Lewis and himself were admitted to the bar, and though their paths led to eminence, they were by different ways. Governor Lewis, through a prolonged military and political career, filling successfully a membership of the Assembly, Judge of the Common Pleas, Attorney General, Justice of the Supreme Court, Chancellor of the Regents, and Governor of the State. In the war of 1812 he was appointed Quartermaster General of the United States army, and during the war advanced large sums of his private funds to aid the Government. He was President of the Society of the Cincinnati, holding the position till his death, in 1844, in the ninetyeth year of his age.

The following song was then admirably sung by Mr. Tillinghast, the audience standing and effectively joining in the chorus:

SONG OF THE CENTURY.

WRITTEN BY JOHN G. SAXE FOR MASTERS' LODGE,  
NO. 5.

Air, "Auld Lang Syne"—Solo by Wm. Tillinghast.

SOLO.

A hundred years have rolled away

Since first our mystic band

Assembled—as we meet to-day—

At friendship's sweet command,

And still the golden tie is dear

And kind affections flow,

As when our Fathers gathered here,

A hundred years ago!

CHORUS, *by the Audience.*

And still the golden tie is dear,

And kind affections flow,

As when our Fathers gathered here,

A hundred years ago!

SOLO.

A hundred years! how past the range,

Beyond prophetic thought,

Of good and ill that chance and change

O'er all the land have wrought!

Yet still unchanged our altar stands,

And Love and Friendship glow,

As when our Fathers clasped their hands

A hundred years ago!

CHORUS.

Yet still unchanged our altar stands,

And Love and Friendship glow,

As when our fathers clasped their hands

A hundred years ago.

The celebration closed with a magnificent banquet, at which toasts, speeches, &c., were the order of the day.

May God bless the venerable Lodge, and enable her members to have even many such anniversaries as the one just past.

"SQUARE AND COMPASS."

We have been favored with the back numbers of this valuable Masonic weekly, published at Raleigh, North Carolina, by Bros. Best and Syme. It is well edited and neatly printed, and we welcome it to our table wishing it success.

It has our article on the "Beehive," credited to the *Lacrosse Democrat*.



## ALABAMA.

## GRAND LODGE.

Printed proceedings of session of December 2d at hand. From the very interesting address of W. M. Bro. Wilson Williams, G. M., we extract the following decisions:

A majority of the Lodge voting a dimit is sufficient for the W. M. to declare the dimit granted; and if the objecting members wish to estop the Lodge from issuing the dimit, their remedy is to prefer charges.

The standing of a Mason is not affected by charges being preferred against him; but when he has been tried and found guilty, from that moment his standing is affected, and he is then under the censure, at least, of the Lodge; and if, from any cause, the Lodge fails to assess any punishment, he is subject to the disabilities of a Mason declared to be not in good standing. That is, he can be excluded from all possessions; he has no claims upon the charity of the Fraternity; he can be denied the right and privilege of visiting his own or any other Lodge.

A Mason suspended for non-payment of dues, is entirely cut off and deprived of all the privileges of Masonry, and therefore not liable for Lodge dues while under such sentence. To restore himself, he must pay his dues up to the time of suspension.

The provisions of section 10, article 6, of the Constitution apply only so long as the Lodge inquired of is in existence; but as soon as it ceases to exist, from any cause, the Lodge receiving the petition may act thereon, as upon any other petition coming from a person residing in their jurisdiction.

When charges are preferred against a brother they cannot be withdrawn, except by unanimous consent of the Lodge, and not even then unless the W. M. be fully satisfied that Masonry will not suffer thereby.

A member suspended for a definite period of time, becomes restored by the time's expiring, without any action of the Lodge. If he be suspended for non-payment of dues—Con.—art. 6, sec. 24—he becomes restored by paying his dues. Both of which facts should be stated upon the minutes. But if he be suspended for an indefinite period of time for un-masonic conduct, he can only be restored by unanimous consent; and for this purpose he must petition to be restored, and his petition take the same course as one for affiliation.

A suspended brother, while under such sentence, may be tried and expelled.

Dimitted Masons may, by permission of the W. M., visit the Lodge, while on the trial of a brother, as witnesses or counsel only, and as soon as they give their evidence or discharge their duties as counsel, they should retire.

We notice that R. W. Bro. Daniel Sayre, although not quite fifty years old, has served twenty-one years, and missed but one meeting (owing to domestic affliction.) Hard to beat.

The various committees, especially that on Chartered Lodges and Lodges U. D., rendered very full reports.

We are a little surprised to notice that the Grand Orient of Italy was recognized by the Grand Lodge of Alabama, on the following recommendations:

"While the committee are *not fully informed of the Order indicated*, yet as Masonry professes to practice and teach universal friendship and charity, it will hasten to greet and bid to be of good cheer all Brotherhoods and Societies whose teachings and practice circulate these virtues," &c.

The application of the Italian Grand Orient is signed by "L. Frapolli, 33d." This is the Grand Orient of the Rite of Memphis, and has about as much Masonry in it, and no more, than the thousand and one benevolent institutions of the day, and we regret that the com-

mittee did not become more "fully informed of the Order indicated," else we might as well say to all the societies of the world which profess "friendship and charity," without inquiring who started them, whether legitimate or illegitimate, whether pure or spurious Freemasonry. Day by day we are becoming committed by "entangling alliances," and unless Grand Lodges will pause and reflect, and be more circumspect in examining all sorts of applications for "recognition" that come along, we will soon find American Grand Lodges swamped and swallowed up in the yawning vortex of the multitudinous degrees of which the world is so full. Legitimate Freemasonry will soon cease to be a distinct and exclusive Fraternity.

Recapitulation—Lodges square on the books, 218; delinquent, 43; members reported, 9,707; initiated, 755; raised, 738; affiliated, 599; dimitted, 881; rejected, 258; died, 179; expelled, 35; suspended, U. M. C., 35; suspended, N. P. D. 618; reinstated, 151. M. W. Geo. D. Norris, M. D., of New Market, elected G. M., and R. W. Bro. Sayre, of Montgomery, re-elected Grand Secretary.

## MICHIGAN.

## GRAND LODGE.

Published proceedings of session of January, 1868, at hand. The annual address of M. W. Bro. Salathiel C. Coffinbury, G. M., is rich in practical and beautiful thoughts, and we regret that in a journal like this, where we endeavor to give a panorama of *all* Grand Lodges, that space will not permit us to make extended extracts.

The question of uniform code of by-laws for subordinates is again attracting the general attention of Grand Lodges, as the duty of revising them year after year has become such a burden that it is not more than about half performed, and Bro. Coffinbury thus alludes to it:

This Grand Lodge recommended a system of by-laws to its subordinates, but I submit for your consideration whether it would not be well for the Grand Lodge to settle upon a system, leaving blank the times and places of meeting, the name of the Lodge, and the amount of fees for degrees and Lodge dues, and, by its edict, require all subordinate Lodges to be governed by them.

The duties and practices of Lodges and their members are uniform in their natures, and, with the variations mentioned, a salutary system of police government would be equally applicable to all. By this step not only a uniform system of Lodge government would prevail throughout the grand jurisdiction, but the Grand Lodge itself would become the interpreter of the by-laws in its general judicial administration, and thereby save the time and vexation wasted in the discussion of the various questions and constructions arising in the Lodges out of the by-laws as we now find them.

As a question of pecuniary economy this idea commends itself. The expense of printing by-laws each year, by the several subordinate Lodges in the aggregate amounts to a considerable sum, and then some of them are executed in such a manner that they are no credit to either the Lodge or the printer. Were the Grand Secretary to procure a certain number of them printed in a proper manner, to be paid for at their original cost by the Lodges desiring them, I have no doubt that they would be well executed, in a mechanical and typographical point of view, and

furnished to Lodges much cheaper than they can be now furnished.

This plan has been adopted by the Grand Lodge of the State of California with most signal success. I understand also that the Grand Lodge of that State, upon this plan, furnishes all the necessary books and blanks for subordinate Lodges through the Grand Secretary, the Lodge paying the original expense for the same, whereby the by-laws, records, and general proceedings of the subordinate Lodges are found to be uniform throughout the whole Grand jurisdiction.

I have no doubt of the great convenience and salutary effect of such a measure.

Bro. James Fenton, Grand Secretary, rendered an exceedingly valuable report on foreign correspondence, to which we will at future time refer. We find 243 Lodges on the roll, and 16,861 members; initiated, 2,656; dimitted, 786; expelled, 48; suspended, 126; rejected, 606, and died, 130.

Bro. Coffinbury, of Constantine, re-elected Grand Master, and Bro. Fenton, of Detroit, re-elected Grand Secretary. Address, No. 24 Macomb street.

## GRAND CHAPTER.

Published proceedings of session held in January last received. From the very able address of Comp. Jno. P. Fiske, G. H. P., we extract the following relative to Military Chapters, after reviewing the principal authorities on the question:

I have presented to you a great array of the highest Masonic authorities, all tending in one direction. They may well be said to establish the principle that a Grand Lodge or Chapter in attempting to create a subordinate body, military or otherwise, in another jurisdiction, violates the landmarks, invades that other jurisdiction, commits a Masonic wrong. The body thus created is "clandestine," and the Masons it assumes to make are "clandestine" Masons; and neither the subordinate body nor the work made therein is entitled to recognition. No distinction can be drawn between the *status* of Lodge or Chapter and the work made therein. If one is "clandestine" so must be the other, and all the landmarks, usages, constitutions, and obligations of the Order mean this, or mean nothing. What is left to be "clandestine" if the work made is good work?

It may be supposed by some that the seeming hardship of the rule, that one Grand Lodge or Chapter shall not assume jurisdiction within the boundaries of another, should induce us to relax its rigor in favor of an innocent man; but the rule is vital to harmony of action. It is a rule of safety to the Order, and not one of hardship to the individual.

From the very interesting report on correspondence, by Comp. J. Eastman Johnson, we extract the following:

We also observe that a very general tendency exists to increase immoderately our membership, and quite beyond all former precedent. This is looked upon by most of those who have remarked upon it, as a portentous fact. All warn us against too rapid growth, and many cry out in sorrow against the moral evils already found to be upon us. The truth of this state of things is too plainly seen; and we must add our conviction that danger lies in this direction. The descent from the true standard is easy. To recover from a false step is one of the most difficult things for man to do. To talk of this sentimentally is one thing—to say sternly no, is quite another.

The following resolution relative to Military Chapters was adopted:

*Resolved*, That no State Grand Chapter has any right to grant charters or warrants for the conferring of the degrees of Royal Arch



Masonry beyond the limits of its State jurisdiction, and the subordinate Chapters of this State are ordered to treat all persons who claim to have received Chapter degrees in Military Chapters, so-called, as clandestine made Masons, who can be healed only by the work of regular Chapters, acting under the authority of a State Grand Chapter and within its proper State jurisdiction.

Relative to the status of the Grand Chapter of the District of Columbia, the following resolutions were unanimously adopted:

*Resolved*, That this Grand Body regards the so-called Grand Chapter of the District of Columbia, at the City of Washington, as an irregular and clandestine assemblage of Royal Arch Masons, and that this Grand Body will hold no Masonic intercourse with the same.

*Resolved*, That this Grand Body forbids and interdicts any and all intercourse of its subordinates and the members thereof with the said so-called Grand Chapter of the District of Columbia, or with any pretended Chapters claiming authority under the same and with all members of such pretended Chapters.

We find 47 chartered Chapters and 10 charters U. D. on the roll, with 3,912 members; 710 were exalted, 118 rejected, 63 admitted, 153 dimitted, and 23 died. Comp. Geo. C. Munro, of Jonesville, was elected G. H. P., and Comp. J. E. Johnson, of Centerville, re-elected Grand Secretary.

#### KANSAS.

##### GRAND LODGE.

From the most beautiful and appropriate annual address of M. W. Bro. M. S. Adams, we extract the following:

Yes, my brethren, Masonry is a fact far too broad and significant to fail of recognition by all cultivated men.

Henceforth, it must be recognized as one of the mighty influences, operating upon and molding society in every zone under the heavens. It is stable and secure. No power can check its strides; no influence can subvert its principles; no foe, if foe it have, dare denounce its tenets or decry its teachings; for, when duly taught and faithfully practiced, they develop a manhood high, refined, free from stain, and prepared to cope with any combatants, however armed, and in every honest contest. Within our Lodges the best men are found. Every profession, every trade, and every calling, is represented; all good men find a welcome, and the brighter the mind, the broader the field of labor; the more ample the mental reward, the higher and purer the gratification. Knowing this, be encouraged to push on, and perfect the task committed to your care. Daub not with base mortar, but with clean hands approach the trestle-board, catch the design, and then execute as the Master Omnipotent shall direct.

Fourteen decisions were rendered in accordance with local law or general usage. The Grand Secretary, Bro. E. T. Carr, rendered an excellent report on correspondence. A page is set apart to the memory of late Bro. Jacob Saqui, P. G. M., who died June 14, 1867. He was a valuable officer.

We find 62 Lodges on the roll, with 2,042 members; initiated, 423; raised, 314; admitted, 119; suspended, 73; expelled, 4; rejected, 128; died, 18.

Bros. Adams and Carr both re-elected, respectively G. M. and G. S., and both of Leavenworth.

##### GRAND COUNCIL.

Published proceedings of convention of the formation of this Grand Council at hand.

A synopsis of these proceedings and the officers elected have already been published in the FREEMASON. All three Councils formerly worked under the jurisdiction of Missouri, and it is with great pleasure that we welcome this young and promising sister in the family of Grand Councils. It is composed of most excellent companions, and presided over by able officers. The three Councils number 86 members. Comp. Richard R. Rees, of Leavenworth, was elected Grand Master, and Comp. O. H. C. Beeler, of same place, elected Grand Recorder.

#### DISTRICT OF COLUMBIA.

##### GRAND LODGE.

Fifty-seventh annual report before us. It is a record of fifteen annual, semi-annual, special and resumed communications during 1867.

At the annual communication, Nov. 5th, R. W. Bro. R. B. Donaldson, D. G. M., acted as G. M., owing to the untimely death of M. W. Geo. C. Whiting, G. M., whose loss is a severe one to the District. He died September 4th, and we noticed the fact at that time. The annual address is modest and local in character, excepting its reference to the happy settlement of difficulties with Virginia, which we noticed last year.

The Grand Lodge recognized the Grand Orient of Italy, and we refer to our review of Alabama Grand Lodge on this subject. Will our brethren of the District of Columbia please tell us what subordinates organized the said Grand Orient, and who organized the subordinates, and whether said subordinates are under a Grand Lodge of Master Masons only, or whether they are under a Hierarchy which claims superior powers to a Grand Lodge of Masters? We would also ask them the same questions relative to the Grand Orient of Peru, which was recognized at the same session.

The Grand Lodge was presented, by Bro. B. B. French, with a piece of the spermacetti candle used at the burial of Bro. Geo. Washington, December 18, 1799.

Bro. Wm. Morris Smith rendered a very able report on foreign correspondence.

At one of the special communications we notice that the D. G. M. was present, but that a P. G. M. presided as G. M. This was certainly irregular.

We find 20 Lodges on the roll, with 2,288 members; initiated, 523; raised, 464; affiliated, 69; reinstated, 46; dimitted, 150; died, 26; dropped for N. P. D., 127; rejected, 126. Receipts, \$4,094.

#### COLORADO.

Published proceedings received. Grand Lodge met in Denver City. Seven Lodges represented. From the annual address of M. W. Bro. Chase Withrow, Grand Master, we extract the following:

Brethren, Masonry is getting to be too much of a machine; it is treated as though it consisted merely of forms and ceremonies. This should not be. Masters of Lodges should strive to make their meetings interesting and attractive. Mere forms of ritual, no matter

how quaint or unusual, become stale when nothing else is heard night after night. Mere making of Masons or conferring degrees is not all of Masonry. Ours is intended to be a social institution; it is intended to cultivate and mature the intellectual as well as the moral features of man's character. Masters should be selected who are competent to instruct their Lodges in something more than the ritual.

Masonry has a history; it has an object; these and many other subjects cannot be exhausted. These symbols we use and speak of so familiarly have more meaning than is expressed in the manuals. Every intelligent Mason sees more than the mere form of the block he looks upon; he is taught some moral principle by every emblem.

The following most excellent resolution was adopted:

*Resolved*, That it is at variance with the spirit of Masonry to make nominations for officers in Grand or Subordinate Lodges, and the practice is hereby prohibited in this Grand Lodge jurisdiction.

The following Grand Officers were elected:

Grand Master, Bro. Henry M. Teller; Deputy Grand Master, O. A. Whittemore; Senior Grand Warden, Aaron M. Jones; Junior Grand Warden, W. D. Anthony; Grand Treasurer, Richard Sopris; Grand Secretary, Ed. C. Parmelee.

We find 12 Lodges on the roll, with 582 members. Initiated and raised, 92; affiliated, 24; dimitted, 30.

#### NEW JERSEY.

##### GRAND COMMANDERY.

From the annual address of R. E. Sir W. W. Snow, G. C., we extract the following pleasing announcement:

Prosperity, far beyond the most sanguine expectation, has crowned the progress of the Order during the past year. Peace and harmony, those stars of beauty in the Masonic Order, have shed their influence throughout this jurisdiction. The most fraternal feeling has existed among the Grand officers, their intercourse has been exceedingly pleasant, and most cordial. The financial condition of this Grand Body is flattering, and much more so than could have been expected.

From the interesting report of Sir Thos. J. Carson, on-correspondence, we extract the following "specimen brick," under the review of Connecticut:

We dare not say what we would like to about this report, for Sir Storer is such an incorrigible fellow that when we speak favorably of him he accuses us of "spreading on soft soap." We fear that in his old age he has become "set in his ways." What shall we say of this Nester of Masonry. He won't let us praise him, and we cannot censure him. Well this we can do, and the prayer comes from our heart of hearts, we can pray God to bless him and long keep him as a bulwark of strength, and a shining pillar of wisdom not only for Connecticut, but for the whole Masonic Fraternity, which he has so long and faithfully served. And even if we do receive all manner of railing and unjust accusations from him, we will speak the truth, and say, without any intention to flatter, that the report is clear, lucid, fair and courteous. If that is "soft soap," there is not one particle of "lie" in it.

We find six Commanderies on the roll, with 206 members. R. E. Sir G. H. Wodman, of Burlington, was elected G. C., and Sir Thos. J. Corson, of Tronton, re-elected Grand Recorder.



## VERMONT.

## GRAND CHAPTER.

From the annual address of Comp. Edward S. Dana, G. H. P., we extract the following cheering sentence:

I am pleased to be able to announce to you that at no time since the reorganization of this Grand Chapter, in 1849, has there been so much activity and increased interest in Capital Masonry manifested as in the year which has just closed. During this period I have received six petitions for the formation of new Chapters, signed by the requisite number of Royal Arch Masons, who had obtained the consent of the nearest chartered Chapters, and presented their papers in proper form.

Comp. Joshua Britton rendered a fraternal report on correspondence. Business transacted chiefly of a local nature. We regret we have no tabular statements. Comp. Chas. A. Miles, of Brattleboro, elected G. H. P., and Comp. Jno. B. Hollenbeck, of Burlington, Grand Secretary.

## GRAND COMMANDERY.

From the excellent annual address of R. E. Sir Geo. M. Hall, G. C., we extract the following truthful sentiment:

The solemn ceremonies of initiation to our Order should never, under any circumstances, be debased, or abused by associating with the base, the dishonorable, or even the thoughtless scoffer, but we should ever insist, as a requisite to admission among us, upon that high souled *honor and truth* that characterized the Order in its earliest days. When we are thus careful of our honor, and of our associations, Sir Knights, we may reasonably expect that true chivalry as we understand it, will ever characterize the Order, and that to be a *Knight Templar*, will be emphatically, to be a *gentleman*. Be thus, ever watchful, Sir Knights, to preserve the reputation of the Order unsullied, admit none to your high privileges but the *noble*, the *good*, and the *true*, then will our beloved Order become an element of progress in society, and that heavenly sentiment, "peace on earth and good will to man," will become the leading star of our hopes.

From the spirited report on correspondence, by Sir Russell S. Taft, we extract the following compliment to Missouri:

The ancient landmarks of the Order are well adhered to among the Templars of Missouri, and, although they be few in numbers, they certainly are not deficient in "valor and magnanimity."

We find 6 Commanderies on the roll, with 323 members; 78 Knights were created, 40 dimitted.

Sir Knight Hall was re-elected G. C., and Sir Jno. B. Hollenbeck, of Burlington, re-elected Grand Recorder.

## OHIO.

Published proceedings of Grand Chapter at hand. The annual address of Comp. Geo. Rex, G. H. P., is brief, detailing local official duties, and briefly reviewing the case of the District of Columbia.

Comp. Howard Mathews rendered a very interesting report on foreign correspondence, and we cordially endorse his protest on the regulations of Kentucky, to-wit:

We notice among the returns of subordinates, that some of them describe the *personal appearance of those who have been rejected*, as we might do of a *stray horse*, or as our Kentucky companions might have done in "auld lang syne" of a *truant individual of African descent*. For instance, a Chap-

ter at Louisville rejected the petition of a companion for membership, and in their return, they say he is "aged about thirty years, lives in —, and is about five feet eight inches high." Of another, that he has "dark curly hair;" and another very diminutive specimen, "a farmer, forty-six years old, six feet high, light hair and light complexion, heavy set, weight ten pounds."

With all due deference to our companion "beyond the river," we must be permitted to enter protest against this, in our opinion, highly unmasonic act: it ignores one of the vital principles of the institution, "charity to all mankind," and violates an obligation *familiar to every R. A. Mason*. We hope that the Grand Chapter of Kentucky will "make haste" to remove this blot from their statutes.

We regret we have no tabular statistics. Comp. Rex, of Wooster, re-elected G. H. P., and Comp. J. D. Caldwell, of Cincinnati, Grand Secretary.

## MARYLAND.

Proceedings of Grand Lodge at hand. Annual address very brief and local in character 48 Lodges represented. We find \$227,763 have been expended by Grand Lodge upon new Masonic Hall. From the report of Bro. J. W. Bowers, Grand Lecturer, we extract the following:

The Lodge of instruction continues its weekly meetings. The interest manifested is very gratifying, the attendance has also improved, and its membership increased. It is a pleasure to instruct brethren who are so zealous in their endeavors to acquire the work of the Grand Lodge correctly, and they deserve great credit for their perseverance and constant attendance, for such was the interest exhibited that they did not even take a recess during the extreme warm weather of last summer.

We find 59 Lodges on the roll, with 4387 members, of whom 2625 belong to Baltimore Lodges. 207 were initiated, and 24 died. M. W. Bro. John Coates was re-elected Grand Master, and R. W. Bro. Jacob H. Medairy, of No. 6 North Howard street, Baltimore, re-elected Grand Secretary.

## BOMBAY.

A Mason in Madras having applied for information to enable him to establish a Scotch Lodge in the Madras Presidency, the Scotch P. G. M. at Bombay has not considered it right to interfere, but has suggested that application should be made to the Grand Lodge of Scotland direct. We learn from a private source, that the applicants, who are English Masons, first endeavored to establish an English Lodge in Madras; but as they could not get any of the existing Lodges to recommend their petition, the District Grand Master refused to grant them a dispensation. We trust the new Grand Master of Scotland, who is fully acquainted with the representations of the District Grand Master of Bengal on the subject of an infringement of jurisdiction, will not permit Bro. Lawrie, the Grand Secretary, to have his way *this time*.

Sir Knight G. S. Judge has opened the new Encampment of *Mount Moriah* at Kurrachee. For this he has been thanked and elected an honorary member, and in commemoration of his visit to Sindh, he has been asked to sit for his likeness.

At a meeting of the *Emulation Lodge of Improvement*, the President, Bro. Avron, read an interesting narrative connected with the Masonic events which followed on the passing of the act of Henry VI, which was lately translated for the *Indian Freemason's Friend*.

A new Lodge, the *Eastern Star*, consisting chiefly of Parsee Masons, has been established in Bombay.

On the 8th of October the members of *Ascalon Encampment*, at Poona, presented Sir Knight W. Wellis, a very old Mason, with a silver goblet.

We are glad to learn that Bro. Avron, Master of *Lodge Emulation*, has introduced into his Lodge the selection of tunes and words adapted by Bro. Buchan, of Glasgow, to the three degrees. At a recent meeting, the visitors of the Lodge "were agreeably surprised to hear the soul-inspiring words of the psalmist introduced into the third degree," with an accompaniment. The members of the Masonic Glee Union have undertaken to perform the musical services on all occasions.

The annual Masonic ball at Bombay is announced to take place at the Town Hall, on the 10th of January. Tickets are sold, only to Masons, at Rs 25 each.

At a meeting of the English Lodge *Concord*, on the 16th of November, two donations of Rs. 100 each were voted to the families of two deceased brethren.

From a report of a meeting of the P. G. Conclave of Bombay, held on the 23d of November, we learn that, during a visit to Calcutta paid by the P. G. Commander, Sir Knight G. S. Judge, the duties of that office were performed by Sir Knight the Honorable J. Gibbs, who is a member of the Supreme Grand Conclave in England, and who has taken every degree in Masonry except one. "He is," said Sir Knight Judge, "a Mason in every sense of the word, practising its precepts to the very letter." In returning thanks for this compliment, Sir Knight Gibbs stated that he could not conceal the pain he felt on hearing that dissensions had arisen in one of the oldest Templar Encampments in Bombay. He begged to impress upon his hearers "that they were all associated in an Order in which, as Christians, they were privileged and bound to practice the doctrines taught by our blessed Redeemer, who in all his teachings has recommended love and unity."—*East Indian Freemason's Friend, Calcutta*.

## BENGAL.

## D. G. L. OF BENGAL BANQUET.

The report of the proceedings of the District Grand Lodge of Bengal last St. John's day, the 27th December, will appear hereafter. Meanwhile, we publish the speeches made at the banquet table, at which Bro. Hoff acted as reporter. He is alone responsible for the correctness of the report, which he has prepared without any assistance from any one, save that he used the Grand Secretary's paper and the Grand Master's pencil. A brass band was in attendance, and played a selection of airs; and after each speech, the brethren were enlivened by the softer music of the piano and violin, played by professional musicians. The arrangements for lighting the hall, accommodating the brethren, decorating the table, and satisfying the "inner man" with good viands, reflected great credit on the Grand Stewards, who therefore deserve all the praise that was bestowed on them by the District Grand Master. As to the last mentioned item, an embarrassing idea of it was gained by us from an embossed *Carte de dîner*, which had been placed near our plate, and which, with no malicious designs against our distant readers, we here insert *in extenso*:

Soups—mock turtle and oyster. Fish—boiled beekie and salmon. Entrees—riz de veau aux champignons, pigeon salmis aux olives, mutton cutlets with Indian sauce, cutlets in jelly, salmi de jeune canard aux petit pois, langues de mouton aux epinard, veal fricandeau, and oyster patties. Removes—roast turkey truffled, saddle of mutton, sirloin of beef, boiled turkey with oyster sauce, ham, and brisket of beef. Entremets—snipe, teal, wild ducks, herrings, anchovy toast, marrow toast, macaroni pie, sweetbread, Malay curry and rice, roast potatoes, plum pudding, soufflé, ice pudding, lemon ice, and blanc mange. Dessert—fruits of the season, raspberry water, and lemon water. Wines—sparkling champagne in magnums, sparkling hock in quarts, claret, sherry, still hock, and liqueurs.—*The Indian Freemason's Friend*.



## TRUE CHARITY.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." SOLOMON.

If there is one promise in the Great Light which has more evidence of fulfillment than another, it is that one which immediately follows the one at the head of this article, viz.: "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Providence is the first dictate of wisdom. If a man were a millionaire, he might, in one year, become a beggar, and yet not have assisted a worthy soul nor did one deed of true charity. On the other hand he may have had such immense control of finances and commercial interests in his possession and hugged them so closely as virtually to have destroyed the very elements of reproduction, out of which he hoped for future increase. This is witnessed in every spasmodic money panic; capital is suddenly contracted; credit paralyzed and destruction follows with all its attendant evils of poverty and despair. This is "withholding more than is meet." Profligacy or reckless expenditure is not scattering nor yet increasing; but the lesson taught by our Ancient Grand Master, as above expressed, is believed to be this: To strike the true difference between senseless expenditure and miserly hoarding. If a brother actually needs thy help, and it can be rendered without incurring a like wanton thyself or family, help him. This is what God gave thee means for, and by doing so, thy liberality shall make thee fat, but if the aid is withheld without good cause, then withholding it "tendeth to poverty," for God will curse thee. To help an impostor is to rob the just petitioner, therefore, it is a duty due to God, as his almoner, that every man who gives shall honestly endeavor to know that the recipient is *worthy*. Man's mission on earth as the almoner of God's bounty is one of the most sacred and responsible of life.

#### Proceedings of Baltimore Convention, May 1843.

We find that but very few members have possession of the proceedings of this national convention, and they cannot be bought in book form, and at the earnest solicitation of some of our correspondents who desire Light, we have concluded to republish them, beginning with our next number. We had intended doing so in this one, but we find ourselves crowded too much with our reviews of Proceedings of Grand Bodies this month. Notwithstanding our increased size, (the largest Masonic monthly in the world) we find that still the FREEMASON can no more than keep pace with the increasing desire of the craft for more Light. The Fraternity are getting tired with the scrap-book system of publications. They want the living flash of the times—a light that goes down into the vast hidden machinery of the Order, and to do this we have made it a specialty of this paper to give the fullest tidings of the craft from one end of the world to the other. Our readers will appreciate our reviews.

## The Penalty of Removing Landmarks.

"He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby." SOLOMON.

Freemasonry possesses a charm for every member in her peculiar laws, rituals and ceremonies. We love them because they are ancient and exclusive. We all know that every association combining such variety of race and habits, of life and thought in its membership, must have well defined Landmarks, in order to avoid disintegration and anarchy. This feature, above all others, has saved the Fraternity of Freemasons from hopeless division. Those Landmarks are like the corner-stones of a tract, or the surveyors' posts of charred wood, or the natural hedge, or the running stream, all laid down in our plat which marks the metes and bounds of Masonic life and usage. Our ancient master tells us that he who shall dig a pit to change the course of the running stream, and thus move a boundary, shall himself fall into it; if he try to break down a hedge which stands as a barrier against innovation, a serpent shall bite him; if he tries to remove the stones, and thus the lines of defined duties, he shall be hurt therewith; and if he attempts to cleave the posts he shall be in danger. Has this warning ever failed to be executed? Never. Look at all the innovators in the body of Masonry; they have been or are now being punished with the very means by which they attempted to destroy others—they succeed for a time, and their glory is great while it lasts, for Solomon says: "I have seen servants upon horses and princes walking as servants upon the earth," "but justice overtakes all." They are cursed and then forgotten. Cagliostro's are like great criminals, only remembered to be despised.

Landmarks are to Masonry what the everlasting hills are in the physical universe. They may greatly interfere with swift travel and shorts routes, sometimes, to a given point, but we find them in the end indispensably necessary in the great laws of nature for the preservation of the very foundation upon which we stand.

#### Corinthian Lodge, Concord, Mass.

Through the kindness of Bro. Benjamin Tolman, of Concord, and Senior Warden of Corinthian Lodge, at that place, we have been favored with the beautifully printed history of the same, and for which we extend our sincere thanks.

The history of any old Lodge is always interesting and valuable, but more so when callated with the care and taste of the one before us. It contains a copy of the charter granted June 16, 1797, with Bro. Paul Revere as Grand Master, and Bro. Daniel Oliver as Grand Secretary. It also contains a synopsis of the work of 22 P. Masters up to 1859, and a list of the members. Included in the work is an historical register, giving the residence, proposers, initiation, passing, raising and election to membership of each member, together with a brief history of each. How interesting it would be if every Lodge would thus care for and preserve their records for future historians!

## THE "KEYSTONE."

We congratulate our cotemporary, the *Keystone* of Philadelphia, upon its success in developing the Masonic history of Pennsylvania, both of the Grand and subordinate Lodges, and we trust that its editor may so preserve and collate the material as shall enable him to publish the whole in book form. In number 36 (21st of March), he gives a brief statement of old Montgomery Lodge, No. 19, formerly No. 2, and in it we find the best history yet given of Bro. and General Thomas Proctor yet published. We are living with his great grandson (Mr. Kid), and it is astonishing how much light the records of an old Lodge can throw on the history of the best of men. We are making preparation to do the same thing for Missouri, but like all old jurisdictions, we find material very much scattered, and most of it lost forever to the craft.

The *Keystone* is one of the best printed papers in the United States, and for the sake of the old *Keystone* State we wish it every success.

## OUR ADVERTISERS.

We desire to call the attention of our readers to our advertisers, and recommend them to a favorable consideration.

Messrs Pollard & Leighton, of No. 6 Court street, Boston, are in the Masonic furnishing business.

The American Masonic Publishing Association of Cincinnati, of which Bro. J. F. Brennan is Secretary, is an able and valuable institution.

Steinberg, of 104 North Fourth street, St. Louis, is ready to supply Commanderies with uniforms at Eastern prices.

Hortsmann, Bros. & Co., of Philadelphia, is an old and well established house in Masonic clothing.

Colman's *Rural World* is the oldest agricultural journal in this valley.

H. B. Lighthizer is a reliable lawyer, and ready to help his friends through Bankruptcy.

A. J. Noble, of 321 North Fifth street, can supply all comers with wall paper and shades.

The *St. Louis Medical Journal* is worthy the attention of the disciples of medicine.

Bro. P. M. Pinckard's advertisements are long enough to speak for themselves.

#### Impostor.

GRAND LODGE OF RHODE ISLAND.

OFFICE OF THE GRAND SECRETARY,  
PROVIDENCE, March 9, A. L. 5868. }

Information has been received at this office that a man calling himself Joseph H. Taylor, alias Hale, is going the rounds, soliciting aid of the Masonic Fraternity. He is believed to be an impostor, a regular swindler. He is 5 feet 11 inches in height, with brown curly hair, blue eyes, side whiskers, and moustache; slim built. When under the name of Hale, he claims to have been in the navy, and has a father in Ellsworth, Maine, and when under the name of Taylor, he is a Captain in the U. S. army, and detailed in the Quartermaster's Department at Washington, his father, Joseph Taylor, is a merchant in Bangor. He declared that he lost his pocket book, commission and all his other papers, on the train on his way home, and wants money to get home. Makes a great display of his masonic pin, &c. Look out for him and show him up.

C. D. GREENE, Grand Secretary.



### Woman and Masonry.

We republish the following excellent article without, however, endorsing all the points therein contained.—Ed.

It is with a reverence akin to awe that I approach this subject, knowing that, for ages, there has hung between the sex that I represent and the subject of which I would speak, a veil of deep, impenetrable mystery—a mystery that is as sacredly guarded to-day as it was thousands of years ago when the mantle of silence shrouded the germ of the mystic brotherhood, and will be for ages to come, so long as two hands are left on earth to meet in the clasp of fraternal love. Though this veil must hang before us through all time—shrouding from our unworthy eyes the “Holy of Holies”—though no woman’s foot may ever tread the sacred aisles—no woman’s eye gaze on the glories of the Inner Shrine—yet we are not entirely shut out. The glory of the Shechina shines afar—even on the brow of Womanhood. Though admitted to the outer courts—to the vestibule of the Temple, whose foundation is Charity—whose pillars are Wisdom, Strength and Beauty, and whose summit is the approaching smile of God himself, it is meet that one should raise her voice to tell what Masonry has done for Woman. And she who proudly boasts the title of a “Mason’s daughter” now asks the privilege to be that one.

It were folly to attempt to tell you what Masonry is. You, who hold all its mysteries in your hand—its secrets in your heart—and with your eye can trace through all its labyrinth of ways and means. Masonry, that is as incomprehensible to us as the vital principle of Life—but, like Life, is known to us by results. “By their fruits ye shall know them,” and it is the fruits of Masonry that Woman eats, while the labor and toil are spared her. She basks safely in the sunshine of its blessing, guarded and watched over by a band more faithful than lover, brother, or husband.

There is a strange fascination to us, who naturally love the wonderful, the brave, the strong—in the thought of this vast League, so innumerable in number, so united in purpose—so silent in existence—so unconquerable in action. Like the religion of Jesus, on which the principles of Masonry are founded, it has marched with steady footsteps down the long vista of years, and has made every obstacle a stepping-stone to its present glory. Christianity went alone and insulted from the hill of Calvary to the tomb of Joseph, and now waves her sceptre over the world when the tomb of the Cæsars has molded back into dust. Masonry, her more earthly sister, with hushed breath and noiseless footstep, walked scathless through fires of oppression, and storms of prejudice and falsehood, and now divides with her the sceptre of the world.

The Church has many false brethren—in Masonry this is impossible. The one, being the nursery of the spiritual, is necessarily more intangible in its creeds, and often receives within its fold the vilest impostors, whose only merit is their power to deceive. The other, though founded upon Divine laws, is a human institution and deals with human attributes—things that can be seen, and heard, and known by men—that can be grasped by the great over-ruling power, and so held up before the guilty one that, though on the awful stillness of that dread tribunal there fall no whisper of reproach, his life condemns him to his very face, and he yields unanswering to the just decree.

Show me a tie on earth more binding than the bond of Masonry. There is none. The Christian may forget his sacramental vows, and turn his back upon the Saviour who has died for him—the husband may turn from the wife of his bosom, whom he has sworn before high Heaven to cherish, even to the portal of the grave—the father may forget his child, whose blue eyes once held all Heaven for him—the brother may neglect the tender sister that shared the cradle of his infancy, the mother’s “good-night” kiss, and the gambol around the father’s knee—a son may even coldly look

upon the mother that bore him; but the vow sworn at this altar can never be revoked! Time or distance can not annul it; and the wretch who would seek to violate, would be branded with a sign more indelible than that of Cain. No land would be remote enough for his escape—no jungle wild enough for his retreat—no cavern deep enough to hide him from the eye of vengeance.

There is something sublime in this that calls forth woman’s ardent admiration; but another view of the subject awakens deeper, holier passions still—her love and gratitude.

Christianity is our guide to the vague, shadowy portals of the unknown future world—Masonry our shield and support through the dangerous realities of this. Let woman be united by the slightest tie to the great heart of Masonry, and she never more may deem herself friendless and alone. Does want stand at her door? A hundred hands are outstretched to relieve her. Does sorrow overshadow her? A hundred hearts give kindly sympathy—which women only know how much we need. Does temptation surround her? She has but to speak and a hundred arms are bared in her defense; and, with only the talisman of her womanly purity, she can walk the earth with the freedom of a goddess and the sanctity of a saint.

There is a jealousy in the minds of some women as to Masonry, which often amounts to bitter prejudice—for they regard it as a rival, and, in a woman’s eyes, a rival is the one intolerant thing—even though it were an angel. Wishing, as it is their nature to, to reign supreme in one heart, they are disappointed to find Masonry already enshrined there, and they cannot help but hate her. Be lenient with this fault, I pray. She errs, not so much through excess of hate to all Masons, as through excess of love for one. And I am not sure that the loved one may not be to blame, in a measure, for this. He may have made this magic word a cloak to hide some wayward step—for, outside of their invisible barriers, Masons are very much like other men.

Woman is slow to be convicted against the natural impulses of her heart, but let her once accept the truth into her soul, and she will die for it. But the prejudiced ones are a small minority that is fast dwindling away. The work is done so silently that woman hears nothing of it till it is brought home to her; but then it lodges there forever—its memory can never die. She sees the power that, in its strength, could overrun an empire, stoop, in its gentleness, to dry her children’s tears. She sees the ear that listens calmly to the voice of kings and the counselings of sages, bend tenderly to hear her meek complaint.

O, who can tell what Masonry has done for women! Where are the records of its work, like snow fall in its silence, like the everlasting hills in permanence? Not on perishable paper leaves can this be written—not in the printed annals of the day is blazoned forth the story of this charity, most beautiful, most god-like. But by a million firesides is the story whispered by the father’s thin, pale lips—it is recorded deep upon the widow’s heart—it is repeated in the orphan’s prayer.

But this has ever been. “The poor ye have always with you.” Would you read a record yet more forcible? Go to the battle-field, and, in the midst of the most frightful carnage, see a man risk his life and limb to succor one—not his bosom friend, not his companion in arms, nor yet his mother’s son—but his brother, though he never looked upon his face before. He has recognized the mystic sign, and life has but this one purpose to relieve that stranger brother. Go to the hospitals, and see the dim eyes brighten, and the pale lips smile to meet the beloved signal they alone can read. Hear the nurses tell of the strange peace that steals over the fevered minds, the trusting, childlike security under which their wounded rest—and then ask what is Masonry.

“What has this to do with women?” Everything. Does it not reach the seat of her dearest affections, by ministering to those

dearer to her than her own life? When the long looked for letter comes, dated in a hospital—written by stranger hands—but dictated by the lips of their own loved soldier boy, telling the watchful care and attention bestowed upon him by his Brothers of the Order, think you the loving women that cluster round the hearth-stone forget the name of Masonry when they pray? If so, you little know a woman’s heart.

Masons, let me but once give voice to the thousand unuttered blessings that woman breathes for you, and in me see the symbol of the gratitude they cannot speak. I care not for the mysteries of Masonry—in my soul I know it is one grand principle. Charity—sweet Charity! of which the Saviour said: “It is the greatest of all these.” To add another proof that even “a cup of water” shall not be forgotten, I will unfold the volume of my heart, and read the record there.

I have seen my childhood’s dearest idol—one only sister, fading slowly away from me—going back to our mother’s bosom—and through all the long years that have intervened and through all that are to come, I never can forget a few clusters of grapes, so grateful to her fevered lips, sent in the name of Masonry. The memory of that would have bound me to you had I no other tie.

I have heard a father—that I worshiped as few men are seldom worshiped in this world—breathe fervent blessings on the name of Masonry. He taught me to revere and love it as a holy thing. “He was a Mason, and I am proud to be his daughter.”

But still a deeper cord than this vibrates within my soul. I can but lightly touch upon it, for my feelings are too deep for utterance. Suddenly cut off from all support—a widow, in a strange land—penniless, with my fatherless children clinging to me for succor—dark enough seemed life’s pathway, till, like inspiration, came the thought of Masonry. It was the “open sesame” to Hope and Peace.

If I were a man, I’d be a Mason. As I am a woman, I can only do what is allowed me. My daughter shall rise up and call you blessed; and if a mother’s teachings can avail aught, my son shall grow up worthy to be joined with you. The prayers of a widowed mother shall add one more ray to the lustre of your reward, for God himself has said: “Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.”—Carrie Carlton.

### CONGRATULATIONS.

The FREEMASON, edited by Bro. Geo. Frank Gouley of St. Louis, comes to us this month enlarged from sixteen to twenty-four pages. We congratulate our friend on his prosperity, notwithstanding the apparent fact that he is a “thorn in the flesh” to many who stand in “high places.”

Go on, Bro. Gouley, “Fides Defensor.”—*Masonic Sun*, N. C.

THE FREEMASON.—This periodical is one among the best Masonic publications we get. It is edited by R. W. Geo. Frank Gouley, Grand Secretary of the Grand Bodies of Missouri, and is conducted with peculiar ability. Bro. Gouley takes a firm stand, and claims that a Master Mason is the highest truly Masonic degree. It is a large work of twenty-four pages, and issued monthly, at St. Louis.—*Missouri Conservative*.

The FREEMASON, a neat Masonic monthly, published at St. Louis by P. M. Pinckard, comes to us considerably enlarged. It is now the largest Masonic monthly published in the United States. Its editor, Geo. Frank Gouley, wields a vigorous pen, and we heartily recommend his journal to the craft of this State, as eminently worthy of patronage. Try it one year and see.—*Banner*, La.

The FREEMASON, edited by Bro. Geo. Frank Gouley, in St. Louis, Missouri, comes to us in an enlarged form, now containing twenty-four large quarto pages. We are pleased to learn of the continued success of the FREEMASON, and wish it, as it fully deserves, a most liberal patronage among the craft.—*Keystone*, Philadelphia.



## PENNSYLVANIA.

Grand Lodge met December 27. Through the kindness of Bro. Hyneman we have been favored with advance sheets of the proceedings, now in press. The annual address of R. W. Bro. Richard Vaux is a most elegant production, and well worthy of perusal. From his concluding remarks we extract the following beautiful sentiments:

It is not to be denied that there is an increasing desire everywhere manifested to obtain the rights and privileges which Freemasonry confers. This creates no surprise. An Order that has centuries upon centuries encircling its history, as the bark covers the trunks of primeval trees, showing, by the lines which mark each successive year's growth, their longevity and strength, must of necessity command the respect and admiration of mankind. Comparing it in its majestic proportions, its hoary antiquity, its strength, beauty and stability, with all other human institutions, it awakens the deepest interest and invites the most thoughtful study. The ages, as they pass over it, do it homage. Time recoils from his attacks upon it, to examine his weapon and wonder how it is resisted; the Spirit of Destruction lodges in its battlements, and broods over the successive failures of its insidious influences; the Genii of Unrest, Schism and Heresy, hovering round its portals, at last fly, affrighted and dazzled by the light of unbroken harmony which illuminates its sacred Altars; the tongue of universal history knows not its language, and fails to record either its origin or its works; the philosophers are silent in regard to it, for they can not teach its virtues, or interpret its mysteries; poetry knows nothing of the rhyme of its ritual, and music has no sound to give voice to its universality. It can not be described, for it has no parallel. Surely, then, its attractiveness to the mind and heart, to the intelligences and the emotions of men, is no cause for wonder.

But to preserve it, as it has ever been, demands the strictest obedience to its mandates. Let those, therefore, who seek admission be eminently worthy—eminently worthy! The badge of a Freemason should only be given to those who, after strict trial and the most scrutinizing examination, possess every prerequisite. It is a mistaken principle, one which will not be justified on investigation, to make the access to the Craft as easy as that which opens the doors of admission to other existing institutions among men. We have a high standard; it must be maintained. Had it not been that our fathers felt the responsibility which rested on them to protect our fraternity from the intrusions of those who were seeking, but who were not worthy, Freemasonry, like other associations which were, but are not, would have fallen like empires, and dynasties, and kingdoms, and languages, and been lost and forgotten, buried in those runs over which the past has thrown its impenetrable veil.

The Grand Master, we are delighted to see, is a stern adherent of landmarks and ancient usages. He presses his views home to the heart by sound logic. He takes the same ground as Missouri against the recognition of the Grand Lodges of West Virginia, Italy and Nova Scotia. With us he holds the Grand Lodge to be the highest Masonic power in a State, and from his report as *ex-officio* Chairman on Correspondence we extract the following:

All the Committees of Correspondence of this Grand Lodge, especially that of which our present Right Worshipful Senior Grand Warden, Bro. Samuel C. Perkins, was the accomplished, able and most competent Chairman, have held the principle as eminently Masonic, and which the Grand Lodge of Pennsylvania has again and again approved, that each Grand Lodge is the supreme sovereign Masonic authority within its jurisdiction, and that no

interference with its Masonic action under the landmarks of Masonry could be permitted by others. This principle is so sound that any argument to maintain it would be now unnecessary. But this principle, commanding as it is, fails to operate on other Grand Lodges when any ill-judged action directly tends to impair, weaken or destroy the ancient landmarks of the Order. Then it would be the duty of all so to consider such action, and express opinions in regard to it, which would protect these fundamental, these foundation stones of the Order, from even passing peril.

In the decision of the Grand Master relative to the warrant and power of opening Lodges, we find him in full consonance with the Grand Lodge of Missouri, although opposed by some of our sister jurisdictions. Relative to the possession of the warrant, and its presence in the Lodge, he says:

It is not proper, therefore, to leave the warrant in the Lodge room, and such a disposition of it should be prevented. If the officers of a Lodge meet in a Lodge without a warrant, for business, it is illegal; and a meeting of Masons, calling itself a Lodge, without its proper officers, but with a warrant, is illegal, because it is in the unlawful possession of the warrant. The duty most positively enjoined on the W. M., S. W. and J. W., is the "charge" of the warrant, and by limiting this charge or custody to them, its possession by another is forbidden. The custody of the warrant being thus imposed on them, and limited to them, respectively, they have no power to put the custody in another. The Grand Lodge has given it to them and their successors, and no power exists to usurp the sovereign authority of the Grand Lodge, which creates Lodges, by granting warrants, and duly constitutes them. *There is no custom or usage which can change, alter or construe an obligation.* The duties of the W. M., S. W. and J. W. are imposed by an obligation. An obligation is a landmark. It is impossible to alter or change it. If a Lodge has in its By-Laws a provision, that in the absence of these officers a P. M. may take the warrant and work, such a By-Law is void, even though approved by the Grand Lodge.

From his reasoning he arrives at the following incontrovertible conclusions:

In Freemasonry, that which is not *permitted* is *prohibited*.

It is my opinion that a Lodge, in the absence of the W. M., S. W. and J. W., can not be opened.

That a P. M. has no authority to act, or a W. M. to delegate to him any such authority, in his absence.

That in the absence of the W. M. the warrant is in the custody or "charge" of the S. W., and, in the absence of both, in the J. W.

That a Lodge can not be opened unless either the W. M., S. W. or J. W. is present.

We find no abstract of membership or work.

## RHODE ISLAND.

*Grand Royal Arch Chapter of the State of Rhode Island and Providence Plantations.*—

At the Annual Convocation of this M. E. Grand Royal Arch Chapter, held in the city of Providence on the second Tuesday of March, the following officers were elected and installed for the year ensuing: M. E. Thomas A. Doyle, Providence, Grand High Priest; R. E. Emerson Goddard, Woonsocket, Deputy Grand High Priest; R. E. William Gilpin, Newport, Grand King; R. E. Charles R. Cutler, Warren, Grand Scribe; R. E. Gardner T. Swarts, Providence, Grand Treasurer; R. E. George H. Burnham, Providence, Grand Secretary; E. William E. Coe, Woonsocket, Grand Captain of the Host; E. Alvin C. Robbins, Pawtucket, Grand Royal Arch Captain.

## SOUTH CAROLINA.

The proceedings of this Grand Lodge received. From the annual address of M. W. Bro. Jas. L. Orr, G. M., we learn that nine dispensations for new Lodges were granted. From it we also extract the following relative to assistance received during last year:

The ravages of war, and the disasters to the crops of the last year, brought more or less suffering to the doors of many who had just claims upon the Order for assistance. In this emergency the Lodges of the State have provided as liberally as their scant means would allow for the relief of the sufferers, while private charity has accomplished much in the alleviation of the prevailing distress. From abroad we have had the most tangible evidences of the generosity of our brethren in the large donations made through the Grand Masters or their associate officers. From New York we have received two donations, one of \$500, another of \$150. Illinois and Missouri have likewise remembered us and rendered aid. Minnesota, far up in the Northwest, with a comparatively young organization, has contributed the handsome sum of \$500; while from the Montezuma Lodge of New Mexico, the hardy, generous pioneers of the plains have sent to their brethren of South Carolina \$300, thus beautifully exemplifying the length and breadth of that noble charity which underlies and sustains our Order.

On the same subject the Grand Lodge adopted the following resolutions:

*Resolved*, That the gratitude and thanks of this Grand Lodge are due, and hereby expressed, to those Grand Lodges of other States which have extended aid to us in our time of great adversity.

*Resolved*, That copies of these resolutions be transmitted by the Grand Secretary to the Grand Lodges of New York, Illinois, Kentucky, Missouri, Ohio, New Mexico and Minnesota.

From the last resolution we are led to infer that our South Carolina brethren were under the impression that New Mexico is a distinct Grand Lodge, which is an error, as all the Lodges in New Mexico are under the jurisdiction of the Grand Lodge of Missouri, and their donations, amounting to over a thousand dollars, were transmitted through this office, and a copy of the resolutions will be received by them through the FREEMASON. We can assure our Southern brethren that the Lodges of New Mexico are made up of Masons whose "hearts are in the right place." We congratulate the Grand Lodge that, notwithstanding its great losses, it is now out of debt, with \$358 in the treasury.

The report on Correspondence by our R. W. Bro. R. S. Bruns, Grand Secretary, is one of the few reports which show us a living spirit. It is right to the point without any "ifs" or "an's." It is not of the "mutual admiration" style. And while the FREEMASON has been charged by the EVERGREEN with having applied the lancet rather freely to the annual address of Grand Master Peck, of Iowa, on negro Lodges, we think it will now acknowledge that South Carolina has left but little ground for Bro. Peck to stand on.

From the "conclusion" of the able report we extract the following:

It remains for us to be vigilant and watchful; ever working the grand consummation of all human labors; the approach, as nearly as possible, to the grand ideals of human perfection; knowledge of the law, and obedience to the law; knowledge of our own objects, and the due study of the means to obtain them; a



proper conception of what constituted old and what constitutes new Masonry; the reconciliation of operative with speculative Masonry; in other words, the union of the intellectual with the physical man; the just appreciation of the social element in our fraternity, and of the close relation, and, in fact, dependence of the latter upon the former, as holding the key and the clue to the highest possible results in civilization; justice, toleration, charity, and all the virtues, to be justly and rigidly insisted upon in a Masonic Lodge; these are the essentials, and not only with the individual, but with the institution; and these alone will confer upon us that high standard which is embodied in the first requisition which we make of the novitiate entering a Lodge.

For the first time in several years we have a roll of Lodges in South Carolina, and hope by next year to have a roll of members and an abstract of work done, &c.

Bro. J. L. Orr, of Columbia, re-elected Grand Master; and Bro. R. S. Bruns, of Charleston, re-elected Grand Secretary.

BRO. GOULEY, Permit me to make an inquiry. For instance, a brother Mason who, while living in the immediate jurisdiction of, say Clarksville Lodge, No. 17, commits offenses cognizable by masonic law, yet holds membership in some other Lodge, say, for instance, a Lodge under the jurisdiction of the State of Virginia; can this Lodge try him for these offenses, and if so, how proceed? As this is a question upon which there is considerable diversity of opinion, and much speculation as to the manner of procedure, and one too that is of general interest to the craft, would it not be well to give your opinion through the columns of the FREEMASON?

Very respectfully and fraternally yours.

ANSWER. The general answer to this question will be found in section 5, article xvii Grand Lodge By-laws of Missouri, to-wit:

"All chartered Lodges in this jurisdiction have full power and authority to exercise penal jurisdiction over all Masons, non-affiliated as well as affiliated, within their several jurisdictions, for violations of moral and masonic law."

The principles involved in this law we believe to be good, because it is intended for the benefit of the whole Fraternity. We believe it to apply without any exceptions as to nationality or masonic home, because every Mason is bound, wherever he may, or under whatever Grand Lodge he may reside, to obey the moral and masonic law of that jurisdiction. This allegiance is recognized by Missouri so far as her own members abroad are concerned. If we, for instance, were to remove to New York and live there a year or years, and should wilfully violate the rules of morality so far as to bring the good name of their Lodges in contempt, and they should try and expel us, we would have no recourse but to appeal to our Grand Lodge, and if, upon an investigation of the case, it were proven that we were guilty, who will doubt for a moment the verdict of this Grand Body? It would be, "served him right," and would order our Lodge to so enter it on its record. It would be an outrage on the Order to say that a Mason need never be decent or law abiding, except when at home. When a Mason merely temporarily sojourns in another State and violates the law, and the name of his Lodge can be found out, then we think the better course is to make out the charges, with certified copies of the evidence, and forward it to

his Lodge and let them deal with him; but when a Mason resides in Missouri, he must obey the law and preserve a decent respect for the morals of the community, or abide the consequences of our law. Every Lodge is a sentinel for the brotherhood of the world, and a Mason in one State is a Mason everywhere, and as long as he lives.

#### That Masonic Baptism—Reply to National Freemason.

On the 29th of January last a so-called "Masonic baptism" took place in New Orleans, and we were informed beforehand that Bro. Pike was there, and would conduct the ceremonies, &c. On the heels of other information came the following telegram to the St. Louis Republican, and published January 30th:

Masonic Hall is crowded to-night on the unusual occasion of a public Masonic baptism. Albert Pike, Sovereign Grand Commander of the Supreme Council of the Scotch Rite, is present from Memphis.

The FREEMASON went to press on the 31st, and contained our criticism on the above performance in a manner it deserved, and which criticism has been endorsed by the entire Masonic press of the United States, with the exception of the *National Freemason*, and perhaps one other paper, like it, afraid to express a square opinion on Masonic issues.

In its issue of March 21st it announces the fact that Bro. Albert Pike happened to be out of New Orleans on the night in question. How it gained its information we are not informed, but presume it was from Bro. Pike himself, who was in New York city last month working the Scotch wires. We are willing to stand corrected, and are perfectly willing to excuse Bro. Pike also, if he can prove that he did not introduce the ceremony in the United States some years ago in New York city, and that he did not furnish and post the Master of Quitman Lodge on the same. Now, right here comes our reply.

All that we applied to Bro. Pike in our article of February 1st we now reiterate to Quitman Lodge of New Orleans; but instead of this being in favor of Bro. Pike and the Scotch Rite, it is tenfold against him and it. It is a proof before all men that the charge we have made against that Rite, viz.: that it is *not Masonry*—that it is engrafting innovations on the body of Masonry, and that its influences are poisoning the very life-blood of our institution, is TRUE. Ten years ago no York Rite Lodge in America would have dared attempted such a performance, and not one would have ever thought of such a thing for all time to come had it not been for the dangerous influences spoken of that are secretly at work in the body politic of Freemasonry. That the said Scotch Rite can carry such influences into operation is alarming to the Masonic mind, and only demonstrates the force of our argument in article No. 2, on the 74th page of this paper. Furthermore, the fact that the *National Freemason*, the principal Masonic weekly in the country, can speak of this matter in extenuation of Bro. Albert Pike, and rather glories in the fact that the ceremony "was performed by Quitman Lodge, of the York Rite, composed of American

Masons, under the jurisdiction of the Grand Lodge of Louisiana," without one word of comment or censure, shows to what extent Masonic editors can be brought under the virus of this fearful Jesuitical hierarchy.

Bro. McMurdy says he "is not in the secrets of the chiefs of the Scotch Rite;" but being a 33d he has a right to be in them; and if he is refused, that fact alone should awaken him to a realizing sense of the dangerous position he occupies as the editor of a Masonic paper, supported by the dollars and cents of York Rite Masons. We will not, and do not, doubt Bro. McMurdy's declaration, but we do say that it is a singular fact that he maintains such an obstinate silence upon the great issues now agitating the Masonic heart, and that he advances extenuating apologies for the wrong acts of the chief of Scotch Rite Masonry in the Southern jurisdiction, and that he fails to censure the wrong acts of York Rite Lodges, when it is evident to the youngest Mason that those acts are but the result of Scotch Rite influences. He says:

Grand Lodge met a few days after, and expressed no dissatisfaction at the performance of the ceremony.

This is further evidence of the extended influence of the poison of innovation; because in New Orleans, we are credibly informed, that Scotch Rite Masonry has more advocates in Blue Lodges than in any other city in the Union; and it can be set down as a fact, that wherever the Scotch Rite has the most influence, there Masonic innovation has the most adherents.

Bro. McMurdy concludes thus from the above quotation:

It is probable that it knows how to take care of its own Lodges without any aid from abroad.

From this it may be deduced that it matters not how many or how rapidly Grand Lodges may be brought under dangerous influences, or how much wrong they may do, the *National Freemason* is not to be expected to criticize those wrongs as an independent Masonic journal; but that, under the plea of expediency, it will bow the knee to every false god, and sing hosannas to every new king, with the motto, that each knows how to act for himself. We are worshipers at the shrine of Harmony. We have erected it as a household deity beside our altars, but we would feel ourselves recreant to every principle of Masonic manhood if we would stand tamely by and see that shrine removed, and in its stead the false statue of Despotism erected, and shout paeans to a Peace acquired only by Annihilation. The longest peace is only secured by battling against the elements of discord.

PICTURED CRIME.—From the illustrated *Eastern Police Gazette* an idea of any desired method of accomplishing any desired crime may be obtained. They contain beautiful illustrations of murder by shooting, stabbing, clubbing and drowning. Husbands lacking ideas with regard to the best method of inflicting cruelty on wives should keep these papers on file. The latest numbers contain a fine illustration of punishing a refractory wife by jamming her against a red hot stove. Throats are finely and thoroughly cut in these sheets. A year's subscription will insure a murder of some kind in any intelligent family of half grown children.—*Cal. Mercury*.



**"Knights Templar Board of Trustees of St. Louis."**

So much doubt having always existed in the minds of members of Lodges, Chapters, Councils and Commanderies as to the best means of holding property without acts of incorporation, whereby they might sue and be sued in courts of law, it was finally determined upon between the two Commanderies of St. Louis to select six members of each, representing all the various degrees of Masonry, to constitute a Board of Trustees, under proper regulations, and to have the same incorporated under the laws of Missouri. This act of incorporation was consummated last month, consisting of the following members and their successors, viz.: Thos. E. Garrett, Robert H. Huzza, Wm. K. Spinney, Wm. H. Cobb, H. B. Lighthizer, Geo. Frank Gouley, James A. H. Lampton, Jas. H. McClaren, Charles H. Thorn, T. A. Caswell and L. O. Woodruff.

At an election for officers held March 21 the following were selected: Thos. E. Garrett, President; Wm. K. Spinney, Vice-President; H. B. Lighthizer, Secretary, and Wm. H. Cobb, Treasurer.

The general object of the Board is to provide a legal means whereby Masons of all degrees, whether in individual or organized capacity, may hold property without becoming incorporated by appointing this Board as trustees for them, and in the name of the Board sue for the protection of their rights under the law. For instance, if a Mason desires to insure his life for the benefit of any Masonic body, he can do so now, and name the Board as trustee for the collection of his policy after death, and to pay the money over to the proper parties; so also with fire insurance on halls, furniture of Lodges, &c., &c.; whereas such policies could not be collected in law (if disputed) if made payable to a non-incorporated Masonic body. It is a bad principle to incorporate Lodges, &c., for many reasons already set forth by the highest Masonic authorities; and by the constitution of this Board, composed of Masons who represent every degree, this difficulty is entirely obviated. The Board may also be used as trustees of Masons in their last will and testament, as individuals, desiring to provide for their families or for charity through the agency of brethren who, under the law, as corporators, "never die."

The Board will be governed by by-laws, published for the benefit of the Craft, and brethren seeking information or assistance in communicating their wishes can apply to the Secretary, Bro. Lighthizer, whose card will be found in the advertising columns of the FREEMASON.

**FULL MOONS, 1868.**

April—Tuesday, 7th.  
May—Wednesday, 6th.  
June—Friday, 5th.  
July—Saturday, 4th.  
August—Monday, 3d.  
September—Tuesday, 1st.  
October—Thursday, 1st, and Saturday 31st.  
November—Sunday, 29th.  
December—Tuesday, 29th.

**To our "Exchanges" and Subscribers-- Notices of the Press--- "A New Wrinkle."**

We have not been a great while in the newspaper business, to be sure, but we have nevertheless found out a new way to get "puffs," viz.: to tack on to each number for "exchange" a small printed slip, containing a self-written notice of merit, contents, &c., which is a sort of polite editorial "dun" to insert the same as though it represented the sentiments of the press. We regret to see some of our Masonic exchanges resort to this sort of dodge. We look upon it as beneath the dignity of a Masonic editor to solicit, or rather force, the secular press to give a recommendation, when, in fact, such notice would never be given without such solicitation.

We claim it as one of the glories of the FREEMASON that it has never resorted to any such false advertisement. It sends its tidings to its exchanges free and independent, depending upon its own merits for approval or reproach. No "exchange" has ever asked it for a notice, and it has never asked any such thing in return. We expect our brother editors to read our paper as we read theirs, and the very flattering and numerous notices the FREEMASON has received have come from the heart, and, therefore, we value them; otherwise we would not have the effrontery to republish them.

We can assure our exchanges that it would afford us pleasure to notice them all; but as all of them are, to a certain extent, political or religious in their character, as well as local, we can not refer to them as we would desire without perhaps giving offense to some of our readers, who belong to all parties and sects. We wish them all success, and they are on file for consultation by our visitors.

Under no circumstances can the FREEMASON be reduced to that artificial life produced by purchased patronage, either by offer of "premiums" or self-written puffs. Our readers can rest assured that every notice of this paper they see in the public press comes *voluntary*, and as such we appreciate and republish them.

**St. Louis Board of Relief.—Readings.**

The claims on this valuable Board having been so great, it has been proposed to raise funds for it by a public appeal. Rev. Edward F. Berkley, D. D., rector of St. George's Episcopal Church, being one of the best readers in the country, and being a true Mason *in heart*, if not by profession, has kindly consented to give dramatic and poetic readings at Mercantile Library Hall, on the evening of April 16th, for the benefit of the Board. Tickets of admission fifty cents. The citizens of St. Louis can, in addition to aiding the pure and holy cause of charity, attend one of the most elegant entertainments ever offered them by purchasing a ticket for this occasion. They can be had at this office, or of any member of the Board. Members of Lodges who wish to sell tickets can procure them of Bro. Martin Collins, President of the Board, office of N. A. Life Insurance Company, Third street near Pine.

**TIDINGS FROM MISSOURI.**

O'Sullivan Lodge, No. 7, Walnut Grove, L. P. Downing, Secretary.

West View Lodge, No. 103, Millersville. John J. Miller, Worshipful Master; John Waller, Senior Warden; W. L. Turner, Junior Warden; Levi Welty, Treasurer; David R. Conan, Secretary; Andrew Miller, Senior Deacon and Chaplain; Benj. F. Lanpher, Junior Deacon; Charles M. Turner, Tyler. [The *Freemason* comes regularly; it needs no eulogy from me. Long may it wave. SECRETARY.]

Carroll Lodge, No. 249, Miles Point. M. F. Clark, Worshipful Master; Archibald Flint, Senior Warden; F. O. Lee, Junior Warden; Lloyd Adams, Treasurer; W. H. Adams, Secretary; W. A. Hatcher, Senior Deacon; James V. Lewis, Junior Deacon; Thomas Evans, Tyler.

Lodge of Peace was set to work U. D., at Chilhowee, by Bro. George R. Hunt, acting D. D. G. M., on February 12, 1868. The prospects of this Lodge are most flattering. May it ever be worthy of its beautiful name.

Clarence Lodge was set to work U. D. at Clarence, by Rev. Bro. R. E. Anderson, D. D. G. M., on February 28. "They have a very comfortable hall, good set of furniture and commendable zeal."

Cosmos Lodge, St. Louis, was set to work U. D. in South St. Louis, March 9, by R. W. Bro. John W. Luke, D. D. G. M. The universality of Masonry will be well represented by this Lodge, and its mission for good is flattering.

Aztec Lodge, Las Cruces, New Mexico. George E. Blake, W. M.; Rockwood H. Blake, Senior Warden; Wm. R. McCormack, Junior Warden; P. R. Tulley, Treasurer; Thos. B. Catron, of La Messilla, Secretary; Christian Duper, Tyler; John E. Beards and Francis Blake respectively appointed S. and J. D. The prospects of the Lodge are reported as very good.

**TEMPERANCE.**

To the loss of money, time, health, business, character, friends, conscience, feeling, mind, we must add the loss of life. Intemperance engenders feelings of revengefulness, and malicious hate, by rousing all the worst passions of the soul, and blunting and destroying all the affections of the heart. Tired and maddened by strong drink, men have murdered their children and bathed their hands in the blood of the wife of their bosom.

God is the author of life. This boon of blessing no man has a right to take away. Reason totters upon its throne, passion binds the cragged brain, and man dares to drain the fountain of being with his own hand, and immolate his God-given life upon the altar of strong drink. He seals the doom of his endless destiny by becoming a wretched suicide. He madly takes what he can never restore, and closes his miserable career of madness and crime by an act which thrills every pulse of humanity with terror. Life, with its holy and immortal issues, its crowns of joy and rejoicing, its far reaching influences for weal or woe; life, with all its grand realities and solemn interests, weighty as eternity, is suddenly stricken into death, by the hand of suicidal drunkenness, or its shining fount of being slowly but surely drained by the demon of *strong drink*.

Omniscience alone can calculate the immense loss of life caused by this fearful scourge of mankind. Death, sullen and merciless, approaches the victim of drunkenness in a thousand veinless avenues, to lead him to a gloomy grave, over which shines no star of hope, no promise of immortal peace.—*Square and Compass*.



**Dispensations issued since March 1, '68.**

Earl Lodge, Salem, Daviess county—J. J. Enyart, W. M.; Nathaniel Glaze, S. W.; Geo. W. Flint, J. W. March 9, 1868.

Hesperian Lodge, Virgil City, Cedar co.—J. C. Bourland, W. M.; O. B. Wilkinson, S. W.; A. J. Culbertson, J. W. March 10, 1868.

Horeb Chapter, Osceola, St. Clair county—E. P. Ballett, H. P.; Thos. B. Sutherland, King; and J. Wade Gardner, Scribe. March 13, 1868.

Wyoming Chapter, Pleasant Hill, Cass county—E. D. Harper, H. P.; Abraham Amos, King; and Andrew Allen, Scribe. March 22, 1868.

Craft Lodge, Canton—Bro. James M. Holt, W. M.; John H. Pendergrass, S. W.; L. R. Lockwood, J. W. March 26, 1868.

**SCOTLAND.**

Earl of Dalhousie, Grand Master Mason; J. Whyte-Melville, of Bennoch and Strathkinness, Past Grand Master; Earl of Haddington, Deputy Grand Master; Henry Inglis, of Torsonce, Substitute Grand Master; Duke of Athole, Senior Grand Warden; Earl of Dunmore, Junior Grand Warden; Samuel Hay, Grand Treasurer; W. A. Laurie, W. S., Grand Secretary; Alexander J. Stewart, W. S., Grand Clerk; Rev. Dr. David Arnott and Rev. V. G. Faithfull, M. A., Joint Grand Chaplains; Wm. Mann, Senior Grand Deacon; Col. Campbell, of Blythwood, Junior Grand Deacon; David Bryce, Grand Architect; Alexander Hay, Grand Jeweler; D. Robertson, jr., Grand Bible Bearer; Captain P. Deuchar, R. N., and C. S. Law, Joint Grand Directors of Ceremonies; James Ballantyne, Grand Bard; Col. Houston, of Clackington, Grand Sword Bearer; Charles William M. Muller, Grand Director of Music; Robert Davidson, Assistant Grand Director of Music; John Coghill, Chief Grand Marshal; John Laurie, Grand Marshal; W. M. Bryce, Grand Tyler; and Wm. Mann, Grand Clothier.

EASILY SUITED.—A young gentleman from the country stepped into a store and informed the proprietor that his occupation was that of a carpenter, and he desired to get a bosom pin emblematic of that profession. The obliging jeweler looked over his stock, and finding nothing else, showed him a very fine Masonic pin. The young man looked at it carefully.

"Yes," said he, "there's the compass and square. I use both of them—but why didn't they put a saw in it? It's first rate as far as it goes. Hullo! there's a G there—what does that stand for?"

The jeweler didn't know.

The man studied it carefully for a moment, and a bright idea struck him. His face flushed as if he had made a discovery.

"I have it," he said; "it's all right. G stands for gimlet. Compass, square and gimlet. That will do—I will take it."

There was a little touch of sadness in his voice as he pinned the emblem on his coat, and went away muttering:

"Compass, square and gimlet. I do wish there was a saw, though."

**Married.**

HAHN—CLIPPARD.—At the residence of the bride's father, near Oak Ridge, Mo., by David R. Cowan, Esq., March 1st, 1868, Bro. David Hahn, of Mystic Tie Lodge, 221, to Miss Amanda Caroline, daughter of Bro. Wm. Clippard of same Lodge.

"Behold how good and pleasant it is to dwell together in unity."

**Address of Grand Secretaries and Grand Recorders of Masonic Grand Bodies.**

Alabama—Daniel Sayre, Montgomery, 1, 2, 3; E. M. Hastings, Montgomery, 4.\*

Arkansas—Wm. D. Blocher, Little Rock, 1, 2, 3.

California—Alex. G. Abell, San Francisco, 1; Lawrence C. Owen, San Francisco, 2, 3, 4.

Canada—Thos. Bird Harris, Hamilton, Ontario, 1, 2, 4.

Colorado—Ed. C. Parmlee, Central City, 1.

Connecticut—Jos. K. Wheeler, Hartford, 1, 2, 3; E. G. Storer, New Haven, 4.

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District of Columbia—Noble D. Larnier, Washington, 1, 2.

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France—Thevenot, 1, 16 Rue Cadet, Paris.

Florida—Hugh A. Corley, Tallahassee, 1, 2; Jno. B. Taylor, Tallahassee, 3.

Georgia—Simri Rose, Macon, 1; Renj. B. Russell, Augusta, 2, 3; U. A. Armstrong, Macon, 4.

Illinois—H. G. Reynolds, Springfield, 1, 2, 3; James H. Miles, Chicago, 4.

Indiana—Wm. Hacker, Indianapolis, 1, 2, 3, 4.

Iowa—Theo. S. Parvin, Iowa City, 1; Wm. B. Langridge, Muscatine, 2, 3, 4.

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Louisiana—Jas. C. Bachelor, New Orleans, 1, 2; Gustavus Sontag, New Orleans, 3; Alfred E. Billings, New Orleans, 4.

Maine—Ira Berry, Portland, 1, 2, 3, 4.

Missouri—Geo. Frank Gouley, St. Louis, 1, 2, 3; A. B. M. Thompson, St. Louis, 4.

Massachusetts—Solon Thornton, Boston, 1, 3; also for Mass. and R. I., 4; Thos. Waterman, Boston, 2.

Maryland—Jacob H. Medairy, Baltimore, 1; W. A. Wentz, of Baltimore, 2.

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New Brunswick—Wm. F. Bunting, St. John's, 1; D. R. Mauro, St. John's, 3.

New York—Jas. M. Austin, M. D., N. Y. City, 1; Christopher G. Fox, Buffalo, 2; Josiah Shove, Box 3737, N. Y. City, 3; Robt. Macoy, 432 Broome street, N. Y. City, 4.

North Carolina—D. W. Bain, Raleigh, 1; Thos. B. Carr, M. D., Wilmington, 2, 3.

Nova Scotia—Charles J. Macdonald, Halifax, 1.

Ohio—Jno. D. Caldwell, Cincinnati, 1, 2, 3, 4. Oregon—J. E. Hurford, Oregon City, 1; Benj. F. Goodwin, Portland, 2.

Pennsylvania—John Thompson, Masonic Temple, Philadelphia, 1, 2; Christian Stoltz, Reading, 3; Alfred Creigh, Washington, 4.

Rhode Island—Charles D. Greene, Providence, 1; G. H. Burnham, Providence, 2; C. D. Sellev, Providence, 3; Solon Thornton, Boston, Mass., 4.

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Vermont—Henry Clark, Poultney, 1; Jno. B. Hollenbeck, Burlington, 2, 3, 4.

Virginia—John Dove, M. D., Richmond, 1, 2, 3, 4.

West Virginia—T. H. Logan, Wheeling, 1.

Wisconsin—Wm. T. Palmer, Milwaukee, 1, 2, 3, 4.

Washington Territory—Thos. M. Reed, Olympia, 1.

United States—John D. Caldwell, Cincinnati, Ohio, 2, 4.

\*Those marked 1, are Grand Lodge; 2, are Grand Chapter; 3, Grand Council; 4, Grand Commandery.

Corrected monthly for the readers of the Freemason; and any errors noted by our brethren in the above offices will oblige us by sending corrections.

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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

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G. Sec. G. Bodies of Mo., Editor.

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### THE MISSION OF LIFE.

Where are the graves of dead centuries? Who shall go down into the mausoleum of the dead past and resurrect into permanent existence the buried ruins of ages that are gone? What man shall build a monument of strength which shall never decay? Who of the Rothschilds of the world shall pile up a fortune which shall not be scattered? What family shall establish a line of kings who can resist the force of revolutions? Who to-day can trace even the foundation lines of vast cities that were once peopled with teeming thousands, now dead, buried and forgotten?

Of all that existed, mortal and material, when this round world sprang into existence,

what remains to-day but a glimmering tradition, as undefinable as the outlines of a vision?

For what then does man live? This is the most momentous question that can engage the immortal mind. What lives to-day and yet bears the impress of divinity at its birth, and the features of eternity upon its face? Naught alone, but "The Truth."

"Truth is the foundation of every virtue," says the lecturer of Freemasonry. Truth, therefore, is the Masonic ideal of human existence. The proudest temple we can erect, whose foundations shall even go to the centre of the earth, must crumble and decay, under the vibrations of revolving spheres. Though nothing but the immense pendulum may detect the motion of this planet we call the earth, yet crumbling monuments attest the fact. Everything material must give way—decay is the fiat of Nature. "We heap up riches and know not who shall gather them." The brain and nerves build monuments of genius, but who can tell in centuries to come, that some false name may not be engraved thereon? Not only are the works of Homer and Shakspeare assigned to the brains of others, but even the prophecies and inspirations of the Infinite have been doubted and criticized for thousands of years. To-day beggars are princes and princes beggars. The heritage of greatness has been left to fools, and the birthright of nations and peoples is the football of knaves. Such is the record of Time, as he wings his flight along the corridor of years and writes the history of the world. In the language of our first M. E. Grand Master, is not all this the "vanity of vanities?" We cannot meditate upon all these things without irresistibly arriving at the conclusion that "men are but children of a larger growth." As the child is furnished with toys and blocks upon which to experiment his powers of arrangement and construction preparatory to the greater activities of manhood, so we believe that men are but the children of a probationary existence, preparatory for a higher and sublimer field of activity in the future world. When the trump shall sound and proclaim the end of earth, it will matter little what is on the face of it. Temples and hovels will go down together—Dives and Lazarus will be equal in wealth; there will be and can be but one distinction between mortals who shall be judged, and that is, "the good" and "the bad." "The good that a man doth, lives after him," and it is all that does live. The great immortal spirit within us yearning for the good and the truth, is all there is of man which claims affinity to

God: the signet of Zerubbabel is the only password which will gain admission into the "holy of holies" where the Great High Priest forever reigns. Is not this a most solemn thought? The fact, who can deny? Has any philosopher or any mind that ever lived dared to say, that the evil which a man does shall ensure him eternal bliss or satisfy the ambition of the immortal soul? We know of none—everything within us gives the lie to such philosophy. Brethren, is there any other mission of life except to DO GOOD AND SEEK THE TRUTH? Of one thing there can be no doubt, and that is, that this is the mission of Masonry. The heart, the soul, the nerves and brain of Freemasonry are all bent upon this one great mission. What do these spiritual and physical attributes of man amount to, if the body is dead? What does this purpose of Masonry amount to, if the Order dies? How important, then, that the ritual, the landmarks, the pure system of our institution, like the physical powers of man, should be kept in health and vigor! As the human system may be ruined and all the faculties impaired by cramming it to excess with unnatural food and stimulants, so will pure Freemasonry suffer and decay by crowding into it all the isms and nostrums of Masonic quacks, either ancient or modern. Yet, strange to say, millions of men thus destroy their vitality and rush to a premature grave without having fulfilled the mission for which they were sent into the world. Sad we are to say that thousands of Masons are willing to corrupt the very life blood of our association by tampering with extravagant inventions so called Masonic. It is a fearful responsibility which any man assumes who dares to experiment upon the life or destiny of another; how greater then is it for those who would so destroy the powers for usefulness of an order whose grandest ideal is the truth, and whose sublime mission is to do good and lead mankind to God!

It is a noble sight to see an old man grown gray in the service of Masonry, never tiring of its duties or associations, but looking upon them as the means of good, and himself as a co-worker of God in developing the vast attributes and principles of Truth. It is sad to hear a man say that "the same thing over and over again in Masonry tires and surfeits him." He has forgotten his own first lessons, and does not appreciate that each new candidate who comes in the Temple is imbued with a new life, new responsibilities, and becomes a new warrior in the warfare of Truth against Error, of Virtue against Vice, and of Good



against Evil. Such murmurers were never fully awakened to the pure, bright light of masonic morality and truth. They never went below the surface of things. They were satisfied at first with the husks, and it is no wonder they soon tired and "longed for the flesh pots of Egypt." Such men, if they enlisted in a long war, would become disgusted unless a new tactics were issued every year, or unless they were promoted rapidly to the chief command; and when there, would resign as soon as the pay or glory ceased to be a matter of profit. The true masonic laborer never tires, but grows more intensely interested in the work, because he has enlisted on *principle*, and feels that the grandest mission of life is to do good till he dies. His works may be ignored in the day or age in which he lives, but the fruits of them will be gathered beyond the grave—in that brighter and purer world we shall truly enjoy the labors of this. It is a happy thought and a cheering faith to know that God forever lives, and that there "is an immortal spark within us which bears a close affinity to the Supreme Intelligence." As we turn to the Past and look upon its death, then to the Future and see the horizon of its hopes, we appreciate the truth of the poet who says:

The past is lost to us—the book is sealed,  
By mortal ne'er to be unclosed again;  
The past is gone—beyond all human power  
To change the record of but one short hour,  
Though since repented of in tears and pain.

The future lies before us—a fair page,  
Whereon 'tis ours to write what'er we will!  
Then let us pause in case our careless hand  
Should make a stain which will forever stand,  
Through endless time a silent witness still.

'Tis not enough to keep the pages pure,  
And let them ever but a blank remain;  
Each leaf in turn should on its surface bear  
Some writing that shall stand out clean and fair,  
To prove our lives have not been spent in vain.

#### SPECULATIVE MASONRY.

Extract of address delivered by Bro. Josiah McCary, of Missouri, before Forest Lodge, No. 19, Huntsville, Texas, June 24th, 1860, and extracted for the FREEMASON by request of the brethren of Green Ridge, Mo. The whole address is excellent, and we regret that our limited space will not permit an entire republication:

Strict morals is a duty prescribed by Masonry, and is the order of the Craft. Good morals, charitable disposition, benevolence and truth are as natural to Masonry as that water should seek its level. And in entering on the offices and relations of life, it is an obvious advantage (says Mr. Harris) to possess a view of the duties peculiar to that sphere in as brief, clear and concise a manner as possible; indeed, if they could be all adequately described in a single sentence, they would be the more acceptable. It is the distinguished excellency of Masonry that, in the inculcation of morality, it prefers comprehensive rules and a specification of duties drawn from the Bible. And a single rule is found to contain laws for an indefinite number of actions, for all the possible cases of the class described which can ever occur. Like the few imaginary circles by which geography circumscribes the earth, it has, by a few sentences, described and distributed into sections the whole globe of duty, so that wherever we may be on it we find ourselves encompassed by some comprehensive maxim; and in whatever direction we may move, we have only to reflect in order to perceive that we are receding from or approaching to some line of morality and virtue.

By this generalizing principle it has consulted the weakness of our memory, and presented us with a map-like view of the wide region of duty, which a single glance can survey, showing that we are to sustain the particulars of our life upon great first principles. This enables us to advance in the path erect, in an assured and dignified carriage of mind, and the demand which it makes on the higher capabilities of our nature, in calling them to comprehend such measures of greatness, and to sympathize with such perfection, raises and ennobles them to themselves, and possesses them with the feeling that they are allied to God.

Another excellence is that prescribed for the heart, and unless these principles are in the heart *he is nothing*. And we, as Masons, believe that if the rules and regulations of Masonry were fully carried out, the whole world would be bettered.

Who is sufficient for these things? That man alone who is a Mason at heart. He feels the attractions of that supreme central good, to which all goodness gravitates, and, like the earth, which is always laboring in its onward course to reach the sun, it is always striving to reach its centre, to escape beyond the influence of evil and attain the regions of eternal light, and is impatient of everything which impedes its aspirations and detains its flight. And being made free from narrow and contracted views, it can not submit its diffusive benevolence to the restrictive limits of some neighborhood or family, but deserts the concentric circles of self, and goes forth expatiating and rejoicing in a sphere which knows no bounds. As an organized part of the universal being, it seeks to diffuse and multiply itself through all the mass, by the circulation of unlimited happiness, beyond the confined range which it labors to fill with its own personal activity. It seeks to be present, not merely in aim and affectionate desire, but engaging the agency of its infinite author, and makes an approximation to universal love.

The good Mason sees before him, wherever he turns, an ocean of woe, brackish with human tears; a dead sea, embittering, poisoning and turning to ashes the fairest fruits of earth, and exhaling vapors fatal to all human joys. But he looks to a day when he shall see the principles he has embraced going forth like the waters of prophetic vision issuing from the sanctuary a new element of life, going down into the desert and into the sea to heal the waters. His desire is to see humanity released from the foe, whose name is legion, and prepared fully to engage in the duties man owes to himself, his neighbor, and his God.

The purity of the principle next demands our attention. It demands our admiration and esteem; but besides this purity, we might specify, not merely to the ages in which it has lived, but the absolute contrariety of its character, to all existing and surrounding influences. The universality of the plan, which has distinguished it from all others, except the Christian religion, the reconciliation and union of character and precept which has formed its perfection and finish. But that which sheds a prevailing hue over all its features, is doubtless benevolence. It is that transcendental attribute which runs through all the rest, adapting and turning the whole into good.

It has built a home for friendship. In the amiable qualities it produces, and the acts of relative kindness which it prescribes, it has laid the foundation of a friendship, sanctified and eternal, consecrating the social instinct, and built a home for friendship to inhabit. In this home friendship grows. It is the scion from the tree of life, which had its roots in Paradise, whose boughs reach the jeweled sky.

And how opportune it is for the wearied pilgrim, in his journey to the temple on high, to find in this a faithful friend, the ear that is open to his sorrows, the faithful breast on which he may lean with confidence, and the liberal hand which is open to supply all his wants, and greet him as a brother.

Pollock, the poet, beautifully expresses this sentiment when he says:

"Nor unremembered is the hour  
When friends met, sought often,  
Sought always, so native to the heart,  
So much desired by all—  
Much beautiful, and fair, and excellent  
Was seen beneath the sun, but naught  
Was seen more beautiful, or excellent,  
Or fair, than face of faithful friend,  
Fairest when seen in darkest day.  
And many sounds were sweet;  
But sweeter none than voice of faithful friend,  
Sweet always, sweetest when  
Heard in loudest storm."

Yes, the friendly salutation of a brother in the days of sorrow creates a thrill of joy, and makes him feel as if he had found a green spot, made rich by kindness, on which he might with safety rest, and let his lacerated and torn heart find peace.

And if the hour of affliction overtakes him in a far distant shore, he finds a brother, and receives a brother's love.

This home of friendship is the home of Masonry, and it remains always the same, and the door is never closed against a worthy brother; though he may be stricken with sorrow, stricken as the wounded deer which seeks a tranquil shade to breathe her last moments in peace, Masonry with a gentle hand solicits the dart, and heals, and bids him live. These are some of the principles of Masonry.

Notwithstanding they are faulted, or Masonry is faulted, it is said that some bad men belong to Masonry. It may be that some who take the grand luminary of Masonry for their guide are not such as they should be, but it would be a difficult matter to prove that any man who is a Mason in deed was a bad man.

#### THE DOOR OF THE HEART.

Tyle the Door carefully, Brothers of skill,  
Vigilant workers in Valley and Hill;  
"Cowans and eavesdroppers" ever alert,  
Tyle the Door carefully, DOOR OF THE HEART.

CHORUS: Carefully, carefully,  
Tyle the Door carefully,  
Tyle the Door carefully,  
DOOR OF THE HEART!

Guard it from envyings, let them not in,  
Malice and whisperings—creatures of sin;  
Bid all unrighteousness sternly depart,  
Brothers in holiness TYLING THE HEART.

CHORUS: Holily, holily,  
Tyle the Door holily,  
Tyle the Door holily,  
DOOR OF THE HEART!

But should the Angels of mercy draw nigh,  
Messengers sent from the Master on high—  
Should they come knocking with mystical art,  
Joyfully open the DOOR OF THE HEART.

CHORUS: Joyfully, joyfully,  
Ope the Door joyfully,  
Ope the Door joyfully,  
DOOR OF THE HEART!

Are they not present, those Angels, to-night,  
Laden with riches and sparkling with light?  
Oh! to enjoy all the bliss they impart,  
Let us in gratitude open the HEART.

CHORUS: Gratefully, thankfully,  
Ope the Door thankfully,  
Ope the Door thankfully,  
DOOR OF THE HEART!

—Exchange.

**THE HUMAN FIGURE.**—The proportions of the human figure are strictly mathematical. The whole figure is six times the length of the foot. Whether the form be slender or plump, the rule holds good; any deviation from it is a departure from the highest beauty in proportion. The Greeks made all their statues according to this rule. The face, from the highest point of the forehead where the hair begins, to the chin, is one tenth of the whole stature. The hand, from the wrist to the middle finger, is the same. From the top of the chest to the highest point in the forehead, is a seventh. If the length of the face, from the roots of the hair to the chin, be divided into three equal parts, the first division determines where the eyebrows meet, and the second the place of the nostrils. The light from the feet to the top of the head is the same as the distance from the extremity of the fingers when the arms are extended.—*Ex.*



**"Why should a Grand Lodge be the Natural Heir of a Defunct Constituent."**

Under this caption our able contemporary, the *American Freemason*, demurs to the general principle of Grand Lodges taking possession of the property, real and personal, of defunct Lodges, and sustains its views with considerable force. The only reason to which the editor agrees seems to be that the Grand Lodges receive the property as a "depository" for future contingencies, but does not agree to it as a legal condition of right. As the editor invites his contemporaries to furnish reasons, if any, for this heirship, we shall presume to give our views, with our own Grand Lodge as a stand point, for we do not pretend to be conversant with the regulations of different jurisdictions on the subject, but imagine that they all agree in the main.

In the first place, every Lodge which seeks a charter or dispensation from the Grand Lodge agrees, as a condition precedent, to abide by all the laws and regulations of the power at whose hands it seeks a masonic existence. It agrees to them without any reservations or conditions that may not be specially granted. It takes two to make a bargain—one to impose conditions, and the other to accept them; this being accomplished the contract is binding, especially if there be a "valuable consideration" involved in the bargain; and this consideration is present at the birth of all Lodges in this jurisdiction, viz.: MASONIC LIFE, and so expressly set forth in the very letter and language of the charter given and received. Now, what are the laws and regulations of our Grand Lodge on this subject? Art. xvii. Sec. 3 says:

Upon the demise of any Lodge, so soon as the same shall cease to exist by any cause, the last Master, Treasurer or Secretary of the Lodge so ceasing to exist shall, within four months thereafter, deliver to the Grand Secretary all the books, papers, jewels, funds, furniture, charter, seal and property of the Lodge so demised; and the whole of the property of such Lodge shall become the property of the Grand Lodge, to be disposed of at its pleasure.

This is similar to the law adopted at the very organization of the Grand Lodge. It was adopted as a mutual agreement, and one of the conditions upon which the subordinates themselves should be chartered.

Here, then, is the masonic law by which our Grand Lodge becomes the possessor of all the property of a demised Lodge. In order to give this masonic agreement the force of law in civil courts, an act was passed by the State Legislature, amendatory to the act of incorporation of the Grand Lodge of Missouri, whereby the Grand Lodge could hold and possess all such property agreeably to its own constitution and by-laws, and could convey or sell the same at pleasure in its corporate name.

Here, then, we have the mutual agreement made by the organizers of the Grand Lodge, and the masonic statute agreed to by all Lodges asking charters at its hands, and the State law which confirms the agreement under the power of the courts.

The masonic reasons why there should be such laws are to us plain enough, on the general principle that there must be a controlling

head, and that the Grand Lodge is, to a certain extent, the general agent or attorney of all the subordinates in matters of finance and business, and that all her subordinates are equal; one of them dying, has no other natural heir than her sisters, who still live; and the Grand Lodge, being mother of all, takes the property for their benefit. The Grand Lodge has no interests apart from the general welfare of the whole Craft, for there is no Grand Lodge without representation.

**A New Richmond in the Field.**

From a so-called religious paper in this city, edited by one B. F. Crary, D. D., called the *Central Christian Advocate*, we extract the following, under date of April 8:

THE FREEMASON ON LODGES OF COLORED MEN.—There is published in this city a paper styled the FREEMASON, which has repeatedly taught the atrocious doctrines of caste in reference to Masonry, affirming that white men only had the right to become Masons according to the statutes of Masonry. We deny *in toto* this charge in behalf of thousands of honorable and liberal Masons, who could not help despising any organization which could commit a wrong so wicked and inexcusable. The boast of Masonry has all along been that it is an institution for man, that it is universal, that there are Lodges in good standing among all civilized peoples, that Jews and Gentiles, Europeans, Asiatics, Africans and Americans alike belong to it. Is this boast a lie, and this liberality a sham? According to the FREEMASON, negroes are not included in its benefactions. It blesses, white men, it unites Europeans in brotherly love, and shuts out Africans. If this is the true character of Masonry, all the books we have ever examined written by its friends, and endorsed by its Lodges, are specious humbugs, its pretenses are bold hypocrisies, and its charities narrow, illiberal devices to catch men.

The proscriptive, mean and unmanly principles of the FREEMASON are unworthy a lodge of freebooters, and unpardonable in a company of Christian gentlemen. We do not believe this of Masonry. Some of the very best men we ever knew were Masons, and tens of thousands of them utterly repudiate the hateful, unchristian doctrines of caste. It is a shame to charge upon an honorable fraternity the meanest doctrine of the vilest political party that ever cursed the world.

The above article accomplishes two things at once—first, it misrepresents our position; and, secondly, it proves that the reverend editor does not know what he is talking about. We have asserted, and proven, that there is not a legitimate negro Lodge of Masons in the United States, and never will be till there can be found a Grand Lodge willing to acknowledge themselves the perfect equals of negro Lodges, and accord to them an official recognition. In the next place, the *Rev. Doctor* descants upon the cosmopolitan features of our order, and proves thereby his utter ignorance of the fundamental principles of Freemasonry; and, lastly, he tells a gross untruth by saying that "tens of thousands of them [Masons] utterly repudiate the hateful, unchristian doctrines of caste" in Freemasonry. When he wrote his editorial he knew that he could not name a dozen. This so-called *Christian Advocate* is, we believe, the representative of the Methodist Church, North, and from its editorials generally we should judge it to be under the special pay of one of the political parties of our country, and, as such, ready and willing to do all the dirty

political work assigned to it by its chiefs, part of which seems to be to prove that a negro is as good as a white man; and that the editor has proven himself equal to *anything* by the number before us, there can be no doubt. It contains editorials against the Chief Magistrate of the nation unworthy of the foulest mouthed pot-house politician; and were it not that some of its readers *may* be our readers, we would not condescend to notice the miserable attack upon our Order which we have quoted.

If the *Rev. Doctor* wants a nomination for some post of profit at the hands of negroes, he ought to have it; but for the sake of pure religion, in all sects and denominations, we trust to God that the day may soon come when every Church and church paper will, like Masonry, crush out and silence all those miserable political charlatans, who only borrow the livery of heaven to serve self and the devil in. Political Masons and political preachers were evidently created by the Almighty to show mankind by what agencies the human race may be sent to perdition in this world and the word to come.

**THE OATH.**

In the *Der Triangel*, of March 14, German Masonic journal, we notice under the head of "Die Alte Eidesformel," an editorial on the Masonic obligation, with which we can not agree, and, on account of its exposé character, can not consent to even republish in full. The intent of the article is to do away with the obligation on account of its antique phraseology and conditions, and to merely have it repeated as a relic of the past, and the candidate to agree to be true by the simple declaration or affirmation as a man of honor. Every one knows that our covenants are framed in the language of the past, and, although very expressive in their nature, they are taken in the sense of a man who says that he would rather die than be untrue to the duties he assumes, not understanding thereby that he will surely die in case he fails. It should be remembered that our covenants are part of the landmarks of Masonry, and can not be lightly set aside; and the reference of the *Der Triangel* that some German Lodges have so set them aside, is no justification of the act; and the editor must know that any Lodges in the United States, whether they be German, French, English, or any other, who may be guilty of this innovation, will certainly be arrested and struck from the roll as soon as the fact becomes known to a faithful Grand officer. We regret that Bro. Roehr has seen fit to teach such doctrine, as it is fraught with danger to such German Lodges as shall adopt it, as well as contrary to the ancient rites and ceremonies of our Order.

Smiles are among the cheapest and yet richest luxuries of life. We do not mean the mere retraction of the lips, and the exhibition of two rows of masticators—mastiffs, hyenas, and the like amiabilities, are proficient in that. We do not mean the cold, formal smile of politeness, that plays over the features like moonlight on a glacier—automatons and villains can do that; but we mean the real genial smile that breaks right out of the heart, like a sunbeam out of a cloud, and lights up the whole face, and shines straight into another heart that loves it or needs it.—*Ex.*



## Battle of the Buzzards and Pelicans. No. III.

BY BRO. JACOB NORTON.

We have mentioned that in 1803 Abraham Jacobs, after various Masonic adventures, finally settled in New York, and there commenced *hatching*. When a sufficient number were *sublimated* by him, we further find that in 1806 J. G. Tardy, J. B. Desdoity, J. J. J. Gourgas, and others, established in New York the Sublime Princes of the Royal Secret, which consisted of the 30th, 31st and 32d degrees. It appears that Tardy was not quite qualified to establish the final degree. So, in 1808, we find Jacobs soliciting the Charleston Consistory for permission to perfect his establishment, and he thus addressed them: "Thrice Illustrious Brethren," Col. John Mitchell, Grand Commander, &c., "I commenced business on the 4th of October, 1804, and have been regularly progressing till its present accomplishment." Up to that time Jacobs acted by authority of John G. Tardy, Deputy Inspector General for Pennsylvania, and among the names advanced to the various grades of Buzzardship, we find that of Thomas Lownds, made a Knight of the Sun in 1806, and in 1807 was carried up to that of Prince of Jerusalem. We also notice the name of Sampson Simpson.\* Of nineteen names enumerated by Folger (page 135) who signed the petition in 1808 to the Charleston Consistory for recognition, fifteen of them were Christian brethren, among whom was Thomas Lownds. Jacobs, having taken possession of New York, regarding himself as the *Emperor de facto*; moreover, having advertised himself as such in the public papers of the city, was surprised on the 11th of November, 1808, by a visit of a committee of two, viz: the great Cerneau and John W. Muligan, summoning him to appear before the Cerneau Council of the Princes of Jerusalem. To which Jacobs indignantly replied: "I know no such body of men but the one I had established," and called their attention to the public advertisements to that effect. Cerneau & Co. then asked, what reply they should return to their Council? Jacobs answered, "that it was out of his power to wait on them." What the consequences would have been to themselves, to the Masonic brotherhood, and to mankind at large, if those Sovereign Emperors had possessed a public credit and authority to issue a few hundred million of greenbacks or five-twenties, we may readily guess—that earth and ocean would have been covered with their armies and fleets. Happily, however, the Sublime Emperor, Cerneau, was only a poor, illiterate, peddling jeweler and tinker, and the other Thrice Illustrious Sovereign was a poor teacher of a Hebrew school; and each of those Most Potent, Most Puissant Sovereign Grand Commanders of the Western Hemisphere, their dependencies, &c., could marshal only, rank and file, a corporal's squad, armed with swords that were probably purchased in a pawnbroker establishment, in the neighborhood of Chatham street; hence we cannot find that either the Stock Exchange or the gold market as in any way effected by the interminable squabbles that ensued upon that declaration of war.

Matters then stood thus: Jacobs claimed jurisdiction over all the territory north of Mason and Dixon line, and Cerneau claimed a right to rule the whole Western Hemisphere, including the Holy See of Charleston; Muligan strengthened the Cerneau faction by inveigling Dewitt Clinton into it. Accordingly Jacobs soon found himself deserted by a number of his adherents, among whom were Lownds, Hunter, and some others—quarrels ran high—bitter invectives were exchanged, and the Jacobs concern was gradually melting away. Some others of the Jacobs party endeavored then to get into Cerneau's good graces, but their overtures were rejected with contempt. The Jacobs concern, according

\* It is rather humiliating to the Sublime Thirtieths that of all the Emperors that figure in Folger's history, Dewitt Clinton, Richard Riker and Sampson Simpson are the only names found in Allen's American Biographical Dictionary.

to Folger, broke up in 1809, but the law of Buzzardship, as already explained, is "never die." So, in 1813, De La Motta arrived in New York, when he, in conjunction with Gourgas, Riker, Simpson and Peixoto, all understanding the English and French languages, waited on Cerneau in order to interrogate him on the origin of his power; but Cerneau, either regarding it beneath his dignity as a Sublime Sovereign to hold converse with a Jew, or which may be more probable, that the said Cerneau, as denounced by De La Motta and his associates, was really an impostor,\* and therefore resorted to that method of bluffing them. "Upon refusing to admit me to a sight of his credentials," says De La Motta, "I then demanded them of him in my official capacity, as an object of right," but Cerneau was obdurate. So after further warning him that he would leave the city of New York on the ensuing Monday, and if not satisfied before then, that some evil consequences would follow, the two Sovereigns separated. After which De La Motta revived the Jacobs concern, under the great Gourgas, and issued his fulminating decree against Cerneau and his faction; while Cerneau, on the other hand, commissioned Javain to open a Consistory in Charleston, which afterwards gave rise to additional confusion and quarrels between the said Javain and McCosh.†

And here we may pause to inquire the cause of all this trouble. Both parties claimed their original to be Morin. Whence then came it that Muligan should have picked up Cerneau, and should have helped him to establish a Consistory in defiance of that established by authority of that of Charleston, which certainly had a prior right, if right may be conceded to either, to establish that species of humbug? The answer is, *that religion was at the bottom of it*, and that it was of a two-fold nature. First, we may readily imagine that it must have gone against the grain on the part of John W. Muligan, Esq., P. D. G. M., of New York, to have had to play second fiddle to a poor Jewish school-master. The said Muligan may probably have traced his pedigree to the old Muligans that at some former period reigned supreme over Munster or Leinster. To be associated with a poor man on a platform of equality is disagreeable enough, but the high born Muligan to play

\* Dr. Folger set out writing his history as a bitter enemy of the Charleston Consistory and strong partisan for that of Cerneau, but his mind underwent a wholesome change, and before concluding it he became disgusted with the whole of it, and sincerely wished "a plague on both their houses." He endeavored to discredit the assertion of De La Motta as to Cerneau's imposition, and gives as a reason, that the Marquis de Lafayette had sanctioned it. But a little reflection will suggest the possibility of a collusion between Cerneau, Muligan, and their party, with Lownds, Hunter, and the other deserters from the Jacobs faction. We have no faith in the oaths of partisan "Thirty-thirds;" as well as they could forswear their chief, they could also betray his secrets to his rival, otherwise why did not Cerneau produce his papers? and what has become of them if he ever had them? Folger, who knew Cerneau, and who was associated afterwards with that concern as Secretary, could not say that he ever saw them.

† The following is a fair specimen of the controversial style of the Sovereign Emperors of A. and A. degrees: Thus De La Motta begins: "Be it known and remembered, that by virtue of my high powers, rights and prerogatives, as lawful G. I. G. of the 33d degree, &c., declare to the whole world, &c., that Joseph Cerneau is an impostor of the first magnitude, and whom we have expelled from every Masonic system within our jurisdiction." This having been indignantly replied to, De La Motta, in a rejoinder, says: "This is said to emanate from gentlemen styling themselves 'the Most Powerful Grand Consistory of Grand Inspectors General of the 33d degree and Princes of the Royal Secret, Supreme Chiefs of Exalted Masonry, of Ancient Scottish Rite of Heredom, for the United States of America, under the Celestial Canopy at the central point'—answering to 40 deg., 41 min., north latitude."

On February 13th, 1813, a Mr. John A. Shaw, of Newport, Rhode Island, a scion of Cerneau, took up the cudgel, thus: "But, sir, you say we have been basely imposed upon. Mr. E. De La Motta, let me caution you to tread lightly, for I pledge you my word as a Mason, that whoever shall dare to publish an individual belonging to the Council in Newport, that I will retaliate the indignity, and hold him or them up to the world as a scoundrel and base impostor," &c. Query: Could a member of Congress beat that?

the inferior to a poor man, and a Jew besides, must have been intolerable. Indeed we have ourselves seen many a Christian zealot who, had he lived at the time of the Apostles, would have moved their expulsion from the church, either on account of not being orthodox enough, or merely for having been born Jews.

And secondly: The said Muligan, and others of his way of thinking, must have reasoned thus: "Masonry was designed to represent a panorama of the religious movement in human history. If, therefore, the first degrees were based on incidents drawn from the Old Testament, why should not the higher degrees be based upon that of the New? Moreover, the emblems of the Rose Croix, and other degrees of Knighthood, can allude to nothing else but to the origin of Christianity; what right then had Jews to moralize on crosses, and corrupt its original signification? They must have been further informed by Cerneau, or others, that there were different ways of working the Rose Croix degree; that while the original ceremony, as communicated by a Scottish nobleman to the Illustrious Chevalier Ramsay—to whom it was transmitted from the Crusading Knight Templars—who in turn received it from some Christians, rescued by them from the Saracens—those Christians who were descendants from the first disciples of the Apostles, and whose forefathers received the said degree direct from the Apostles. The said ceremony, as communicated and handed down from the time of the Apostles to that of Chavalier Ramsay, was a representation of the suffering, crucifixion and resurrection of the Lord Jesus Christ. That these Charlestonians, instead of working the orthodox Rose Croix, adopted an infidel one, &c. That such must have been the main reasons for the Cerneau split, is evident from the following defense of De La Motta (Folger Documents, page 160):

"Or is it in consequence of our being Israelites? If so, it is another strong corroborative proof, not only of their total want of information of the Sublime degree, but in fact of the whole system of Masonry. What are the first principles requisite to qualify a candidate for admission into the three first degrees of Masonry? Is it not belief in a Supreme Being? Does not a Hebrew manifest such faith? Is not everything whatever relative to religion and politics prohibited in our Lodges? Is there a path where the foot of civilized man has traversed that Masonic institutions are not established, and its benefits extended to all believers in a Supreme Deity, without its being confined to a particular sect? Let us take the view of the first three degrees. Is it not evident to every Mason that there are no distinctions as to religion? In the Royal Arch the Hebrew has the same privilege extended to him as a companion of another persuasion. If, then, the principles of Masonry are predicated upon such grounds, is it presumable that the more sublime degrees could shut its doors against the admission of any person of morality, virtue and religion? Admitting, for a moment, that Mr. Cerneau and his society should be in possession of high degrees, I call upon them to produce, if they can, one single degree in Masonry which disfranchises a Hebrew from enjoying every privilege granted to every other sect. Were I at liberty I would lead them through each degree, particularly the *Rose Croix* and Royal Secret, and point out whether a Hebrew is not as much entitled as a Christian brother, or any other, of whatever persuasion, to the Royal Arch, the Perfection, the Chief of the Tabernacle, the Prince of the Tabernacle, the Prince of Mercy, the Knight of the Brazen Serpent, and many more, both under and above." It appears, however, that after a great deal of paper warfare, the Gourgas concern went to sleep in 1815. But in 1824

\* Clavel, a French writer, says: "The Rose Croix degree was invented by Jesuits, in order to promote the Catholic religion; but the philosophers parried the attempt by seizing upon the degree and giving its symbols an astronomical signification."



Yates received a patent from McCosh, the Charleston Emperor, to revive the old Frankan Consistory at Albany, New York, when he paid homage to Gourgas. In 1827 the anti-Masonic excitement killed the Cerneau concern, when Gourgas started up into full life again, and was actually acknowledged, in 1829, as the Supreme Ruler of America by the Grand Orient of France; but this success was of short duration, for, in two or three years after that, the most redoubtable illustrious Marquis St. Laurent, with a long string of Masonic and other titles, landed in New York, who declared exterminating warfare against Gourgas, and who united his might with that of the resuscitated Elias Hicks, the survivor and successor of the Cerneau concern. Their united forces again killed poor Gourgas, and his next resurrection took place, as already stated in our last month's communication, in the year of grace, 1848.

As the ensuing part of our narrative will necessitate the introduction of a new gladiator into the arena, we must postpone that for our next communication. But we cannot dismiss this paper without showing the evil consequences that overtook the party who were instrumental in introducing that pest into America, and how their misdeeds afterwards recoiled on themselves, and to the detriment of pure Masonic principles and practices.

These degrees have not only caused incessant quarrels wherever they were introduced, but have been the sole cause of sectarianizing the Masonic institution. Muligan, the chief man in Cerneau's faction, not only treated the theory of De La Motta with contempt, he not only restored the "Strict Observance" ritual, the mode of performance originally adopted in the Jesuit College of Clermont for the purpose of sustaining Catholicism, thus ignominiously excluding Jews from participating in those degrees, but further caused the introduction of a new species of Christian Masonry, called Templarism. In this manner, says Bro. Findel, did these tares take root, grow and flourish.

And we cannot do better than conclude this paper with a quotation from Zumendorf, who made himself infamous, or, as some would call it, *eminent*, by the part he took in introducing into Germany, first, the "Strict Observance," and next the Swedish system of higher degrees, but finally became penitent, when he thus expressed himself (Findel's History, page 321): "I am, however, disgusted with all those unnecessary, and, in many respects, ridiculous ceremonies, which perplex the mind, are a waste of time, and lead to error. It appears to me they might have long since united to better purpose and not have fought with such a bitterness for an empty husk, even though it were studded with gold and precious stones by the skillful artificer's hand."

NOTE.—The Cerneau or Javain Consistory produced a rebellion in South Carolina. In 1822 the Charleston concern consisted of Messrs. Dalcho, Moses C. Levy, Isaac Auld and James Moultrie. Levy was too old and infirm to attend, but the other two wanted the Sovereign Dalcho to call them together for the purpose of anathematizing the said Javain. The Sovereign was either too lazy or indifferent to comply with their request. So, therefore, Messrs. Illustrious Auld and Moultrie "congregated" without the authority of the Most Potent Dalcho, and immediately proceeded to create new Buzzards, after which Auld constituted himself Buzzard-in-Chief, and declared Dalcho deposed from his exalted position; whereupon this late majesty refused to surrender all the precious documents in his possession, so they had to write to Gourgas, who furnished them with copies of the secret constitution, &c. We see, then, that the Great Frederic himself, the creator of degrees, more perfect than perfection, has "fallen, fallen, fallen from his high estate."

(To be continued.)

#### North of the Ecliptic.

"The sun, in his progress through the ecliptic, never reached further than 23 deg., 28 min. north of the equator. A wall being erected on any part of the earth further north than that, will therefore receive the rays of the sun only on its south side, while the north will entirely be in shadow, even at the hour of meridian."—O'Sullivan.

#### OHIO.

To Sir Lyndon A. Smith, of Terre Haute, Indiana, we are indebted for a detailed account of the fiftieth anniversary of Mt. Vernon Commandery, No. 1, being the first body ever chartered by the Grand Encampment of the United States, and the first body of Templars ever organized west of the Allegheny Mountains, and from which, to a very great extent, grew the other Commanderies of the West. The following report will speak for itself, and we commend it to the Western readers of the *Freemason*:

COLUMBUS, March 20, 1868.

On the 19th of March, 1818, the Grand Encampment of the United States, then presided over by that eminent man and Mason, De Witt Clinton, issued a dispensation, at the recommendation of his deputy, the immortal Thos. Smith Webb, to three Sir Knights to institute a Commandery of Knights Templar at Worthington, Franklin county, Ohio, which Commandery was named Mt. Vernon Commandery, No. 1, and on the 22d of February, 1844, was moved to this, the capital, city. Last evening, being the golden wedding, the semi-centennial anniversary of this time honored institution, the occasion was duly celebrated by a gathering of the prominent Sir Knights of Ohio, Indiana and Kentucky.

This was not only to celebrate the anniversary of this particular Commandery, but also the introduction of Templar Masonry into the West; the germ from which sprang the Grand Commanderies of Ohio, Indiana and Kentucky, and all the Western States subsequently.

The names of the three worthies to whom this dispensation was issued were John Snow, Thos. Smith Webb and F. A. Curtis.

Great preparations were made by the Sir Knights of Columbus, and most nobly did they sustain their reputation for liberal hospitality.

Cincinnati was represented by a goodly number of the leading men of your city—Caldwell, Carson, Howard, Matthews, Dodds, Post, Brown, Elias, Newton, Bell, Martin, Heyward, *et id omne genus*.

Kent Jarvis, C. G. of the Grand Encampment of the United States; Heman Ely, Grand Commander; and J. H. Ochey, P. G. C., and W. E. Hershiser, Deputy G. C. of the G. C. of Ohio, were present.

Kentucky was represented by several leading Masons, headed by Rev. J. M. Worrell, Deputy Grand Commander of the Grand Commandery, and the veteran Samuel Reed, long the faithful Grand Lecturer of the State of Ohio, now a resident of Covington.

Indiana was represented by Lyndon A. Smith and George B. Russell, of Terre Haute, and Samuel T. Scott, of Indianapolis.

New York, Virginia, Connecticut and Washington City were also represented, and the different cities of Ohio had full delegations. Among the latter were Dr. J. N. Burr, of Mt. Vernon, Wm. B. Thrall, Wm. Fielding, Thos. Sparrow, S. P. Axtell, D. K. Boyer, B. F. Martin, W. M. Cunningham and C. C. Kiefer, all of whom are present or past grand officers of the different Masonic grand bodies.

At 7:30 o'clock, an escort of Mt. Vernon Commandery, under charge of Jos. M. Stewart, appeared at the Neil House, and taking charge of the guests, all being in full uniform, proceeded to their asylum, where they were severally introduced to the officers and our Sir Knights by that *par nobile fratrum*, Sirs Thomas Sparrow and James Williams. They were welcomed by that Nestor of Masonry, P. G. M. William B. Thrall, in the following words:

"Most Eminent Grand Master and Sir Knights, Companions—We greet you welcome! Fifty years ago, in the infancy of our now proud State of Ohio, by a happy concurrence of events, three Knights of the Red Cross, who were also Knights Templar, hailing from three different Commanderies, for-

tuitously met in the village of Worthington, now one of the pleasant suburban retreats of the metropolis of the State. The meeting was remarkable, in that, so far as we are advised, there were no other three members of the Order in all the State. Another interesting incident of that meeting is the fact that one of its number was invested with discretionary authority to inaugurate measures for the propagation of the Order of Christian Knighthood, whose well earned fame hath spread both far and wide for deeds of charity and pure beneficence. The indispensable number assembled, and a letter of dispensation was granted for Mount Vernon Encampment, deriving its name from that of the Lodge of Ancient Craft Masonry, of which one of that number was Past Master. In due time this young babe-in-the-woods was duly recognized by the General Grand Encampment of the United States, over which body the illustrious De Witt Clinton at the time presided, taking rank as 'No. 1,' being the first charter emanating from that body.

"Half a century has now elapsed since the planting of that tender scion, and behold the result! The Grand Encampment of Ohio, with its fourteen active constituent bodies, which have been sending forth diligent laborers to organize new jurisdictions, until multiplied Commanderies and Grand Commanderies are actively dispensing their favors from Allegheny's crest to the isles of the Pacific. It were not too much to affirm that a majority of those thus engaged in lengthening the cords and strengthening the stakes of an Order founded upon the Christian religion and the practice of the Christian virtues, may trace their Templar genealogy to the organization whose advent we this day commemorate.

"Assembled here, in this sacred asylum, and on this interesting occasion, it becomes us to honor with filial reverence the memories of Thos. Smith Webb, John Snow and Frederick A. Curtis, the pioneers of Templar Masonry in Western America. And the time, the place, and the occasion, will extort from the surviving members of Mt. Vernon, No. 1, a sigh of heartfelt sadness at the mention of those who were numbered with them, but having finished their warfare have gone to their rest: Griswold, Kilbourne, Hughes, King, Searle, Sherman, Corwin, Benham, Latham, Griffith, Brush, among the earlier, and Field, McNary, Hubbard, Blynn, Hurlburt, Fay, Copeland and Woodbury, of later dates.

"And now, M. E. Sir, congratulating you for the past, and felicitating ourselves for the present and what is in prospect, in behalf of the officers and members of 'Old No. 1,' I again greet you and our knightly visitors, one and all, with a cordial and courteous hail! all hail! to our festal jubilee."

After this welcome address prayer was offered by Sir the Rev. A. W. Bruce, Prelate.

Hon. Thomas Sparrow, P. G. Master of Masons, was then introduced, and delivered the most succinct and interesting address on Templar Masonry we have ever listened to, reviewing at length the origin of the Order, and its progress, giving particularly the peculiar history of Mt. Vernon Commandery, No. 1, and paid a just and thrilling tribute to the "loved and lost," whose names stand connected with its history.

After this address the Sir Knights, preceded by a band, marched to Ambos Hall, where they were seated at the three tables spread the full length of this spacious hall.

The scene was brilliantly beautiful. In a full blaze of gas-light were to be seen the splendid uniforms and flowing plumes of the Sir Knights. Judge Thrall presided at the head and B. F. Martin at the foot of the centre table, and most gracefully did they do the honors.

After grace was offered by the Rev. J. M. Worrell, of Kentucky, the whole assemblage fell to and made great havoc upon the good things provided by those princes of caterers, Lindeman & Co.

After the cloth was removed the regular toasts were read by the Presidents.



"The occasion we commemorate — The transplanting of Christian Masonry and Knightly Chivalry upon the virgin soil of a vast empire. Half a century's experience approves the wisdom and commends the beneficence of the act."

This, with several others, were responded to by the distinguished Sir Knights present.

Letters were read from eminent Masons expressing their sympathy and regrets at not being able to be present, and also one from Rev. Richard Gray, of Cincinnati, to Grand Recorder Caldwell, announcing the recent death, in Baltimore, of Sir Chester Griswold, Past Grand Master and Past Grand High Priest of Ohio, and who was the first Companion knighted in Mt. Vernon Commandery fifty years ago.

Volunteer sentiments and speeches were then called for, and responded to by the Craft, and "Burns' Farewell" sung, when, after all joining in the splendid old doxology, "Praise God, from whom all blessings flow," sung to "Old Hundred," the Sir Knights dispersed and retired to their respective quarters.

Thus has ended the most pleasant and important gathering and celebration of Knights Templar ever held in the West, and nothing in excess can be said of the generous hospitality of the Craft in Columbus, and the careful attention paid to the creature comforts of the guests by mine host Failing, of the Neil House.

To our friend and Sir Knight John D. Caldwell, Grand Recorder of Ohio, we are indebted for an excellently gotten up report and history of Knighthood in that State up to 1853. In the introduction we find a history of Mt. Vernon, No. 1, Lancaster, No. 2, and Cincinnati, No. 3, Massillon, No. 4, and Clinton, No. 5, by which the Grand Commandery was formed in 1843. For this valuable report, we return many thanks.

#### KENTUCKY.

##### GRAND LODGE.

To our esteemed brother, Philip Swigert, of Kentucky, we return our thanks for the published proceedings of the Grand Lodge and Grand Council of that State.

From the annual address of M. W. Brother I. T. Martin, Grand Master, we extract the following:

It is with great satisfaction and pleasure that I am enabled to report to you there have been great harmony and peace throughout this jurisdiction during the year, without a question that divides us.

I would suggest for your consideration the propriety of making a constitutional rule for the government of subordinate Lodges, requiring the suspension of all members who are one year in arrears for Lodge dues, with the proviso that the payment of the money shall restore the party to full membership. Experience has demonstrated that when members are permitted to retain their membership without paying their dues, until they have accumulated for several years, they are weaned from the Lodge, and, in nine cases out of ten, when they do pay up, if ever, they will dimitt from the Lodge.

I would also suggest for your consideration the propriety of changing your constitutional rule so as to require subordinate Lodges to charge not less than thirty dollars for the three degrees over which they have jurisdiction. The reason for this change, we think, will be apparent to every member on this floor.

The finances of the Grand Lodge will be found in a most healthy condition, as will be seen by reference to the report of your efficient Grand Treasurer. A wise and economical expenditure of your money, with a safe and profitable investment of all surplus funds, will soon enable you to dispense with any tax upon subordinate Lodges whatever,

and we are of the opinion it would be well to take such steps as will reduce the tax twenty-five per cent., to take effect after our next annual meeting.

I would call your attention to the subject of dimitted Masons. It has often been before you, and seems difficult of solution. It seems to be conceded that the question must be met and settled.

One-half of the Masons in Kentucky may be estimated as dimitted and as drones in the great Masonic hive. It is true they visit our Lodges on many occasions, and are very generally present at most of our festive scenes; yet they are not willing to contribute of their means to our cause. While I am not prepared to make any suggestions as to those who have already dimitted, I am clearly of the opinion that it would be wise in you to declare, by law, that any dimitt hereafter granted shall be good for one year only; and if the party holding it fails, after that time, to join a Lodge, he shall be declared, by law, suspended from all the rights and privileges of Masonry until he shall join a Lodge. And any Mason coming into this jurisdiction shall have one year to select and join a Lodge, and a failure to comply with this order within the time shall subject him to like penalties. This will ultimately enable us to get clear of this whole question of dronage.

The announcement in the above, relative to non-affiliated Masons, is certainly startling, and is far beyond anything we ever dreamed of as existing in any jurisdiction. We can not help believing but that there must be something wrong about the Lodges in Kentucky. One-tenth would be an enormous per centage of dimitted Masons in any State, and is much larger than it is here.

In Kentucky Entered Apprentices, Fellow Crafts and Master Masons are all members of Lodges and pay dues, and right here is where, we think, the whole trouble lies. We can not understand how an Entered Apprentice can possibly learn enough of Masonry to be willing to pay annual dues for it, and we are not surprised that he dimits before taking another degree. Is there not something in this worth thinking over, brethren of Kentucky?

We find that the receipts of the Grand Lodge were \$28,490 28, and disbursements \$27,833 21—a very large amount of the latter was for "mileage." The resources of the Grand Lodge are large beyond the annual dues, to-wit: \$47,650 stock and mortgages of Masonic Temple, and nearly \$25,000 in other stocks and bonds.

A proposition to divide the Grand Lodge into two bodies, Eastern and Western, was laid on the table by a vote of 264 to 46. Lodges U. D. had a vote with the chartered Lodges.

A regulation to provide for non-affiliated Masons precisely as in Missouri was adopted.

We notice that the "Rules of Order" were amended by inserting the following: "The previous question shall be decided without debate." This is the first instance in which we have seen that a Masonic body would tolerate the oppressive tyranny of the "previous question" beyond what is conferred by the Grand Master's gavel. We truly regret to see this thing, and can not but believe that it will yet be repealed.

The following salutary regulation was adopted:

REGULATION 13. Electioneering in any way for office in the Grand Lodge is positively prohibited, and any member guilty of the offense shall be ineligible to office, and, if an

officer, forfeit the office held by him; and the same rule shall apply to subordinate Lodges.

The Grand Lodge recognized the Grand Orient of Italy (Memphis Rite).

An amendment was proposed to the Lodges to raise the fee for the three degrees to \$30, and that \$10 be the fee for each. For the good of the Craft we would recommend that they make the minimum fee for each thus: Entered Apprentice, \$20; Fellow Craft, \$5, and Master Mason, \$5, and we can assure them, then, that no man will take the first without taking the last.

We find the highest Lodge on the roll numbered 463, with 14,614 members. Number initiated, 2,254; number passed or raised not given.

Our R. W. Bro. J. M. S. McCorkle, Grand Secretary, rendered a very able report on Correspondence, to which we will refer hereafter.

The following are the Grand Officers elected: M. W. Elisha S. Fitch, Flemingsburg, Grand Master.

R. W. Chas. Eginton, Winchester, Deputy Grand Master.

R. W. V. H. Jones, Glasgow, Grand Senior Warden.

R. W. E. B. Jones, Paducah, Grand Junior Warden.

R. W. A. G. Hodges, Frankfort, Grand Treasurer.

R. W. J. M. S. McCorkle, Louisville, Grand Secretary.

M. Rev. G. C. Lorrimer, Louisville, Grand Chaplain.

R. W. R. C. Mathews, Louisville, Grand S. and T.

##### GRAND COUNCIL.

From the record we extract the following:

The Grand Puissant (Comp. Philip Swigert), in a neat and concise address, gave an encouraging account of Cryptic Masonry in Kentucky. Whilst he had granted but one dispensation during the past year, for the formation of a new Council, he was personally cognizant of the fact that there had been added to the Councils, under this jurisdiction, many of the most worthy and intelligent Royal Arch Masons in the State.

Comp. L. D. Croninger rendered a review on correspondence. We find about forty Councils on the roll, but regret that we have no summary of work or membership. We are pleased to know that the Councils are in a flourishing condition.

#### RHODE ISLAND.

Grand Council met March 9, 1868. The following officers were elected: Comp. James H. Armington, of Providence, M. P. Grand Master; Comp. Charles R. Cutler, D. P. Grand Master; Comp. Alvin C. Robbins, Ill. Grand Master; Comp. Stillman White, Grand P. C. of Work; Comp. Clinton D. Sellow, of Providence, Grand Recorder; Comp. Stephen C. Arnold, Grand Treasurer.

#### COLORADO.

Under dispensation from Deputy Grand Master Whittemore, of Colorado, the Masons of Cheyenne have duly organized Cheyenne Lodge, U. D., and will hold regular communications on the first and third Saturdays of each month. The above we learn from the *Argus*.



## LOUISIANA.

## GRAND COMMANDERY.

Published proceedings of Grand Commandery, of February 15, 1868, at hand.

From the address of R. E. Sir Samuel M. Todd we extract the following relative to the Grand Lodge Library:

In view of the fact that the Grand Lodge of the State has established a Masonic library, to which all Masons have access, I suggest to you the propriety of giving to it such aid as we can in the way of the donation of all books that may belong to or come into the possession of the Grand Commandery, and especially of copies of proceedings of our sister Grand Commanderies. The Grand Royal Arch Chapter of the State several years ago donated money and books for this object, and it is but right and proper that we should follow the example so worthily set before us. The directors of the Grand Lodge library would, without doubt, gladly receive such aid as we could afford, and appropriate a certain portion of its shelves for the reception of Knightly histories and proceedings.

A most excellent report on correspondence was rendered by Sir James B. Scot, who, in reviewing the proposition of Pennsylvania to restore the English Ritual, says:

In the meantime, while we fully appreciate the noble stand taken by our Pennsylvania fraters in this matter, we doubt the propriety of attempting to enforce any sudden or sweeping change. The present system has been practiced so long that to abandon it at once would, we are afraid, produce discord and wrangling, and thus prove fatal to our Order. But if the English ritual, or at least so much of it as would place our Sir Knights in possession of the true work, was ordered to be conferred in our asylums, it would enable them to gain admission into bodies of our Order out of the United States, and thus pave the way for the restoration of the ancient ritual and a complete uniformity between the ceremonies of the American and English Templars.

In reviewing the position of Missouri, relative to our correspondence with Bro. Pike, the committee, in conclusion, says:

We do not agree with Sir Knight Gouley that our secrets are revealed in the bodies of the A. and A. Rite. The Order of the Temple is founded on the Christian religion and the practice of the Christian virtues—the A. and A. Rite is based on “philosophy,” and has nothing in common with the divine principles inculcated in our asylums. We therefore consider it of very little consequence whether Bro. Pike recognizes us or not, and think his claim for the Kadosh as the “only Templar” not entitled to serious consideration; but, as Templars, we repudiate the assertion that “there can be no obligations paramount to those of a Kadosh.” Besides, if there is not “anything in the obligations of the degrees of the A. and A. Rite which conflicts with those of Chapter or Templar Masonry,” still, Masonry is a voluntary institution, and a brother who has taken the degrees of both Rites must be permitted to exercise his own judgment in deciding which of the two systems he will prefer. An attempt to hold those who have taken the degrees of the Foreign Rite to an allegiance which they may consider antagonistic to their previous obligations, will defeat the object for which it is intended, and awaken a renewed zeal and attention to the interests of the American system, of which the Templar is the crowning glory. It will cause the scales to drop from the eyes of the Sir Knights who have been glamourised by the glare of tinsel decorations and cabalistic figures, and they will devote all their energies to advancing and defending the glorious Banner of the Cross.

R. E. Sir Fulgence Ricau was elected Grand Commander, and E. Sir Alfred E. Billings, of

New Orleans, Grand Recorder. Address L. box 571.

## GRAND COUNCIL

Met February 13th. From the address of Comp. S. M. Todd, M. P. G. M., we extract the following:

The suggestion thrown out by Ill. Comp. Swasey, to send delegates to the approaching Convocation of the General Grand Chapter at St. Louis, for the purpose of agreeing upon a uniformity in the Grand Councils upon this and other subjects, appears to meet with considerable favor, and it is possible that a report could be agreed upon which would meet with favor in every jurisdiction. I sincerely hope that this may be the case.

I am rejoiced at being enabled to state that there are no further indications on the part of our sister Grand Councils of abandoning the control of the Cryptic degrees; but, on the contrary, the Council degrees are continually growing in strength and importance throughout the land. I would that I could also state, that in our sister State of Texas the Royal and Select Councils were resuming their organizations. That this will eventually be done, not only in Texas, but also in Virginia, Maryland and in the District of Columbia, I feel perfectly well assured, for in doing so only can Royal and Select Masters be acknowledged as such in the eighteen jurisdictions where Grand Councils have been established.

In reading the proceedings of the Grand Council of Missouri, I have been reminded of a discrepancy in giving the titles of our principal Grand officers; for whilst in our Constitution they are respectively styled, Grand Puissant, Deputy G. Puissant, Grand Thrice Illustrious, and G. Principal Conductor, in the published proceedings they have always been designated as M. P. G. Master, Puissant Deputy G. Master, Thrice Illustrious G. Master, and G. Principal Conductor of the Work. We should exhibit a more perfect correspondence in this particular.

The Super-Excellent Master's degree was adopted unanimously, after being exemplified by Comp. Joseph P. Horner.

Comp. Jno. Q. A. Fellows, of New Orleans, was elected M. P. G. M., and Comp. Gustavus Sontag re-elected Grand Recorder. L. box 321, New Orleans.

## WASHINGTON TERRITORY.

## GRAND LODGE.

Published proceedings of Grand Lodge for 1867 at hand. From the annual address of Bro. Thomas M. Reed, G. M., we extract the following excellent decisions:

During the past year I have granted four dispensations to confer degrees out of the usual time prescribed by the by-laws. I do not hesitate to say that this has been a very reluctant duty, if duty it may be called. It perhaps would have been more clearly my duty, in any contingency, to have refused. These cases seemed as much deserving as any that could be presented, and hence the dispensations. But really, it would gratify me if an end were put to the practice, and men and Masons taught that there is but one way, and only one way to enter the portals of Masonry, and that is the right way.

Also, “Can the Lodge receive him as a visitor on the strength of the certificate without the usual examination?” My reply to this question I herewith submit, being too lengthy to embody in this report. I mention, however, its principal points: “The general law of Masonry is, that without proper personal vouchment, the applicant must undergo ‘strict trial and due examination,’ and thus prove himself worthy before admission. Neither a certificate, dimitt, nor diploma, is of itself any Masonic evidence of the identity of the holder, or that he is in any degree legally qualified to visit a Lodge of Masons. There must be corroborative testimony sufficient to

remove all doubts and to prove the genuineness of the certificate and personal identity of the party claiming its benefit, before it becomes of any real value. Nor is this sufficient. It only adds some degree of evidence which must have its due weight and bearing on a personal examination,” &c.

The two points contained above, viz: that all dispensations to set aside the operation of law, and all admission of visitors without due examination or voucher, have been earnestly urged in *THE FREEMASON* as wrong, and we sincerely hope that the day will come when all evasions of the law by Grand Masters will cease. Our R. W. Bro. Wm. H. Wood bids us farewell as Grand Secretary, he having decided to move in the newly acquired Territory of Alaska. Success to him.

In the election of officers, Bro. H. A. Atkins was elected G. M., but declined, and M. W. Bro. James Biles, of Tumwater, was elected.

Bro. Wood rendered a very able report on correspondence, and Bro. Biles, from a special committee, submitted an able report relative to the controversy with Oregon. This case is one of jurisdiction, and the matter was referred to Bro. A. G. Mackey, and he gave an opinion similar to that in favor of West Virginia, to-wit: That Congressional division of States and Territories divided Grand Lodges, which, in our opinion, is one of the greatest Masonic heresies we ever heard of, and one that we have been battling against since the question arose, and will continue to do it as long as our voice can be heard. In our last report on correspondence to the Grand Lodge of Missouri, we expressed our views in full under the head of West Virginia, and as the report of Bro. Biles, Grand Master of Washington Territory, adopted unanimously by that Grand Lodge, so fully accords with our own upon this vital question of independent Masonic jurisdiction, we publish it herewith:

Your committee believe the time has arrived when this Grand Lodge should assert its dignity, its individuality, its manhood, its Masonic equality. When the Grand Master of this Grand Lodge is an intruder if he visits the Grand Lodge of Oregon—if it is *bad taste* to assert we differ honestly on a question of right or Masonic law—if it be disagreeable to our Oregon brethren to meet them on the “level” fraternally to consider our honest difficulties, be it so. The time has arrived for a suspension of fraternal intercourse. We believe the position assumed by this Grand Lodge is correct. However plausible at first sight it may appear that boundaries of States or Territories are the most convenient limits to ascribe names to respective Grand Lodges, we are not ready to believe that because a political division by act of Congress loses its identity, that therefore a Grand Lodge dies. Carry out the doctrine of making Grand Lodge boundaries a subject of Congressional legislation or action, and the States lately in rebellion not yet reconstructed, denied every material evidence they are States, become open territory. Who will assert because Congress will not recognize South Carolina, that Oregon may treat the jurisdictional limits of the Grand Lodge of that name as open territory for a Grand Lodge of a recognized State to charter Lodges in? Entertaining these views, we believe our Grand Lodge is right on the question of principle. We are equally satisfied that Oregon has resolved that our grievances and mutual differences shall not be submitted to any Masonic authority for decision, and that further controversy with them is fruitless of any good result, but only calculated to subject us to further insult



and ridicule. We therefore respectfully recommend the adoption of the following resolutions:

*Resolved*, That we feel deeply and sensibly the unmasonic conduct of the Grand Lodge of Oregon in ignoring our rights, spurning our proffers of peace and fraternal adjustment; and that feeling deeply the indignities which we have received, fraternal intercourse can not be successfully maintained between the two jurisdictions, and that we are compelled to avow that to all intents and purposes we desire no further intercourse as a Grand Lodge with the M. W. Grand Lodge of Oregon.

*Resolved*, That it is inexpedient to interdict Masonic conversation and intercourse between the brethren of the two jurisdictions; nor do we feel justified, as the requisite number of subordinate Lodges are now working in Idaho Territory to constitute a Grand Lodge, to express any sentiment towards those Lodges which would entail differences of opinion between Lodges chartered by this Grand Lodge and such as have received their charters from Oregon Grand Lodge.

*Resolved*, That we believe M. W. Bro. T. M. Reed, P. G. M., was right in protesting against the invasion by Oregon of our territorial jurisdiction, and that the course of the Grand Lodge has been marked by a strict adherence to correct Masonic principle, and actuated by a desire to cultivate harmony with Oregon; and that it is a source of unfeigned regret that that Grand Lodge has rejected every attempt of ours to secure a peaceable and satisfactory solution of our differences.

*Resolved*, That the Grand Secretary be instructed to forward a copy of this report and resolutions to the Grand Secretary of the Grand Lodge of Oregon, from and after which all correspondence shall cease between the two Grand Lodges.

We find ten Lodges made returns, with 353 members; 29 initiated; 21 raised; 23 dimitted; 3 admitted; 2 suspended, and 8 rejected.

R. W. T. M. Reed, of Olympia, was elected Grand Secretary.

#### MONTANA.

##### GRAND LODGE.

The published proceedings of the third communication of this Grand Lodge reached us too late for our last issue. Seven Lodges were represented.

The Grand Master's address (M. W. Bro. J. J. Hull) is brief, and shows that harmony and prosperity prevail. He granted four dispensations for new Lodges, at the following points: Salt Lake City, Summit District, Red Mountain City and Helena.

The address by Bro. N. P. Lanford, Grand Historian, is beautiful and valuable. The first Lodge was organized at Bannock, by dispensation of the Grand Master of Nebraska, dated April 27, 1863.

W. Bro. Green Clay Smith delivered a beautiful oration, to which we will hereafter refer.

Bro. W. L. Sanders submitted a full report on correspondence.

The oration delivered by Bro. H. L. Hosmer has already been quoted in the *FREE-MASON*. Several very important questions were referred to the Committee on Jurisprudence, to report on at next session.

We find twelve Lodges on the roll, with 355 members; 95 initiated; 145 admitted, and only 50 dimitted.

Bro. Leander W. Frary was elected G. M., and Bro. W. F. Saunders, of Virginia City, re elected Grand Secretary.

#### MASSACHUSETTS.

##### GRAND ENCAMPMENT.

Proceedings of last Grand Conclave of Grand Encampment at hand. From the annual address of M. E. Sir Charles Henry Titus we extract the following decision, which we think eminently proper:

A few months since I was called upon to make decision in the following case: A Sir Knight connected with one of our Encampments asked and received a dimit. Soon afterwards, without having sought membership elsewhere, he requested the privilege of returning his dimit to the Encampment, and renewing his membership. One of the by-laws of the Encampment determines that any Sir Knight receiving the Orders of Knighthood in that Encampment, may become a member by signing the by-laws, without further fee, or further action on the part of the Encampment. This Sir Knight had received the Orders in that body, and it was now claimed that by returning his dimit, and re-signing the by-laws, his membership could be restored without fee and without action of the Encampment.

I decided as follows: His membership—which was virtually included in the vote which elected him to receive the Orders of Knighthood, only conditioned upon his signing the by-laws—ceased when he received his dimit, with all the rights and privileges thereto belonging; and that he could become a member again only by being formally proposed and receiving a unanimous ballot in his favor.

From the same address, we also select the following:

In a general review of the condition of the Order in the States of Massachusetts and Rhode Island, I find much reason not only for gratification, but also for devout thanksgiving to Him from whom we derive every good and every perfect gift. The influence of this Order in cultivating and promoting a true manhood, is felt and acknowledged by our members, and is manifest in their intercourse with each other. The obligations of an exalted friendship are more clearly seen, and the demands of such friendship more cheerfully met, by those who have carefully studied the sublime lessons which are taught within our Asylums, and have bowed together at the shrine of our departed Lord. We meet here as we do not and can not meet elsewhere. In the world we have our business pursuits and associations; our professional labors and connections; our ecclesiastical fellowship and duties. But here, we assemble from all the pursuits of life, and enjoy the blessings of a true friendship with those with whom we never otherwise should have met. Clergymen of different denominations are not hindered in their grasp of friendship and brotherly love, by any sectarian differences which may elsewhere exist. Lawyers, who may have differed in their arguments and pleas before the court and jury, forget all differences here. Politicians, who, in contending earnestly for their faith, often find hard and bitter words the only kind they deem suitably characteristic of their opponents, here seem utterly oblivious of any contention, except that noble contention, or rather emulation, of who best can work and best agree.

The following officers were elected and installed:

M. E. Sir William W. Baker, Boston, Mass., Grand Master.

R. E. Sir Benjamin Dean, Boston, Mass., Deputy Grand Master.

R. E. Sir Wm. B. Blanding, Providence, R. I., Grand Généralissimo.

R. E. Sir Wm. S. Shurtleff, Springfield, Mass., Grand Captain General.

E. Rev. Sir John W. Dadmun, Boston, Mass., Grand Prelate.

E. Sir Charles A. Stott, Lowell, Mass., Senior Grand Warden.

E. Sir Nicholas Van Slyck, Providence, R. I., Junior Grand Warden.

E. Sir William Parkman, Boston, Mass., Grand Treasurer.

E. Sir Solon Thornton, Boston, Mass., Grand Recorder.

We find twenty-four Encampments on the roll, with 2,700 members. 490 were knighted during the year. There are some noble Commanderies in the State. Boston, No. 2, numbers 494 members; there are two (Nos. 1 and 7), with over 200 each, and nine with over 100 each. St. Johns, No. 1, was chartered Oct. 7, 1805; Newburyport, No. 3, was instituted in 1795, and chartered in 1806.

The Grand Commander issued an order of thanks to the various subordinates and visiting Sir Knights who assisted in the ceremonies of dedicating the new Temple June 24th, 1867.

#### MICHIGAN.

##### GRAND COUNCIL.

Proceedings of Grand Council, of January 8th, at hand. The annual address of Comp. W. S. Edwards, T. I. G. P., is brief, and from it learn that he is opposed to including the Super-Excellent degree in the Cryptic System. Comp. O. Bourke, Grand Recorder, rendered a brief and appropriate report on correspondence, and in conclusion, says:

Having thus briefly and imperfectly touched upon matters of interest pervading other jurisdictions, we desire to express the great gratification derived from a perusal of their records. One and all appear to be laboring diligently toward the accomplishment of our Masonic mission, and the furtherance of that high feeling of brotherly love and charity which should pervade every branch of our beloved Order. Alas, that occasionally some mistaken brethren forget they are Masons and the principles which bind them as such, and intrude their private opinions and prejudices within the precincts of the Sanctum Sanctorum, opening afresh wounds which charity should suffer to heal, and with utter want of even common magnanimity glory in belaboring a fallen foe. Such is not Masonry in any of its phases. Such conduct is not manly, and we are safe in saying, does not meet the approbation of even a very small moiety of those to whom it is addressed. The Order of Cryptic Masonry has assumed large proportions in the United States, and a high degree of prosperity reigns in nearly all the jurisdictions. There is no discord in the Secret Vault. Willing hands labor to complete the glorious work so happily begun. Let us not grow weary in well doing. The harvest truly is plentiful. The reward laid up for the faithful passes all human understanding. The All-seeing Eye directs us in our ways, and guides us in paths of virtue. Let us aspire to obtain the recompense of reward prepared for the faithful in mansions of eternal bliss.

Comp. J. T. Hayden, of Hillsdale, elected G. P., and Comp. Bourke, of Detroit, re-elected Grand Recorder.

**ARITHMETIC.**—That science which is engaged in considering the properties and powers of numbers, and which, from its manifest necessity in all the operations of weighing, numbering and measuring, must have had its origin in the remotest ages of the world. In the lecture of the degree of "Grand Master Architect," the application of this science to Freemasonry is made to consist in its reminding the Mason that he is continually to add to his knowledge, never to subtract anything from the character of his neighbor, to multiply his benevolence to his fellow creatures, and to divide his means with a suffering brother.—*Ec.*



**RECKLESS ASSERTIONS.**

Under this caption Bro. Albert Pike delivers himself in the *Memphis Appeal* of a reply to our address to the Sir Knights of Missouri, and it is written in an exceedingly loose and reckless manner, even for Bro. Pike. It is very much like a hash of assertions, cut up with autocratical assurance, and well seasoned with imagination. It was evidently prepared for this market, for it has been gotten up as an extra of the *St. Joseph Herald*, by a certain interested party, and distributed over the State and elsewhere. It is beneath our contempt, or the calm consideration of intelligent Masons, but as it contains *very* personal reflections, we will merely nail them to the counter, and let the remainder pass as worthless, under the endorsement with which they are circulated. In our address we said:

All the Templars here who took the degrees of the Rite took all the obligations with the *expressed and open* reservation that wherever they conflicted with those already assumed, they were to be null and void.

To this he says:

On the margin of this passage, in the copy of the proceedings sent us, is indorsed "false," with the initials of a well known brother of St. Louis.

What reservations he may have made we can not say of our own knowledge; but we feel quite sure that the officer from whom he received the degrees *would not have given him any one of them, with such a reservation;* and assures us that the whole statement is untrue.

Who the "brother of St. Louis" spoken of is we are not informed, nor is it material, for the simple reason that it is false, as we can produce the affidavits, if necessary, that such reservation was not mental (for we do not believe in mental reservations), but were openly expressed and discussed at the time, and acknowledged as valid by the party communicating the degrees, as he at the time said that he had not had the time or opportunity to examine the Constitutions, but from the character of others who had taken the degrees, he believed them to be all right, and if they were not, upon examination, he would himself consider them wrong if found antagonistic to the obligations and laws of the four regularly constituted bodies of the State. We are perfectly willing to meet Bro. Pike with such testimony as he, or any other Mason, dare not deny or impugn.

From his reply, we quote the following:

On the 8th of September, Bro. Gouley, writing to us, and speaking of the obligations of the A. and A. S. Rite, said: "What it was all about, I have not the remotest idea, on account of the multitude of O. B. B. taken together, except the great general covenant of secrecy which I believe pervades all the degrees, and are of course *sacred* with me." \* \* "At the time, impressed by the impossibility of appreciating the full force of the business, I made it an open and declared *sine qua non* that none of those O. B. B. should be binding on me that in any wise conflicted with any allegiance I had already assumed in Masonry, and when the installation was about being performed, I refused to promise a superior allegiance without inserting the words 'not inconsistent with A. Y. Masonry,' and the 33d said he could not insert that, and the installation stopped, and we have had but one meeting since."

The writer of these words pretends to know all about the teachings of the degrees of the

A. and A. Rite; and yet admits that he does not even know the tenor of the obligations he took.

In reply to the latter clause, we have to say what Bro. Pike very well knows, viz.: that at the time of communicating the degrees in St. Louis his new Ritual was not yet issued; there was not a copy of the statutes in possession of a single 32d; very little, even, of the old Ritual was read to us, for want of time, and this is just the case with ninety per cent. of all his initiates, they swallow the dose as they get it, and sleep serenely on the vague promises made, and dream sweetly over the glammers of tinsel and empty titles. But there came a change over our dream, as we hope it will come over others. After his new Rituals were out, we read them from beginning to end, every word of them (that was not in Hebrew); we sent to New York and bought the "Golden Book" of Statutes, &c.; we bought the monitors issued on the subject; we bought Folger, and read over his history of the Rite, consisting of over 400 pages, and Rebold's history of the Rite in Europe. We compared one with the other; we analyzed the Ritual with the Constitutions, and we to-day say, without presumption, that we know more of the Scotch Rite, public and secret, than both of Bro. Pike's Deputy Sovereign Grand Inspectors General for Missouri put together. This fact Bro. Pike knows, and yet he adopts the pitiful subterfuge of quoting our letter, written nearly eight months ago, in order to throw discredit upon our declarations about the Rite at this time. It will not do for Bro. Pike; he is not a missionary addressing heathen, but he is before the Masonic eye of America, and every word is weighed and action watched; and he can rest assured that his bald assertions and flimsy sophistry will receive due attention and analysis at the hands of the FREEMASON.

We challenge Bro. Pike, or any other Mason, here or elsewhere, to prove that we ever violated a single Masonic obligation, not even those of the A. and A. S. Rite, and any further attempt of Bro. Pike to convey that idea by false charges and specifications, will merit and receive the scorn and indignation of honorable Masons, as it deserves.

**IMPOSTORS.**

Edward Pryan, M. D., hails from Solomon Lodge, No. 1, Charleston, S. C. No such member. He is about five feet nine inches high, stout built, dark hair, and whiskers, whiskers a little gray; full, red face.

J. W. Parker, hailing from Warren Lodge, No. 120, Canada West. No such member.

H. C. Bristol, hails from Lockport Lodge, No. 538, Illinois. He is now under charges for unmasonic conduct.

J. S. Holly hails from Odin Lodge, No. 503, Illinois. Was expelled April 3d.

R. O. Selfridge was expelled from Ripon Lodge, No. 95, Wisconsin, October 22, 1867, for unmasonic conduct.

Jno. L. Barr, a F. C. of DeWitt Lodge, No. 34, Iowa, is in Missouri traveling and begging as a M. M., R. A. M., &c. Wears Masonic jewelry, like all other impostors.

**OUR TRIAL AT CHARLESTON.**

On the 4th of this month the self-styled "Mother Council of the World" will sit in solemn judgment, at Charleston, South Carolina, upon the editor of the FREEMASON for daring to inform the craft relative to the history of the A. and A. S. Rite. It will be a solemn farce, and we are no more interested in the result than all of our readers who love the pure principles of Ancient Craft Masonry.

We are arraigned not only as an independent Masonic journalist, but as an officer of the Grand Bodies of an independent State, and having too much regard for the integrity of our position, we demur to the authority of said Council to try us as a MASON. Which-ever way the trial may result, we have nothing to lose. If we are punished, it proves our charges of usurpation and despotism against Bro. Pike and his coadjutors; if he fails to get us punished, it is a defeat of the mad ambition of Albert Pike, and may probably cause him to resign an office in which he can no longer rule with an iron rod. We had thought of preparing a reply *in extenso*, but finding in the *American Freemason*, of Cincinnati, our views fully set forth by an abler pen than our own, we adopt them as our answer to the summons, with the single exception, that our reservations were *not mental, but declared*; and further, that no charge of violating obligations of secrecy can be made against us.

After recapitulating the nature of the charges, &c., the editor says:

We value our space rather much to occupy it with the charges and specifications in detail, as, if written out, they would probably fill at least ten pages of foolscap. With the looseness of verbosity and reiteration of the prominent words to be found in the above summons, General Pike, to use a Westernism, just spreads himself upon those charges and specifications. Were he in reality what he assumes to be—Sovereign Grand Commander of an army of five hundred thousand men, comprising all officers, and all arms, and all titles competent to such an army, citing one of his *corps d'armees* commanders to stand his trial by court martial—no greater amount of choice terms could he have employed in such citation.

Apparently, he has not the most distant conception that this whole structure upon which he stands, as its highest pinnacle, being founded upon the greatest Masonic lie of the nineteenth century, is likely to be, as it certainly is less than twelve months will be, overthrown to rise no more in the present generation of United States Freemasons. Relying, apparently, upon the honor of those Freemasons who have been roped into taking the degrees of his Ancient and Accepted Rite, he is oblivious of the fact that they, in assuming vows of fidelity to an institution of which they could know nothing, and, in ninety-nine cases out of every hundred, did know nothing but what was told them by such peddling hucksters of those degrees as have scattered themselves during the past fifteen years over the country, did mentally reserve to themselves the privilege of investigating the facts regarding the origin and history of this rite, and, after such investigation, did mentally resolve that, should they find that origin to be respectable and that history correct, as both were represented to them, then, and in that case, and in that case alone, to consider themselves not imposed upon and not deceived, but bound by those obligations.

In the full conviction, seemingly, that the true history of the rite, as published in Europe and in the United States, would be disregarded by those Freemasons to whom, in manner well known, these degrees had been



communicated, and that by such disregard he would be enabled to push the dissemination of his rite, he has, in the plenitude of his assumed omnipotence, instead of entering into any explanation with or offering any satisfactory reply to the first Freemason of any influence, by virtue of his prominent Masonic position, who sought information and endeavored to lead and protect the fraternity in his State from getting entangled into the recognition of this rite, he has preferred to browbeat, calumniate, and finally prefer charges of falsehood and perjury against this brother in his Supreme Council, and to those charges solemnly swear, *So help him GOD*, and sign his name and title thereto, with the full intent and purpose, so far as language can express an intent and purpose, of branding that worthy brother with infamy in the eyes of all Freemasons throughout the world.

We regard this attack by a man who is perfectly well aware of the disreputable origin of his authority, and this attempt to use that authority as he has threatened and probably will use that authority, as an act that calls for the earnest and concentrated gaze of the whole Masonic fraternity in America to be fixed upon it, and the operators in it; and if they persist in their action under those charges and specifications, and expel and brand Geo. Frank Gouley as a perjured man, then and in such case it will become the duty of every Grand Lodge of Free and Accepted Masons in the United States of America to stand by that of Missouri in the preparation of a complete account of the true origin and history of this Ancient and Accepted Rite from the year 1778, when the first organization of the rite, of which it is an extension, took place in the city of Charleston, South Carolina, to the present day, and publish the same in quantity sufficient to place one copy thereof in the possession of every operative Lodge of Freemasons in Europe and America.

Is not General Albert Pike aware, or is he so blinded by the pride of his position as not to be able to see that Bro. George Frank Gouley, or any other brother who has received the degrees of his rite, either by conference in a regularly organized theatre for conferring those degrees, or by communication, as more than one-half those possessed of them in the United States have obtained them, can deny the jurisdiction of his Supreme Council at Charleston, and properly absolve themselves from the obligation of their vows, and base such denial and absolution upon the following specifications:

1. The obligations under which I bound myself, when I received the degrees of the A. and A. Rite, were taken in the full belief and conviction, as clearly and unmistakably conveyed to me, that Frederick the Great, King of Prussia, was *ipso facto* founder of the Ancient and Accepted Scottish Rite of the Thirty-third and last degree—the degree of Sublime Prince of the Royal Secret clearly in its every detail of work, lecture, and history conveying this belief—and as also fully represented to me by the Grand Constitutions, and the officer who communicated to me that and the preceding degrees.

2. That I have since discovered that this representation and conveyance are founded in forgery and falsehood; that this A. and A. Rite, instead of being founded by Frederick the Great, or any other king, prince, or potentate, was originally, and as brought to America from Paris, in 1761, a creation of the Jesuits of and in the College of Clermont, at Paris, in or about the year 1754; that it first had place in the United States of America, then engaged in a war with Great Britain for their independence from British rule, in the year 1778, the same being the fifth year after the suppression of the Order of the Jesuits in Europe, by edict of Pope Clement XIV., and their dispersion under such edict. That in that year, to-wit, 1778, on the 20th of February, there was organized at Charleston, South Carolina, a Grand Council of Princes of Jerusalem, the same being the governing body, so-called, of the Rite of Perfection; that such organization took place by and

under the authority represented by certain documents in the possession of and produced by Joseph Myres, Barend M. Spitzer and Alex. Foust, to which were forged the style and signature of Frederick II, King of Prussia, as Sovereign Grand Inspector General and Grand Commander of the Rite of Perfection, a Rite of twenty-five degrees, appointing the said Myres, Spitzer and Foust Deputy Inspectors General for North America, copies of which documents were thereupon, that is, on the 20th February, 1778, deposited in the archives of said Council. That subsequently, or in 1783, this Rite of Perfection was also represented in Charleston, South Carolina, by a body styled a Grand Lodge of Perfection, and in which body Dr. Frederick Dalcho, Dr. Isaac Auld, Dr. James Moultrie, Sr., Moses C. Levy, and others, did receive the degrees of the Rite of Perfection, at that time conferred in such a body—the said Grand Lodge having been constituted by and under the authority of the said Grand Council of Princes of Jerusalem. That subsequently, or in the year 1801, this Rite of Perfection of twenty-five degrees ceased to exist, went to sleep, or otherwise became defunct, and unknown by the name of Rite of Perfection, in the United States, and in its stead appeared the Ancient and Accepted Scottish Rite of the Thirty-third and last degree—the additional degrees being added thereto by the said Dr. F. Dalcho and others, who thereupon, and in the same year, did constitute, in the city of Charleston, South Carolina, a Supreme Council of the Grand Commanders and Inspectors General of the Thirty-third and last degree of the Ancient and Accepted Scottish Rite—they, the said Dr. F. Dalcho and others, having no authority so to do, other than that which they had self-invoked and self-constituted; and before which Council or the persons whom, in the month of May, 1868, or any other month of that or any other year, may compose that Council, I, the respondent, have been summoned to appear.

3. That every act, deed, and representation of this Council, and the persons who constitute it, having been originally and continually founded upon gross falsehood, fraud and forgery, such acts and representations, and all other acts, appointments made, and degrees conferred or communicated by persons authorized, in whole or in part, by this Council, to confer or communicate the degrees assumed and created by this Council at any time, or the persons who originally composed it, are null and void, and of no effect in law; and all oaths, obligations, vows, affirmations, and securities taken, made, or given by me, the respondent, or any other person when and in the act of taking and receiving those degrees, or any of them, are of no force or effect in law, or binding upon mine or their honor or conscience to any extent whatsoever.

Is Albert Pike mad? Does he believe that the Freemasons of America are as much under his control as are the veriest ignorants of the dominion of the Pope of Rome, slaves of the Lord God of the Jesuits? Does he know that it is with free and enlightened citizens of the United States of America, with whom in this matter he has to deal, and not those miserable degraded Indians whom he commanded against United States troops in the battle of Pea Ridge? Has the lust of power so blinded him to his true condition this day, as the *par souffrance pardonnee* of the President of the United States, that he disregards the character of questionable respectability it confers upon him, and in his rage and despotism he would hurl from the position of honor which he enjoys, as the choice of the whole fraternity of his State, that man who has dared to publicly indicate the exceptional character of the organization over which Albert Pike has been by the slaves of his lamp forever elected?

If Albert Pike has any desire to prolong the existence of his rite in these United States, instead of falling back upon his authority as *ad vitam* chief of it, he will sit down, and, with prayer and patience, exercise his really excellent literary ability in preparing such an

argument in favor of his rite, the necessity for its existence in America at the present day, and the great value it will be to the Masonic fraternity as high degrees, as will stand the test of every overseer's square who may apply himself to its measurement, and publish the same freely to the fraternity. In no other manner can he convince American Freemasons that the A. and A. Rite is or will be of any value, but, on the contrary, that its total suppression is an event clearly called for by the amount of light there has been projected upon and reflected from it, more particularly within the past two years. It is not by (as he has been doing since he has undertaken to respond to Bro. Gouley) maligning the present Masonic system, as generally recognized in America, that he will establish the respectability or utility of his rite; and such a game, he will permit us to say, is unworthy of him or any other man of acknowledged talent. Had he not taken the degrees of the York Rite, he would never have been known or recognized as a Freemason in America, notwithstanding he should, since it came into his possession, have multiplied the degrees of his rite by the figure 8 to the end of time. Therefore, and as the world generally regards it, nor politeness nor gratitude distinguish the mind of him who would despitely calumniate the bridge that has carried him safely over.

#### APRIL.

We clip the following truly poetic effusion on the month of April, from the *Rural Messenger*:

Were we an artist, it would please our fancy to head these notes and suggestions with a pictorial representation of April. Our ideal personification of the month would be somewhat after this manner: A ruddy maiden, whose flowing locks are crowned with the silvery tassels of the willow and poplar, and from whose dimpled shoulders are slipping the ermined wrappings of wint'r. With one hand she should be tossing the icicles behind her, and with the other scattering the germs of future verdure and bloom; while beneath her bounding feet the rivulet should run free, and the tender green blades should spring up. Behind her the landscape should be sombre and frost-bound, only enlivened here and there by glittering ice and snow drift. Before her—and towards which her eager eyes turn longingly—should be spread out all the warmth, and wealth, and glory of the summer; the woods, with their dark rich green, the flower-besprinkled plains, and the rich harvest fields with their rolling billows of golden grain.

It has been said that, in our Northwestern States, very little of poetry attaches to the month of April—that we have but few sunny days, and scarcely a leaf or flower; and that the sentiment about smiles and tears, sunshine and showers, can scarcely be used to characterize our dry, windy days, or cold, dismal, drizzling rains. Be this as it may, though we are not willing to grant that the "sweet influence of the Pleiads" (which beautiful cluster of stars are in the zodiacal constellation, through which the sun passes this month) is all a delusion—still we all feel that this is the month when spring really asserts herself; when the thrill of re-awakening pervades all nature, when the most unpleasant labors of the season are begun, and many of them completed. We may complain that the landscape, in early spring, lacks the beauty of decided tints; but we can readily see that nature and man, together, are sketching many a fair outline upon it, which succeeding months will fill up with the richest coloring. And even if our eyes are not regaled, our ears can not fail to be, for there is no lack of music; and though the days may be dark or chilly, the greeting songs of the birds are full of hope and promise, and at the sunny noontide hour, the hum of bees, prospecting for honey or pollen, gives an undertone to the music that we would not wish to miss.



## MASONIC TRIALS.

## APPEAL CASES IN GRAND LODGES.

In looking over the proceedings of Grand Lodges, both in this and other jurisdictions, we continually find the record of appeals to Grand Lodge from the verdict of subordinates.

In many of them we notice that appeals are taken against the strength of the evidence, as though the Grand Lodge can be a better judge of the verbal testimony which it has not heard than those members of the Lodge who were present and examined the witnesses. This has always struck us as an absurdity. There is much in the tone of voice, expression of the features and character of the witness, as well as of the accused, which none can be a proper judge of save those who are present at the trial. In looking over the decisions of the Supreme Court of Missouri, for last year, we find the following applicable to the question at issue, and introduce it as part of our argument in the case:

**SUPREME COURT DECISION.—IN THE CASE OF HENRIETTA MEYER, RES., VS. THE PACIFIC RAILROAD CO., APPL.—OPINION OF THE COURT.**—There are two grounds urged in this court for a reversal of the judgment; first, that there is not sufficient evidence to support the verdict, and secondly, the court improperly instructed the jury for the respondent. The doctrine is so well established that it is hardly necessary to reiterate it, that this court will not disturb a verdict because it is against the weight of evidence. Where there is a complete and total failure of evidence, and it has no tendency to prove the issue, the court will be warranted in determining the whole case as a question of law, but where there is any evidence conducing to support the issue or prove the allegations made by the pleadings, it is for the jury to say what weight shall be attached to it. It must be apparent, at first blush, that the jury have been actuated by prejudice or misconduct, and that their finding is wholly unsupported by the facts in the case, before we have liberty or authority to interfere. This doctrine is so firmly embedded in our jurisprudence that to hold otherwise would be judicial usurpation and the unsettling of well established principles. The Constitution and laws of the country have imposed upon juries peculiar duties, and without they grossly abuse their trust, this tribunal is not to invade their province and revise their work. Their opportunities for judging of the capacity, integrity and credibility of witnesses by seeing them face to face and observing their manner of giving their testimony, make them possess advantages which we are deprived of.

There is not such an absolute failure or want of evidence in this case as would justify us in interposing for that reason.

We look upon the powers of the Grand Lodge in all appeal cases as confined alone to the jurisprudence involved in determining the verdict, and there can be no question of law in the evidence, save where there has been an informality in producing it, or where it is shown beyond doubt that the evidence was not applicable to the case; but as relates to the nature, the value and strength of the testimony itself, and the validity of the witnesses, we hold that the members of a Lodge, present at the trial, are the proper judges of it, and that Grand Lodges should dismiss all appeals based on that ground alone.

All Masonic trials are intended to arrive at the truth, and in this they differ greatly from the nature of trials in civil courts. The technicalities resorted to in courts to clear a

prisoner by some flaw in the indictment, or vagueness of the law, have no place in the Lodge. Again, in civil procedure, every man accused of a wrong is presumed to be innocent until he is proven guilty; whereas, in Masonry, every Mason under charges is presumed to be guilty till he is proven innocent, for any member under charges and specifications is debarred Masonic intercourse until his case is determined. Such being the case, he is allowed to testify in his own behalf, and for the defense of the institution, he may be cross-examined by the prosecution.

The Grand Lodge of Missouri has already decided that an appeal by a dissatisfied member from the strength of the testimony will not be entertained.

It is equally clear that when the Grand Lodge reverses a decision and remands it back for a new trial, that it must be on account of informality or injustice in the former trial, and when the new trial is had, the original testimony may be used, but according to the forms of the law prescribed. We hold that the new trial is not to get new testimony, but to allow the members a new opportunity of revoting on all the testimony, both old and new, in order that the truth may be arrived at.

## Publication of Private Correspondence.

If there is any one thing more contemptible than another in the eye of a true Mason, it is the want of that common honor which holds sacred the expressions of private opinions, whether verbal or written.

It is a common thing to see men of low instincts, when they can no longer meet argument with argument and proof with proof, resort to the fish market process of attacking private character, and resurrect sacred confidences wherewith to assail a man when they can no longer combat his principles. This is ignoble under any circumstances, much more so among Masons in high places.

Up to this time we have met Bro. Pike upon every point he has presented—we have followed him step by step from his first bold and defiant position back to the corner where he now shrinks from the very controversy he evoked—we have proven beyond all contradiction every charge we have made against his Council and Constitutions, and he has not essayed to refute one of them, except by his own naked assertions. He has left no weapon unused wherewith to meet us, except the "proofs," and we do regret that in his straightened and hopeless condition he has at last resorted to the "forlorn hope" of every weak cause—personal slander. In his *Appeal* of the 18th of April, he commences publishing the private correspondence of our late Bro. A. O'Sullivan (which we read before it was mailed), and says he has some more he can publish. We do not doubt it, for we have ourselves a great many of them, written in the free and confidential style of our late brother, but would no more think of publishing them than we would of digging up his bones to huckster them out to museums for the vulgar gaze of the curious. We could publish a volume of letters from many persons, living

and dead, that would set half the country by the ears, and we could publish conversations had with Bro. O'Sullivan that would make some "high Masons" shake in their places, but thank God, we were not born with that mean, revengeful spirit which can be driven to a resort beneath the dignity of a gentleman and a Mason. Others can take their own course if they see proper, and Bro. Pike can (so far as we are concerned personally) become the Chevalier Wikoff of Masonry, and publish his entire private correspondence, as we have nothing to lose or gain by the operation.

In defense of Bro. O'Sullivan, we have to say in reply to Bro. Pike's publications, that up to the time of Bro. Pike's revival of the Scotch Rite, Bro. O'Sullivan was perfectly indifferent as to its progress, and expressed himself to us that it was not legitimate Masonry, and was not practical, &c., and until it was proposed to create new Thirty-thirds in this State, he seldom thought of the concern; but after the war broke out between the factions in the North, and, as he said, attempts were made by some of their deputies to invade his jurisdiction (which to him was a tender point), then he consented to move in the matter, providing some one could be got to attend the labors. The proposition was first made to us to go to Washington City, and we emphatically declined the trip, both on account of the expense and our want of interest in the premises, and whether our reply offended Bro. O'Sullivan or not, we never heard, but that he ever declared to any other one selected "that G. F. Gouley should never have the degrees of the Scottish Rite with his consent," is a "fabrication out of the whole cloth" (to call it mildly), and we challenge any proof to that effect, notwithstanding a certain party (whom we have cause to suspect) did, between the dates of July 21st and August 9th, 1866, misrepresent us to Bro. O'Sullivan for some purpose best known to himself, and for the first time disturbed that unbroken confidence which our late brother had always expressed towards us; but on the last day above mentioned, Bro. O'Sullivan discovered the trick and the lie, and with tears in his eyes, acknowledged the estrangement and gave the cause for it, and regretted that a promise prevented him from giving the name of the assassin, but with all that characteristic Irish whole-souled emphasis, he called down curses on the head of him who had thus deceived him; he asked a hundred pardons for allowing himself to be made a stranger to one who felt as near to him as to a born brother, and between whom there had been no secrets. The dead past was forgotten and forgiven, and when that true old warrior of Ancient Craft Masonry felt the cold hand of death reaching towards him in the damp midnight, he thought first of us, and, being summoned, we were the first to meet him in that gloomy hour, and the last to leave him when life had bid its last farewell, receiving as his dying admonition those talismanic words which came from the soul, "TAKE CARE OF THE AFFAIRS OF THE GRAND LODGE." Whether we have obeyed that injunction, our Grand Lodge must be the judge. Alas! it is this devotion to a duty that has called down the slanders and falsifications of those who would, in their mad ambition, bury Ancient Craft Masonry among the ruins of the past. If after this explanation (which we never expected or desired to make public), Bro. Pike is willing to arraign the correspondence of the dead and living to supply the place of arguments; we say, if he is willing to virtually abandon the contest on principle and reduce it to personal misrepresentations, he is welcome to the glory of such an ignominious defeat. For one, we can not be driven to such ignoble and unmasonic means. We have asserted our position upon the foundations of truth, and we have maintained it.



## THE HISTORY OF FREEMASONRY.

*Its Origin, Object and Antiquity; its Transformation, Universality, and Persecution, with Concluding Remarks.*

Compiled from authentic sources by V. W. Bro. OTTO KLOTZ, for the Craftsman, Canada.

MOTTO: Bees will not work except in darkness; Thought will not work except in silence; Neither will virtue work except in secrecy. Sartor Resartus.

### SECOND PERIOD OF FREEMASONRY.

[CONCLUDED.]

The transformation of the Masonic fraternity, alluded to in the preceding section, was brought about in 1717 by three members of those four Lodges then in existence.

The names of these three great men are—the celebrated experimental philosopher, Desaguliers, and the learned and affable theologist, James Anderson, and the profound George Payne.

Led by these men, the members of those four Lodges resolved to continue the Masonic Brotherhood under its ancient constitution, doctrines and liturgy; and as before, as accepted Masons, they had been accustomed to do, to continue the same, not as a society that had anything to do with building, but as one the essential characteristics of which were, brotherly love, relief and truth.

They used their utmost endeavors to appear before the people and the government as a fraternity formed for the promotion of a love of mankind, tolerance and sociability, and that made its social duty implicit obedience to the lawful government.

By retaining the name, customs and ceremonies of the ancient fraternity, the new Lodges retained the privileges and charters of those societies, and induced many of the old accepted Masons that had left the inactive Lodges to re-unite with them in their most laudable undertaking.

They (according to their own words), in 1717, further thought it well to establish a centre of union and harmony under one Grand Master; to place the eldest Mason, who at the same time was a Master of a Lodge, in the chair as Grand Master; to constitute themselves, *pro tempore*, one Grand Lodge; to renew the quarterly communications of the officers of the Lodges; to hold the annual meetings and the festivals; and to elect a Grand Master from among them, until they should have the honor to have a brother of high nobility at their head.

The first Grand Master was Anthony Sayer, Esq.

By these various measures and arrangements they founded the second period of the Masonic Brotherhood.

During this period the society gained a purer and a freer existence, independent of the building corporations or any other society or institute; faithful to its original design, it was and is a society dedicated to the promotion of those purely moral objects—a love of mankind, tolerance and sociability, by practicing brotherly love, relief and truth; a society which, however, retained the name, the fundamental laws, the doctrines received by tradition, and the ceremonies of the ancient Masonic fraternity; a society which practices its arts as a secret, and only admits into its membership *free men*.

These arrangements were, at the same time, the means of spreading this transformed society, or the exterior forms of Freemasonry, as received by tradition, over all Europe, and over all the European colonies.

In 1721, their brother, James Anderson, was charged by the Grand Lodge to remodel the defective copies of the old Gothic constitution according to a modern and better method, and to form thus a general book of constitution, which alone should be valid for all the special Lodges in future to be established under the authority of that Grand Lodge. Anderson collected a number of copies of the old constitution, which he found to be copies of the ancient York Constitution; and in comparing the same, and in compiling that new book of

constitution, the Constitution of York formed the basis for his work; he omitted, added and altered as he thought proper. The draught of this new book, after having been examined and slightly amended by a committee composed of fourteen learned brethren, was sanctioned and accepted in 1721 by a resolution of the Grand Lodge. It was printed in 1722, and acknowledged in 1723 as the only valid book of constitution, and was then given over to the public. A new edition was published in 1738, for which Anderson again made use of the York Constitution. The traits of the ancient York Constitution are also distinctly to be recognized in the editions of 1756, 1784, and in the latest book of constitution of the United Grand Lodges of all old Masons at London, which union took place in 1813, and of which constitution the second part appeared in 1815.

The most important portion of this book of constitution of the new English Grand Lodge at London, are the *six old charges* or fundamental laws which Anderson has extracted from the sixteen fundamental laws of the York Constitution, by remodeling them so as to be conformable to the object for which the Grand Lodge had been established, and which are acknowledged by all Grand and subordinate Lodges of the globe as the fundamental laws of the whole fraternity. The following are the most important of those old charges as they appear in the edition of 1784, and, with few alterations, in the constitution of 1815:

"The Mason is bound to obey the laws of morality; and if he understands the principles of the society, he will neither be an atheist nor a prodigate. Though the Masons of ancient times were obliged to profess the religion of their country, whatever that might be, it is considered now more beneficial to bind them to that religion alone in which all men agree, and to leave to each his peculiar opinion. They are to be men of probity and honor, whatever may be their difference in name or in opinion.

"By this," says the constitution, "Masonry becomes the central point of union, and the means of establishing friendship among persons who, without it, would live in continual separation. The Mason is to be a peaceable subject or citizen, and never to allow himself to be involved in riots or conspiracies against the public peace and the welfare of the nation. No private hatred or feud shall be carried to the threshold of the Lodge, still less political or religious disputes, as the Masons in this capacity are only of the above-named general religion. Masons are of all nations and tongues, and decidedly against political feuds, which never have been favorable to the welfare of the Lodges, nor ever will be."

The second of those three ancient documents is a set of questions and answers, explaining the object and design of the society, and corresponding with its general laws.

These questions, as the eminent philosopher, John Locke, supposed, were given by Henry VI, and answered by some one of the brotherhood of Masons. This ancient document was first published in the Gentleman's Magazine, 1753, page 417, *et seq.*; and since 1756 in all editions of the new English Book of Constitution. They are also to be found in Preston's Illustrations of Freemasonry, in Hutchinson's Spirit of Freemasonry, in Sebas' Magazine of Freemasonry, and in various other Masonic works.

The third of those documents is the old act of admitting Masons, as it is still exercised as the oldest ritual by all the Masons of the ancient English system. In its commencement, this document is as old as the York Constitution; it contains customs of the Roman building corporations, and of the oldest Christian ascetics and monks, and expresses the fundamental doctrines and constitutions of the fraternity in harmony with the ancient duties.

The liturgy contained in this document, at the same time, gives a model by which the ritual of each Grand Lodge, in respect to its historical genuineness and its pure spirit of Masonry as received by tradition, may be judged.

From the second period, being after the institution of the Grand Lodge of England in 1717, Freemasonry assumed a bolder and a more independent aspect; it rapidly not only gained its ancient dominion, but it also spread itself over the continent of Europe and the European colonies.

It exercised a new and most powerful influence on the whole moral and intellectual life of Europe. It first gave the world the true import of the words, *Fraternity, Liberty, Equality*.

In 1729 it was introduced into the East Indies. In 1730 the Grand Lodge of Ireland was instituted. Between 1730 and 1754 Lodges were erected in different parts of America, Germany, Holland, Russia, Spain, Portugal, Denmark, Sweden, at the Cape, and in Geneva. Charity schools, for the education of the children of Freemasons whose poverty debarred them from this advantage, were erected by the Lodges in Germany, Denmark and Sweden, and subsequently also in Great Britain and in America.

In Scotland, the foundation stone of the new Royal Infirmary of Edinburgh was laid in 1738.

### PERSECUTION OF FREEMASONRY.

The Masonic Society, aiming to establish political and social equality and freedom, it constantly presented to the initiated the picture of a new social order nowhere found on earth—the ideal of a society; a society opposed to, and at the same time far more perfect than any existing civil organization.

It consequently became odious to tyrants; it was anathematized at Rome by Clement VII, pursued in Spain by inquisition, persecuted at Naples, and the members of the fraternity were declared worthy of eternal punishment by the Lorraine in France. And yet, thanks to the skillful mechanism of the institution, Freemasonry found protectors among princes and nobles, many of whom disdained not to take the trowel, and to gird themselves with the apron.

The public persecutions of the Freemasons had their rise in Holland in the year 1735. The State General was alarmed at the rapid increase of Freemasonry, and as they could not believe that architecture and brotherly love were their only object, they resolved to discountenance their proceedings; in consequence of which an edict was issued by Government, stating that though they had discovered nothing in the practices of the fraternity either injurious to the interest of the people or contrary to the character of good citizens, yet, in order to prevent any bad consequences which might ensue from such associations, they deemed it prudent to abolish the assemblies of Freemasons. A number of members of the Lodges were arrested and brought to the Courts of Justice. Before these tribunals they boldly defended themselves; they declared upon their oaths that they were loyal subjects, faithful to their religion and zealous for the interest of their country; that Freemasonry was an institute venerable in itself and useful to society, and though they could not reveal the secrets and ceremonies of their Order, they would assure them that they were neither contrary to the laws of God, nor to those of man, and that they would willingly admit into their society any individual in whom the magistrates could confide, and from whom they might receive such information as would satisfy a reasonable mind. In consequence of this declaration the brethren were dismissed, and the Town Secretary was requested to become a member of the fraternity. After initiation he returned to the Court of Justice, and gave such a favorable account of the principles and practice of the society that all the magistrates became brethren of the Order, and zealous patrons of Freemasonry.

After Freemasonry had thus honorably triumphed over the persecutors in Holland, she had to contend in France with prejudices equally inveterate, though less impregnable. Their assemblies were abolished in 1737, but the prohibition was soon forgotten, and the



fraternity recovered their former prosperity and splendor.

In Germany, too, the tranquillity of the Order was disturbed by the malice of some ignorant women, who prevailed upon Maria Theresia, the Empress Queen, to issue a similar edict against the fraternity in Vienna; but, fortunately, Joseph II, Emperor, and the son of Maria Theresia, who, being himself a Mason, intervened and frustrated that plan.

In Italy, in 1738, a formidable bull was thundered from the conclave, not only against Freemasons themselves, but against all those who promoted or favored their cause; notwithstanding this bull no particular charge is brought against a single individual of the Order. This bull was followed by an edict dated 14th January, 1739, containing sentiments equally bigoted, and enactments equally severe. In consequence of these enactments the Catholic clergy of Holland attempted, in the year 1740, to enforce obedience to the commands of their superiors. Masons were expelled forever from the communion tables, till finally the States General interfered and prohibited the clergy from asking questions of persons applying for the certificates to receive the holy sacrament other than such questions as were connected with the religious character of the individual.

The Council of Berne, in Switzerland, in 1745, issued an edict against the Masonic fraternity, which edict was even more severe than that issued by the Pope in the persecution of Freemasons in Switzerland; was even more rigorous than in Italy itself.

The persecutions which Freemasonry encountered were hitherto confined to the continent. The tide of religious frenzy, however, now rolled to the shores of Britain. In the year 1745 the Associate Synod, consisting of a few bigoted dissenters, attempted to disturb the peace of the fraternity. The unrighteous oppressions created by the acts of these men outstrip, in some respect, the tyranny and cruelty inflicted on the fraternity by the Church of Rome and the severe edict of the Council of Berne.

Notwithstanding these persecutions, Freemasonry flourished, and was in the highest estimation in Great Britain, France, Germany and several other kingdoms of Europe, and has continued to flourish and spread its benign influence both in Europe and in America, as also in all other parts of the globe to the present day.

#### CONCLUDING REMARKS.

According to the foregoing, the Masonic fraternity, by its origin and further development, appears, as a society, closely connected and interwoven with the higher cultivation of mankind; it stands there as the *only society* exclusively dedicated to virtue, morality and humanity; to those kind feelings, dispositions and sympathies of man, by which he is distinguished from the lower orders of animals, that feeling of kindness and benevolence which especially disposes man to relieve the distressed and to treat with tenderness those who are helpless and defenseless, and by remaining true to the spirit of Freemasonry, the society most forcibly points out the path to future, more exalted and more social aspirations.

It is a question of the highest importance for every Mason, whether the fraternity, by its acts and deeds, has unfolded the slumbering germ of our pure and universal institution for the cause of humanity, and whether the progress made in that noble cause is in harmony with the progress made by the various other religious, civil and social institutions.

And now allow me to conclude this sketch by portraying

#### THE IDEAL OF A FREEMASON.

That man is he who quietly and modestly moves in the sphere of his life—who, without blemish, fulfills his duties as a man, a subject, a husband and a father—who is pious without hypocrisy, benevolent without ostentation, and aiding his fellow men without self-interest—whose heart beats warm for friendship—whose serene mind is open for licensed pleasures—who in vicissitudes does not despair, nor in fortune will be presumptuous, and who

will be resolute in the hour of danger—the man who is free from superstition and free from infidelity—who in nature sees the finger of the Eternal Master—who feels and adores the higher destination of man—to whom Faith, Hope and Charity are not mere words without any meaning—to whom property, nay, even life, is not too dear for the protection of innocence and virtue, and for the defense of truth—the man who towards himself is a severe judge, but who is tolerant with the debilities of his neighbor—who endeavors to oppose errors without arrogance, and to propagate intelligence without precipitation—who properly understands to estimate and to employ his means—who honors virtue though it be in the most humble garment, and who does not favor vice though it be clothed in purple—who administers equal justice to merit whether dwelling in palaces or in cottages—the man who, without courting applause, is loved by all noble minded men, respected by his superiors and revered by his subordinates—the man that never preclaims what he has done, will do or can do, but where need is will lay hold with dispassionate courage, circumspect resolution, indefatigable exertion and a rare power of mind, and will not cease until he has accomplished his work; but who then, without pretension, will retire into the multitude, because he did the good act, *not* for himself, but for the cause of the good.

If you, my brethren, meet such a man, you will see the personification of Brotherly Love, Relief and Truth, and you will have found THE IDEAL OF A FREEMASON.

[For the Freemason.]

#### Grand Lodges should have Jurisdiction of the Royal Arch.

Every Grand Lodge maintains, and it is believed to be supreme within its jurisdiction, and "the only true and legitimate source of Masonic authority." Grand Lodges are the guardians and custodians of Ancient Craft Masonry, and can not, and should not, permit an infringement upon the ancient landmarks, customs and usages of the fraternity, nor upon their rightful authority as the conservators of the principles of the institution which have been transmitted to us through the past generations. They alone have the right to constitute subordinate Lodges within their territorial limits, and in the United States, at least, the principle is well established, as it should be in every country where a Grand Lodge exists. No Grand Lodge should be permitted to invade the jurisdiction of another Grand Lodge, neither should the degrees of Freemasonry be conferred upon persons residing in another Masonic jurisdiction. A Grand Lodge is, and should be, sovereign and supreme within its territorial limits; sovereign and supreme in all that relates to Ancient Craft Masonry. The question in this article is not as to territorial jurisdiction, because the lines here are drawn, and a Grand Lodge can not have a divided jurisdiction and be supreme as it ought to be. But what is Ancient Craft Masonry? The Grand Lodge of England declares that "Ancient Freemasonry consists of three degrees, and three degrees only, namely: the Entered Apprentice, the Fellow-Craft and Master Mason's degrees, including the Royal Arch." The Grand Lodge of Pennsylvania has always maintained that principle, and only within a brief period reiterated substantially the declaration of the Grand Lodge of England. It is well known that the Grand Lodge of England recognizes the Royal Arch as an appurtenant to the Master's degree, and is conferred only by its authority; and that some of the Lodges in the United States, which were instituted prior to the independence, were authorized by their charters to confer the Royal Arch degree, the same as many of the Lodges having charters from the Grand Lodge of England are at this time. The Royal Arch degree was originally given as an honorarium to Masters elect at the expiration of the time for which they were elected. The Royal Arch is essentially the Master's degree, and ever since 1735, when the essential part of the Master's degree was taken from it and the Royal Arch formed, a deception has been

practiced upon every Master Mason. These statements are made to show that the Royal Arch degree is a part of, and belongs to, Ancient Freemasonry, and properly is within the jurisdiction of the Grand Lodge.

We now put the question, Have the Grand Lodges of the United States exercised supreme jurisdiction as the conservators of the principles of Freemasonry over all of the degrees of the order?

A Grand Lodge can not waive any of its masonic rights, nor suffer an infringement upon the established landmarks and usages of the fraternity, nor its own inherent powers. If a Grand Lodge is supreme in all matters pertaining to Ancient Freemasonry in its jurisdiction, and the only legitimate source of masonic authority, it can not ignore its authority over the Royal Arch degree.

The Grand Chapter of Pennsylvania was established in 1795, and is the oldest Grand Chapter in the United States. It was composed of members of Lodges who were Royal Arch Ma-ons, and had only those under its jurisdiction until 1826, when the Mark and Most Excellent Masters' degrees were appropriated by it as a part of Chapter Masonry. The Grand Lodge of Pennsylvania still retains the Past Master's degree, and has never surrendered it to the Grand Chapter. The Grand Chapter of Pennsylvania exists by authority of the Grand Lodge, and is in nowise independent of it; and every Grand Lodge should hold under its authority the Grand Chapter within its jurisdiction, and maintain its supervision over the Royal Arch degree.

The Grand Chapters of which the General Grand Chapter was formed in 1797, we have ever maintained, were not regularly constituted, and the General Grand Chapter, as we most conclusively proved from its original proceedings, through the columns of the *Mirror and Keystone*, was an illegally constituted body, illegal in its initiatory movement and its ultimate formation, and the statements we then made were never confuted. A brief review of its formation will be found on pages 450-1-2 of the *World's Masonic Register*.

This article is, however, not intended to treat particularly upon the subject of the illegality of the General Grand Chapter, as that ought to be a foregone conclusion with every Freemason who has investigated the subject thoroughly; but to show that the *Grand Lodges in all of the jurisdictions in which Grand and subordinate Chapters were formed by the General Grand Chapter permitted an infringement upon their rightful authority, which was, to say the least, masonically criminal.* They ignored a most vital principle of the Order of which they were the custodians. They submitted to an invasion of their sovereign rights, to the severance of an essential part of Masonry from the body to which it of right belonged, and to which they, as the conservators of the principles of the institution, tacitly submitted.

The Royal Arch degree, although not at present directly under the supervision of Grand Lodges, yet it is legitimately within their jurisdiction. Grand Lodges have no power to waive their legitimate right of jurisdiction. The Royal Arch is a part of Ancient Craft Masonry, and the argument that "a Grand Lodge, as a Grand Lodge, can know nothing of Chapter Masonry, is the merest kind of sophistry, and a subterfuge for legitimate argument. Does the Grand Lodge of England, as a Grand Lodge, know nothing of the Royal Arch degree? Or the Grand Lodge of Pennsylvania?

For fear of extending this article beyond the limits suited to your columns, I will close for the present with the remark, that a *Grand Lodge alone has the authority to permit a subordinate or Grand Chapter to be formed within its jurisdiction—not, however, as an independent body—and must ever retain supreme jurisdiction over every department of Ancient Craft Masonry, and no fear of conflict between the two organizations need ever be entertained, but a greater degree of harmony than exists at the present time or since the formation of the General Grand Chapter.*

Yours fraternally,  
LEON HYNEMAN, Philadelphia, Pa.



## PROCEEDINGS OF MASONIC NATIONAL CONVENTION.

We commence with this number of the FREEMASON the republication of the proceedings of the Conventions of Washington, in 1842, and of Baltimore, held in 1843. The first one was held pursuant to a call of the various Grand Lodges in 1840 and 1841, on the invitation of the Grand Lodge of Missouri, in the following resolution, adopted October 12th, 1839:

WHEREAS, It has been represented to this Grand Lodge that in many States of these United States a system has obtained among subordinate Lodges of merely opening in the degrees of Entered Apprentices or Fellow Craft, and in those degrees performing the work of the Lodge; that this practice has been (at least, silently,) acquiesced in by their respective Lodges; and, whereas, this Grand Lodge considers such system as conflicting with the ancient landmarks of Masonry, one of which declares that the members of all working Lodges should be Master Masons, and even with us in these modern days none are considered competent to open or hold a Lodge, or work as a Lodge, unless they be Master Masons. The degree of E. A. and F. C. are, of necessity, the mere appendages to a Lodge, of which Apprentices and Fellow Crafts can not legitimately be members, and consequently prohibited any participation in the work of the Lodge. They are merely candidates for mastership and membership. In each of the degrees of E. A. and F. C. those candidates must serve a probationary term before they can attain the rank of Master, or claim any of the privileges thereto annexed. Lodges, as such, can not consistently work as Apprentices or Fellow Crafts, even provided none but Masters be present; and, in the opinion of this Grand Lodge, no business can legitimately be transacted in those degrees, other than lecturing the examination of candidates for advancement, or the conferring of the degree. Many other reasons why a change should be made of this mode of working suggest themselves, but which it would not be proper to record, and it being desirable that an interchange of opinion upon this subject should be had among the different Grand Lodges of the United States; therefore,

*Resolved*, That the several Grand Lodges in the United States, and all other Grand Lodges in correspondence with the Grand Lodge, be respectfully requested to take this matter into consideration, and give to it such an expression of opinion as they may deem right and proper.

*Resolved*, That a copy of the foregoing preamble and resolution be transmitted to all Grand Lodges corresponding with this Grand Lodge.

It will be noticed by our readers that the subject matter of the above preamble is the principal thing treated of by the Convention at Washington, and that the Convention at Baltimore was called by the one at Washington to take into consideration the uniformity of the ritual, as proposed by the Grand Lodge of Alabama. One was confined chiefly to Masonic jurisprudence, the other to the work, and both of them had a very salutary influence upon the Grand Lodges of the country, accomplishing a regularity in affairs not before arrived at. We invite, for this republication, the careful attention of the craft.

WASHINGTON, D. C., Monday, March 7th, 1842.

At a meeting of delegates from the several Grand Lodges of the United States, held at the Masons' Hall, in the District of Columbia, at Washington, on Monday, 7th of March, A. L. 5842, A. D. 1842; R. W. Charles Gilman was appointed Chairman, R. W. John Dove, Secretary, and R. W. James Laurenson, Assistant Secretary, *pro tem*.

*Resolved*, That R. W. C. W. Moore, William Field and John Dove be appointed a Committee on Credentials.

*Resolved*, That the Secretary give notice of the time and place of meeting of the Convention in one or more of the daily papers of this city.

*Resolved*, That the meeting now adjourn until to-morrow morning at 9 o'clock.

CHARLES GILMAN, Chairman, *pro tem*.

JOHN DOVE, Secretary, *pro tem*.

At an adjourned meeting of the delegates from the several Grand Lodges, held at 9 o'clock on Tuesday, 8th of March, A. L. 5842, A. D. 1842.

Present, R. W. Charles Gilman, of Maryland; R. W. Charles W. Moore, of Massachusetts; R. W. W. W. Payne, of Alabama; R. W. James Herring, of New York; R. W. William W. Boardman, of Connecticut; R. W. Tristram Shaw, of New Hampshire; R. W. William Field, of Rhode Island; R. W. John Mason, Jr., R. W. James Laurenson, R. W. J. P. Van Tyne, of District of Columbia; R. W. John Dove, of Virginia; R. W. Isaac E. Holmes, of South Carolina.

The Committee on Credentials offered the following report, which was received, read and confirmed:

The Committee on Credentials, having attended to the duty assigned them, respectfully report that they have examined all the credentials placed in their hands, and find the following brethren entitled to seats as delegates to this Convention, viz: R. W. William Field, of Rhode Island; John Dove, of Virginia; Tristram Shaw, of New Hampshire; Charles W. Moore, of Massachusetts; James Herring, of New York; Charles Gilman, of Maryland; William W. Boardman, of Connecticut; John Mason, Jr., James Laurenson and J. P. Van Tyne, of District of Columbia; Isaac E. Holmes, of South Carolina, and W. W. Payne, of Alabama.

The committee have had put into their hands a document emanating from a body of Masons calling itself "the Grand Lodge of Michigan," appointing a very respectable and worthy brother a delegate to this Convention, and your committee regret that not having the requisite evidence before them of the constitutional existence of any Grand Lodge in the State of Michigan, they are under the unpleasant necessity of reporting adversely to the claim of that brother to a seat in this body. The reasons which have led your committee to this conclusion are briefly as follows:

From documents in their possession your committee learn that in 1826 a Grand Lodge was regularly organized in the then Territory of Michigan; and in 1827, it was incorporated by the Legislative Council of the Territory; that in 1828—or 1829 in consequence of the violence of the anti-Masonic excitement, which at that time was spreading over the northern parts of the country, like the desolating Sirocco of the desert—at the suggestion and on the recommendation of General Cass, the then Grand Master, the labors of the Grand Lodge of Michigan, and of the subordinate Lodges holding under its jurisdiction, were, by unanimous vote of the Grand Lodge, suspended; the Masonic organization in the Territory was dissolved, and it does not appear that any attempt was made to revive it until the year 1840, when a public meeting of the Masons in that State was called, through the public papers, to be holden in the town of Mount Clemens; at this meeting it was resolved to resuscitate and organize the institution. A committee was appointed to open a correspondence with the neighboring Grand Lodges to ascertain whether a Grand Lodge had ever existed in the Territory; and if so, what steps were necessary for its reorganization, or, if no such Grand Lodge had ever existed, then what measures were proper for the formation of a new one. Thus conclusively showing that the brethren composing the public meeting at Mount Clemens were a new race of Masons, who had come upon the stage since the dissolution of Masonry in the Territory, and that they had no knowledge of or connection with the former organization. The committee, in pursuance of their appointment, accordingly opened a correspondence with the Grand Secretaries of several of the principal Grand Lodges in the country, and received the required advice and information.

In the early part of the year 1841, a second public meeting of Masons was held at Detroit, at which time it was discovered that a Grand Lodge had been held in the Territory, and that it had been incorporated as above stated; the records and papers, or a portion of them, had also been recovered. On the strength of these and without the existence of a single subordinate Lodge (the only legitimate source of Grand Lodges), so far as your committee can ascertain, the brethren composing the meeting proceeded to form and organize a Grand Lodge for the State of Michigan, and to issue warrants for the institution of new Lodges. A proceeding which your committee pronounce to be radically wrong and in derogation of the fundamental statutes and landmarks of the Masonic fraternity, and that the Grand Lodge so organized is an irregular body, which ought not and can not be recognized by the fraternity in the United States.

Your committee most deeply regret the necessity which has compelled them to this result. For their brethren in Michigan they entertain the highest regard, and would most cheerfully extend to them through their respected representative the right hand of fellowship and fraternal affection; but regarding their duty to the whole fraternity as superior to all personal considerations, they are



bound to withhold that fellowship and fraternal recognition until by due course of regular Masonic proceeding they shall have returned to regular and established constitutional principles.

All of which is respectfully submitted.

CHARLES W. MOORE, Chairman.

On motion of R. W. Brother Holmes,

*Resolved*, That the temporary organization of the Convention be considered permanent, and that the same officers be continued.

R. W. Bro. Gilman then asked leave to decline the appointment of chairman upon the ground that being a pro-representative his functions would cease upon the appearance of the representative of his Grand Lodge.

On motion of R. W. Bro. Payne,

*Resolved*, That the consideration of the leave asked be for the present postponed.

On motion of R. W. Bro. Herring,

*Resolved*, That a doorkeeper be appointed, whereupon Bro. James Sloan was appointed to that office, and, being present, entered upon the duty.

On motion of R. W. Bro. Herring,

*Resolved*, That all Master Masons of good standing in the District of Columbia be invited to take seats in the Convention.

On motion of R. W. Bro. Payne,

*Resolved*, That a committee of five be appointed to revise and suggest a uniform mode of work in the first three degrees of Masonry to be used throughout the United States, and that said appointment be made by the chair.

R. W. Bro. Payne asked to be excused from serving on the committee in consequence of the illness of his family.

On motion of R. W. Bro. Herring,

*Resolved*, That so much of the resolution of the M. W. Grand Lodge of Alabama, as relates to the "making other lawful regulations for the interest and security of the craft," be referred to the same committee.

*Ordered*, That this Convention now adjourn to 4 o'clock P. M.

CHARLES GILMAN, Chairman.

JOHN DOVE, Secretary.

TUESDAY, 4 o'clock, P. M.

The Convention met pursuant to adjournment.

Present, R. W. Charles Gilman, of Maryland; R. W. James Herring, of New York; R. W. William Field, of Rhode Island; R. W. Charles W. Moore, of Massachusetts; R. W. James Laurenson, R. W. John P. Van Tyne, of District of Columbia; R. W. John Dove, of Virginia.

R. W. Chairman nominated the following members of the Committee on Work, &c., R. W. James Herring, John Dove, Isaac E. Holmes, Charles W. Moore and William Field.

On motion of R. W. James Herring,

*Resolved*, That the subject matters referred to the Committee on Work, &c., this morning, touching the general regulations, be withdrawn and referred to a special committee consisting of R. W. Charles Gilman, John P. Van Tyne, William W. Boardman, Tristram Shaw and W. W. Payne.

*Ordered*, That the Convention adjourn until to-morrow morning at 10 o'clock.

CHARLES GILMAN, Chairman.

JOHN DOVE, Secretary.

WEDNESDAY, March 9, 10 o'clock, A. M.

The Convention met pursuant to adjournment.

Present, R. W. Charles Gilman, of Maryland; R. W. James Herring, of New York; R. W. William Field, of Rhode Island; R. W. C. W. Moore, of Massachusetts; R. W. J. P. Van Tyne, of District of Columbia; R. W. John Dove, of Virginia.

*Resolved*, That a committee of two be appointed to inquire into and report upon the cost of publication of the proceedings of this Convention; R. W. Bro. Dove and Field were appointed.

*Resolved*, That a committee of two be appointed to procure the amount necessary to defray the expenses incurred by this Convention; and R. W. Bro. Boardman and Payne were appointed.

*Ordered*, That the Convention adjourn until 8 o'clock P. M.

CHARLES GILMAN, Chairman.

JOHN DOVE, Secretary.

WEDNESDAY, 8 o'clock, P. M.

The Convention met pursuant to adjournment.

Present, R. W. Charles Gilman, of Maryland; R. W. James Herring, of New York; R. W. Charles W. Moore, of Massachusetts;

R. W. William Field, of Rhode Island; R. W. Tristram Shaw, of New Hampshire; R. W. John P. Van Tyne, R. W. John Mason, Jr., of District of Columbia; R. W. John Dove, of Virginia.

The committee appointed to inquire into and report upon the subject matter contained in the resolution of the M. W. Grand Lodge of Alabama made the following report, which was received, read and confirmed.

The committee entrusted with the duty of deciding upon a uniform mode of work for the Lodges of the United States, the great object for which the Convention was first recommended by the M. W. Grand Lodge of Alabama, and agreed to by our constituents, have to report, that they have duly attended to the duty and have compared with each other, the ceremonies and lectures of the three degrees used in the Lodges of their own constituents, and have extended their inquiries into the Masonic usages in various parts of the United States. The committee find that amongst themselves there exists a satisfactory degree of uniformity, but that the various modes of practice arising from the want of a fixed standard of work, have a natural tendency to confuse and disfigure the pure ritual of the order and will inevitably, if not restrained, encourage broader variations, which will, in the course of time, fix themselves to the permanent injury of the ancient institution.

But your committee have reason to apprehend that from the absence of delegates expected at this Convention from several Grand Lodges, and especially from the absence of all information from the M. W. Grand Lodge of Alabama, and from the Lodges of the Great West, that the chief causes of the call of the Convention have not been within their reach, and that consequently they are but imperfectly enabled to judge of the extent of the evils sought to be remedied.

Your committee, however, can not doubt that although they have not been distinctly and definitely informed of the modes of work in the Lodges of that extensive region watered by the Ohio and Mississippi, enough has been ascertained to warrant them in the declaration that some means should be immediately adopted to check digressions, and to establish a uniform method of conferring the degrees. This subject has therefore received the serious consideration of the committee.

To accomplish the great object proposed is entirely beyond the powers of the committee or the Convention. For two days and nights the committee have been diligently engaged in examining the variations of the different systems, and if they were to proceed in an effort to harmonize in perfection a system which they could pronounce the most rational and most ancient, their labor would fail in effect from the failure of means to promulgate their decision throughout the land, and especially to those sections where the information is probably most needed.

Your committee have therefore agreed to recommend as the best plan for accomplishing the object contemplated by the M. W. Grand Lodge of Alabama, and for preserving according to a pure and unchangeable system, the ceremonies and lectures of the ancient craft: That every Grand Lodge in the United States appoint one or more skillful brethren to be styled Grand Lecturers, who shall meet and agree upon the course of instruction necessary and proper to be imparted to the Lodges and the fraternity in their several jurisdictions, and who shall be required to convene at some central place at least once in three years, to compare their lectures and to correct variations.

All of which is respectfully submitted.

JAMES HERRING,  
JOHN DOVE,  
CHARLES W. MOORE,  
WILLIAM FIELD,  
ISAAC E. HOLMES,  
Committee.

WASHINGTON, March 9th, 1842.

*Resolved*, That should the Grand Lodges, or a majority of them, determine to adopt the recommendation contained in the report of the committee respecting the appointment of Grand Lecturers, that it be further recommended by this Convention, that the first meeting of said Grand Lecturers be held in the city of Baltimore on the second Monday in May, 1843.

*Resolved*, That the Convention now adjourn until to-morrow at 9 o'clock A. M.

CHARLES GILMAN, Chairman.

JOHN DOVE, Secretary.



## THURSDAY MORNING, 9 o'clock.

The Convention met pursuant to adjournment.

Present, R. W. Charles Gilman, of Maryland; R. W. William Field, of Rhode Island; R. W. Tristram Shaw, of New Hampshire; R. W. C. W. Moore, of Massachusetts; R. W. James Herring, of New York; R. W. John P. Van Tyne, of District of Columbia; R. W. William W. Boardman, of Connecticut; R. W. W. W. Payne, of Alabama; R. W. John Dove, of Virginia.

The committee upon the general regulations, &c., made the following report, which was received, read and confirmed:

The committee having in charge that portion of the resolution of the M. W. Grand Lodge of Alabama, which relates to the general regulations involving the interests and security of the craft, having duly considered such matters as have been proposed for their consideration, take leave to report as follows:

That they regard the fraternal intercourse of the members of our institution amongst the most valuable privileges of the Order, which intercourse ought to be encouraged and at the same time guarded by all the means within the ample powers of the Grand Lodges of this Union; free, social, Masonic association, protected by pure principles and the sacred ties of brotherhood, is calculated to expand the kindest sentiments of humanity, to extend the sphere of usefulness of a member far beyond the little circle of his daily walks and duties, and to promote the sweet charities of life amongst all those who can with confidence prefer his claim as a brother, or is ready to acknowledge that relationship.

To promote and extend the intercourse and acquaintance of brethren residing not only in neighboring States, but also in regions as far from each other as the east is from the west, various means have been suggested to your committee, the most prominent of which is the representative system already adopted by some of our Grand Lodges; this system your committee recommend to the Convention.

As an additional safeguard against the abuse of Masonic privileges by the unworthy, some of whom are constantly prowling through the land, and desiring a support from the charity of the institution to which they are a disgrace, your committee recommend that the Grand Lodges advise, if they do not deem it necessary, to require their Lodges to demand certificates of the good standing of brethren who are strangers; which certificate should emanate from the Grand Lodge from the jurisdiction of which they hail. These certificates will not only shield the institution from the undeserving, but will furnish the orphans and widows of deceased brethren, the best evidence of their claims upon the fraternity.

The committee have been informed that there is a reprehensible practice of receiving promissory notes for the fee for conferring the degrees, instead of demanding a payment thereof before the degrees are conferred; this practice is known to some of your committee to have produced unhappy influences. Its inevitable effect is to degrade the institution, and it ought to be prohibited.

The impropriety of transacting Masonic business in Lodges below the degree of Master Mason, except such as appertains to the conferring the inferior degrees and the instruction therein, is a subject which has been recently presented to the consideration of the Grand Lodge of the United States by the M. W. Grand Lodge of Missouri, and, in the opinion of the committee, ought to be adopted. Entered Apprentices and Fellow Crafts are not members of Lodges, nor are they entitled to the franchises of members; to prevent, therefore, the possibility of any interference in or knowledge of the transactions of the Lodge, the confining all business to the Master Masons Lodges will be found most advantageous, and undoubtedly is the only correct course of practice.

In the intercourse of your committee with the fraternity of several of the States, they find that great diversity of opinion and practice has obtained in relation to their delinquent members; some Grand Lodges authorize expulsion from all the rights of Masonry after a fixed time, others suspend a brother until his dues are paid, whilst others maintain, practically, that suspension from a Lodge for non-payment of dues only disfranchises the delinquent in that particular

Lodge, but leaves him at liberty to join any other Lodge, and even to visit the Lodge which has disfranchised him of membership. Your committee are of opinion that uniform legislation in this respect in the States is essential to the well being of the fraternity. It is not to be supposed that a Lodge will deprive a worthy brother of his Masonic privileges who is disabled by poverty from contributing to the funds of his Lodge; but unfaithfulness and willful neglect are equally injurious, and after a limited time, it should be known to all that suspension will follow until the debt is paid, or, for cause shown, remitted.

Suspension is the highest penalty known to be inflicted for non-payment of dues; and as the effect of this penalty appears to have been misunderstood by some to the extent of rendering it a convenience to the delinquent, rather than a punishment, in that, he enjoys most of the privileges, whilst he sustains none of the burdens of Masonry, your committee feel bound to declare that the term suspension is a deprivation, for the time being, of all Masonic privileges.

All which is respectfully submitted.

CHARLES GILMAN,  
J. P. VAN TYNE,  
TRISTRAM SHAW,  
W. W. PAYNE,  
WILLIAM W. BOARDMAN.

WASHINGTON, March 10th, 1842.

*Resolved*, That the Convention adjourn to 8 o'clock P. M.

CHARLES GILMAN, Chairman.

JOHN DOVE, Secretary.

THURSDAY, 8 o'clock P. M.

The Convention met pursuant to adjournment.

Present, R. W. Charles Gilman, of Maryland; R. W. William Field, of Rhode Island; R. W. James Herring, of New York; R. W. John P. Van Tyne, of District of Columbia; R. W. Charles W. Moore, of Massachusetts; R. W. John Dove, of Virginia.

R. W. William Field, from the Committee on Publication, reported that the probable cost of printing 250 copies of the proceedings of this Convention will be twenty dollars.

R. W. J. P. Van Tyne informed the Convention that he was instructed by the M. W. Grand Master of the District of Columbia, Bro. John Mason, Jr., to say, that the Convention will not be chargeable with any expenses for rooms, fuel, lights or door-keeper.

R. W. W. W. Payne, from the Committee on Finance, reported the following resolution, which was adopted:

*Resolved*, That an assessment of two dollars be laid on each delegate for the purpose of defraying the expense of publication.

Whereupon, R. W. Bro. Payne paid \$2; Boardman, \$2; Herring, \$2; Field, \$2; Shaw, \$2; Gilman, \$2; Moore, \$2; Van Tyne, \$2, and Dove \$2, making \$18—placed in the hands of R. W. Bro. Dove, as Secretary.

On motion of R. W. James Herring,

*Resolved*, That the Secretary be requested to furnish each Grand Lodge with ten copies, and each member of this Convention one copy of the proceedings when printed.

*Resolved*, That this Convention return their grateful thanks to the M. W. Grand Master of the District of Columbia, Bro. John Mason, Jr., and through him to the Committee of Arrangements, for their kind and fraternal hospitality.

*Resolved*, That the thanks of this Convention are due to the R. W. Bro. Charles Gilman, and R. W. Bro. John Dove, as Chairman and Secretary, for the very able and satisfactory manner in which they have discharged their duties.

R. W. Bro. Gilman called on the Rev. Bro. Jonathan Nye, who addressed the Throne of Grace in a very appropriate and fervent prayer and benediction.

R. W. Bro. Gilman returned his acknowledgments for the vote of thanks, and, in a very feeling and truly Masonic address, took leave of the brethren.

*Ordered*, That this Convention be now closed.

CHARLES GILMAN, Chairman.

JOHN DOVE, Secretary.

WASHINGTON, March 10th, 1842.



## OUR VISIT TO THE WEST.

Through the courtesy of the officers of the Pacific Railroad in Missouri and Kansas, we were enabled to accompany Bro. J. F. Aglar on a flying visit from St. Louis to within a short distance of the eastern boundary of Colorado Territory, and, as many of our subscribers have not been over the road, we deem it of interest to them to give a short sketch of the trip.

April 1st we started out from Seventh and Poplar street, and arrived at the State line, on the Kansas river, on the morning of the 2d, after traveling day and night, over 280 miles westwardly. Here we partook of a cold breakfast (for the thermometer had fallen to about 35 degrees), after which we were again seated, and had the additional company of Mr. J. M. Webster, General Ticket and Freight Agent of the Eastern Division of the Pacific Railroad, and with the polite attentions of Mr. J. O. Brinkerhoff, the conductor, we started for "Sunset," and were shown all the points of interest as we went rapidly along. We followed the north bank of the Kaw (or Kansas) river as far as Junction City and Fort Riley, where the Republican Fork and the Smoky Hill Fork unite to form the Kaw. From this point we followed the north bank of the Smoky Hill until night overtook us at Ellsworth, 224 miles west of Kansas City, where we changed conductors, and took on Mr. Bemis, under whose kind attention we were provided with buffalo robes, and enjoyed a fair night's rest. Daylight, on the 3d, found us past Fort Hays and striking out boldly into the very heart of the "Great American Desert," the home of the buffalo and wild Indian during the grassy season. It presented all the features of a shoreless and trackless ocean, save the iron bands of civilization, which stretched out before and after us, crossed continually by the trails of the buffalo and his hunters. We were where the conductor graphically expressed it—"you can look as far as you can see, and then you can't see a thing."

Buffalo were plenty a few days before, and shot from the train. Antelope were in abundance, but it is characteristic of them to keep shy of rifles, although their meat is plenty. Ten o'clock A. M. found us at the tented town of Coyote (prairie wolf), the farthest settlement on the road, 335 miles from the State line, and over 600 from St. Louis. Here, after bidding good-bye to our fellow passengers, who continued their journey for 150 miles further west, to Denver City, we partook of a sumptuous impromptu breakfast in the mess tent, run by the very obliging and hospitable gentlemen connected with the terminus of the Pacific Railroad. In order to get up an appetite for dinner, we were invited to accompany the construction train to the new extension beyond Coyote, say about twenty miles. Armed with Henry rifles, the company were safe against Indians, and had elegant sport shooting at wandering herds of antelope. We were now within a short distance of the Colorado line, just north of New Mexico, and nearly 700 miles from our homes, whence we started only about fifty-six hours before, a

trip that before used to cost months of danger and deprivation. So much for the triumphs of enterprise and civilization. The air on those vast salt plains is as pure as nature can produce it—it invigorates the lungs, and the blood seems fired with a new life. We were kindly accommodated with all the necessities, as well as luxuries procurable at this outpost, by our good friends, the conductor, train master, postmaster, freight agent, telegrapher and others, constituting the mess at the "International," and regret we have lost our memorandum of their names; they will live forever in our hearts.

After surveying the surroundings from gentle acclivities, and gathering a few curiosities and bidding our host "good bye," we started homeward at 7 P. M. on the 3d, our personal company consisting of Messrs. Webster, Bemis and Aglar, aforesaid. Again we were crossing the revengeful track of the Indian, and were shown the graves of some who fell while building the road. The train was armed, but so far no assaults have been made upon the cars of this road, and, from the precautions taken by the Government, it is believed that there will be no danger to passengers on the Union Pacific Railroad, Eastern Division. At 4 1-2 A. M. on the 4th we landed at Ellsworth, and put up with the rude accommodations of a frontier hotel until 7 P. M., when we left on a "caboose" car for Junction City, where we desired to spend Sunday, and arrived for breakfast at the Hale House, in which we were delighted to find all the comforts of a home. In the afternoon we were treated by Mr. Lyman, in company with Generals Gregg and Webster, to a carriage ride over to Fort Riley, Ogden's Monument, Smoky Hill and Republican ranges of hills, through the valley of "Two Mile Creek" and down the river road. In the evening we witnessed the review of a colored regiment upon the parade ground, and returned home in time for supper. Next morning we again started for home, passing through a beautiful country, halting at Topeka and other flourishing cities, partaking of a most excellent dinner at Wamego. Arriving at Lawrence in the afternoon, we took the Leavenworth Branch, and arrived at Leavenworth in time for supper. In the evening we visited Leavenworth Lodge, No. 2, and met Bros. R. R. Rees, P. G. M., O. C. Beeler, Grand Recorder of Grand Council, and other courteous brethren. In the morning we left for St. Joseph and arrived in time for dinner, remained until next afternoon, visited all places of interest under the fraternal wing of Bro. L. F. Weimer, and made the acquaintance of a host of true and good members of the fraternity. Having been gone a day longer than we anticipated, we started for home over the Missouri Valley and Pacific R. R., running day and night. We arrived all "O. K." to find the streets covered with ice, and that the weather had been cold during our entire absence of ten days, whereas out West it was very warm and not a cloud to be seen. No rain has fallen there since last June. Here we are at work with new life and energy, and all we have to say to our readers in conclu-

sion is, if you want fresh, pure air take a trip to the West; and if you want to go over a No. 1 railroad, take the Pacific, Missouri and Eastern Division. Many thanks to the courteous members of both roads.

## MASONS MADE IN ARMY LODGES.

## REGULATIONS OF GRAND LODGE OF MISSOURI.

The status of "army-made Masons" has been one that has engaged the constant attention of officers and members of Lodges in this jurisdiction; and as we receive many inquiries on the subject, and as there is but one copy of the proceedings of our Grand Lodge of 1865 left in the Grand Secretary's office (most of them having been exhausted on account of this subject we presume), we will republish all there is on the subject for the benefit of Lodges, and would suggest to them to preserve this copy of the FREEMASON for future reference.

In 1865, M. W. Bro. Jno. F. Houston, G. M., brought this subject before the Grand Lodge in his annual address, and the committee, to whom was referred the subject, made the following report, which was adopted May 23, 1865:

*Resolved*, 1st, That all persons who have been initiated, passed and raised in such army or traveling Lodges be regarded and treated as illegal or clandestine Masons within this jurisdiction.

*Resolved*, 2d, That whilst the Grand Lodge of Missouri deprecate the conduct of those Masons who have violated the ancient usages of the Craft in thus conferring the degrees, as they believe, irregularly and illegally; yet they are willing to extend their charity to such as innocently received them, and would recommend all those informally made, if they desire future Masonic intercourse, that they petition at the earliest possible moment the nearest regular Lodge, under whose jurisdiction they are residing, and obtain a legitimate interest, if found worthy, in our rites, lights and benefits.

Such was the status of these Masons as defined by the Grand Lodge; and during the year many questions having arisen as to the manner and mode of healing or obtaining "a legitimate interest," the M. W. Grand Master (Bro. Houston) gave his decisions, which are embodied in the following portion of his annual address of May 28, 1866:

I mention an irregularity that will illustrate. There are men within our own jurisdiction, irregularly made, seeking the privileges and immunities of regular Masons. They acquired their pretended rights in what are known as Army or Traveling Lodges, "run," in the apt phraseology of the institutions themselves, by men who were hired to follow in the train of hangers-on of the army. To this mode of extending the privileges of the Masonic Order we unqualifiedly dissent. It does not comport with the dignity and lofty honor of Freemasonry. Its privileges are to be sought after and not indiscriminately peddled and doled out in any place, much less in the wake of an army. And, without any disparagement to brave and honorable men, we unhesitatingly declare, that in an army in the field, where immorality more or less abounds, Masonic Lodges, for the purpose of initiation of new members, are not only totally out of place, but are contrary to the time-honored usages of the Order. We must, therefore, class men hailing from such a source as irregular and clandestine, and deny them any privileges within our jurisdiction. Men who have been misled, and are honorable and worthy to be made Masons, and are desirous of having a dignified and exalted place in the Order, will



not hesitate to seek entrance in a legitimate way. We mean by this that they must petition the nearest Lodge for initiation. If found worthy, they must pass regularly through all the ceremonies of the first degree. As soon as proficient, application may be made for the second degree, and, if elected, they must pass regularly through the forms and ceremonies of that degree; and, when thoroughly proficient, application may be made for the third degree; if elected, they must pass regularly through all the ceremonies of that degree. In this way, and none other, can they be admitted. By this healing process will they demonstrate their sincerity and their worth.

From the report of the Committee on Grand Master's address (adopted the following day), we extract the following.

That we heartily endorse its unqualified condemnation of conservator Masonry, and that kindred innovation of peddling out the secrets of our Order through the instrumentality of military Lodges; upon both which subjects we deem the past legislation of this Grand Lodge sufficiently pointed, and feel assured there is no disposition to modify or repeal it.

To this subject there has arisen a new phase, viz.: Suppose an army-made Mason should get a Grand Lodge dimit in his own jurisdiction, and become an affiliated member of a regularly constituted and chartered Lodge in that jurisdiction, then dimit and come to Missouri, present his certificate and apply for membership, what shall be done with him?

In this question there arise several distinct points, and our opinion is as follows, subject, of course to the decision of the Grand Master:

1st. The Grand Lodge of Missouri did not grant any warrants for Military Lodges, therefore any citizen of Missouri made a Mason in an Army Lodge can not gain a "legitimate interest" in Masonry by afterwards becoming affiliated with any regular Lodge outside of Missouri, because no regular Lodge in another jurisdiction could receive the petition *de novo* of a citizen of this State. He has but one recourse, viz.: adopt the course laid down by the Grand Master in 1866 (above quoted), for our law says in sec. 15, Art. XVI:

No Lodge in this jurisdiction shall confer any of the degrees on a non-resident without the consent of the proper jurisdiction first obtained; nor shall any Lodge in this jurisdiction recognize any citizen of Missouri who has been made a Mason outside the jurisdiction of this Grand Lodge during his citizenship, unless by permission of the Lodge in whose jurisdiction he resided.

2d. A citizen of any other State (say of Illinois), whose Grand Lodge granted military warrants, should have been made a Mason in an Illinois Military Lodge, and, after the demise of such Lodge, if he should get a Grand Lodge dimit, and become an affiliated member of a regular Lodge in that State where he is best known, and should then dimit and come to Missouri with his certificate, we are of the opinion that he has complied with our law, and that he can be received, so long as our Grand Lodge is in fraternal correspondence with the Grand Lodge from which he hails.

3d. If a member of a defunct Military Lodge merely gets a Grand Secretary's dimit or certificate that he was a member in good standing of such Military Lodge, and that such Lodge is defunct, we do not consider such Mason as entitled to membership in our State under the resolutions in force. He has not acquired "a legitimate interest" in "the

nearest regular Lodge, under whose jurisdiction they are [he is] residing."

Lastly, until such Military Mason acquires a membership in a regular Lodge he can not, under our resolutions of 1865, be recognized as a Mason—he can not visit, nor can we converse with him as a Mason.

NOTE.—We feel justified in saying that these views meet the approbation of our Most Worshipful Grand Master, and if carefully read by officers of Lodges will save much correspondence.

#### JURISPRUDENCE.

##### Questions and Answers.

Question 1. "Bro. ——— was initiated in our Lodge March 7: he desires to move to California. Can we grant him a dispensation to allow him to take the degrees in a shorter time than the regular meetings fixed by our by-laws?"

Answer. Among the powers granted to the Grand Master, we find the following in Art. III of Grand Lodge laws:

SECTION 8. He may grant dispensations for processions, and exercise all such powers as are warranted or required of him by the ancient regulations or customs of the Craft: *Provided, always, that he shall have no power to suspend the operation of any by-law of this Grand Lodge.*

Now, let us see the law. Art. XVI, sec. 3, says:

All petitions for initiation, *passing* or *raising*, or membership, must be presented at a *stated meeting of the Lodge*; and, when received and referred, the same can not be withdrawn, but must be balloted on.

Again, section 16 says:

No candidate shall receive more than one degree at the same communication, nor unless he has passed a satisfactory examination, in open Lodge, on the degree he has already taken; nor shall any Lodge confer the first section of the first and second degrees, nor the first and second sections of the third degree, on more than one candidate at the same time.

This settles the question. All applications for advancement must be made at *stated meetings*. No candidate can receive more than one degree in one night; he can not be examined nor balloted on except at stated meetings, and the Grand Master can not suspend the operation of any by-law of the Grand Lodge; therefore, having a Grand Master who does not break the laws, we may assure our brother that no such dispensation will be granted.

Q. 2. "Has the W. M. a right to offer a resolution? Again: has he the right of two votes in a tie?"

A. In the first place, the Master, being also a member, has all the rights of a member, and one of them is to offer resolutions. In the second place, the Master, being a member, has the right to vote as a member, and being Master has the right to give the casting vote in a tie; this gives him two votes when a tie occurs.

Q. 3. "How long must an E. A. or F. C. from another State be in the jurisdiction of a Lodge, before he can apply for advancement?"

A. If he has a certificate from his Lodge allowing him to apply to any other Lodge, there is no specified time; he may apply whenever found worthy.

Q. 4. "If an E. A. or F. C. is guilty of a breach of by-laws or unmasonic conduct, do the same rules apply as to a M. M.?"

A. An E. A. or F. C. are not amenable to the by-laws; they never promised to obey them, except morally. For unmasonic or immoral conduct they are amenable, and subject to trial the same as a M. M.

Q. 5. "A candidate has one black ball against him. The one who casts that ball is sorry, mortified, and his conscience hurts him for casting it, and now wants to retract and let in the candidate. How will we dispose of it? Can the objector acknowledge it through a proxy? The above occurred in our Lodge last meeting. The 'sorry part' I have been told of since. If due acknowledgment is made and objections withdrawn, can the candidate come in on original ballot?"

A. Read the following sections in Article XVI:

SEC. 12. In balloting, all members of the Lodge present shall vote.

SEC. 13. The ballot must be free and secret, and no Mason shall be required by the Master or Lodge to give his reasons for the vote which he has deposited, nor shall any brother disclose the manner in which he voted under any circumstances whatever.

Now read our article "On Voting" in the April number of the FREEMASON.

Q. 6. "If Bro. ——— is suspended by his Lodge for twelve months, and is *ipso facto* suspended by his Chapter, does his restoration to membership in the Lodge by expiration of time restore him in the Chapter without a vote, three being no other charges?"

A. He is restored by limitation, unless the Chapter has a special law to the contrary.

Q. 7. "Does it require a unanimous vote for a Lodge to reinstate a Brother who has been suspended? or does the same vote that suspended him reinstate?"

A. The same vote which suspends also restores.

Q. 8. "Does an Entered Apprentice have to petition for advancement, or does the Lodge go on and elect him after examination, without any further request?"

A. An Entered Apprentice comes forward for examination and pays his fee for the Fellow Craft, and this is usually taken as an application without any further form of petition.

#### IMPOSTOR.

One Ellis, about thirty-eight years old, six feet high, weighs about 185 pounds, hailing from Gerrard Lodge, 116, Alabama, claims to have served under the Confederate General Hill, and at Richmond, is traveling through Missouri and swindling the craft. He is a base impostor, and has been caught lying about his military services.

#### LOST RECORDS OF ALABAMA.

Any brother having possession of proceedings of Grand Lodge of Alabama for years 1828 and 1830 will confer a great favor by informing Bro. Daniel Sayre, of Montgomery, Ala., Grand Secretary, who will either buy them or pay for transcribing them.

Masonic exchanges please copy.



## OUR EXCHANGES.

We welcome to our exchange list the *Western Musical Review* (monthly) published by Benham, Bros. & Co., of Indianapolis, Ind., at 75 cents per annum. It is a rich collection of musical gems and information, and under the Masonic editorship of Bro. Geo. H. Fleming; it contains a Masonic repertoire almost as good as some of the regular Masonic papers. It is well worthy of patronage, and if its circulation among the craft will result only in awakening a proper spirit of musical exercise in our Lodges, its mission will be most valuable. We will send back numbers as requested.

We find the Louisville (Ky.) *Courier* on our table with its weekly "Masonic column," which is both entertaining and instructive.

The *Masonic Monthly*, of Boston, edited by Rev. Samuel Evans, has again fairly entered upon its career of usefulness, retaining the original life and spirit of its able editor. Published by T. G. Wadman, 36 Kilby street, Boston, at \$2 50 per annum.

The *National Freemason* has changed its name to the NATIONAL and FREEMASON, and it will probably hereafter be known by reference as the "National," for short. We can not say that we admire the change.

The *Freemasons' Monthly Magazine*, by Bro. C. W. Moore, of Boston, we believe, has ceased to exist. We can not learn of any copies having been received here this year.

The *Indian Freemasons' Friend*, published at Calcutta, Madras, comes to us under date of February, announcing its "fall." This suspension of publication of so valuable a paper is to us a source of deep regret, and we sincerely hope that Bro. Hoff will yet be able to resume his editorial pen. It has served a good mission, and during its nine volumes has furnished some of its American exchanges with foreign items, for which it got no credit.

## ST. LOUIS BOARD OF RELIEF.

*Aid Rendered in its Behalf—Benefit at De Bar's Opera House by Miss Alice Kingsbury—Dramatic and Poetic Readings by Rev. Dr. E. F. Berkley at Library Hall.*

On April 4, Miss Alice Kingsbury, the charming little actress and Mason's daughter, gave a benefit at DeBar's Opera House, and considering the bad weather and short notice given, was a good success.

On April 16 Rev. Dr. E. F. Berkley, Rector of St. George's Episcopal Church, volunteered his very valuable powers of reading in behalf of the Board, and the large hall of the Mercantile Library was crowded with the elite of the city. These were noble contributions to a noble cause, and the Craft will heartily endorse the resolutions of the Board, thanking the generous donors in behalf of the poor.

Among the pieces read by Dr. Berkeley was one written by our R. W. Grand Lecturer and Grand Senior Warden, Bro. Thos. E. Garrett, composed for the occasion. It was received with tumultuous applause, and as it is not among his published pieces we print it in another column under the head of "Mystic."

## QUESTION.

SANTA FE, NEW MEXICO, April 20, 1868.

To the Editor of the *Freemason*:

Suppose a member applies for and is granted a dimit by the Lodge on the ground, as set forth in his application, that he is about to leave this Grand Lodge jurisdiction, and after the dimit is issued and delivered he changes his mind and decides to remain in the country a year or two longer, what must he do, and if he forthwith applies for readmission in the Lodge, must he pay the affiliation fee? Please give your opinion in the *Freemason*.

Answer. Section 26, Article XVI, Grand Lodge By-Laws, says:

A Masonic dimit dates from the Lodge record when the same was granted, and membership ceases with said date.

From this it is clear that the party alluded to is no longer a member of your Lodge, and is entitled to the certificate of dimit to that effect. If he desires to re-affiliate he must do so subject to your by-laws and the vote of the Lodge.

## NEW ORLEANS.

On Friday, April 24th, the Grand Lodge of Louisiana consecrated the new Masonic Cemetery at New Orleans with proper ceremonies, assisted by the Masonic bodies of the city, and escorted by the Knights Templar. We have not received the particulars of the occasion at the time of going to press.

[The following beautiful lines were written for the readings of Rev. E. F. Berkely, at Mercantile Library Hall, St. Louis, April 16, 1868, by R. W. Thos. E. Garrett, Grand Lecturer and Grand Senior Warden of the Grand Lodge of Missouri.—Ed.]

## THE MYSTIC.

## I.

A mystic being I call to mind,  
Who wanders the world alone;  
Amongst the millions of human-kind  
He mingles, and works—unknown.  
Who is the stranger? What is his name?  
His rank, his mission, his sphere?  
The passing wonder is whence he came,  
And what is he doing here?

## II.

He comes where masses of people meet:  
In every clime and land:  
None hear the tread of his slippered feet,  
Yet many have grasped his hand.  
I see him now! He is smiling—there—  
With features of genial mould;  
He's young, and more than a mortal fair,  
Yet flourished in days of old.

## III.

Start not—his manners are human—see,  
He breathes in a healthful calm;  
His manhood is gentle—his spirit free—  
His heart is pure as the lamb.  
How strange his being—so old, yet young!  
Was ever such mortal before?  
He lives—the type of his lineage, sprung  
From mystical sages of yore.

## IV.

He burst from a dim Olympian height  
When first the races began;  
He bears the Orient's banner of light  
Adown the ages of man.  
'Mid Spring's early blooms—before the flood,  
When nature was blithe and young;  
He tilled the green earth where Babel stood,  
And spoke the primeval tongue.

## V.

In Shinar he saw the human tide,  
Which swelled with a tumult grand,  
In billowy cohorts surging wide—  
Dash on to the Promised Land.  
Around him peoples lay wrecked and tossed,  
The sport of the Storm-King's breath;  
He saved some fragments, where all seemed lost,  
And conquered the phantom Death!

## VI.

He saw the Old World wonders gleam,  
As they rose in shadowy light—  
Like golden domes that shine in a dream,  
On the dark back-ground of night.  
Another morn—the vision had fled;  
He walked amid ruins alone;  
And nothing told of the vanished dead  
Save histories carved in stone.

## VII.

He knew their story, and wandered on—  
One lingering look he cast;  
Then rose in the sphere of a brighter dawn,  
And shed the light of the past.  
The springs of ages renewed his youth  
With blossoms, and change sublime;  
He found the gold of eternal truth,  
And coined the ingots for Time.

## VIII.

He drank at the Chaldean fount of thought,  
Ere yet it was stained with guile;  
And, deep in mysterious knowledge, taught  
The dusky priests of the Nile.  
By sea and by land—from coast to coast  
Did the wondrous Chaldean roam:  
Where Israel's Kings led the Judean host  
He built for the Tribes a home.

## IX.

He passed the dread ordeal of strife,  
And glows—a symbol of Truth:  
He quaffed the soul's elixir of Life,  
And blooms in immortal youth.  
A mystic!—come from the ancient days  
With cunning, and craft, and lore;  
Whose daily walks are the humble ways  
Where virtue ennobles the poor.

## X.

He tempers the heat of passions strong  
By language of tender tone:  
His voice has a deeper charm than song,  
And every tongue is his own.  
He meets the scourge of the desert, grim,  
And reeking with spoils and gore:  
He speaks—the barbarian yields to him,  
And revels in blood no more.

## XI.

I see him go on an errand of love  
For a brother oppressed with care;  
In secret he kneels to the Throne above  
For a brother's soul, in prayer.  
He locks in his bosom the sacred breath  
Of confidence held most dear;  
The erring he guides from the vale of death,  
And whispers a word of cheer.

## XII.

The guard of Beauty, he stands by her side,  
Between her weakness and harm,  
And mother, sister, daughter, or bride,  
Is safe at his good right arm.  
He draws a magic circle around  
Th' ideal that charms his mind;  
None dare intrude on the sacred ground  
Where love and virtue are shrined.

## XIII.

Where daylight pines and the air is defiled,  
And worth is by penury tried;  
A widow gasps—dying—"My child! my child!"  
The stranger stands at her side.  
His magic revives her fading sight  
With joy's most exquisite thrill;  
The soul of the mother is crowned with light,  
The child has a guardian still.

## XIV.

From drooping age's tottering form  
He lifts a cumbersome load;  
He shields the shelterless head from storm,  
And smooths life's rugged road.  
With Death he enters his presence grand  
To brighten the closing scene;  
And in the grave, with fraternal hand  
He plants the evergreen.

## XV.

I see him gleam through the battle's smoke  
In glorious prowess revealed;  
He turns the edge of the hostile stroke,  
And foes part friends on the field.  
The mystic plies his wonderful art:—  
His temples adorn all lands:  
In secret he builds and moulds the heart  
For "the house not made with hands."

## XVI.

As when the wrongs of humanity plead  
For a hero to lead the van:  
The power is rife in the loins of need,  
And the Times bring forth the man.  
The heart of mankind conceived;—he came  
The child of Faith and Desire;  
His life is the spirit of earthly flame—  
Baptized with Heavenly fire.

## XVII.

Whence comes the magical charm he bears?  
His purpose is great and good!  
His mother inspired the smile he wears,  
And named him—Brotherhood!  
He honors the parent that gave him birth  
With love that never will cease,  
And hence his days are long on the earth;  
His mission is crowned with peace.

## XVIII.

An artisan; yet he wears no sign  
That might his calling declare;  
Within and not on his bosom shine  
The trowel, compass and square.  
A mystic? yes, if power for good  
Be proof of the mystic's art!  
A stranger? ah! no, for Brotherhood  
Reigns over the realm of Heart.



## THE SIGNS OF THE TIMES.

In the opening address of nearly every Masonic assemblage we find the oft-repeated warning, "Guard well the outer door," expressed in words more or less forcible. All over the civilized world the institution of Masonry is progressing with rapid strides. Every year new Lodges are chartered by the score, and our membership increased by thousands in several jurisdictions. In one State (New York) over nine thousand initiations are reported for the year 1866. One hundred and fifty years ago the Grand Lodge of England was formed by four subordinate Lodges. Now that Grand Lodge has on its roll twelve hundred and twenty subordinate Lodges, and it would be a Herculean task to number the Lodges which are the grandchildren, as it were, of that Grand Lodge. Masonry has had, and still has, its enemies; but, nevertheless, so rapid has been its progress that all "kindreds and peoples and tongues" are enrolled among its votaries. In every clime are Masons to be found.

Is there no danger in all this rapid progression? Is it possible that all the "black sheep" can be excluded when such droves are continually entering our portals? Masonry was never designed to be so popular. None but the meritorious and praiseworthy were formerly admitted to her sacred retreats. The candidate for Masonic honors must come of his own free will and accord, unbiased by friends and uninfluenced by mercenary motives. He must be a perfect man, without maim or defect, and for good reason, doubtless, the "better half" of creation are forever debarred from our mysteries.

But while the experienced Master workman is continually uttering the warning cry, "Guard well the outer door," the body of the Craft are vociferously shouting, Open wide the gates; extend the benefits and privileges of our blessed institution to all classes. Some claim that the "halt, lame and blind" are eligible, and that wooden arms and legs can be made to do good work. Others, more law abiding, admit that the candidate must be perfect when made an Entered Apprentice, but that when once entered, he may be deprived of one or more of his members, and yet become a perfect Mason. The Grand Lodge of England has resolved that a freeman, although not born free, is entitled to the same privileges and honors as the nobleman. While all agree that no woman can be made a Mason, many of the fraternity are using their influence to extend the privileges of the institution to ladies. They profess to give them signs and grips, and other means of recognition, by which they may make themselves known to Masons all over the world, and yet they say that their newfangled "degrees" are not masonic! Not content that Masonry is so universal, that many of the fraternity are even now unwilling to meet with all their brethren on the level, they wish to force upon the fraternity all the wives, daughters, sisters and mothers of the brethren, thus making the institution several times more universal than it now is! Masons are wont to be very critical in their examination of candidates, and are required by their constitutions to refer all petitions to a committee, to be investigated one month before further action can be had, and yet we are informed that several female relatives of every Mason in regular standing are entitled to be invested with certain degrees without any inquiry as to character whatever. Surely in a society numbering so many thousands as ours there must be many female relatives that our wives would not wish to associate with on terms of masonic equality. Are there not some that no Mason would be willing to recognize as a sister? When a Mason transgresses the law he can be cut off from all his masonic rights, and his family are by the same act deprived of their claims upon the fraternity; but if they have been previously furnished with secret means of recognition, of which they can not be deprived, the Masonic fraternity would soon have an incubus settled upon them, which would sink the whole institution so low that

no respectable man would be willing to admit that he was a Mason.

The great bulwark of strength to our institution is its exclusiveness. Let us all, then, "Guard well the outer door," admitting none but "good and true men, freeborn, and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report.—*Masonic Sun, N. C.*

## PENNSYLVANIA.

## LAYING OF CORNER STONE.

OFFICE OF THE R. W. GRAND MASTER OF  
FREE AND ACCEPTED MASONS OF PENNSYLVANIA,  
MASONIC HALL, Philadelphia, March 16, 1868.

To the W. M. Officers and Members of —  
Lodge, No. —:

BRETHREN: The Grand Lodge of Pennsylvania, at its annual communication, held on St. John's Day, A. L. 5867, unanimously resolved that the corner-stone of the new Masonic Temple should be laid on St. John the Baptist's Day, Wednesday, June 14, A. L. 5868.

In obedience to this edict of the Grand Lodge, I hereby give you lawful Masonic information, and due and timely notice that it will be so done.

The ceremonies will begin on that day at 8 A. M. precisely, by a procession of the Craft.

The brethren will appear in black dress, white apron, white gloves and black silk hat. The Past Masters and officers of the Lodges will wear their jewels, suspended by a blue ribbon. As this is the plainest Masonic dress, a strict conformity thereto will be RIGIDLY ENFORCED, and no exception will be allowed. Take special notice of this, and govern yourselves accordingly.

You will inform this office, as early as convenient, of the number of your officers and members who will attend, as the Grand Marshal will furnish them here, with plain white aprons, white gloves, blue ribbons, at cost price, on delivery. This will secure the uniformity absolutely required.

The R. W. Grand Master has directed me to write you this information and directions, and your replies will be addressed to him. Mark on the outside of the envelope containing your reply the name and number of your Lodge.

By order of the R. W. Grand Master.

GEORGE W. WOOD,  
Grand Marshal.

## A False Witness.

The *Masonic Tidings*, published at Warsaw, New York, by Bro. John Ransom, says: "Bro. Pike, who not long since deprecated the publication of Masonic newspapers because they injured the Order by exposing its secrets, now gives us weekly doses of the medicine he then so much abhorred."

And adds:

"We aver that the editors to whom we have alluded have violated their obligation to the Blue Lodge over and over again, and that they ought to be disciplined for so doing. Were we a member of either of their Lodges we should prefer charges. Neither York Rite nor Ancient Rite contains any such looseness as they are indulging in, and they ought to be taught that liberty is not license."

We deny the soft impeachment, emphatically and positively. We have published nothing that is not to be found in the works of eminent Masonic writers, like Oliver and others; and as we are utterly sick and nauseated with pretense and imposture, we purpose to continue to do it. True Masonry will not suffer by it. It is suffering from quite another cause—lying pretenses and fraudulent claims which every scholar knows to be posterous.—*Memphis Appeal.*

Is brother Pike sincere in this? Are "pretense and imposture" so "disgusting" in his eyes? If so, why does he cling with such tenacity to the far fetched and dear-bought tinsel of the A. and A. Rite, and subordinate everything else in Masonry to it? The facts are as we charged: deprecating the pub-

lication of Masonic newspapers on account of the light they give the profane, he yet uses his own columns to pull down everything and everybody that does not bring grist to his Scotch mill. He knows as well as we do (and perhaps better), that the years of the A. and A. S. Rite are confined to the present century, and that its rituals are in many things absurd and ridiculous.—*Masonic Tidings.*

GIVE CREDIT.—The *Masonic Review*, of Cincinnati, on page 136, March number, publishes our remarks on "Material for a Lodge" as its own. It was original with the FREE-MASON.

## Grey Bayard—An Ancient Story.

BY HOPE.

## THE MOUNTING.

The camp is astir, and the men muster fast;  
Good Hubert, ring out on my bugle a blast;  
Then saddle me Bayard! my noble grey steed!  
Surely soldier had never a better at need!  
He can leap any chasm I ever have found—  
He can swim any river with reebuck or hound.  
Ho! saddle me Bayard! the spears on the plain,  
Are thick as the hairs in his torrent-like mane,  
And look to the girths; see them trusty and strong—  
The harvest's before us—the day will be long—  
And Death, the great reaper, fair gallants, ye know,  
Goeth forth this fair morning—Ha! yonder's the foe!  
And here comes grey Bayard! didst ever see, sirs,  
A steed upon which ye might sooner win spurs?  
What a neck! what a crest! how the strong muscles swell—

By my fay! gallant Bayard! I love thee right well!  
See his wide-spreading nostrils breathe fire and mist—  
On his back I would front even Fate in the list.  
So, Bayard! ho, fellow! you pant for the fray;  
How my heart throbs when mounted, my beautiful grey.

And, Bayard, remember, my banner so grand,  
Was wrought in device by my fair lady's hand.  
And hark to the trumpet! and hark to the drum!  
Tho' the knaves are base rebels, right proudly they come!

Hear the clash, and the tramp! how they swell with a sound,  
That stirreth the blood like the bay of a hound!  
Now, Hubert, my lance! so, my vizor is down;  
Let us ride, my gay gallants, and win us renown;  
Let us rout these false catiffs; the King's in yon group;  
Shake my banner abroad; let the wild falcon stoop!

## THE BATTLE.

There was wheeling of squadrons, the charge of brigades;  
There was clatter of axes, and clashing of blades;  
There was clangor of trumpets, and trample of steeds.  
There was shouting of war-cries, and doing of deeds;  
There was rending of harness, and breaking of spears;  
There was slaughter of burghers, and slaughter of peers;  
And where men fell thickest that midsummer day,  
Stoutly struck a brave Knight on a dark iron grey.  
Like a thunderbolt cleaving its way through the pines,  
When the tempest-cloud bursts on the blue Appennines,  
So he made thro' his foemen a terrible path,  
Dealing death unto all who encountered his wrath.

## THE HEALTH.

The moon shone serenely. The gallant Knight lay  
Sorely wounded, and weary; and down was the grey;  
Near a brook that in flowing seemed singing a tune—  
A song, as it were, to the beautiful moon.  
The soldier was thirsty; he crawled to the bank,  
But ere of its waters the brave noble drank,  
His helmet, all battered, he filled with its tide—  
He staggered again to his grey charger's side;  
Then held it down feebly, and never drank first,  
Though his lips were all parching and burning with thirst.  
He sat there with patience; the steed he drank long—  
What a picture, ye gentles, for pencil or song!  
And though in the moonlight the water shone red,  
He carried it next to his own dizzy head.  
"Ho, Bayard! this draught is as crimson as wine—  
I drink . . . to thee . . . Bayard . . . and . . . fair . . .  
Eolene!"  
A short, broken prayer, and the cross on his breast—  
What need, my fair gallants, to tell you the rest?  
The shadows grew long, and the silence full deep,  
Where the Knight and his charger had sunk into sleep.

IRELAND.—The number of Lodges under the control of the Grand Lodge of Ireland is 3.0; 238 in Ireland, 3 in the Channel Islands, 64 in foreign stations, and 11 in military corps. There are 165 towns in Ireland where there are Lodges.—*Craftsman, Canada.*



# AGENCY IN NEW ORLEANS,

Zimmerman's Masonic Depot, 94 and 96 Canal street, up stairs, New Orleans, La.

## Some More Hierarchal Nonsense.

Just so we say that a conviction by a court, of a criminal offense, is conclusive in a Lodge, and it can not go behind it and inquire into the facts. And so we say it ought to be the case that a conviction in a Chapter, Commandery, Council or Consistory, or any other body to which a Mason belongs, and which, because he is a member, has a right to try him, should be conclusive in a Blue Lodge, when certified there.—*Albert Pike.*

The above we quote from the *Memphis Appeal* of April 30th, in partial reply to our last article in *Freemason*, by which Bro. Pike endeavors to show that the Scotch Rite obeys the action of the Blue Lodge. We ask him one plain question: Suppose a Lodge in Memphis should suspend him for a violation of its rules, would that suspend him as "Most Potent Monarch, Grand Commander of Supreme Council A. and A. S. Rite?" Let him answer that without any "ifs" or "ans."

From the above quotation, it will be seen that he holds the Consistory as having power to expel a Mason from his Lodge, a principle in direct contradiction to the fundamental rules of Ancient Craft Masonry. We hold that the Lodge is the only power and the only place where a man can be made a Mason, and it is the only power which can unmake him.

## Another One Nailed to the Counter.

After the person in question had concluded not to keep his obligations taken in the A. & A. Rite, and to assail it, he went to Ill. Bro. Wm. M. Loker, and got from him the Ritual of the Degrees from the 19th to the 30th, to look over, without taking it away. Of course supposing that he deemed himself bound by his obligations, that brother permitted him to look it over. We need not characterize this mode of obtaining further information after one has concluded to denounce the Rite.—*Albert Pike.*

The above, from the *Appeal*, alludes to ourselves, and is as gross a perversion of the truth as we have lately seen, and unworthy of any cause, save that of "desperation." We had a right to see and to read the rituals in question, and to deny it is only to confirm our charge of despotism and jesuitical chicanery in Bro. Pike's operations. We exercised our right, openly and with the free consent of the brother from whom we claimed the work; and if it is any satisfaction to Bro. Pike, we will inform him that all his rituals have been several times offered to us for sale by those who did not even know us to be Masons. Whether we bought them or not, is our business and not Bro. Pike's. "You pay your money and you take your choice."

## MINNESOTA---FIRE.

We sincerely regret to learn, through Bro. Wm. S. Combs, Grand Secretary, that the entire library of that Grand Lodge was destroyed by fire on the 21st of April last. It is hoped that the Craft generally, and Grand Officers specially, will aid in restoring the lost works to the best of their ability.

# REVIEWS OF PROCEEDINGS, &c.

We have received a large accession to our table of proceedings, reports, new publications, &c., which have been under review, but unavoidably crowded out in this number. They will appear in our next.

## Grand Commandery—Correction.

In our last number we alluded to an address delivered before Grand Commandery of Alabama, by Sir Jno. T. Morgan. It should have been by Sir and Rev. James H. Ticknor, the Grand Prelate. Sir Knt. Morgan was absent.

A correspondent writes us: "Your April number of the *FREEMASON* comes as usual full of useful and instructive matter. The History of Freemasonry, by Bro. Klotz, presents some features in this ancient fraternity not often exhibited; but as the lecture purports to be compiled from authentic sources, let the authenticity be accepted, although there are several historical facts that are rather astounding, as, for instance, the date of the reign of James I, and that of Ann, &c. Theremaining portion of the lecture will, no doubt, be interesting. Your article "On Voting" is most excellent. How much to the interest of the Craft if more generally acted on." W.

## INDIANA.

The officers elected and appointed by the Grand Commandery of Knights Templar for the ensuing year are the following:

Sir Thomas Newby, Cambridge City, Most Eminent Grand Commander.

Sir David P. Whedon, Fort Wayne, Right Eminent Deputy Grand Commander.

Sir Thomas Pattison, Aurora, Eminent Grand Generalissimo.

Sir E. G. Hamilton, LaPorte, Eminent Grand Captain-General.

Sir Charles Fisher, Indianapolis, Eminent Grand Treasurer.

Sir John M. Bramwell, Indianapolis, Eminent Grand Recorder.

Sir Thomas H. Lynch, Brookville, Eminent Grand Chaplain.

Sir L. B. Stockton, Lafayette, Eminent Grand Senior Warden.

Sir Christian Fetta, Richmond, Eminent Grand Junior Warden.

Sir H. W. Daniels, Greencastle, Eminent Grand Standard-Bearer.

Sir Geo. H. Fish, Evansville, Eminent Grand Sword-Bearer.

Sir Erie Locke, Indianapolis, Eminent Grand Warden.

Sir Wm. M. Black, Indianapolis, Grand Captain of the Guards.

After the installation of the officers, the Grand Commandery closed its labors at about four o'clock P. M., on the 8th inst., to meet again in grand conclave at Indianapolis, at two o'clock P. M., on the first Tuesday in April, 1869.

The Annual Address of the Grand Commander (Sir Harvey G. Hazelrigg), delivered on the first day of the Conclave (Tuesday), like all such papers emanating from our honored and courteous frater, was filled with quaint and eloquent sayings, sound and convincing logic, and satisfactory rulings. We were very desirous of reproducing, in the pages of the *Musical Review*, the generous extracts given by us in our report of the proceedings of the Grand Commandery, as furnished to the *Daily Journal* of this city, but our limited space forbids, at least for this month. It is our present intention to publish a portion of that worthy document in our next number.

Thirteen Commanderies were represented

in the Conclave. Three Dispensations to organize Subordinate Bodies were issued during the past year.

The Knightly Orders in this State are in a most prosperous and healthy condition, and all the Subordinates were actively occupied during the Commandery year, now ended, in "dubbing and creating" Masonic Sir Knights.—*Western Musical Review.*

## The Shoe.

THE QUEEN OF SPAIN'S SHOE.—There is a well authenticated story of a poor woman, not precisely a beggar, but who had a petition to present, the prayer of which was, of course, alms, who pounced upon the Queen just as she was coming out of the garden of the Retiro. Her prayer was soon heard, but unhappily when her Majesty felt in her pocket she found that she had no money. Kings, Queens, millionaires, and theatrical managers never have ready money about them enough to pay for a cab or a turnpike. "Come to the palace to-morrow," said the Queen to the petitioner. "Alas," replied the woman, "the servants will not let me pass." Whereupon, it is upon record, Donna Isabella de Bourbon, stooping down, took off one of her shoes, and gave it to the suppliant as a token and a sign that she might be allowed next day to pass the palace gates and have her claim attended to.

MASONRY AND THE CHURCH.—But lest we should leave the impression that Freemasonry was intended to supply the place of the Church, and that the observance of Masonic tradition would lead men to salvation, I would suggest that the formation of these Lodges were solely to perpetuate in their minds, in the absence of a written language, the recollection of God's revealed truth, by means of signs, symbols, &c., adopted by them. Religion was that truth itself, while Masonry was only designed to perpetuate the memory of, and enforce the observance of its precepts. In process of time, when the books of Scripture were written, they were deposited upon the Masonic altar where they would be accessible to every member, and where their minds should be constantly refreshed by investigating its sacred pages. From thenceforth it became the "first great light," the standing pillar of God's glory, and Freemasons look to it for light to guide them amidst the darkness that everywhere surrounds the world.—*Rev. Wm. H. Browning, Arkansas.*

MASONIC LIFE BOAT FUND.—Nowhere in the world are the principles of Freemasonry more truly exemplified than in Old England. Nowhere are there more creditable ornaments to the great principles of brotherly love, relief and truth than are to be found in the masonic charities of the mother country. Another is to be added to the evidences which already exist, and which so fully prove that Freemasonry with Englishmen is not a mere system of social intercourse and of convivial gatherings. The "Masonic Life Boat Fund" is one of the latest phases of masonic charity and good will to men. Large subscriptions are being made, the object being to place a life-boat on some part of the coast of England, to be hereafter determined upon, the committee acting in concert with the National Life Boat Institution.—*Craftsman, Canada.*

"ADOPTIVE MASONRY."—Masonic journals severely, and we think justly, censure Past Grand Master Robert S. Holmes and Robert McCoy for opening a Lodge on the third degree, suspending labor, and conferring the degrees of the Eastern Star upon more than two hundred women.

We are happy to say that "Adoptive Masonry" is almost unknown in Maine, and that masonic social gatherings are frequent enough to render it unnecessary, even if it were not a humbug.—*Masonic Token.*



**Died.**

**KELSEY.**—Near Tyro, Marshall county, Mississippi, on March 18, 1868, Bro. Samuel Kelsey, aged 77 years. Member of Chulahoma Lodge, No. 55, by whom he was buried with Masonic honors, and suitable resolutions passed in memory of the deceased.

**RIVES.**—At Jacinto, Miss., Bro. B. C. Rives, member of Jacinto Lodge. He was much beloved by the brethren, and suitable resolutions adopted April 3, 1868.

**KELLER.**—At Neosho, Mo., April 3, 1868, Bro. R. V. Keller, aged 45 years. He was a member of Neosho Lodge, No. 247, by whom he was buried with Masonic honors, and suitable resolutions adopted in his memory. He was born in Washington county, Virginia. His widow and her family share the sympathies of the community.

**HARTLEY.**—Craftsmen throughout the State (California) will be pained to learn of the death of Henry Hare Hartley, Deputy Grand Master, Past Grand High Priest, and Past Grand Commander of our Order in California. He died in Sacramento on Thursday, March 12th, after a brief illness. Bro. Hartley was born in Devonshire, England, in 1827, and came to the United States in 1847. In 1849 he came to this coast, and immediately identified himself with the interests of the State, and by his intelligence, energy and general uprightness of character, soon gained an enviable position among his fellows. His funeral took place at Sacramento, on Tuesday, March 17th.

**IDDINGS.**—On the morning of April 18th, 1868, at his residence near Richville, Holt county, Mo., of purpura hemorrhagica, Isaac H. Iddings, in the 56th year of his age.

At a stated communication of Oregon Lodge, No. 139, A. F. and A. M., April 18, A. L. 5868, A. D. 1868, the following resolutions were introduced and unanimously adopted:

*Resolved*, That we sincerely mourn this dissolution of covenanted friendship, bearing in tender remembrance his fidelity to Masonry, and his devotion to the principles it inculcates.

*Resolved*, That we earnestly sympathize with the family and friends of our deceased brother and tender them our consolation, which the world can neither give nor take away, and that we will wear the usual badge of mourning for the space of thirty days.

**McGINTY.**—Near Claremont, Nodoway county, Mo., March 10th, 1868, Bro. William McGinty, (of apoplexy), member of Quitman Lodge, 196.

The following resolutions were adopted:

*Resolved*, That in the death of Brother McGinty, society has lost a worthy citizen, and Masonry a good and upright member.

*Resolved*, That the members of the Lodge wear the usual badge of mourning for thirty days.

*Resolved*, That we deeply sympathize with the family of Brother McGinty in their sad bereavement.

*Resolved*, That the Secretary furnish a copy of these resolutions to the family and relatives of our deceased brother.

GET THE BEST.



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**Address of Grand Secretaries and Grand Records of Masonic Grand Bodies.**

**Alabama**—Daniel Sayre, Montgomery, 1, 2, 3; E. M. Hastings, Montgomery, 4.\*

**Arkansas**—Wm. D. Blocher, Little Rock, 1, 2, 3.

**California**—Alex. G. Abell, San Francisco, 1; Lawrence C. Owen, San Francisco, 2, 3, 4.

**Canada**—Thos. Bird Harris, Hamilton, Ontario, 1, 2, 4.

**Colorado**—Ed. C. Parmlee, Central City, 1.

**Connecticut**—Jos. K. Wheeler, Hartford, 1, 2, 3; E. G. Storer, New Haven, 4.

**Delaware**—John P. Allmond, Wilmington, 1; D. C. Goodwin, Wilmington, 2.

**District of Columbia**—Noble D. Larnier, Washington, 1, 2.

**England**—Wm. Grey Clarke, Freemasons' Hall, London, 1.

**France**—Thevenot, 1, 16 Rue Cadet, Paris.

**Florida**—Hugh A. Corley, Tallahassee, 1, 2; Jno. B. Taylor, Tallahassee, 3.

**Georgia**—Simri Rose, Macon, 1; Renj. B. Russell, Augusta, 2, 3; C. A. Armstrong, Macon, 4.

**Illinois**—H. G. Reynolds, Springfield, 1, 2, 3; James H. Miles, Chicago, 4.

**Indiana**—Wm. Hacker, Indianapolis, 1, 2, 3; Jno. M. Bramwell, Indianapolis, 4.

**Iowa**—Theo. S. Parvin, Iowa City, 1; Wm. B. Langridge, Muscatine, 2, 3, 4.

**Ireland**—Jno. E. Hynderman, Dublin, 1, 2.

**Kansas**—E. T. Carr, Leavenworth, 1, 2; Oscar T. Beeler, Leavenworth, 3.

**Kentucky**—J. M. S. McCorkle, Louisville, 1; Philip Swigert, Frankfort, 2; A. G. Hodges, Frankfort, 3; Wm. C. Munger, Louisville, 4.

**Louisiana**—Jas. C. Bachelor, New Orleans, 1, 2; Gustavus Sortag, New Orleans, 3; Alfred E. Billings, New Orleans, 4.

**Maine**—Ira Berry, Portland, 1, 2, 3, 4.

**Missouri**—Geo. Frank Gouley, St. Louis, 1, 2, 3; A. B. M. Thompson, St. Louis, 4.

**Massachusetts**—Solon Thornton, Boston, 1, 3; also for Mass. and R. I., 4; Thos. Waterman, Boston, 2.

**Maryland**—Jacob H. Medairy, Baltimore, 1; W. A. Wentz, of Baltimore, 2.

**Michigan**—Jas. Fenton, Detroit, 1; J. E. Johnson, Centreville, 2; O. Bourke, Detroit, 3, 4.

**Minnesota**—W. S. Combs, St. Paul, 1, 2.

**Mississippi**—D. P. Porter, Jackson, 1, 4; Oscar T. Keeler, Columbus, 2, 3.

**Montana**—Wm. F. Saunders, Virginia City, 1.

**Nebraska**—J. N. Wise, Plattsmouth, 1, 2.

**Nevada**—Wm. A. M. Van Bokkelen, Virginia, 1.

**New Hampshire**—Horace Chase, Hopkinton, 1, 2, 3, 4.

**New Jersey**—Joseph H. Hough, Trenton, 1; Jno. Woolverton, Trenton, 2; Thos. J. Corson, Trenton, 3, 4.

**New Brunswick**—Wm. F. Bunting, St. John's, 1; D. R. Munro, St. John's, 3.

**New York**—Jas. M. Austin, M. D., N. Y. City, 1; Christopher G. Fox, Buffalo, 2; Josiah Shove, Box 3737, N. Y. City, 3; Robt. Macoy, 432 Broome street, N. Y. City, 4.

**North Carolina**—D. W. Bain, Raleigh, 1; Thos. B. Carr, M. D., Wilmington, 2, 3.

**Nova Scotia**—Charles J. Macdonald, Halifax, 1.

**Ohio**—Jno. D. Caldwell, Cincinnati, 1, 2, 3, 4. **Oregon**—J. E. Hurford, Oregon City, 1; Benj. F. Goodwin, Portland, 2.

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### THE EYE OF MASONRY.

"A thing of Beauty is a joy forever."

Freemasonry is so inwoven in all the thoughts, impulses and actions of its disciples, that it may almost be said to be the incarnation of human life. It has its five senses, and not the least important is that of the eye.

The eye is the window of the soul; through it the soul takes in the panorama of life, and through it the soul reflects its own emotions. Let us pause a moment, and if possible look within ourselves. By what are we governed? By what light is the brain, as the polished plate, receiving its daily impressions, like those of a daguerreotype? By the eye. If a house looks to us as though built squarely, no one can make us believe it is an octagon. If the moon had always appeared to us of a yellow

tint, we would die denying that it had a silver hue. If we had always looked upon men in continual warfare, as a part of their daily and necessary occupation, we would view the pursuits of temporary peace as irksome and frivolous. If, unaided by education, we had always looked upon Masons assembled, as a lot of children, we certainly would have nothing to do with them. Thus it is in all the ramifications of life, much depends on the manner in which we see them.

A blind man learns things only as he hears of them or feels them. He may by great effort be taught a certain routine, but never the analogy of colors, nor those impressions derived alone by the comparison of forms and measurements.

In nine cases out of ten, our impressions of men are made up by looking them in the face; in very many cases, our opinion is made up at a single glance. It is almost a miracle how instantaneously the eye will, with one sweep, take in the entire picture of a person, and our prejudice is formed for or against a man by the cast of his eye, his nose, his mouth, his chin, his forehead, his size, his extremities, in fact, his whole presentation, all in a moment of time. Quicker than lightning, that impression is conveyed to the brain, the comparisons are drawn, the verdict rendered, and the soul within us obeys its sympathetic impulses. A blind man experiences none of these emotions beyond what are acquired by sound or touch, and they are not reliable, till after a life time of study.

Freemasonry has its eye, or rather its control of the eye. It teaches us to look kindly upon the errors of our fellow beings; it teaches us to look with admiration upon the glorious works of God, and the noble actions of men. It tells us to see lessons in all the symbols of human occupation, and to draw instruction from the most trivial presentations of nature. Masonry, in fact, seems to have been created to do all its work through the eye alone. Its sublimest language is silent—it is the language of symbols; words cut in architectural harmony. The words we speak have no meaning outside of the symbols they explain. A man born blind could never be taught to realize that the plumb-line exemplifies justice, because he has never seen the gigantic creations of human genius standing for thousands of years, simply because they were erected perfectly true in their line between the centre and the circumference of the earth. He could never realize the multiplied virtues of the compass, because he knows nothing of the perfections of a circle, the boundless round of

the universe, or the human ideal of God, without beginning or ending, yet standing in an impartial relationship with all he has created. Masonry, with its hand jeweled with gems of all arts and sciences, is ever directing the eye to the Beautiful and the Good. Through this masonic eye, the soul may be cultivated into an Eden of beautiful and holy thoughts; for through it the soul can draw no light which will germinate the weeds of evil or wickedness. From the beginning to the ending of pure Freemasonry, the eye can rest on nothing derogatory to the teachings of God. The improvement which a man receives by being a Mason, depends entirely upon the manner at which he will look upon the silent but eloquent language of masonic symbolism. Some men "have eyes, but they see not;" these are masonically blind, they have so deadened the power of the soul by the glammers of the world, that the reflective energies are gone; the magnetic nerve between the eye and the brain has been cut; communication has ceased, and the man "lives a dead Mason." Alas! how it makes one's heart ache, to see an immortal being called man, made in the image of his Creator, never rise above the pleasures of his stomach, perfectly senseless to the sublime beauties of truth!

This brings us to another important point. If the eye is the seat of personal impressions, and through it are conveyed those impressions which often determine the most important verdicts of our minds, how necessary then, in communicating our symbolic language to the novitiate, it should be done, as not to offend the eye. Masonry is harmony, and it is intended to be the architectural perfection symbolic representation. It appeals to all the senses, to be sure, but chiefly to that one of which we treat. There should, therefore, be harmony and beauty in all hall arrangements; there should be decency and propriety in Masonic clothing; there should be grace and ease, with dignity and character, in official communications, and finally, there should be decorum in the entire assembly; for while "work" is being done, every one present is a worker by his personal behavior. As one small cloud near the earth may hide the face of the sun, thousands of times larger than our planet, so may the bad actions of one person at an initiation darken the full "light" of Masonry, which illuminates millions of human minds when properly communicated.

As soul speaks to soul through the glance of the eye, so Masonry speaks her silent word, and teaches her sublime truths by the same mysterious source. Whatever is done in the name



of Masonry which offends the eye, affects the judgment; hence nothing should be done in the name of our Order, which is inconsistent with its principles. Being thus true to our duty as Masons, we will never do anything offensive to the public eye of the world. Masonry has never suffered persecution, except on account of the actions of those who use our name to promote unmasonic ends.

#### Battle of the Buzzards and Pelicans. No. IV.

BY BRO. JACOB NORTON.

Massachusetts and South Carolina were evidently designed, from all eternity, to be as antagonistic to each other as the magnetic poles. We know that they were ever so politically. There was a time when South Carolina was strongly imbued with Union sentiments. Massachusetts then took a leading part in the Hartford Convention in favor of disunion; and when South Carolina manifested a disposition for disunion, Massachusetts became strongly Union. When South Carolina was in favor of high tariff, Massachusetts was for free trade, and *vice versa*. In short, there was always a rivalry between them, sometimes for superiority, sometimes for equality. We may therefore conclude that one of the reasons why Massachusetts declined to allow Moses M. Hays to introduce Scotch Rite Masonry into its jurisdiction was, because South Carolina adopted it. Massachusetts at that time did not care to imitate South Carolina by introducing sovereigns into Masonry. But when those degrees had made their way into New York by authority of the Charlestonians; when those Charlestonians first in 1813 revealed to the world, that the *secret Constitution* of Frederick the Great ordained two jurisdictions for the United States, and furthermore, that Charleston should henceforth and forever be constituted the "Holy See" of the Southern jurisdiction, the heart of the *Hub of the Universe* then began to flutter for equality with its Southern rival. For, said the Massachusetts brethren, if Frederick the Great did really design Charleston to be the Southern magnetic pole of the Scotch A. and A. Rite, he must have intended Boston to be the Northern magnetic pole. The reader must further bear in mind, that Templarism was introduced into Massachusetts at the close of the last, or beginning of this century, as part and parcel of Freemasonry. The high sounding title of Sir Knight naturally paved the way in the minds of the ambitious Bostonians for the still higher titles of Sublime Prince, Most Puissant Sovereign, &c. Hence, we have seen that in 1825 several of the Boston young chivalry, headed by Edward A. Raymond, making a pilgrimage to Albany, New York, and were dubbed there, Princes of the Royal Secret, Princes of Jerusalem, &c. Shakspeare said, "What's in a name?" We, however, believe, a name is every thing, and we have often pondered on what might have been the consequences, politically, if General Lee had been a Ulysses, and General Grant only a Robert. The name of Raymond, we know, was a distinguished name among the Crusaders; there was a Raymond that helped to conquer Jerusalem, and another that betrayed it to the enemy. The name of Raymond is familiar to every miss who is versed in tales or romances of the Crusades; hence we may infer that the name had something to do with inspiring Bro. Raymond's ambition for sovereignty. Somewhere about 1844, our Brother Raymond, in conjunction with Bro. Chas. W. Moore, and may be some other of the Massachusetts chivalry, began to scheme for making Boston the Grand East for a Northern jurisdiction. In the above year, we believe they received the remaining high degrees from Gourgass, Yates of Albany and others, preparatory to the organization, or the revival of a Northern Consistory, in opposition to the Cerneau concern of New York. There seems, however, to have been some opposition to the scheme of making Boston the Holy See.

In 1847, an effort was made to organize the Consistory at Chicago, when Gourgass conferred the power on the Rt. Rev. Bro. Walker, G. M. of Illinois, of making "thirty-thirds." This Bro. Walker then conferred the 33 degrees on Bro. Mitchell, G. M. of Missouri; but Bro. Mitchell, after having heard all that Bro. Walker had to say about Scotch Masonry, declared the whole a humbug, and would have nothing to do with it. It appears that this action of Walker gave rise to some trouble, for Gourgass denied that Walker had a right to confer the thirty-three degrees. This appears to have ended the scheme of establishing a Grand East in the West. An effort was also made to induce a Charlestonian Emperor, then residing in the State of New York, to accept the Chief Buzzardship of the revived Gourgass concern, but the Charleston Emperor shrunk from associating with the ignoble Northern would-be Sovereigns. Failing in enlisting the Charleston Sovereign to take the lead, they finally, in 1848, organized a council, consisting of Messrs. J. J. Gourgass, G. F. Yates, E. A. Raymond, K. H. Van Rensselaer, J. Christie, Chas. W. Moore, and A. Bull. They issued their manifesto from the Holy See of New York, "under the Zenith, near B. B." with longitude and latitude, "To our Illustrious, Most Valiant and Most Sublime Princes of the Royal Secret," &c. "Know ye, that we the undersigned, Most Puissant Sovereigns, &c., constitutionally claim jurisdiction (Masonic) over all the Northern, North-Western, and North-Eastern parts of the United States of America, their Territories and dependencies, as the *supreme tribunal*, for the Grand, Ineffable, and Sublime degrees, Ancient and Accepted Rite, of the Thirty-Third and last degree; but in deference to the Constitution of the *York Rite*, practiced in this country, it waives its RIGHTS AND PRIVILEGES, as far as they relate to the 'first three degrees' of Ancient Craft Masonry." We are not acquainted with the Masonic history and antecedents of all the would-be "Sublime Valiants," but we do know that Gourgass was initiated in a spurious Lodge, Bro. Chas. W. Moore was a paid officer of a Grand Lodge, and Brother Raymond was but twice in his life, (and that but for a short time) affiliated with a blue Lodge; and we find them claiming "rights and privileges" to rule Grand Lodges, but condescend most obligingly to waive those rights. Can any person conceive any thing more ridiculous, and more impertinent, than the above assumption or presumption? In 1851, the new concern, doubtless according to a previous arrangement, was removed to Boston; Gourgass then resigned in favor of Yates. Yates next resigned in favor of Raymond, and we now find nine illustrious names on the list. This new institution continued without any apparent internal dissension until 1860, during which time the managers kept every thing very quiet. There was no ringing of bells, or firing of cannon at its first introduction into the Capital of New England, nor can we find out positively where their meetings were held. It is probable that the meetings were held at the Masonic Temple, but so secret, that no one ever heard that their Highnesses paid any rent for the privilege of using the Masonic Hall and consuming the gas, &c. The object of the managers was to keep the grand secret away from the vulgar herd, and only to admit into it brethren of merit, meaning thereby brethren who were subservient to the wishes of the leaders. But, outside of the institution, a war was raging with all the virulence peculiar to the Buzzard family. We must now take up the other wing of that philosophical, loving brotherhood. The reader will, doubtless, remember the name of Atwood, the Sovereign Emperor, who set up a new Grand Lodge (St. John's) in New York in 1837, and who also caused a split in the Cerneau concern, but who finally killed the remnant of his opposers in 1846. Up to that time, the "Sovereigns in Masonry," both North and South, consisted of a handful of men, if we may so express ourselves. We doubt whether at any time previous to 1846 they numbered in either jurisdiction fifty

members, even in Charleston itself. We have seen in 1822 the "thirty-thirds" reduced to three active members, or only to two, when Dalcho was deposed. We find accordingly, that in 1846, though victorious over the old Elias Hicks,—Atwood was, in truth, the sole active survivor,—his Council consisted of himself. But what of it? A batch of young Buzzards was soon hatched; the batteries, however, brought to bear on his new Council were very powerful: there was the *Masonic Magazine* of Boston, and the *Masonic Magazine* of Charleston, commanded by the most celebrated artillerymen in the world, each of them firing away monthly, at poor Atwood, all manner of abuse, sarcasm, &c. Matters continued not quite satisfactory, until 1851, when Jeremy L. Cross, the degree peddler, and manual manufacturer for all kind of degrees, was induced to become Buzzard in Chief of the old Cerneau concern. Jeremy claimed to have been a genuine descendant of the Charleston concern, and exhibited a patent signed by the Charleston Emperors. On the other hand, Bro. Mackay denied that such a patent was ever issued in Charleston, and accused Jeremy of having stolen a blank, and of having forged the rest. In 1852, poor Jeremy got sick of it, and retired from his chieftainship. At that time, the very illustrious Brother Foulhouze, the chief of the founders of a "thirty-third" concern in New Orleans, which issues charters for blue lodges of its own, in defiance of the Grand Lodge of Louisiana, that very illustrious personage who was at loggerheads with Charleston, acknowledged, in the name of his Supreme Council of New Orleans, the Supreme Council of New York, and installed Henry C. Atwood into his old position, and among others we find Bro. Folger's name, as secretary, to whom we are indebted for the information, with its errors and shortcomings, of the famous history of the Buzzards. From 1852 to 1860 nothing particular transpired in the New York concern. Change of illustrious took place in consequence of the death of Atwood; the battle continued between the two parties. It sounds big to read *Moore's Magazine* of that period. One would be led to believe that the parties consisted of large numbers, but the truth is, with all the noise and clatter, with all the ridiculous epithets they hurled at each other, their number were few, and the Masonic Fraternity continued undisturbed in its peace and prosperity, and indeed we were assured a few days ago by a brother, who at one time took an active part in their doings, or misdoings, that had the schism not broken out in Boston, between Bro. Raymond, the "Sovereign," and Bro. Moore, the Secretary of the "Valiant Ineffables," that there was a fair prospect of the Buzzards and Pelicans of both parties dying a natural, or unnatural death; but the "Fates" ordained it otherwise. It is said that if two rats can be enticed, or thrown into a cask containing water of sufficient depth, wherein there is a kind of an island in the centre, just large enough for one of the creatures to stand upon, the fight, and squeaking, that ensues from the combatants for the coveted spot, will cause all the rats in the neighborhood to jump into the cask, just to see what is the matter. We have witnessed in New York a horse car, emptied of its passengers, to run after a fire engine, all running because others were running. The late fight between the Buzzards and Pelicans produced a similar effect on the least thinking portion of the Masonic brotherhood. For the first time in the history of the highfalutin Valiant Emperors, they were able to bring the artillery not only of the Masonic, and even the Sunday press edited by Masons, to take issue in their dissensions. The turmoil and noise created by the Monthlies and Weeklies; the Billingsgate epithets they hurled at each other, impelled crowds to the scene of action. Each was curious to know what was the matter. As the curious increased the number of combatants, and with it the din of warfare, larger numbers were attracted in proportion to the increased furor and noise of the factions. The increase in their number, we therefore see, is not owing to any intellectual awakening among the intellectuals, but



we can more properly trace it to propensities, which more or less the unthinking and least educated share in common with animals of a lower grade in creation. Now, however, they have seen the fire; the rats are all in the cask; their curiosity is gratified; is it not time to ask themselves, what good has been accomplished, either to the combatants themselves, or to the Fraternity at large? They have now discovered that the whole system of 33 is a sheer swindle. "Why, then," as Bro. Steinbrenner says, "will Masons persist in fostering these productions of vanity, ignorance and pretension? Why will not brethren unite in discountenancing all higher degrees, and confine themselves to the practice of pure English Masonry, devote that time, talent and means now wasted on so-called 'high Masonry,' to its legitimate object, the cultivation and improvement of true Masonry? It is said, that these degrees are now too widely disseminated to be abolished, and that it is useless to attempt it. The example of Germany furnishes an explicit contradiction of this assertion. No country was ever more cursed with the high degrees than was Germany, and yet, thanks to the indefatigable efforts of such brethren as Fessler, Schroder, Kloss, Findel, and others, they have been entirely eradicated, the only Masonry now practiced there being the pure and simple Masonry of the three degrees."

(To be continued.)

#### FREEMASONRY IN SCOTLAND.

At the Grand Lodge meeting held in Edinburgh on the 2d December last, the late Deputy Grand Master of the Grand Lodge of England, Bro. the Right Honorable the Earl of Dalhousie, K. T., G. C. B., was installed Grand Master Mason of Scotland, as the successor of the Most Worshipful Bro. John Whyte Melville, of Bennoch and Strathkiness, who resigned that distinguished office after several years (1864-6) of useful and efficient presidency. We may congratulate our Scottish brethren upon having for a Grand Master one who is in every way admirably suited to hold that high and important office, and whose great experience as a ruler in the Craft—well versed in all the duties of the position, having had the ruling and governing of Grand Lodge meetings in England, as acting Grand Master on many occasions—fits him so admirably for the position of Grand Master Mason of Scotland. We may also congratulate ourselves upon this appointment, as being more likely, than almost any other step that could have been taken, to bring about the realization of that "consummation most devoutly to be wished"—greater uniformity of working in the lodges holding under the respective jurisdictions, and more frequent and friendly intercommunications, and perfect harmony between the sister Lodges of the United Kingdom of England, Scotland, and Ireland, and their respective Masonic dependencies—that we may all work together for the common end, in peace and good understanding. We feel assured that, under the supreme command of so talented, experienced, and vigorous a Mason as the Earl Dalhousie, much that has remained, as is well understood, for him to do will be done by him for Scottish Masonry, and for the purification, consolidation, and ennobling of the Order in the great North—the cradle of Freemasonry in these isles; and that the foundation and establishment, on a solid and lasting basis, in Scotland, of great Masonic charities—institutions similar to our own, with which Bro. the Earl Dalhousie is so familiar—is a work which has, as it appears to us, been reserved by Divine Providence for our worthy and esteemed brother to inaugurate,—and there is no one distinguished member of the Grand Lodge of Scotland who is so well able to fulfill that mission as the noble earl. We intend shortly to publish a complete list of the present officers of the Grand Lodge of Scotland, by which it will be seen that it is second to none in the composition of its Grand Officers.

We fear that but few of our brethren on this

side of the Tweed are aware of the high position and great antiquity of Freemasonry in Scotland, nor of the present composition of the august body that presides over Freemasonry in that part of the United Kingdom; and but seldom, as we are assured, do our English Master Masons visit Scottish Lodges, and still less frequently do the eminent members of our English Grand Lodge—past and present Grand Officers and others—avail themselves of the courtesy ever ready to be extended to them by the M. W. the Grand Master and the Grand Officers of the Grand Lodge of Scotland, by visiting the Grand Lodge in Edinburgh, the Provincial Grand Lodges, and the numerous lodges throughout the length and breadth "o' the Land of Cakes;" indeed, during and immediately after the meeting of the British Association for the Advancement of Science, in Dundee, in September last, this subject was several times mentioned in Masonic lodges as a matter much regretted by our Scottish brethren, who, we fear, think "their southern brothers just too cold, stiff, and formal, mair like weel-to-do men, but no so much like real Masons;" and this they marvel at, considering the difference of our geographical position and more southern climate. Nothing could be more cordial and fraternal than the reception given to a large number of our English brethren, amongst the members and associates of the British Association, by the R. W. Masters, officers, and members of lodges, not only in Dundee, but in many other towns in Scotland, during the month of September last; and we trust that the Masonic province of Norfolk will not be behindhand in this respect when the same Association holds its meeting in Norwich, in August or September next, as there are many very eminent Scottish Masons amongst those who are likely to visit Norwich.

We feel assured that a more extensive interchange of visits between members of lodges holding under the sister jurisdictions would tend more rapidly than anything else to bring about many much-to-be-desired improvements, which the more intelligent of our Scottish brethren so freely admit are needed, whilst we, as Masons on this side of the Tweed, could with advantage learn some useful lessons from our Scottish brethren.—*Freemason's Magazine, London.*

From the Washington Correspondent N. Y. Herald.  
**Thad Stevens' Anti-Masonic Proclivities—His Tapeworm Railroad.**

WASHINGTON, April 6, 1868.

At the time when the great anti-Masonic excitement—born to life from the Morgan bugbear—swept over the land, like a fierce simoon, from Maine to Georgia, Thad Stevens was a member of the Legislature of Pennsylvania. Espousing the cause of the anti-Masons from disappointment, and actuated by feelings of the bitterest animosity against the Masons for reasons that will be made apparent, he introduced a resolution to the effect that the house, of which he was a member, inquire into the subject of Masonry, with power to send for persons and papers. The house, largely anti-Masonic—the members as well as the Governor of the State having been elected upon the then tremendous issue of the day—adopted almost unanimously the resolution, and a number of well known Masons were summoned to attend the "high court" then in session at Harrisburg, to give evidence in matters appertaining to the Masonic order.

A thorough investigation was to be had in the premises, and the secrets of the brotherhood laid bare to the world. The "devil," the "goat" and the "gridiron" were to be shown up in all their hideousness; the fearful and horrible rites and ceremonials were to be brought forth and exposed to the light of day, and the black monster, Masonry, was to receive its death blow then and there. Thad Stevens was the St. George who was to annihilate the dragon. On the day appointed for the commencement of the proceedings, which were to consummate the above, every member—and, as we have said, a majority of the house

were anti Masons—was in his seat, anxious for, yet dreading, the uplifting of the curtain that was to reveal the hitherto veiled horrors that darkened the ceremonials of the Masonic brotherhood. The house was packed with Masons and anti-Masons, and among the former was a well known Mason, master of a lodge in the State, who had been summoned to Harrisburg in relation to the matter then about to be investigated in all its details, and him Thad, as grand inquisitor, proposed to examine first.

When all was in readiness, the self-constituted champion of the anti-Masons commenced his interrogations thus: "Are you a Mason?" "I am, sir." "Do you belong to a lodge in this State?" "I do, sir." "What position do you hold in the lodge?" "The position of master." "What are the initial proceedings consequent upon the meeting of a lodge?" "The lodge is opened with prayer." "Well, go on, and state what follows." "I am waiting for your questions." "Well, what are the ceremonies incident to the admission of a member?" "He is balloted for, and if no votes be cast against him is admitted a member of the order." "What then? Please state the subsequent proceedings. What follows next?"

"Mr. Stevens," said the witness, with a mischievous twinkle in his eye, "if, on the—of—, 18—, you had been found worthy, you would have become a member of the—lodge in—, and would have been initiated in all the secrets and mysteries connected with the order, and would have possessed a knowledge that, except he becomes a member, no man ever will possess." The witness sat down. Stevens was thrown completely back upon his haunches by this unexpected thunderbolt coming from a serene sky, and, paralyzed from the effects of the blow, stupefied with astonishment, he ignominiously wilted. The fact was, he had, some years previously, been proposed for membership in one of the lodges of the State of Pennsylvania, but was "black ballled" which "little circumstance" he supposed forgotten. The reminder, hurled at him at this particular juncture, knocked him completely off his pins. There was a universal buzz of satisfaction from the large number of Masons in the house as this point blank shot of the brother went so true to its aim, and at the commotion consequent from the mark being hit so squarely, the further examination of Masonic witnesses was postponed until the next day. It is needless to say this was the end of the matter. The whole thing, as far as legislative interference was concerned, was very wisely dropped.

It was during this session that Thad introduced a bill, providing for the building, by the State, of a railroad from Harrisburg to Gettysburg, in which latter place Thad had large iron interests. The project originated with him, and no one person, other than he, would have been so greatly benefited by the building of said road. By reason of its multifarious windings around and about the mountains, the road exceeded about five times the distance in a bee line between the two places, and on account of its length and crookedness was christened by its opponents "Thad Stevens' tapeworm." Maps of the contemplated road, in all the beauty of its winding way, were circulated throughout the State, with the euphonious and elegant title of "Thad Stevens' tapeworm" attached.

As the road was to be built by the State, and as Thad would not be necessitated thereby to the taking of any stock, he worked hard for it, and succeeded in getting it through, and in due time it was commenced; but the next legislature, composed that year largely of Masons, repealed the act of the anti-Masonic body, and the road, which proved a miserable failure as far as profit or benefit to the public were concerned, was never built.

There are many men in Pennsylvania, and some in this city, who well remember "Thad Stevens' tapeworm," the Masonic investigation which he headed, and the point blank shot that laid him low in that encounter.



**DUTY.**

"A time to keep silence and a time to speak."—SOLOMON.

This is one of the most difficult of our Grand Master's injunctions to obey. Sometimes we speak, impelled by a sense of duty, and, on account of the unpleasant results that sometimes result from the speaking, we wish we had kept silence. Sometimes we keep silent from a sense of prudence, and the results that occur from that silence, when the speaking of the truth might have saved the cause of truth, cause us to regret we had not spoken. From our experience we have arrived at the conclusion, that the only time to keep silent, is when there is no truth to enunciate, and the true time to speak is when the truth is in danger, and then we should speak regardless of all contingencies. The more we see of men, and the influences of even a word upon the atmosphere of human affairs, the more are we convinced, that the most dangerous and most useless of mankind are those who swing between duty and its consequences. "Policy men," like pendulums, are only kept in motion by the ratchet-teeth of opposing forces. The "time to speak" is when duty demands it; the "time to keep silence," is when truth and duty bid us to speak.

**OUR TRIAL--THE RESULT.**

Indirectly we have learned the verdict in our case at Charleston last month, as we previously advised our readers of the FREEMASON. The tribunal of five members who sat in judgment upon the issue between Ancient Craft Masonry and the bogus constitutions and altered rituals of the A. and A. S. Rite, came to the only conclusion which could save Albert Pike his position, and the Supreme Council from total disintegration, and that was to pronounce against us as the advocate of legitimate Masonry. To be sure, we were not present, yet we have a right to say that we were defended; again, we were not tried in our Masonic capacity, and therefore, we have no right to complain that Masonry was not awarded the verdict of acquittal. The only question before the Council was its own salvation, and "self preservation is the first law of nature." We had arraigned the Constitutions and Rituals of the Council and Albert Pike, and we must confess that the Council was a bad place to hold the trial and Bro. Pike the monarch of the whole concern. It has settled one important fact. The most pure and reliable men connected with that Rite in the South have been watching our trial with great anxiety for some time, and have been awaiting the result with calm determination, and they have declared that if the Supreme Council, in condemning us, confirmed the outrageous assumptions of the Constitutions and the Rituals of Bro. Pike in traducing the degrees of legitimate Masonry, and in mixing up Masonry with Church and State, that they would abandon the concern. This the Council has done, and we now appeal from the verdict of that tribunal to the greater one, the *public Masonic heart*. We enter into no repinings for our course. Our conscience is clear in the performance of a solemn Masonic duty, and the question is now fairly presented to the

Grand Bodies of the country, whether they will longer hold Masonic communication with a self-styled Supreme Council, who, by every act, prove that they will not tolerate a fair and liberal investigation into their history, laws and designs.

The time has come when the sincerity of Masons will be judged, whether they be true to the principles of Ancient Masonry or not. When they stand up in Grand Bodies and affirm their fealty, and then, as members of the Supreme Council, approve and promulgate rituals and laws directly subversive of Lodges, Chapters, and Commanderies, they must expect to be judged by their *acts*. The time has passed when mere *professions* will pass current.

**OPPRESSION.**

"So I returned and considered all the oppressions that are done under the sun, and beheld the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors, there was power; but they had no comforter."—SOLOMON.

Solomon entered deeply into the mysteries of the human heart, and sounded the plummet to the bottom of human affairs. Nothing so touches the Masonic soul as useless oppression, and if all the tears of the oppressed could be gathered together, they would drown the miserable tyrants, great and small, who afflict humanity. We find oppression everywhere; in the workshop; in the relations between employer and employee; between debtor and creditor; between landlord and tenant; between parents and children; between commercial and manufacturing sections; between the ruler and the governed. Of all oppressions most contemptible and most oppressive, is that of large communities, consisting of men and helpless women and children, under the irresponsible heel of heartless and despotic power. No true Mason can be guilty of such things; they are in violation of the solemn lessons taught in the very first degree of our Order, and any Mason who attains to power, and uses that power oppressively, is a living libel upon the fraternity, and stands perjured before that God, who has declared in the Great Light, that the tears of his people are ever before Him.

**The Hierarchical Character of A. & A. S. Rite.**

Our views expressed in the March number of FREEMASON, relative to the dangerous character of Hierarchy in Masonry, are well confirmed by past Grand Master Holmes, of N. Y. (a 33°) in the following terms:

The Supreme Council, 33°, of the A. and A. Rite, a small body of Masons, self-elected, arrogate to themselves the sovereign control of the Rite within their jurisdiction (which, in the Northern Masonic Jurisdiction of the United States, embraces, we believe, all of the Northern States east of the Mississippi river), ignoring any right of representation of the subordinate bodies, and closing their Councils to all who have not attained the 33°, and even to them, at times, unless they be *active* members. Let us see how this state of things operates upon the subordinate bodies. The supreme power is vested in a few Masons, members of the Supreme Council *ad vitam*, not necessarily selected from the lower bodies, in consequence of labors performed or benefits which have accrued to the Fraternity from

their learning, dignity, morality, or from their influence in promoting the interests of the Order; but simply because there may not be *three* members of the Council who will oppose their admission. On the other hand, the most distinguished Mason, who, perhaps, has spent his life in the service, who may bring to the position talents, character, governmental ability of the highest order, and the strongest recommendations from subordinate bodies, cannot gain an entrance to the Councils of these supreme chiefs, *if there be three* among them to whom he is obnoxious. In the York Rite, the Lodge, Chapter and Commandery have the power to decide who shall receive their offices, benefits and privileges. In the A. and A. Rite the Supreme Council can confer all of the grades upon any Master Mason, as it may deem proper, and having done this, goes further and makes him at once one of the Supreme Chiefs of the Order. True, the Grand Master may make a Mason at sight, but he can not make him a Grand Master."

On the above, the *National Freemason* says:

He is clear, that with these and some other drawbacks to hamper its progress, the rite can never become immensely popular in this country.

We fully agree with him. But the fun of it is that it never was intended that the rite should become popular, in the ordinary acceptance of that term. Its government was founded without regard to the wishes of the governed, and evidently intended to be autocratic. The first Councils were the closest kind of close corporations, being limited to nine members, chosen without regard to the wishes of the masses, because the Supreme Councils were first established, and then bodies created for them to govern, instead of, as in the York rite, making the subordinates first and letting the government follow, as a natural consequence.

It is worthy of remark, however, in passing, that the subordinate organizations in the A. and A. Rite have vastly more liberty of action, are greatly less interfered with than Subordinate Lodges under the more liberal system of the York Rite; the right of such interference remains, and that, too, in a less acceptable form than in our Grand Lodges, where the masses may instruct their representatives to repeal an obnoxious law or put a stop to a distasteful interference with their rights and privileges. We fully agree with Bro. Holmes that there must be some progressive modification of the constitution of the rite ere it can be made popular among men educated to a voice in all government, civil, ecclesiastical and Masonic.

**GENERAL WASHINGTON'S AGE.**—A very old man, who saw General Washington, and describes him as a tall, dignified appearing person, with a dark, or tanned complexion, has something to say in the Newport *Mercury* with regard to the real age of the great Father of his country. Washington, he says, was born on the 11th day of February, 1732, old style—135 years ago. Eleven days were omitted from the British calendar in 1752, and Washington's birthday was celebrated thereafter on the 22d of February. At the time of Washington's birth the beginning of the year in Great Britain and her colonies was on the 25th of March, but an act was passed in the twenty-fourth year of the reign of King George II, that the first day of January, which, in the old style, would have been 1751, "shall be reckoned and deemed to be the first day of our Lord 1752; consequently the period of time between the last day of December, 1751, and the 25th of March following was entirely stricken out from the British calendar. Washington, therefore, had no birthday in February, 1751, for there was no month of February, 1751, in British history. On his birthday, therefore, in 1752, (new style,) he did not become twenty years of age, but only nineteen, and from the day of his birth, in 1732, (old style) to this present February, 1768, are only 135 years.



**GRAND LODGE OF ENGLAND.**

To R. W. Bro. Wm. Grey Clarke, Grand Secretary of Grand Lodge of England, we are indebted for the proceedings of the last two quarterly communications, viz.: on Dec. 4, 1867, and March 4, 1868.

At the former meeting, M. W. Bro. the Right Hon. The Earl of Zetland was nominated for the 25th time as Grand Master of Masons. The report of the M. W. Grand Lodge of North Carolina, relative to the action of two Lodges in Halifax, Nova Scotia, in making Masons out of rejected and unworthy citizens of that State, was read and referred to a special committee. This matter we have already commented upon in our report on Foreign Correspondence in October last, and we presume the case is known to most of our readers. The Committee of the Grand Lodge of England reported back the case, principally on the ground "Want of Jurisdiction," as it appeared that the Lodges complained of were not under the control of the Grand Lodge of England, and indeed we have serious doubts whether they were under any Grand Lodge at all, but as they told our North Carolina brethren, "*they worked the Scotch Rite and could do as they pleased.*" Just so, the Scotch Rite being independent of Grand Lodges, as they say, they can do as they please, without any reference to Masonic law, usage or rights. This is characteristic, and we see no recourse for the Grand Lodge of North Carolina, except to publish the persons thus made Masons, as clandestine, and to forbid all Masonic communication with them, their aiders or abettors.

The report on the new temple (on Great Queen street, London), at this session, shows that the cost of the building was estimated at £50,000 or \$250,000, but that up to the present time, about £61,000 has been expended, or \$305,000.

A scale of prices for subscribers to the Coffee room and Library was established, graduated between residents and non-residents of London. Subscribers can introduce visitors to these rooms.

We are pleased to notice that the Grand Lodge has set its face against subordinates meeting in taverns, as they formerly did.

Several appeal cases were considered at this communication, and decided in accordance with established usage.

The returns of Lodges show that over \$3,000 was sent up for the fund of benevolence, and over \$6,000 for fees and certificates, and the Grand Treasurer reports over \$11,000 paid out on account of benevolence, and over \$19,000 on account of general purposes.

In 1868, at the quarterly communication in March, the Grand Lodge was presided over by the Right Hon. the Earl De Grey and Ripon, D. G. M., as Grand Master; R. W. Bro. Thos. Henry Hall, Prov. G. M. for Cambridgeshire, as D. G. M.; assisted by R. W. Bro. Alexandre Dobie, Provincial G. M. for Surrey; R. W. Bro. Robert John Bagshaw, Prov. G. M. for Essex; R. W. Bro. Rt. Hon. Lord De Tabley, Prov. G. M. for Cheshire; R. W. Bro. Rt. Hon. Lord Sherborne, Prov. G. M. for Gloucestershire; R. W. Bro. Sir

Pryse Pryse, Bart., Prov. G. M. for W. D. of South Wales; and other right worshipful and distinguished officers and members.

The record was read and approved.

The Earl of Zetland (Hon. Thomas Dundas) was for the 25th time re-elected G. M., and this time with one dissentient. The G. M. was prevented from being present, owing to orders of his medical attendant, as he was still suffering from sickness contracted during his journey to the Grand Lodge in March last.

The report of the Building Committee is interesting, and shows that great care is taken to provide acoustic properties, so necessary to public halls.

The report on fund for benevolence shows that during the year, ending December 31st, over \$80,000 had been expended on that account, and over \$100,000 for general purposes. A committee was appointed to prepare a proper testimonial to the Grand Master for his long and faithful service.

The highest number on the Lodge roll before us is 1204. For the quarter just ended, over \$7,000 had been expended for benevolence, and over \$19,000 for general purposes.

**NEW YORK.**

Proceedings of Grand Chapter held in Albany February 4, 1868, are before us.

M. E. Comp. Seymour H. Stone, G. H. P., presiding. 124 Chapters represented.

The annual address is a practical paper, and from it we extract the following excellent admonition:

The eminently conservative nature of this Grand body, its marked and enduring respect for the laws and usages which have come to us as a legacy from the long past, render it unnecessary for me to refer to the legislation probably required at this Convocation, or to impress upon your minds the importance of avoiding all legislating for the mere sake of making a record. If there be nothing but the usual routine business, let that be transacted in due order; but let us be of one mind in our refusal to sanction experiments in law making, which almost invariably lead to interference with the just rights of the subordinate and an undue accumulation of power in the superior body.

The following is the report of committee on the case of District of Columbia, which was unanimously adopted:

*To the Grand Chapter of the State of N. York.*

The Committee on the memorial of the body claiming to be the Grand Chapter of the District of Columbia, respectfully report, that they have given the subject committed to them, and the documents relating to it, that careful and attentive consideration which respect for the memorialists and for the other parties concerned demands. They regret that in the limited time allotted to them they are unable to present the subject in the light of argument, for the documents before them give but one side of the case; enough, however, has been presented to them to justify the conclusion that this Grand Chapter should not recognize the body, whose claims have been presented to their notice, as a Grand Chapter, and to convince your Committee that the General Grand High Priest was justified in declaring that its organization was irregular.

The Committee might content themselves with the position that it is not their province to challenge an act of the General Grand High Priest until it had been officially reported to, and acted upon, by the General Grand Chapter; but they will not assume such a position,

preferring to meet the question as it is presented to us by the memorialists.

Our respect for the M. E. General Grand High Priest, our estimation of his character for integrity and judgment, which lead us to believe that he was not influenced by passion or prejudice, and the fact that he has given the matter of masonic jurisprudence his attention and research in the various bodies for many years, would cause us to hesitate in challenging his action, entirely aside from his official position as General Grand High Priest. But the true question presented is, Had the General Grand Chapter jurisdiction over the territory of the District of Columbia? and, in the decision of that question, the most vital interests of the General Grand Chapter are concerned. Such jurisdiction is claimed for it by the General Grand High Priest; and, what confirms our decision upon this subject is, that the Grand Chapter of Maryland, the only other body which could have claimed such jurisdiction, distinctly and unhesitatingly affirms his position.

We subjoin the following resolution:

*Resolved*, That this Grand Chapter, believing that the organization of the body claiming to be the Grand Chapter of the District of Columbia was irregular, decline to recognize it as a Grand Chapter.

Comp. Joseph White rendered a very sensible report on Correspondence. We find that the Secretary has prepared very valuable tables, from which we gather the following: Number of Chapters, 204; members, 11,560; exalted, 2170; affiliated, 91; dimitted, 270; restored, 36; suspended for N. P. D. 6; expelléd, 121. Receipts, \$11,294. Comp. Stone, of Syracuse, re-elected G. H. P., and Comp. Christopher G. Fox, of Buffalo, re-elected Grand Secretary.

**IOWA.**

Proceedings of Grand Chapter for 1867 before us. Twenty chartered and six Chapters U. D. represented. The annual address of Comp. H. H. Hemenway, G. H. P. is a straightforward, practical document, and concludes with the following appropriate remarks:

Our work is a noble one. We are engaged in a great and glorious task. Let us labor on, although our pathway is rough and rugged, having ever in view the chief good of our Royal Craft, and ever remembering that we each have within a heart to be controlled and guided by true Masonic light, and invested with the sign and signet of truth, so that at last we may obtain entrance to that sanctum above, where our Supreme Grand High Priest forever reigns, forever presides.

He issued nine dispensations for new Chapters. Without any personal views and without any reflection whatever upon the journal named, we regret to see Companion Hemenway endorsing a quasi custom of creating "official organs," in the following remarks:

I am in receipt of a prospectus announcing the publication of the "Evergreen," a Masonic monthly, first number to be issued in December next, to be published by Guilbert, Barnes & Co., at Dubuque, Iowa, under the control of our well-known past Grand Master E. A. Guilbert. It affords me extreme pleasure to welcome this publication in our jurisdiction, and I trust it will receive a material support from every Brother, Companion and Sir Knight of this State, and that the Grand Chapter recognize it as their official organ; and am well satisfied that under its able management, it will prove of very much benefit to the Craft in this jurisdiction.

We have no idea that Companion Guilbert requested this act, but that it was done as an act of courtesy by the G. H. P. We say we



are opposed to the thing on *principle*. Once create a paper an "official organ," then the Grand Body is bound by the peculiar views of that organ. It is shifting or transferring the responsibility from the Grand Body itself to an individual editor, unless that editor is under the surveillance of the chief officer, and then the editor ceases to be an independent journalist. Every Masonic journalist should be held answerable to the law, and to the spirit of the institution, but he should be frank and fearless to vindicate the truth, and if he commits errors, he should not therefore commit the Craft or the Grand Body as their "organ." Any Masonic paper that can not live without official patronage, and upon its merits, is not worth living at all, and of all the dull of dullest papers we have ever read, it is an official "organ." The *Evergreen*, however, does not come under this head, for it is a live and sprightly paper, and will be supported by the Craft. Although we do not fully agree with the editor upon all his issues, such as negro Lodges, yet we do not therefore hold his Grand Lodge, Grand Chapter, &c., responsible for it. We are satisfied that Bro. Guilbert himself will agree with us upon this principle of "Grand Organs."

The following resolution of Comp. Theo. S. Parvin was voted upon and *not* adopted:

*Resolved*, That a committee of three be appointed to report, at the next session of this Grand Chapter, as to the propriety of rescinding the resolution adopted at the grand annual convocation of 1860, severing our connection with the General Grand Chapter."

The business of the Grand Chapter was transacted in harmony.

The report on Foreign Correspondence was unavoidably prevented from being completed in time for the publication before us. We find 38 Chapters on the roll. 448 were exalted; 37 admitted; 78 dimitted; 14 died; 16 suspended; 21 dropped from rolls, and 3 expelled. Total membership, 1378. Comp. Hemenway, of Lansing, re-elected G. H. P., and Comp. W. B. Langridge, of Muscatine, re-elected Grand Secretary.

#### WISCONSIN.

Proceedings of Grand Chapter for year, ending February 5, 1868, at hand.

The annual address of Comp. David H. Wright, G. H. P., is practical and timely. From his decisions we extract the following:

1st. Can a Master Mason who has lost a limb receive the Chapter Degrees?

*Ans.* He can not.

2d. Can an elective officer of a Chapter resign his office?

*Ans.* An elective officer of a Chapter can not resign while he remains within the jurisdiction of his Grand Chapter.

3d. If an elective officer, (such as Treasurer) can not resign, and lives so far from his Chapter that he can not attend to his official duties, what course should be pursued?

*Ans.* The High Priest should appoint a Treasurer, pro tem., to attend to the duties in the absence of the regular Treasurer.

4th. Has a Chapter a right to make a donation from the Chapter funds?

*Ans.* It undoubtedly has such right.

5th. Has a Treasurer a right to refuse to pay an order of the Chapter signed by the High Priest?

*Ans.* He has not.

6th. Has a Chapter the right to adopt a

by-law declaring that a petitioner whose petition has been rejected, shall not petition again until six months after the date of the last petition?

*Ans.* In the absence of any constitutional regulation upon that subject the local law would govern, and such a by-law would not be unconstitutional. Other questions have been submitted, but they were all answered by the Constitution or By-laws of the Grand Chapter.

He also delivered some very strong and sensible remarks against the propagation of the so-called "high degrees" now being peddled over the country by friends or agents of certain "Rites," and says "their object seemed to be, to get possession of the different Masonic bodies, in order to get control of the Grand Bodies. To accomplish this end they have offered to confer their degrees upon the Masters and Wardens of Lodges free of charge, and in fact, when they could not get one amount they were always willing to take another, or do the work for nothing." From our close observation, this practice is not confined to any one "Rite" of "High degrees" now afloat. We are willing to guarantee to every active officer or member of Grand or Subordinate Lodge, that they can get the degrees of Bro. Pike for nothing, if they will only agree to support him as "Most Illustrious Potent Monarch Grand Commander" of Masons. In fact, we know of very many instances, where the "Honorarium" has been declined by Grand Officers, when offered to them.

Comp. A. Balden rendered a very fraternal and able report on Foreign Correspondence. Thirty-six Chapters were represented. Three dispensations for new Chapters were granted by G. H. P.

Resolutions forbidding all communication or membership with Egyptian or Memphis Rite Masons were passed.

We find 34 chapters on the roll. 358 were exalted; 33 admitted; 101 dimitted; 25 suspended; 3 expelled; 47 rejected; 11 died. Total membership, 1946. Receipts, \$2,307.

Comp. A. V. H. Carpenter elected G. H. P., and Comp. Wm. T. Palmer re-elected G. Secretary; both of Milwaukee.

#### MASSACHUSETTS.

##### GRAND CHAPTER.

We have the published proceedings of a stated meeting March 12th, September 10th, and December 10th, 1867.

At the latter Communication, Comp. Richard Briggs, M. E. G. H. P., presided. No annual address.

Nineteen Chapters represented. Business transacted of a local character.

Comp. Henry Chickering rendered an interesting report on Correspondence, and we take pleasure in quoting his concluding remarks:

From the foregoing it will be seen that Royal Arch Masonry is in a flourishing condition in nearly all of the States, and, with a few exceptions, more so than at any former time; also, that peace and harmony prevail throughout all the jurisdictions reviewed. Many of the Chapters in the Southern States, being nearer the theatre of action, the effects of the late war were much more disastrous to our Companions there than to us at the North, and our hearts have been deeply touched as we have read some of the reports and see how

many of them have suffered, in several cases losing their all, and how, with returning peace, they have been struggling for returning life. But the worst seems now to have been passed; they are recovering from the crash, and with words of better cheer are rebuilding again the walls of their Temples. Amid all these late trials, it is refreshing to see how Masonry and its teachings have been exemplified in numerous instances of brotherly love, charity, relief, and truth; and especially now that communication with those from whom we were so long cut off is fully restored, to see the hearts of our Companions, both North and South, overflowing and gushing out with words of kind and loving Masonic greeting, with hardly an unkind or discordant note from any source. Let us, around our sacred altars, renewedly pledge ourselves to a new consecration and devotion to those high moral principles whose beauty, beneficence, and practical results we have thus seen illustrated. "By their fruits ye shall know them;" and here is the best test of our ancient and honorable Institution. With the warm throbbings of our heart beating in unison with the act, we extend our hand in warm, loving, fraternal greeting, to our Companions of the mystic tie everywhere throughout the extent of our country, knowing no North, no South, no East, no West, but all the same, one and indivisible, now and ever. "*So mote it be.*"

We cannot close our report without expressing the gratification that we have had in this communing with the master minds of our sister Grand Chapters during the preparation of it. One can not read, ever so hastily, the emanations from these noble men and not gather much information, and be profited and improved thereby. We only regret that our work is so imperfectly done as not to have materially added to the common stock of knowledge and understanding. With our best wishes for those Companions with whom we have thus held communion, and hoping that they may long be spared and continue to send out to the Masonic world their words of accumulated wisdom, and shed abroad Masonic light, we bid them a kind and fraternal adieu!

And now, having completed our work, new to us, and under circumstances of great difficulty, we gladly lay down the pen and let fall from our shoulders the mantle which another year, we trust, will be laid upon those of some Companion who has the time and ability to do the subject better justice than, under any circumstances, we could. Though at times the weary hand and the overtaxed brain have almost refused to perform their offices, yet there has been much enjoyment, not unmixed with pain, in delving into these mines of Masonic wealth, and we have only wished we had the time and ability to do them justice in searching out, bringing forth, and holding up to view their richest treasures.

Massachusetts gives no numbers to her Lodges or Chapters, simply names. The oldest Chapter is St. Andrew's, chartered 1769. Total membership not added up. Comp. Briggs re-elected G. H. P., and Comp. Thos. Waterman re-elected Grand Secretary, both of Boston.

##### GRAND COUNCIL.

This body met in Boston December 11, 1867. Comp. Wm. P. Anderson, M. P. G. M., presiding; 9 Councils represented. The annual address is brief and congratulatory to the Craft for the harmony and prosperity which prevail. Comp. E. B. Moore rendered report on Correspondence, which is written in good humor, and is interesting.

The business transacted was of a local character. The oldest Council was chartered July 20, 1817. Total membership, 891. Comp. Chas. Edward Powers was elected G. M., and Comp. Solon Thornton re-elected Grand Recorder, both of Boston.



## INDIANA.

Published proceedings of Grand Commandery, which met in Indianapolis April 7, 1868, are before us.

Sir Harvey G. Hazebrigg, G. C., presiding. The annual address is so full of good sense and sound practical doctrine, that we scarcely know which part to extract from. The following has the true ring of Masonic metal:

If physical perfection was necessary to membership when Entered Apprentices were members, how much more essential is it when they have to attain a higher grade before they are considered members. If perfection is necessary to make the youth, is it not more so to make the man? If it is necessary to be physically perfect before entering the forests or the quarries, is it not infinitely more so to be able to endure the long and fatiguing march, the hardships and privations of the valiant warrior, and to engage in the conflict of arms for the protection of the Holy Sepulchre; the defense of innocence and the Christian religion? What was the special physical qualification required by the crusaders before admitting recruits into their ranks, is perhaps nowhere specifically set forth, but recent occurrences satisfy us that able and experienced commanders are technically rigid as to perfection in every soldier before permitting him to enter the ranks. The staff must be laid aside before the sword is taken up. If the pilgrim warrior is required to assert his right to pass by other evidences than his military skill and prowess, I would like to be informed how he is to do it after the loss of an arm or a leg? Better adhere to the necessity of the case and the spirit of the law, than to ignore both. And if the argument is not considered so common and familiar as to have lost its force, I would say, "Remove not the landmarks our fathers have set."

The Grand Commandery is evidently opposed to the removal of the Red Cross from the ritual. We find sixteen Commanderies on the roll, with 547 members; 126 received the Order of the Temple; 4 affiliated; 4 died; 27 dimitted and 2 suspended.

Officers elected, published in our last.

## MAINE.

We are indebted to Bro. J. H. Drummond for advanced sheets of correspondence before that Grand Lodge, and find the report to be a very interesting one indeed, and replete with vigor and original thought.

The review of Missouri is fraternal, and relative to our discussion of "what is a Lodge" and the report of the Committee in our Grand Lodge upon that question, says:

The Committee say "No Lodge can be opened for the transaction of business, &c., unless seven Master Masons be present, &c., nor a ballot be taken unless there be seven members present, &c." They inquire substantially, "If you open on E. A. degree, how can you ascertain that seven Master Masons are present?" By counting them, certainly. But seriously, we answer precisely as in a Master's Lodge. If you determine that before they enter the Lodge-room in the one case, you can in the other. But if that is to be ascertained in the Lodge-room in opening a Master's Lodge, it assumes that the means of ascertaining may be used in the presence of other persons than Master Masons; if so, it may be so used in opening a Lodge of E. A's.

The Maine Committee reply, "By counting them, certainly." We ask a proper question in reply, to wit: supposing you do count them, would you open a Lodge? Again, suppose

you know all present to be Master Masons, would you open? Again, suppose a certain party was to vouch for all of them being Master Masons, would you open? Certainly not. What would you do? Certainly not by counting them, but by making each one prove himself according to the most ancient and universal usage. If they do otherwise in Maine, we do not agree with them. Now we ask, how is any Master Mason to prove himself one in a Lodge of E. A.? This question has never yet been answered by the other side, nor is it answered even by the illogical resolution adopted by our own Grand Lodge, as a substitute for the edict. We may bush-whack around the question as much as we please, but the ritual still stares us in the face. No Lodge of Master Masons can be ritualistically opened without purging the Lodge, and proving every member present, and if E. A. can do this for M. M., then the question is settled, and the Masters Charter and words are superfluous.

## Maine and District of Columbia.

The Committee on Correspondence of the Grand Chapter of Maine (through its very able chairman, Comp. Josiah H. Drummond), has given a very full and impartial review of the status of the District of Columbia, which concluded with the following resolutions, which were adopted:

*Resolved*, That it is the sense of this Grand Chapter that the M. E. General Grand Chapter of the United States ought, at its next session, to recognize the Grand Royal Arch Chapter of the District of Columbia as a regular Body, having exclusive jurisdiction in the Federal District, subject only to the constitution and laws of said General Grand Chapter.

*Resolved*, That we fraternally exhort all the Masons of the District of Columbia to lay aside all "private piques and quarrels," to reconcile their differences, and to sacrifice their animosities upon the altar of Masonry, that through them it may not become a by-word and reproach among the people; assuring them that we shall hail with joy the day when we shall be permitted again to greet them under the Royal Arch.

## IDAHO.

We welcome this Grand Lodge in the great family of American Bodies. The Convention met in Idaho City December 16th, 1867, consisting of representatives from Idaho, Boise, Placer and Pioneer Lodges.

The Grand Lodge was duly formed, and the following Grand Officers were elected:

Bro. Geo. H. Coe, Grand Master.  
Bro. G. W. Paul, Deputy Grand Master.  
Bro. A. Haas, Senior Grand Warden.  
Bro. Geo. T. Young, Jun. Grand Warden.  
Bro. S. B. Connelly, Grand Treasurer.  
Bro. P. E. Edmondson, Grand Secretary.

We find that the Grand Lodge ordered that no candidate shall be advanced until he shall prove his proficiency by examination in open Lodge.

We would suggest to our young Bro. Grand Secretary, that he publish the post office address of the Grand Officers, especially his own, as we do not know where to mail our reciprocal reports.

## MINNESOTA.

We are in receipt of proceedings of organization of Grand Commandery; also, of the second annual conclave held June, 1867. The organization took place 23d October, 1865. The first annual conclave was held June 25, 1866, at which time the Constitution and Regulations were adopted. Four Commanderies were represented. R. E. Sir Geo. W. Prescott presided as Grand Commander. The second conclave took place as above mentioned in Minneapolis. No address by the Grand Commander. Sir Knight S. Y. McMasters rendered a brief report on Foreign Correspondence. We find four Commanderies on the roll with 250 members. Sir Alfred E. Ames was elected G. C., and Sir Geo. A. Savory elected Grand Recorder, both of Minneapolis.

Rev. and Sir S. Y. McMasters, of St. Paul, is Chairman of Committee on Foreign Correspondence.

## GEORGIA.

We have been favored with the published proceedings of Grand Commandery for the years 1862-3-6 and 67.

In reviewing the proceedings of the former years, we find much of interest, but being necessarily connected with the years of the war, and those years having happily passed, we have to deal principally with the living and peaceful present.

Grand Commandery met at Augusta April 23, 1867.

Sir Wm. Tracy Gould, G. C., presiding.

From the annual address, we extract the following:

As this re-union has now become a fixed fact, there is little use in discussing it; but it may be proper for us to be reminded that while the political secession of the Southern States rendered our separation from the Grand Encampment a matter of sheer necessity, yet, when that cause was removed, the reason for separation ceased; and a return to our original allegiance was a mere matter of course.

It should not be forgotten that the relations of the State Grand Commanderies to the Grand Encampment differed entirely from those of the State Grand Chapters to the General Grand Chapter. Without discussing the organization or authority of this last body, it is sufficient to say that, by their own action, they had voluntarily abandoned all practical authority over the State Grand Chapters, and had really become a mere pageant without any actual jurisdiction.

But the State Grand Commanderies all derived their existence and their authority from the General Grand Encampment, as it was originally termed. They began in direct subordination to it, and that subordination could not be shaken off as long as the United States remained under one political government. The secession of the Southern States placed us, for a time, in another and independent sovereignty. With the right of this secession we, as Masons, have no concern. The fact of actual separation was, for a time, a certain one; but when that fact ceased to exist, as before remarked, the former state of things returned, as of course. The Grand Encampment never abandoned their authority over us, and while the nation is politically one, that authority can not be shaken off. This argument seems to me to be as unanswerable as it is brief.

The correspondence between M. E. Sir Hen-



ry L. Palmer and R. E. Sir W. T. Gould is published with the proceedings.

We find 7 Commanderies on the roll, with 361 members.

Sir Knight Gould, of Augusta, was re-elected G. C., and Sir Chas. Rudd Armstrong, of Macon, re-elected Grand Recorder.

#### LOUISIANA.

The proceedings of the Grand Lodge which met in New Orleans, February 11, 1868, are at hand. M. W. Bro. Abel J. Norwood, G. M. presiding. Sixty-two Lodges represented.

The annual address is an excellent paper, recapitulating his official duties. From it we extract the following:

The angel of death has been hovering over our State, our cities, our towns and villages, and country places have felt his chilling presence, and many an aching heart and lonely hearth-stone mourn the departure of loved ones during the year just closed. Neither bright intellect nor lovely form, nor high character, nor modest worth hath sufficed to turn aside the fatal shaft, but all alike have yielded, and now mingle in the dust. But we thank God that in these times of sad visitations, of desolation and sorrow, the brightest features of our nature come forth, and charity and benevolence, with constant vigils and tender hands, strive hard to equal the necessity.

The Good Samaritan still lives, and our noble institution is no laggard in her ministrations to the sick and sorrowful.

If I have learned Masonry aright, "to be good and to do good" is an epitome of the lessons she teaches, of the moral standard she erects, and to which she invites and urges all her children to attain. The records, if not the report of our Relief Lodge, and I trust the unwritten records of each brother's heart, will show that we have not been deaf to the calls of brotherly love and relief. Then, brethren, let us not tire in well-doing, and while we may and ought to be earnest in our searches and researches after the truth, let us not forget the practical part of our faith.

Brotherly love and relief may be felt and practiced by all, from the highest to the lowest, while perhaps a few glimpses of the true Masonic truth may be now and then caught by our brightest intellects who have the time and ability to delve deep and long into the hidden mysteries of nature.

I am happy to say that no Grand officer of this Grand Lodge has departed this life during the last year; nor has the death of any of its representatives of other Grand Bodies been reported to the Grand Lodge.

The reports by R. W. Bro. Jas. C. Batchelor, Grand Secretary, are very full and complete, and evince a care and system in the discharge of the duties of his office, highly commendable.

We find that the Lodge of Relief donated nearly \$4,000 for the poor.

We find the assets of the Grand Lodge amount to \$246,294, and the liabilities to \$70,910, leaving a balance on hand of \$175,383.

The following resolutions were adopted:

*Resolved*, That the regulation of this Grand Lodge, adopted February 15, 1859, providing "that no one made in a clandestine Lodge can be affiliated with or healed by our Lodges, but must come in as a profane, or by a special dispensation from the Grand Lodge in each particular case, as it may arise," remain in full force and vigor.

*Resolved*, That every Mason in this jurisdiction is strictly forbidden to display Masonic emblems on sign-boards, business cards or advertisements, and the lodges are hereby directed to discipline any brother who continues

to do so after being duly warned to discontinue the same.

*Resolved*, That all lodges are strictly forbidden to confer the first section of the first and second degrees, and the first and second sections of the third degree, on more than one candidate at the same time.

The very able report on Correspondence, we have previously reviewed.

We find 131 Lodges on the roll, but no summary of work or membership. Bro. Henry Rufus Swasey was elected G. M., and Bro. J. C. Batchelor re-elected Grand Secretary; both of New Orleans.

The Committee on Chartered Lodges, as well as the other committees, performed their duty very creditably.

#### KANSAS.

Published proceedings of second annual meeting of Grand Chapter at hand.

Comp. R. R. Rees, M. E. G. H. P., presiding.

Six chartered chapters represented, and 2 under dispensation.

From the most excellent annual address, we extract the following relative to the General Grand Chapter of the United States, and is a touching expression of *affection and duty*:

Much has been said in other jurisdictions of the inability of our General Grand body. It might be deemed, in us, ungrateful, and subject us to the charge of matricide, to urge the dissolution of the source of our existence. Some jurisdictions never have acknowledged her authority; others have absolved allegiance. I am not prepared to say that much important benefit has been, or is to be, deprived from that Grand body, yet, while it does exist, the very nature of our being claims allegiance, and respect, and reverence. She is our mother, and when we name that sacred tie there is a cord which twines around the heart, and holds it in a clasp, that time nor distance, new associations, vile or pure, can never loosen, wander as we may from home or moral rectitude, in holiness or dissolute debauch; engaged in virtue's sacred cause, or steeped in darkest crime, there steals upon the thought the memory of childhood, and a mother's fond caress. But we may be called on yet to speak, and, as a part of that grand body, to pronounce her doom, and when we do, we must, regardless of our feelings or our ties, act for the general good.

We had the pleasure of making the acquaintanceship of the Grand High Priest in April, and found him to be one of those old workers in Masonry, who loves the Order for what it is, and not for its offices.

Comp. E. T. Carr, Grand Secretary, rendered a very good report on correspondence, which displays considerable thought and originality.

The business of the Grand Chapter was transacted in peace and harmony.

We find 10 Chapters on the roll, with 315 members. 23 were affiliated; 7 dimitted; 80 marked; 76 inducted; 69 received; 75 exalted; 1 suspended; 1 reinstated; 5 died; 9 rejected. Comp. R. R. Rees re-elected G. H. P., and Comp. E. T. Carr, re-elected Grand Secretary, both of Leavenworth.

**THE FREEMASON.**—Geo. Frank Gouley, editor of this valuable Masonic monthly, is certainly entitled to the thanks and patronage of the fraternity throughout the West. The *Freemason* is comparatively a new paper, yet, under the able editorship of Mr. Gouley, it has assumed the first rank among Masonic periodicals in the United States.—*Clarksville Sentinel*.

#### NORTH CAROLINA.

We are in receipt of proceedings of Grand Lodge held December 3, 1867. R. W. Bro. R. W. Best, D. G. M., presiding as G. M.

About 147 Lodges were represented.

No annual address delivered.

The report by the Grand Secretary contains the correction made by the Grand Secretary of Grand Lodge of England, stating that two Lodges in Halifax, Nova Scotia, were not under the Grand Lodge of England, but are now under that of Nova Scotia, and are numbered as follows, "Athol, No. 2," "Keith, No. 3;" also, that through the influence of Bro. Andres Cassard, 33d, of New York City, the Grand Lodge of North Carolina has been roped into recognizing and receiving representatives from South American Grand Orcients, of which we, as American Grand Lodges, know nothing masonically. The reports of District Grand Lecturers evince attention to duty. An obituary, giving a detail of the life and services of late Bro. W. T. Bain, Grand Secretary, was delivered by Bro. R. W. Lassiter. From it we learn that he was born November 11, 1793. He was initiated in 1820, and in 1836 was elected Grand Secretary, and served till his death (with the exception of 4 years), a period of 26 years.

The Grand Lodge decided that a maimed candidate can not be advanced, by a vote of 201 to 173. It also decided that a candidate being unable to write his name, is not sufficient objection to him. We emphatically disagree with the latter decision, and have already given our reasons for our position.

We find 158 Lodges made returns for 1867, 20 Lodges made no returns, 16 were chartered, 2 revived, 7 continued under dispensation; number at work, 203; number gone out of existence, 80; number of Masons initiated, 866; passed, 770; raised, 713; affiliated, 263; dimitted, 403; rejected, 424; suspended, 21; expelled, 19; reinstated, 3; died, 118; excluded for non-payment of dues, 217. Total members returned, 9,254; number of Masons not returned, 953; number of non-affiliated Masons, 915. Total Masons in the State, 11,122.

Bro. R. W. Best was elected G. M., and Bro. D. W. Bain re-elected Grand Secretary, both of Raleigh.

**MASONIC ARCHAEOLOGICAL INSTITUTE.**—The Freemasons of England purpose forming an association of Masons on the plan of the Archaeological Associations, for the purpose of holding meetings and conversaziones, to read and discuss papers and communications on Masonic Antiquities, Masonic History, Masonic Ceremonies, Masonic Bibliography, Masonic Biography, and kindred subjects. At the meetings, old manuscripts, warrants, diplomas, certificates, medals, seals, engravings, tools, in short everything connected with Maic antiquities, will be exhibited; and such papers as are suitable for communication will be published first in the *Freemason's Magazine*, and afterwards separately as "Transactions of the Masonic Archæological Institute;" and it is proposed to form a library and museum in connection with the society.—*Craftsman*.

The following are honorary members of the Grand Lodge of Scotland, viz.: His Majesty Charles XV., King of Sweden and Norway; H. R. H. Prince Frederick of the Netherlands; His Majesty William I., the King of Prussia; and His Majesty George IV., the ex-King of Hanover.



**DISTRICT OF COLUMBIA.**

On the 20th of May the corner stone of the new Masonic Hall was laid in Washington City with imposing ceremonies.

From the *Chronicle* we extract the following:

**THE EARLY HISTORY OF FREEMASONRY IN THE DISTRICT.**

The first Lodge chartered in what is now the District of Columbia, was Federal Lodge, chartered by the Grand Lodge of Maryland, September 12, 1793, as Federal Lodge, No. 15. The District of Columbia was not then laid out or occupied as the national capital, and hence, the chartering of this Ancient Lodge by the Grand Lodge of Maryland. Its first meetings were held in what was then termed "the loft" over a stable, located on what is now C street, in the rear of the National Hotel. These primitive accommodations were acceptable to the craft in those days, and no date establishes the fact that a better place was selected until the Government was removed from Philadelphia to this city during the summer of 1800. Subsequent to this date, the craft obtained what old Masons will remember as the Masonic Hall, situated at the corner of Four-and-a-half street, opposite to the City Hall. This place of meeting was too costly for the craft, few in numbers as they were at that time, and it became involved in endless litigation, and finally fell into the hands of Brother John Purdy, who has continued to own it since that time.

The first delegate convention to form a Grand Lodge for the District of Columbia met December 11, 1810, with delegates from "Federal Lodge, No. 15; Brooke Lodge, No. 47, of Alexandria; Columbia Lodge, No. 3, of this city; Washington Naval Lodge, No. 41, located at the navy yard; and Potomac Lodge, No. 4, of Georgetown." Brother Alexander McCormick was chosen chairman, and Brother Charles Glover secretary. This convention resolved to form a Grand Lodge, and adjourned to meet at the "Union Lodge room, the second Tuesday of January next." In accordance with this vote the convention was held January 8, 1811, on which day our present Grand Lodge was formed. Brother Valentine Reintzel was elected R. W. G. Master, and Brother Charles Jones R. W. G. Secretary.

This organization of the Grand Lodge continued until 1823, when Brother William W. Seaton was elected R. W. G. Master, and Brother William Lambert R. W. G. Secretary. About this time the prosperity of the order became more apparent, and their numbers increased rapidly. The Lodges subsequently obtained a lease of the building known as the old Medical College, corner of Tenth and E streets, which they occupied for many years. Finally, outgrowing these accommodations, P. G. M. Joseph W. Nairn and Brother Peter H. Hoes obtained of Mr. Franklin a lease of the present Masonic Hall, corner of Ninth and D streets, renting the third and fourth floors for \$500 per annum. The

records of the Board of Masters show that this vote was passed December 12, 1854, to occupy the present hall. At this time the late P. G. Master, George C. Whiting, was secretary of the board. It was then understood and arranged that the Blue Lodges would take the fourth story, and the Chapters and Commanderies take the third story as their halls. The great need of a larger and better arranged hall has been apparent for many years. In 1864, petitions were presented to Congress to charter a Masonic Hall Association, to build such an edifice as the greatly increased number of the craft demanded. Accordingly, an act of Congress was passed which caused the selection of the magnificent site at the corner of F and Ninth streets, where the new Temple will be built.

**DESCRIPTION OF THE TEMPLE.**

The lot was purchased for \$20,000, to be paid in installments, all of which has been paid. Through the energy and perseverance of the directors large subscriptions were made during 1867, sufficient to enable them to commence the work. During the fall the buildings on the lot, including the Model House and one or two small bricks, were removed, and a solid foundation was laid. The original idea of building with brick was abandoned, and the substitution of stone has pleased the craft generally, and will give the edifice a much finer architectural appearance.

Contracts have been made to build the entire fronts on Ninth and F streets by Sir Knight Nicholas Acker, for the sum of \$32,500, every dollar of which he takes in stock, which shows that one of our shrewdest and wealthiest builders in the city is satisfied that money so invested will pay handsome interest and dividends. The framework for the windows and the other woodwork has been contracted by Brother W. B. Downing, for \$2,500—all but \$500 taken in stock. The ironwork for the windows will be cast to suit the architecture of the building. Several propositions for the brickwork will be considered and decided upon the present week.

The architects of the Masonic Temple are Messrs. Cluss and Kammerhueber, whose reputation in Europe and America is so well known. They have been the architects for the rebuilding of the Smithsonian Institution; also for the new building of the Department of Agriculture, the Wallach school-house, Franklin school-house, ordnance foundry at the navy-yard, the Calvary Baptist Church, Foundry M. E. Church, St. Stephen's Church, all of this city; and that gem of architecture, the Concordia Opera House at Baltimore. In the hands of such a distinguished architect as Sir Knight Cluss, the craft are satisfied their new Temple will be an ornament to the city and the pride of all Masons. It will be worthy of the fraternity in the national capital, where Masons from every part of the civilized world visit the Lodges, Chapters, and Commanderies when visiting Washington on business or pleasure.

The lot on which the Temple will be erected is fifty-two feet on Ninth street, and one hundred and thirty two feet on F street, with an L ninety-three feet deep. The basement, al-

ready provided for in the laying of the foundation, is excavated the whole extent of the building, and is suitable for a first class dining hall and restaurant like the magnificent St. George's, under the Masonic Temple, at Boston, where the aristocracy get their confectionery, ice-creams, and refreshments. The basement will give ample room for the modern steamheating apparatus, with independent and separate heating power for each room in the building. This consists of ranges of steam pipes enclosed in brickwork, covered in fire-proof, and fed by fresh air from outside. The low pressure steam principle has been adopted to prevent injury being done by the remotest possibility of leakage of pipes.

To insure a constant change of air in the frequently crowded rooms, these heating surfaces are located in the basement, and communicate by means of tin-lined, well isolated brick flues, with registers opening in the rooms above. A fine kitchen, with the most extensive ranges for cooking, communicating with cellars and other conveniences, will be in the basement, also provided with dumb-waiters connecting with the upper stories.

The first story is sixteen feet and a half feet in the clear, and will be filled with the finest stores in the city. One store on Ninth street will be seventy-five by twenty-four feet, with two elegant show-windows, each consisting of solid French plate glass of five and a half by twelve feet. The corner store will be of the same dimensions, the short front on Ninth, and the long front on F street. Another store on F street will be twenty feet front by forty-eight feet deep. Then comes the main entrance to the hall, ten feet wide, leading by fire-proof stairs to the second story. The last store on the west side, fronting F street, will be twenty-one by ninety feet, being a very large store indeed. In the rear of the building are spacious rooms for the use of the janitor, where he can be found at all hours, day and night.

The second story is twenty-three feet high in the clear, and appropriated to a large and elegant public hall, forty-nine by ninety-five feet, with spacious music galleries, cloak-rooms, retiring and reception rooms for ladies and gentlemen, each being sixteen by nineteen feet, and having all the necessary and proper conveniences. This hall will be specially constructed on acoustic principles, finely ventilated; will seat comfortably one thousand persons, and hence will be the largest public hall in the city. Connected with the hall, and on the same floor, will be a dining hall thirty by fifty feet, connected by speaking tubes, "dumb-waiters," and other modern improvements, with the kitchens below. This will make the hall the most fashionable place for grand balls, parties, and fairs, as well as other entertainments, in the city.

The third and fourth stories are specially set apart for Masonic purposes. On the third floor will be two halls for Blue Lodges, each sixty by twenty-three feet, and fifteen feet high, finely ventilated. All the necessary ante-rooms, tiler's room, candidates' rooms, al-



and reception rooms are connected with each of these halls. The Grand Secretary's office on this floor is twenty-four feet square, and connected with the Grand Lodge room is a spacious library and reading room, fifteen by fifty feet, with private rooms for conversation, fifteen by twenty-two feet.

The fourth story is seventeen feet high, and contains the hall for the Royal Arch Chapters, and another fine hall for the Asylums of the Commanderies of Knights Templar. Adjoining this will be the Knights' Armory, twenty-four by thirty feet, and a banquet hall, fifteen by seventy-two feet, capable of seating two hundred Knights at tables. All the necessary rooms for Chapters and Commanderies will adjoin these halls for the working of the degrees.

The external architecture of the building is of that designed in the spirit of that modern development of art, based on the classic fine orders, with their prevailing horizontals, which is designated by the term, "Modern *renaissance* of the nineteenth century," thus giving the very imprint of the time in which we live.

Whilst magnificent sheets of plate glass, set in gracefully shaped iron columniated frames, form the predominating feature of the entrance story, with its splendid stone fronts and solid blocks of granite, there is also the main entrance to the hall flanked by Doric columns harmoniously worked. Upon this substantial story of granite the three upper stories rise, with corner pieces, bolts, and bands, an elegant window trimmings, worked in green Nova Scotia stone, which corresponds finely with the granite of the first story. The contrast of the Connecticut brown stone on these stories is very beautiful.

An appropriate heavy cornice, with various devices of novel design, crown the walls and *tops them out* at a height of eighty-one feet above the sidewalk. From this cornice, and completing it, is a French roof twelve feet in height, into which all the peculiarities of this graceful and popular element of modern building are elaborated. Symbols of Masonry will adorn various parts of the building, both externally and internally. The sculptor will assist the architect to make these works of art what Masons will delight to see.

The entire building will be the finest Masonic temple in the United States south of Philadelphia, and will cost over \$100,000.

The Grand Secretary, Noble D. Larner, then read the inscription on the stone, as follows: "This corner-stone of the Masonic Temple of the District of Columbia was laid on the 20th day of May, 1868, A. L. 5868, by the Grand Lodge." "Directors of the Masonic Hall Association: B. B. French, President; N. D. Larner, Secretary; John Purdy, P. H. Hooe, Nicholas Acker; Building Committee—John Purdy, Nicholas Acker, and N. D. Larner." On the reverse is the square and compass on one side, and the names of the officers of the Grand Lodge for 1868 on the other.

He then read the list of articles, as follows: Proceedings of the Grand Lodge, D. C., from 1811 to 1868, inclusive, including the proceed-

ings of the convention called in 1810 to form the Grand Lodge; proceedings of the Grand Lodge, D. C., for 1867; copies of *National Freemason*, New York; *Masonic Trowel*, Springfield, Ill.; *Freemason*, St. Louis, Mo.; *Masonic Sun*, Wilmington, N. C.; impressions of the seals of the Grand Lodge and Grand Chapter in gold, presented by Brother H. O. Hood; impressions of the seals of the various lodges, chapters, and commanderies in the District of Columbia; copies of the constitutions of Grand Lodge and Grand Chapter, D. C.; specimen of California gold dug from the north fork of the American river in 1860, presented by Bro. E. B. McGrotty; California gold twenty-five cent piece, presented by Bro. B. B. French; three, five, ten, and twenty-five cent American silver coins, presented by Bro. N. D. Larner; half dollar, presented by Bro. H. O. Hood; silver dollar, presented by Bro. W. S. Huntington; fractional currency, presented by Bro. J. B. Blake; piece of cedar from Mount Lebanon; half-penny of province of Virginia, 1773; Washington cent, 1783; cents of 1800 and 1868, presented by Bro. J. G. Bruff; small cross made of cedar from Mount Lebanon; three old copper coins, found by J. F. Essex in 1868 on the hills near Jerusalem, presented by Bro. Josiah Essex; English penny of 1799, and autograph of first Japanese Commissioner on canton flannel, presented by Bro. L. Falk; English penny, 1826, American cents, 1816, 1817, 1803, half cent of 1794, presented by Bro. Charles J. Watson; twenty five cent silver coin of New Brunswick, presented by Bro. E. B. McGrotty; names of President and Vice President; copies of the daily and weekly papers of the city; volume containing the constitution of the Grand Lodge of the District of Columbia in 1847; proceedings of same for 1845-'6-'7-'8; by-laws of Federal Lodge, No. 1, 1847, with a table giving the names of the elective officers of the Grand Lodge from its organization to 1848, inclusive, presented by Bro. Joseph W. Nairn; piece of copper containing—"The inscriptions on this stone were cut by Bro. John N. Ball, of Lebanon Lodge, No. 7;" piece of marble from Solomon's temple, brought to this country by Hon. Isaac Dale, presented by Bro. C. T. Shepherd. These articles were incased in a copper box which was set in the cavity of the stone.

The choir then sang the following ode:

Round the spot, Moriah's hill,  
Masons meet with cheerful will;  
Him who stood asking that day  
We as cheerfully obey.  
Lord, we love thy glorious name;  
Give the grace Thou gavest him.

Round the spot thus chosen well,  
Brothers, with fraternal hail,  
Gather, in your mystic ring,  
Mystic words, and joyful sing.  
Lord, our hearts, our souls are Thine;  
On our labors deign to shine.

Round the spot may Plenty reign,  
Peace with spirit all benign!  
Unity, the golden three,  
Here their influence ever be.  
Lord, these jewels of Thy store,  
Send them bounteous, flowing o'er.

Round the spot where now we stand  
Soon will stand another band;  
We to other worlds must go,  
Called by Him we trust below.  
Lord, Thy spirit grant that they  
All Thy counsel may obey.

The orator of the day, Hon. H. P. H. Bromwell, of Illinois, arose and delivered the oration. We regret that space will not permit us to render a full copy of this beautiful production. We extract the following:

Truth, Most Worshipful Grand Master, is the corner-stone of the Masonic edifice, the stone of Foundation of Enoch, and the Glory of the Grand Architect of the Universe.

Truth is the Philosopher's Stone of all ages; the stone which the builders did refuse, but which became the head-stone of the corner; and Truth is the white stone with a new name written therein, which no man knoweth saving him who receiveth it.

Truth is the manifestation of the Divine wisdom by which all things exist, as good is the manifestation of the Divine love from which all things are. From these are charity and faith, those two grand rungs of the Masonic ladder: Charity, which is primary, and Faith, which is secondary; Charity, from which all that is good in man has its being, and Faith, by which all things good in man have their existence.

By the Divine Truth proceeds the Divine Order, which is denominated Heaven's first law. By this order all things of the Divine good which are in plenty and in strength have their wonderful and Divine harmony, which is Beauty, adorning all the work; wherefore it is said, speaking of these three—Strength, Wisdom, and Harmony—that the Masonic institution is supported by three grand pillars—Strength, Wisdom, and Beauty. These three are represented in Masonry, as to their primary signification, by the three dimensions of length, breadth, and height; hence the form in which these three are equal—which is the form of the most perfect lodge—is that of the New Jerusalem, also, whose length and whose breadth and whose height are equal.

As Masonry is founded in geometry, the corner-stone is so geometrically formed that its three dimensions of length, breadth, and thickness shall be adjusted to form right angles, each the fourth part of a circle.

By this order the symbolic representation of the great principles of Masonry is preserved, and the proper distinction still maintained between those things which are represented by the quadrangle and those which are represented by the trine—the sublime things symbolized by the square and the most sublime symbolized by the triangle.

As charity is primary and faith secondary, it may be asked why do we lay the stone of foundation, which represents truth, in the beginning? and why should the keystone or capstone, which is the symbol of charity, be the headstone, and carried up only at the completion? The answer is that this is according to the divine order, which proceeds



from first principles through intermediates to ultimates, and so to perfection, by which all things constantly return to their end, which is primary; and so it comes to pass truly that the first shall be last and the last first, and thus the universal order is accomplished.

For it must be borne in mind that the object of symbolic Masonry is to set forth the divine work; and, as this proceeds by wisdom, therefore the corner-stone should represent that and *not anything else*; and the whole building should proceed in this order and connection to its consummation, when the *cope-stone, rejected by the builders*, is brought forth and becomes the head-stone of the corner; and this capstone is none other than this very truth, which is sought to be shown—that is, that charity is primary, and, consequently, the end.

By this means the whole building proceeds as end, cause, and effect. Thus the end is that charity may be first, and so manifested. The cause is truth, which works and makes manifest; the effect is the manifestation itself. Comparatively, as in the building of a house, the end is use and habitation; the cause is the building of the house by which this end may be accomplished; and the effect is the house itself, in which the use and habitation exist.

The temple of Masonry is for the uses and habitation of charity, and, consequently, of all virtues. This is the end. The cause is the work in which all the craft, wheresoever dispersed about the earth, labor together according to order: some in the quarries; some in the foundations; some on the ashlers and pillars; some in the forests of Lebanon; some in setting up pillars and walls; some in works of brass, silver, and gold; some in precious stones, and some in purple and scarlet and fine linen. The effect is the holy and beautiful house which comes together without the sound of ax or hammer, or any tool of iron; being made of materials prepared beforehand, and the parts when completed fitting with such exactness that the whole structure has more the appearance of the handiwork of the Grand Architect of the Universe than of human hands.

The temple of Masonry, regarded in this its most sublime sense, is the most august subject of contemplation which the human mind can entertain.

In the first place as to the material temple on Mount Moriah—itself wholly symbolic of the true or moral temple, we know that its designs were drawn by the Divine wisdom itself, and not by any mortal hand, as in the case of human inventions; for we read in the first great light concerning the building of the tabernacle, which was the model of the temple at Jerusalem, and “the pattern of the things that are in the heavens,” as follows:

30. And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah;

31. And he hath filled him with the *spirit of God, in wisdom*, in understanding, and in knowledge, and in all manner of workmanship;

32. And to devise curious works, to work in gold and in silver and in brass;

33. And in the cutting of stones to set them, and in carving of wood to make all manner of cunning work;

34. And he hath put it into his heart that he may teach, both he and Aholiab, the son of Ahisamach, of the tribe of Dan.

35. *Them hath he filled with wisdom of heart to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, and in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.—Exodus, 35th ch., 30th to 35th verses.*

And concerning the building of the temple, we further read in the holy writings:

11. Then David gave to Solomon, his son, the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat.

12. And the *pattern of all that he had by the spirit of the courts of the house of the Lord, and of all the chambers round about, and of the treasures of the dedicated things.*

19. All this, said David, *the Lord made me to understand in writing by his hand upon me; even all the works of this pattern.*

20. And David said unto Solomon, his son, Be strong and of good courage, and do it; fear not, nor be dismayed; for the Lord God, even my God, will be with thee; he will not fail thee nor forsake thee, until thou hast finished all the work for the service of the house of the Lord.—1st Chron., 23, 11, 20.

When we approach this temple, built by Solomon and his co-laborers, we find it situated upon Mount Moriah, the holy symbolic mountain, favored of the Lord; for on this mountain were made the three grand offerings by Abraham, David, and Solomon.

It is not the work of Jew or Gentile alone, but of both; for two kings, one of whom wore the royal purple of Tyre and the other the scarlet of Israel, and one whose lineage is still a subject of dispute, but whose name and virtues are on perpetual record, were the three Grand Masters who presided over the great and glorious work; and the children of the twelve tribes of Israel, the servants of Hiram, the craftsmen of Dionysius, and the artists of Isis worked side by side. And when the whole building was completed, the kings, philosophers, and artists of every nation who adored the true Jehovah assembled to take part in the sublime ceremonies of its consecration.

Its foundations are upon the mountain, for the mountain is as symbolical as the building, signifying the divine good on which all good works are based. These foundations are of great stones, costly stones, signifying the fundamental or primary truths which support all correct systems. Its outer walls are great and strong, formed of perfect stones, the enclosing or defending truths by which all faith is secured; its gates the entering truths, standing open night and day, through which none

may enter but those who are worthy and well qualified and have permission; its three-fold enclosures conform to the divine plan and order, as the three degrees into which all truths divide themselves—natural, spiritual, and celestial; as the three kingdoms of nature—mineral, vegetable, and animal; as the three divisions of the natural world—earth, sea, and air; as the three natures of man—physical, mental, and moral; as the three dispensations of religion—Patriarchal, Jewish, and Christian.

Its four quarters correspond with the four natural cardinal points—South, West, North, and East; the four cardinal virtues which stand in the same order—temperance, fortitude, prudence, and justice; the four rivers of Paradise—themselves symbolical—the Pison, the Gihon, the Hiddekel, and the Euphrates; the four symbolical animals, which together form the cherubim—the Lion, the Ox, the Man, and the Eagle, and which were borne on the four banners of the divisions of Israel, and yet constitute the four-fold cherubic banner of ancient craft Masonry, and signify the guards of the ineffable world.

\* \* \* \* \*  
For this reason the word which was given to Moses was never pronounced, nor would it be lawful to do so, for it signifies that which is unspeakable and past finding out. Who does not see that the *sanctum sanctorum* must contain things not lawful to be uttered, when St. Paul expressly says the things of the tabernacle were the patterns of those which are in the heavens; and that he, being caught up to the inner or third heaven, saw things which are not to be revealed, being ineffable.

Most glorious temple! Compared with this the stupendous pyramids of Egypt and the awful cavern temples from Indus to the Nile were but the effigies of blindness, and dumbness, and death.

Most glorious temple! There are now the walls and pillars, the gates, the chambers, the sacred treasures! Crushed, torn, and scattered and mingled with the dust of ages, empires have arisen, grown old, and disappeared since the cunning workmanship of the Tyrian artists was trodden rubbish in the valleys about Jerusalem; and the only remnants of its departed glory are the crumbling fragments of the mural marbles, defiled and dishonored, yet still precious in weeping eyes of the sorrowing children of Judah.

Yet, Most Worshipful Grand Master, he who might know all the mysteries which were inwrought in the material forms of this now ruined structure would know more of the grand truths of the Holy Writings than any other can know, though he trace all the learning of priest and theologian.

The knowledge of this temple is the science of ancient craft Masonry, and the art of embodying this science in material forms is the art of ancient craft Masonry. How much this art and this science have suffered decay how much of both has been lost in the vicissitudes of tumultuous ages, we can only deplore—we can never know. Only this much we can affirm: that what has come down to us is fragmentary and obscure, and also ne-



cumbered by much rubbish gathered by unskilled workmen, who constantly seek among the external ruins for the jewels and furniture of the sacred treasures.

Stranger still it might appear to us to find again a crusade on foot to put out the lights of our altars in the name of holy religion. Is it a harm to religion that three hundred thousand men out of one nation are banded together and devoted to an institution whose laws, teachings, and ceremonies, and accumulated literature, all tend forcibly and continually to inspire regard for the Holy writings and familiarize its votaries with the wisdom and excellency of those sacred pages?

Has any man another or better Bible to offer than that which is the furniture of the Lodge?

Has he found a God other than the Lord Jehovah to whom a lodge or temple may be erected? Has he a better rule of life than that taught by the signet of Zerubabel or the plumb line of Amos? Does he find fault with the lessons wrought in the workmanship of Bezaleel, and the form and furniture of the most holy place? Does he abhor the teachings veiled in the characters of the two Saints John; and are the cherub and the palm tree only things of vanity and superstition, to be smitten and profaned by his iconoclastic hands?

When Masonry is swept away, what substitute will he offer for an institution which makes loyalty a landmark, and holds with more or less restraint so many thousands within the influence of moral and religious truths?

Nay, he has nothing to offer but a triumph in behalf of his own peculiar prejudices and opinions; a triumph barren of good results to man, and wholly illusive.

In conclusion, let us hope that the work of to-day may so receive the approbation and blessing of the Grand Architect of the Universe, who has prospered our beginnings, that this work will lay anew the foundations of brotherly love among the members of these lodges, and that in imitation of the companions of Zerubabel, they may, each and all, joyfully take any part, however humble, in so good a work, with the unnumbered bands of the craftsmen who are bearing the lights and setting up the jewels and placing the furniture throughout the broad ground-floor from the East to the West, and between the North and the South; and that lodges, chapters, councils, and commanderies, supreme and subordinate, not only here but over the whole earth, may join with their priests, scribes, kings, princes, captains of hosts, commanders, architects, overseers, masters, and wardens in carrying on the wonderful harmony which governs all in their complicated system, until the whole institution shall, in the words of the ancient Seer, "seal up the sum, full of wisdom and perfect in beauty, with every precious stone for a covering," as Tyrus in the garden of the Lord.

As to us who are here to-day, we shall go, never all to meet in one place again on earth. Even now we miss familiar faces, long loved

but now lost, and we know that the ever-greens are growing above the forms of some who were lately a part of our every assembly.

Where our diverging paths may lead us upon earth we know not; but not long nor far until we reach the outer veil, which opens but on the undiscovered country and the hidden life. One by one and two by two are our brethren entering, and soon all must pass. But the first great light alone shines through the inner as well as the outer court, and with the seven seals unclasped, let each take due notice and govern himself accordingly.

In that Grand Lodge whose length, and whose breadth, and whose height are equal, may yet be united in a brighter fraternal chain all these who may be found worthy when the Lion of the tribe of Judah shall recognize his own, and the hand of the faithful shall receive the white stone with the new name written therein; and truth, all triumphant, shall reign eternal and universal, to the glory of the Grand Architect of the Universe.

Upon the conclusion of the oration, the doxology was sung, and the benediction pronounced by the Grand Chaplain.

The procession then formed and proceeded to the hall, corner of Ninth and D streets, where the line was broken and the members dispersed.

We are under many obligations to the unknown friend who furnished us with the report of this interesting occasion.

[For the Freemason.]

#### THE UNIVERSAL PRINCIPLE.

It would seem to be a useless effort, the attempt to restore Ancient Freemasonry to its original status. There are so many antagonistic influences existing in every department of the Order that we seem to be drifting rapidly into a chaotic condition, notwithstanding financially the Order is prosperous and the multitude are joining our ranks. This prosperous state of things bears a striking resemblance to the time prior to the anti-masonic crusade in 1825. Then new lodges were formed in every town and village, and applications for admission into the Order were so many all over the country that the lodges were constantly employed and their membership increasing to such an extent as to excite the attention of the public and to create a sentiment hostile to secret societies. The "Morgan" abduction gave vent to that feeling, and the politicians were not slow in taking advantage of it, and the result is a matter of history, that the majority of lodges had to succumb to the popular prejudice.

The condition of things at the present time is somewhat different from what it then was; but then, as now, and as it ever will be when an institution departs from its original fundamental principles, not only a laxity in its teachings will result, but innovation will follow innovation until only a semblance of the original remains. This is, to a great extent, the condition of the Order at the present time. It is no longer the cosmopolitan institution of the anti-Grand Lodge age.

There is almost a universal lack of knowledge of its primal fundamental principle.

Considering that every applicant for admission into the Order makes a declaration in his application that it is from "a desire of knowledge" that he is prompted to obtain its mysteries; yet how very few are sincere in their affirmation none know better than the conductors of the Masonic press.

As ignorance is the great cause of crime and demoralization in the social world, so ignorance of Masonic principles in the membership of the Order must necessarily be deteriorating, if nothing worse. If the Master of a Lodge is ignorant of the principles of Freemasonry he can not impart them; but he will impart something that may or may not be Freemasonry. Many who claim to have a perfect knowledge of the principles of the Order, and are considered, and so consider themselves, "bright" Masons, pervert their superficial attainments to teachings antagonistic to Ancient Freemasonry; hence sectarianism is introduced into every degree, from the Entered Apprentice upward. The institution has lost its ancient prestige, its cosmopolitan character. It can no longer claim the universality of its origin. Hutchinson and Oliver are the reverend guides. The Masonic institution they claim to be a christian order: christian in its conception and inception, in its symbolism and teachings.

There never was a purer, holier or more noble conception eliminated from the divinity in man than the basic thought of its originator, the Brotherhood of Man. No institution of the past or present time was or is based on so grand and elevating a thought as Freemasonry in its original conception. No man or body of men who could conceive of destroying its universality, of interpolating sectarian creeds and dogmas, of subverting the original principles of the institution, could have had any consideration for the welfare, the peace and harmony of mankind. The names of Hutchinson, Oliver, Webb, and Cross, and all those who introduced into the body of the work of Freemasonry—into its teachings and traditions—sectarian dogmas of their particular church, ought to be held in detestation by the members of the fraternity in all coming time. It is only necessary to read the works of those named to be convinced that their efforts were to subvert Ancient Freemasonry—to take away from it its cosmopolitan feature, and to restrict it to a particular religious creed. The members of the fraternity can not be reading Masons—and yet they claim to a high degree of intelligence—they can not exercise their God-given reason, or they would not tolerate, not sanction, nor sit listlessly by and be indifferent to the promulgation of doctrines and beliefs antagonistic to the primary fundamental principle of the institution.

If we are to follow Dr. Oliver, let us not deceive the world—let us not practice deception upon applicants for our mysteries, but let us, like honest men, make an open declaration that Masonry is a christian institution. There would be a manliness in that becoming right-minded men—a noble, manly dignity that would be appreciated. Such a course



would be far preferable to the present mode, which will not bear the light of investigation. Notwithstanding the present prosperity of the Order, unless we divest the ritual of all sectarianism, the consequences will be that the fraternity will become divided into fragmentary bodies, and its unity and universality destroyed, of which there are already indicating signs.

It would be a wise movement, and redound to the benefit of all concerned, if Templarism would stand on its own foundation, and not make it a qualification that a man must have received the degrees of Freemasonry before he can become a Knight Templar. Templarism can do its own good work much better as an independent body than by giving the semblance of false pretense as being a part of Ancient Freemasonry, which it is not; besides there would be more harmony and unity in the Masonic order, because of the seeming relation of Templarism and Masonry. Creeds and dogmas of the church have been interpolated into the work of the ancient order by ignorant fanatics. What has been stated in regard to Templarism is equally applicable to the Ancient and Accepted Rite. If the Rite possesses any merits let it stand upon them, and not base its claims to Ancient Freemasonry as explanatory of that which needs no explanation. Its recent origin would lead one to believe that its advocates would be modest in their pretensions instead of the arrogant attitude they assume. Let it and Templarism assume and maintain an independent position and stand upon their own merits, and not upon the merits of Ancient Freemasonry, and each body "will be the better for it."

The universal principle, the Brotherhood of Man, is the brightest jewel in the coronal of humanity; it harmonizes with the highest intuitions of the divine nature in man; it is the echo of the angel throng in the land of light, repeating "We are all children of the ever-loving Father." Then let us all unite as a brotherhood in restoring Ancient Freemasonry to its original basis.

LEON HYNEMAN.

Philadelphia, Pa.

#### Pure vs. Spurious Freemasonry---The Law and the Testimony.

No. IV.

SPECIFICATION 4TH. "The Ancient and Accepted Scottish Rite Masonry, as taught by the Southern Jurisdiction, interferes with Church and State."

In this it entirely differs from pure or legitimate Freemasonry, as taught by the Ancient regulations. As a part of our testimony, we will introduce an article from the *Freemason's Magazine and Masonic Mirror* of England, to wit:

In a conversation which we had recently with a French priest of high standing, to whom we carried a letter of introduction from a Catholic friend, the whole question was thoroughly discussed. This priest, though otherwise a man of enlightened views, and not at all bigoted as regards Protestants, was strongly excited immediately the name of Freemasonry was introduced.

"Freemasonry," said he, "is a union of all

the enemies of religion and good government. It is a society of skeptics and revolutionaries, who meet under its banner to devise their wicked schemes against Church and State."

"But," said we, "this is an entire mistake; for the Constitutions of the Grand Lodge of England, and the Grand Orient of France, expressly forbid all politics in Lodges, and, moreover, a Freemason can not be a skeptic; he must believe in the existence of God."

We referred to Article 2 of the Constitution of the French Masons, which says:

"Freemasonry respects the religious faith and the political opinions of its members, but all discussion on religious or political matters is interdicted at its assemblies, and controversy on different religions and criticism upon the acts of the civil authority, or upon divers forms of government, is expressly forbidden. One of the principal duties of Freemasons is to respect the laws of the country which they may inhabit."

It is true that, in 1848, a very improper address was presented to the Provisional Government; but the present Constitution has been adopted since that time, and, under it, such a demonstration is simply impossible. We also cited the following extracts from the "Book of Constitutions" of English Masonry:

"A Mason is obliged by his tenure to obey the moral law, and, if he rightly understands the art, he will never be a stupid atheist or an irresponsible libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh to the outward appearance, but God looketh to the heart."

"A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself unduly to inferior magistrates. He is cheerfully to conform to every lawful authority."

The reverend father, in reply to this, admitted that he did not consider that there was any thing unchristian in the Craft degrees sanctioned by the Grand Lodge of England, and known as the *Rite Francaise* in France; but he said that in the higher degrees there were things done which were purposely concealed from the excellent men who joined the subordinate degrees, and which had led the *Holy See* to condemn the whole system. We pointed out the injustice of this, even if the charges were true, as in that case English Craft Masonry would be condemned for the sins of a body which it did not recognize in any way. But we also assured the worthy father that the charges in question were utterly false as against any Masons. A suggestion has, however, been made to us by a Catholic friend, who ardently desires to join our Order, but, under existing circumstances, is debarred from so doing, that if the Earl of Zetland and the Grand Lodge of England were to memorialize the Holy Father, it is not impossible that his Holiness might sanction the English degrees up to and including the Royal Arch. As we have already remarked, the priests admit that English Craft Masonry is very different to Continental Masonry, and we fear this is partly true. If, then, the Pope could be induced to make an exception in favor of the English Order, a vast number of good and pious Catholics would immediately join us, and the English system would be brought into use in all Catholic countries. The effort, it is true, might be all in vain, but it would certainly, in any case, be appreciated as a kindly act by our Catholic fellow countrymen, many of whom would be bright ornaments to the Craft.

Here we have evidence which Bro. Albert Pike can not and dare not deny upon his honor as a man. He knows, and we know, that the teachings of many of his degrees are in direct violation of the neutrality of Ancient Craft Masonry upon questions of religious belief; that in some of them the wildest revolutionary doctrines are inculcated,

and that the direct and unequivocal hostility declared against the Church of Rome has been and is sufficient warrant for the action of the Pope in issuing his allocution. The only objection we have to the allocution is, that it has not drawn a proper distinction between pure and spurious Freemasonry. If he had done so, then he would have done the Church and Freemasonry a service. As it is, he keeps thousands of good men from mingling with their fellow citizens in deeds of pure benevolence, as well as shutting them out from the enjoyment of mutual association. Notwithstanding the allocution, pure Freemasonry "reviles not again;" she has passed no counter bull against that or any other Church, for if she had she would cease to be MASONRY. Her door is open now, as it has been, to all good men and true of every religious belief. Masonry was once under the protection of the Roman Church, and we can well appreciate now how that unfortunate schism took place, which has placed our fraternity under the ban in all Catholic countries, and which has, in fact, sowed the seeds of persecution against us, even among Protestant denominations in our own country. Over and over again, have we warned our brethren against an amalgamation with a spurious system, which must eventually draw us down in the whirlpool of political and religious revolutions. Some of our Masonic contemporaries and Grand Officers have unwittingly been led to thunder against this church and that sect for assaults on our Order, not knowing at the time that assaults were never aimed at and never could apply to "Ancient Craft Masonry," and by their replies have committed themselves to the defense of a spurious Rite which is our most dangerous enemy, simply because it wears our name, uses our halls, carries our insignia, and yet works in direct opposition to the very principles of our Institution.

Pure Freemasonry has no religion and no politics which she is ashamed to publish to the world, and none which she has not so published, in the shape of charges, explanations, &c. The A. and A. Rite can not say as much. Her charges to her candidates, if published, would damn her in the eyes of all true Masons, and she knows it. Garibaldi, of Italy, is the A. and A. Rite Grand Master of that country, and his consistory is nothing but a nest of Carbonari, and the Pope knows it, for he himself was a Mason. Can any honorable man blame him for forbidding his people from associating with his sworn enemies? Certainly not. As a Protestant from our birth, as all our ancestors were for hundreds of years, and as a Freemason, loving our pure and honorable order, we would issue the same allocution if we had the power; but knowing what we do, we would draw the distinction between the pure and spurious system. No Mason (so-called) hailing from one of Garibaldi's Lodges, or any of that family of Lodges scattered throughout the Latin countries and parts of Continental Europe, could ever sit in a Lodge with us. They are not and can not be recognized by any legitimate Grand Lodge working under the Ancient English Constitutions, and this fact is known by the very 33ds, who



use all the silent means in their power to en-veigle our American Grand Lodges into accepting and appointing representatives between us and these spurious Grand Orients in Europe and South America.

The political and religious doctrines of this Rite and the old Rite of Perfection have been the frebrand in all countries where they have been promulgated. Until this bastard pretension to the name of "Masonry" was known, all was universal peace and quiet. Masonry was acceptable to every church and ruler, as it should, and is yet, where properly understood. It is only necessary for those Masons who love the ancient system, but have joined the other Rite, to leave it quietly and let it die a natural death. A. and A. S. Rite Masonry has none of the vital forces within it; it is a conglomeration of everything, and yet possesses nothing in particular. It is not cosmopolitan and never can become universal, because its doors can never be opened to men of all creeds. It will always be looked upon with distrust by rulers whose governments do not rest upon the will of the mob. Pure Freemasonry, on the other hand, can work in perfect harmony with all beliefs and interfere with none, and to no one was this better known than Napoleon III, and had there been no other Masonry in France than that which was originally planted there by the Grand Lodge of England, he would never have appointed Marshal Magnan as Grand Master over the Grand Orient. Had not the Scotch Rite and its progenitor been invented by the Jesuits for the purpose of getting control of the power of the Roman Church, and through it of the principalities and powers of Europe, the name of Freemasonry would never have come under the ban of the Popes. Thus has pure Masonry been driven out of all countries, except where the English language predominates. The last desperate effort now is to get control of Masonry, even where that language is spoken. If we look only at the names of men who are identified with the Scotch Rite (so called), and see on it nearly every prominent Grand Officer of Grand Lodges, Chapters and Commanderies, together with subordinate officers, we might well say that the time has come when pure Masonry must bid a last farewell to its ancient principles and espouse those of a spurious system, which has nearly covered Continental Europe. But, thank God, we know that nine of ten of those who figure on the roll of the A. and A. S. Rite know nothing of it. They went in it blind, and they are kept in the dark. Out of thirty-three degrees, only about six or seven of them are "worked," and those only in part; the balance are "communicated" or merely obligated, even in the North, while in the South none are "worked" worth talking about. The Rituals themselves are printed and locked up in the hands of about one or two men in a State, and none but the faithful can peruse them. The controlling power and principle of the concern is kept in the back ground, and even the book of Constitutions, instead of being cast like autumn leaves to the Craft, as are the Ancient Constitutions, are limited to a few hundred for the whole Southern

Jurisdiction. LIGHT, the grand emanation of intelligence, and the pride and glory of pure Masonry, is no part of the spurious system. The grand effulgence of the A. and A. S. Rite is the glitter of flashy jewelry and high sounding titles; this is intended as enough for the vulgar gaze of any one less than a "Sovereign." That there is in the whole aggregation of degrees much that is beautiful and useful, can not be denied, for strange it would be if this were not so, as the whole pure Masonry has been stolen, hashed up and thrown in for seasoning.

For ourselves, we prefer to have what is good all by itself, and we can find it *all* in the American Masonic system. We prefer our milk and water separate, especially when the water is drawn from a fountain open to the poison of every adventurer. Ancient Masonry, up to the Royal Arch, includes all there is in that line, and the Commandery combines the purified system of Christian knight-hood, and outside of these is not left "worth the candle." We are drawing our specifications to a close, and we earnestly exhort our readers to seriously ponder and reflect upon the danger of recognizing every thing that comes along and calls itself "Masonry."

#### ALABAMA.

##### GRAND CHAPTER.

Grand Chapter met December 3, 1867. Comp. Geo. D. Norris, G. H. P., presiding. Forty-five Chapters represented. From the annual address, we extract the following quotation, by the G. H. P.:

What is the significance of its rites and ceremonies, its usages and its symbols? What services is it able to render to the sacred cause of humanity? It is Freemasonry, and the universe is the temple of the living God, whom Masons serve. Wisdom, strength, and Beauty are about His Throne, as the pillars of his work; for his wisdom is infinite, his strength is omnipotent, and beauty shines forth throughout all creation in symmetrical order. He hath stretched forth the Heavens as a canopy, and the earth he planted as his footstool. The canopy of his Temple is crowned with stars as with a diadem. The sun and moon are messengers of his will, and all his law is concord.

The G. H. P. decided as follows:

I have been applied to for permission to confer the degrees upon one who had lost his arm in defense of his country, which I refused. For how could he practice or teach our art? It is his misfortune, but our ancient landmarks must not be violated or infringed in the least.

We endorse the following resolution, which was adopted:

*Resolved by this Grand Chapter, That it is deemed improper and unbecoming in a R. A. M., who joins in any procession of Master Masons, as such, to wear the regalia or jewels of the R. A. degree, and it is hereby forbidden; and your committee beg to be discharged from the further consideration of the subject.*

Suitable resolutions of respect to the memory and virtues of late Comp. James B. Harrison, P. G. P., whose death we published at the time it occurred, were passed.

Comp. P. J. Pillans rendered a good report on Correspondence.

We find 54 Chapters square on the books, and 10 in arrears for one year. Advanced, 225; presided, 235; received, 228; exalted,

234; affiliated, 56; dimitted, 176; rejected, 11; suspended for non-payment of dues, 202; suspended for unmasonic conduct, 5; died, 37; reinstated, 10. Members returned, 2577.

#### GRAND COUNCIL.

Proceedings of Grand Council which met December 4, 1867, at hand. Comp. Eugene Le Vert, Grand Puissant, presiding. Eighteen Councils represented. From the annual address we extract the following:

During the year which has elapsed since our last assembly, we have witnessed many scenes calculated to depress and afflict us: the unsettled political state of the country, the blighted harvest, the great scarcity of provisions, the depreciated currency of the country, and impoverished condition of our citizens, together with the ravages of death—all, all, conspire to fill us with gloom. Among the victims of death, we have to lament the untimely loss of our respected and venerated P. G. P., James B. Harrison, who was murdered on the highway while returning from his place of business to his residence. This mysterious dispensation of a wise Providence we shall not attempt to scrutinize; but, assured that the Judge of the earth will do right, while we feel most keenly this sad bereavement, we bow without a murmur to the stroke. Our hearts should glow with gratitude, that through all the scenes of affliction and privation which have fallen to our lot, and in the midst of danger, disease and death, we have been preserved, and permitted to assemble again in this sacred retreat, consecrated to Freedom, Harmony and Love. Here, withdrawn from the scrutiny of vulgar curiosity, we may throw off all unnecessary restraint, and indulge that free interchange of thought and cordial kindness, to which the outer world is a stranger, and which indeed is to be found nowhere but in this sacred retirement.

From report of Comp. Sayre, Grand Recorder, we extract the following:

Eighteen Councils were square upon the books at that time, and three have paid up since. Since then three dispensations have been granted; thus showing that Cryptic Masonry in this jurisdiction is in a very flattering condition.

On motion of Comp. Zadoc J. Daniel, it was ordered that companions shall be members of those councils in which they receive the degrees, until their membership is severed by death, dimission, or other regular manner.

The Grand Recorder rendered one of his usually excellent reports on Correspondence. We find 118 new members "received" during the year; 11 affiliated; 38 dimitted; 4 rejected; 20 died; 70 suspended for non-payment of dues; 2 suspended for unmasonic conduct; 2 reinstated.

#### CALIFORNIA.

Published proceedings of Grand Chapter at hand. Met in San Francisco, October 14, 1867.

M. E. Comp. Charles Marsh, G. H. P., presiding. Annual address very brief, and concludes with the following practical remarks:

The constant changes to which our interior towns are subject, and which so often suddenly deprive Chapters of their most efficient workmen, make the office of Grand Lecturer a necessity, and I therefore earnestly recommend its continuance, as the subordinates will thereby have an authoritative head to whom they can look for instruction. I would also impress upon them the importance of acquiring a correct knowledge of the ritual, so that instead of being classed with those builders who worked in the plains of Shinar, they may be ranked with those others who, at Jerusalem,



in later time, built the Arch and fitted the Keystone which is the symbol of our Craft.

Comp. Laurence C. Owen rendered an interesting Report on Foreign Correspondence, reviewing creditably the ground over which we have already passed. Comp. Thos. H. Caswell, Grand Lecturer, reported:

During the year the following named Chapters have been visited in the order in which they are enumerated: *Oliver*, No. 23, *Stockton*, No. 28, *Sacramento*, No. 3, *Grass Valley*, No. 18, *Manzanita*, No. 29, *Oakland*, No. 26, *Delta*, No. 27, *Georgetown*, No. 25, *Saint James*, No. 16, *El Dorado*, No. 4, and *Libanus*, No. 17. The officers and members of these Chapters uniformly manifested a most commendable zeal in acquiring the work and lectures, which was peculiarly gratifying, and which can not but result in a lasting benefit. The kindness and courtesy with which the undersigned was everywhere treated, tended materially to lighten his toilsome duties and render pleasant the labors of a naturally irksome office.

We find 34 Chapters on the roll, with 1429 members. Two hundred were marked; 204 passed; 211 received; and 212 exalted; 29 affiliated; 109 dimitted; 10 restored; 23 suspended for non-payment of dues; 12 excluded; 1 expelled: 19 died; 18 rejected.

Comp. Isaac Lutvene Titus, of Placerville, elected G. H. P., and Comp. Laurence C. Owen, of San Francisco, re-elected Grand Secretary.

#### MISSISSIPPI.

Proceedings of Grand Chapter which met January 23, 1868, are before us.

M. E. Comp. Wm. D. Ferris, G. H. P., presiding.

The annual address is local and practical. The G. H. P. decided very properly, that it is "more consistent with Masonic charity to use such modes of expression, so that neither the Jewish nor the Christian conscience may be wounded."

He also decided the King or Scribe may be tried just as any other member of the Chapter. He also decided relative to the relation between the Grand Chapter of his State and the G. G. Chapter of the United States as follows:

It is unnecessary now to discuss the question, whether this Grand Chapter could lawfully dissolve its connection with the General Grand Chapter, without the consent of the latter. Conceding that right, it remains to be considered whether the resolution just quoted, repealing an article of the then existing Constitution, was passed in accordance with the restrictions of that Constitution. It was not proposed and published, one annual convocation before it was finally acted upon; and it does not appear from the record to have been passed with the approbation of two-thirds of the members present. Hence it is inoperative to alter or amend the Constitution; and, consequently, this Grand Chapter is still subordinate to the General Grand Chapter of the United States. If it is still thought desirable to dissolve the connection between the two bodies, I would advise that an amendment to that effect be proposed at the present convocation, and acted on at the next; and that the consent of the General Grand Chapter be applied for.

We find an interesting report on Foreign Correspondence, but cannot find who wrote it.

We find 93 Chapters on the roll with 2732 members; 228 were exalted; 93 affiliated; 194 dimitted; 66 reinstated; 70 died; 462 suspended; 1 expelled. But 73 Chapters made returns.

List of Grand Officers previously published.

#### LOUISIANA.

Proceedings of Grand Chapter held February 11, 1868, are before us.

M. E. Comp. H. P. Buckley, G. H. P., presiding. The annual address is brief and local in its character, and reports that "harmony prevails throughout this jurisdiction."

The G. H. P. decided as follows:

After a favorable ballot, objection being made to the candidate, could the ballot be reconsidered? If the objection be communicated to the H. P., and by him considered of sufficient weight, it would be his duty to order a new ballot, and at once; but an unfavorable ballot could not be reconsidered.

With the latter clause we entirely concur, but not with the former. An "objection" against a candidate, after a favorable ballot, should be conclusive without any further reconsideration of the ballot. We hold that if a companion objects to a candidate, that settles the matter until the objection is withdrawn. We look upon all reconsiderations of ballots as irregular and opening the door to much trouble, and, perhaps, fraud. Comp. W. W. Leake rendered a very interesting report on correspondence, in which he disagrees with us on the case of the District of Columbia as follows:

We read with great interest Comp. Gouley's review of the difficulty existing between the Grand Chapter of the District of Columbia and the General Grand High Priest, and while we acknowledge the ability with which he treats the subject, must admit our inability to discover the nice distinction made between "consent to form" and a proper "warrant to constitute."

We have searched in vain for the article of the Constitution authorizing the General Grand Chapter to issue a *warrant to constitute*, or one requiring the *presence* of one of the first four officers of the General Grand Chapter to legally constitute a Grand Chapter; on the contrary, sec. 9 of Article II says: "Whenever there shall have been three Chapters regularly instituted and consecrated in any State, county, republic or Territory, by virtue of authority derived from this Constitution, a Grand Chapter shall be established, as soon as convenience and propriety may dictate; *Provided*, that the approbation of one of the first four officers of the General Grand Chapter be first obtained."

Now it is on the last clause of section 9, Article II, that we base our objection. The G. G. High Priest may on the impulse of the moment have consented to the *formation* of a Grand Chapter in the District of Columbia, but the consecration or *establishment* of such Grand Chapter without the *approbation* of one of the first four G. G. officers is another thing. Nine companions may meet together to form a chapter, to nominate officers, buy clothing, rent a hall, &c. &c.; yet they lack the one requisite of approval or dispensation from the G. H. P. to *establish*, constitute or institute, or what other name it may be called, and we hold that that first consent to form may be reconsidered and rendered null and void, by any subsequent action of the petitioners, contrary to the laws or usages of Royal Arch Masonry.

We find 25 Chapters made returns of 1504 members; 131 marked; 128 passed; 113 received; 133 exalted; 36 affiliated; 66 dimitted; 49 died; 76 stricken from the roll; 2 expelled and 1 reinstated.

Comp. Samuel M. Todd, elected G. H. P.,

and Comp. Jas. C. Batchelor, M. D., Grand Secretary, both of New Orleans.

#### THE FIRE IN ST. PAUL.

At the time the fire that destroyed Mackubin's Block occurred, it will be remembered that the library of the Grand Lodge and Grand Chapter of the Masons of the State was destroyed. The library was the result of sixteen years of accumulation, and it will be very difficult, if not impossible, to replace it. The Grand Secretary, immediately after the fire, commenced his exertions to restore as much of it as possible, and accordingly addressed a circular to every Grand Lodge and Chapter in the world, setting forth the fact of a fire, and the destitution of the library, and requesting the order to which the circular was addressed to forward copies of its proceedings. The following is a copy of the circular:

GRAND CHAPTER OF MINNESOTA,  
of F. A. M.  
Office of the Grand Secretary.  
ST. PAUL, April 29.

My Dear Sir and Companions:

On the 21st day of April, the entire library of our Grand Chapter was destroyed by fire. Our library consisted, in part, of the proceedings of our sister Grand Chapters. You would confer a great favor by forwarding to me, by express or mail, two copies of all the proceedings of your Grand Chapter, and duplicate copies of other Grand Chapters which you may have.

I remain, fraternally,

W. S. COMBS,  
Grand Secretary.

Yesterday Mr. Combs received from the Grand Secretary of Missouri, a package containing Masonic proceedings reaching as far back as 1829. The order entertains hopes of replacing in time, a good portion of the library that was lost.—*Pioneer*.

We sincerely hope, that the Grand Bodies of Minnesota may be able to replace their lost library, and that the Craft everywhere will aid them the best they can. No one knows the value of a library till they have lost it.

#### Damascus, the Eternal.

Damascus dates back anterior to the days of Abraham and is the oldest city in the world. It was founded by Uz, the grandson of Noah. "The early history of Damascus is shrouded in the hoary mists of antiquity." Leave the matters written of in the first eleven chapters of the Old Testament out, and no recorded event has occurred in the whole but Damascus was in existence to receive it. Go back as far as you will into the vague Past, there was always a Damascus. In the writing of every century for more than four thousand years, its name has been mentioned and its praises sung. To Damascus, years are only moments, decades are only fitting trifles of time. She measures time not by days and months and years, but by the empires she has seen rise and prosper, and crumble to ruin. She is a type of immortality. She saw the foundation of Baalbec, and Thebes, and Ephesus laid; she saw them grow into mighty cities, and amaze the world with their grandeur—and she has lived to see them desolate, deserted, and given up to the owls and the bats. She saw the Israelitish empire exalted, and she saw it annihilated. She saw Greece rise and flourish for two thousand years, and die. In her old age she saw Rome built; she saw it overshadow the world with its power; she saw it perish. The few hundreds of years of Genoese and Venitian might and splendor were, to grave old Damascus, only a scintillation hardly worth remembering. Damascus has seen all that has occurred on earth and still lives. She has looked upon the dry bones of a thousand empires, and she will see the tomb of a thousand more before she dies. Though another claims the name, old Damascus is by right the Eternal City.



**Abuse of Masonic Emblems.**

We have spoken so often and so pointedly of the abuse of Masonic emblems, that we had hoped to see no more occasion for it. Our attention has, however, been called to an advertisement in the *Carlinville* (Ill.) *Democrat* of May 7th, in which the square and compass figure at the head of an advertisement announcing the removal of a fruit dealer from one street to another in Chicago, Illinois. The advertisement winds up "Respectfully and fraternally, yours."

Now Mr. Squier may be a very good man, and perhaps a Mason, but, if we were in his line of business, we would buy of any other man in Chicago except him. If he lived in Missouri, he would be expelled under our Grand Lodge Law.

**"Reckless Assertions."—Voice of Masonry.**

Our good Brother of the *Voice of Masonry* "inserted, by request" of a certain party of St. Joseph, Missouri, a republication of Bro. Albert Pike's defamatory article under the above head, to which we effectually replied in our last number.

We do not allude to the matter now, complainingly of the *Voice*, but merely to inform the editor, that the party who sent it to him can not sit in a Commandery in the State of Missouri, and it is asserted by our friends that he can not visit a Lodge or Chapter in the State, outside of those he belongs to. From this, it will be seen what kind of men Bro. Pike has to employ in this State to do his dirty work for him, and how much consideration should be placed upon their productions, which are intended only to break down Masonry in this Commonwealth.

**Bro. Samuel Evans—Correction.**

In our last number our printer insisted on making Bro. Evans, of the *Masonic Monthly*, a Rev. Evans. Printers seem determined to turn all our "Bro's" and "R. W." into "Reverends," which we think is a clear invasion of the rights of ordination without the "benefit of clergy." We have seen lots of religious papers (so-called), that do not begin to compare to some of our Masonic journals in preaching pure morality and the truth; yet, that is no reason why the editors of the latter should be called Rev. in spite of themselves, any more than that the editors of the former should call themselves Rev. in spite of pure religion.

We wish to be understood as having the highest regard for reverend gentlemen when they endeavor to aid the mind in its search for the truth, but for political "doctors" and wolves in sheep's clothing, we have no special use. There is no corner set apart in our "sanctum" for "whited sepulchres."

**NEW BRUNSWICK.**

GRAND COUNCIL—OFFICERS, 1868.

T. Ill. Comp. Robert Marshall, M. P. G. M.  
 Ill. Comp. Jno. V. Ellis, D. P. G. M.  
 Comp. Edward Willis, R. P. G. M.  
 R. Ill. Comp. J. G. Forbes, P. G. M.  
 R. Ill. Comp. D. R. Munro, G. Recorder.  
 Ill. Comp. Jno. Mullin, Grand Treasurer.

**AN OLD NEWSPAPER.**

We are indebted to the kindness of The F. Warner, Esq., for an examination of the *South Carolina Weekly Gazette*, No. 10, of January 24, 1759. The paper was published at Charleston, South Carolina, one hundred and nine years ago, seventeen years prior to the Declaration of Independence!

It is printed in old style type, on a coarse yellow paper, and is but a single sheet, 17 inches long and 11 inches wide. It does not give us the names of either editor or publisher.

Save one short poem, the paper contains nothing but the news of the day and advertisements, the news being given briefly and without comment. The poem is by Rev. Mr. Pulein, and the subject the taking of Louisburg by the English forces—an event which had occurred the year before, July 6, 1758.

The poet makes the fall of the old French fortress a subject of congratulation, and lauds King George and Pitt to the skies. This fortress had been taken by the New Englanders on the 17th of June, 1745, but by the treaty of Aix la Chappelle, in 1748, it was restored to France, to be captured again by English forces in 1757.

It has been noticed a singular historic fact, that the same old drums that beat at the triumphal entry of the New England troops into Louisburg, June 17, 1745, beat at Bunker Hill June 17, 1775, just thirty years later. At this day, with the stirring scenes of Bunker Hill, and the mighty events that have followed, fresh in our recollection, the closing stanza of this old poem seems prophetic:

"For when the fated ages shall have run  
 And shew new Empires to the setting sun,  
 Each rising age shall its due restrain,  
 To Pitt, and Liberty, and George's reign."

The news of the paper is composed chiefly of a resume of the war operations on the Continent, taken from the *London Gazette* of October 24, 1758.

The *Charleston Price Current* shows that rice sold at £3 per 100 lbs.; beef £7 per bbl; pork £12 per bbl; corn 17s 6d per bushel, and shingles at £5 per thousand.

The advertising columns inform us that "A journeyman shoemaker may meet with good encouragement from John Fry on Edisto Island."

Alex. M'Aulay has "A parcel of brown hairs for sale." The *Union Lodge* has one thousand pounds charity fund to loan.

Thomas Adam, "being now returned from London," informs all persons indebted to him that "they cannot reasonably expect further indulgence," from which we infer that there were "slow coaches," even in the good old days. Alexander Chisholm has Rum and Sugars of all kinds at the lowest prices, and "Vinegar at 15 shillings per gallon." Elizabeth Burd, Executrix of William Burd, advertises a lot of fifty slaves and horses, cattle, &c., for sale. Among the slaves, she says, are some "valuable House-wenchos and Boys and Girls."

The *Gazette*, as a relic of the olden time, is quite interesting, and we spent a pleasant time in noting its peculiarities.—*Weston Landmark*.

MASONS 600 YEARS B. C.—Sir Charles Lemon, in his address, in 1846, to a Provincial Grand Lodge in England, observes: It happened last year that, traveling in Poland, he was induced to visit a very ancient Jewish temple, built 600 years before Christ, and which is preserved in the same state in which it was originally built and ornamented; here he discovered Masonic emblems now used by the fraternity. He was introduced to the chief rabbi, whom he found to be a worthy Freemason. A late writer remarks that, in investigating the subject of the *Discipline of the Secret*, as it was called by the Fathers of the Church, who were Masons, he discovered conclusive evidence that no less than eighteen of these holy men belonged to the fraternity. They had their signs and their symbols; and St. Chrysostom, who lived in the 5th century, alludes to our mysteries when he says, "the initiated will know what I mean."—*Ex.*

**DULLNESS IN JOURNALISM.**

There is a phenomenon not so easily explained perhaps as this redeeming glaiour that palliates intoxication, but bearing certain features of resemblance to it while including points of interest which are peculiar to itself. We refer to the curious custom of holding that when a contributor to the press, and more especially a journalist, of otherwise average attainments and powers, happens to be utterly deficient in spirit and imagination, happens to be ungifted, that is, with the wit, quickness, and felicity of expression which are the essential characteristics of effective and successful journalism, he is therefore and necessarily to be set down as a "solid" and "respectable" writer. So prevalent is this custom among us, and such sure anchorage does it afford to those who have the knowledge and patience to trust to it, that men can be found in the community by the dozen, especially on the religious press, holding situations that imply their fitness to be public instructors and to furnish original thought, but who in fact are absolutely without a spark of creative power, and who could not write one solitary page of original matter to save their souls from judgment. It has come simply to this, that the refuge for those who are conscious of possessing neither brains nor acquirements for pointed and suggestive writing lies in claiming to be eminently "solid" and "respectable." It follows, it would seem as a natural consequence, that, when a thing is more sharply and cleverly said than they know how to say it, the respectable dullards and their adherents cry out that the saying is "flippant." That which is not squarely, unmistakably dull, is in the opinion of these people "most tolerable and not to be endured." Their own lead will not pass muster for silver or gold if they do not decry with all their power whatever bears a shining stamp. To promulgate their philosophy, it is important in the estimation of these philosophers to abuse as trivial and superficial whatever the public can read with interest, or enjoy while reading. Above all, it is essential to inculcate the cardinal dogma that, as all sermons are awful in proportion to their mysterious inexplicability, so all articles are dignified and praiseworthy in proportion to their unreadableness.—*Round Table*.

A PARODY ON MASONRY.—We fully coincide with our Brother Gouley, and others who have noticed and condemned the very objectionable farce recently enacted amid so much "fuss and feathers," in Quitman Lodge in New Orleans. The farce was called a "Masonic Baptism," and the ritual thereof, as published by the actors, is full of stilted phrases, and a "whipped syllabus" attempt at stage phraseology. To have Masonically adopted the three orphans, who were lay figures in the spectacle, was sufficiently praiseworthy, without bringing disrepute upon the Order by dignifying the ceremony by attaching to it the name of one of the sacraments of the church. Bro. Albert Pike, we believe, is the putative father of this ceremony, and we think he might be in better business. Masonry cannot afford thus to outrage the sentiments of Christian men, and we are glad that these parodies are generally condemned by the Masonic press. We had intended to say this much last month but had not room.—*Evergreen*.

**PENNSYLVANIA.**

By the returns for the year 1867, we find in this State the number of Lodges amount to.....215  
 Number of members.....22,405  
 Members of the Grand Lodge.....2,000

When God means to punish a nation he deprives the rulers of wisdom.

He who blackens others does not whiten himself.

Take care of your plough and your plough will take care of you.



**BEHAVIOR IN LODGE.**

On our first page, under head of "Eye of Masonry," we have referred to the propriety of Lodge members, and our attention has been called to the necessity of noticing some things not therein alluded to. Every Mason should look upon his Masonic home as the temple of moral devotion. Everything in a Masonic hall has a sacred signification, and every Mason should realize the spirit of awe and reverence when he enters the sacred retreat. Men and women of every religion instinctively tread lightly and reverently as they enter the door of the tabernacle, even though it be not one of their own belief, for all recognize it as being dedicated to the one universal Father of all.

Every Masonic temple, however humble, is dedicated to God, morality and universal benevolence; in it truth is enshrined as a deity, and love ministers at the altar. The initial of the Great I AM first attracts the Masonic eye, and upon the altar the Great Light is ever present to tell the Craftsman, that upon the Masonic Tressel Board, purity, holiness, virtue, honor, charity, friendship and morality, are the lines of his conduct, and that the sublime symbolism of the Order is never to be lost sight of. Every Mason on assembling within the sacred walls of his asylum should be solemnly impressed that it is there in which the novitiate is to receive that great moral light and Masonic intelligence which may determine his eternal destiny. With these sentiments, so consistent with our teachings, is it not improper to turn a Lodge room into a sportsman hall? Some of our friends complain that dogs are introduced, and a great many other things done, not necessary to mention, but which have been noticed by those who travel around much. Especially during lodge service should the utmost decorum be maintained. Officers should fill their places with dignity, and be properly clothed, and throughout the entire membership, silence and order should be preserved. Every Masonic Hall, when properly constructed, should have a room for smoking and recreation, as well as a reading room for the free intercourse of the brethren. These should be always comfortable, and thus save the Lodge room from being a promiscuous rendezvous injurious to the special purposes for which it is intended.

We sincerely trust that the hints we have given will be weighed by the considerate members of Lodges, and that a high respect for the character of the Lodge room may be maintained.

**Officers Weston Commandery, No. 2, K. T. and K. M., Elected Good Friday, 1868.**

Sir S. A. Gilbert, Eminent Commander.  
Sir Lot W. Ringo, Generalissimo.  
Sir J. L. McCluer, Commander General.  
Rev. Sir T. W. Barrett, Prelate.  
Sir J. B. Litzenberg, Senior Warden.  
Sir F. H. Lewis, Junior Warden.  
Sir B. Bonifant, Treasurer.  
Sir J. E. R. Millar, Recorder.  
Sir L. W. Siler, Standard Bearer.  
Sir C. Steele, Sword Bearer.  
Sir W. F. Yocum, Warden.  
Sir R. H. Woodring, M. Bowman, A. J. Conway, Guards.  
Sir H. T. Schlossner, Sentinel.

[For the Freemason.]

**THE RITE OF MEMPHIS.**

We are informed, upon very reliable authority, that the Rite has been in New York "cumulated" or absorbed by the Hays Council of the A. and A. S. Rite, the latter claiming to be the legitimate successor of the Cerneau organization of 1807. It will be remembered that the Rite of Memphis, in the spring of 1866, by the Grand Orient of France, which, since 1862, had absorbed it, was cut down from ninety to thirty-three degrees, and the fact was so announced in America by the New York "Hierophant of the Rite of Memphis," over his hand and seal, and who thereupon put himself in communication with, and assumed his position in New York for the United States, under the recognition of the Grand Orient of France, instead of, as formerly, under the authority of the creator of the Rite, Marconis de Nagre, of Paris. Having accomplished this recognition, the Rite of Memphis has, as its next move in the United States, taken position in the bosom of the successor of the Cerneau Council, and the latter will thereupon present the attractions of an entirely new arrangement of thirty-three degrees, hitherto but very sparingly known outside New York city, and presenting features calculated to popularize it in America among those who prefer not to run after the aristocratic predilections and anti-democratic pretensions of the A. and A. S. Rite, as manufactured by the Charleston people in 1802.

This movement exhibits considerable acumen in the engineers of the Rite of Memphis; and we have no doubt that among those who are forever running after something new in the way of degrees styled Masonic, they will find numbers sufficient to give this Rite some of that importance which numbers alone, rather than legitimacy or utility, seem to accord to Masonic degrees in America. It was evident that the Cerneau construction of the A. and A. S. Rite differed so slightly from the Charleston construction thereof that there was not sufficient distinction presented to prevent their being confounded where it was important they should be kept separate. And further, as the operative bodies under the Hays Council had become very much reduced in numbers—nearly, if not quite all of them, within the past five years, having, to use the French term for Lodge inaction, "gone to sleep"—it became absolutely necessary to reorganize the whole arrangement, and bring it to life by injecting therein the blood of a younger and possibly more healthy creation. And this being, as we understand, now done, we will hereafter understand that, whatever representation may for any reason be made to the contrary, there is but one form of the A. and A. S. Rite, and that the Charleston one, now practiced in the United States; and, as has been plainly and unmistakably proven, the corner-stone of this model being the great Masonic lie of the nineteenth century, those who hereafter run after it, whether they reside North or South of Mason and Dixon's line, will simply become participants in its mendacity, and partakers of its shame.

ARGUS.

**SILVER MEDAL—OWNER WANTED.**

I have in my possession a Silver Medal, with various Masonic emblems: M. M., Mark and R. A., on one side; under the arch, "W. P. B.;" on the other I. L. Hook.

It was bought by James T. Berry, of Linn, Missouri, from a Union soldier near Holly Springs, Mississippi, in 1862, who said he got it from another soldier, but did not know where it came from.

The owner can have it by applying to me or Mr. Berry and satisfying either of their claim.

P. M. PINCKARD.

**Dispensations Issued Since April 1.**

*Hermitage Lodge*, Hermitage, Hickory Co.—John W. Snyder, W. M.; Ephraim Dent, S. W.; Wm. J. Snyder, J. W. April 15, 1868.

*Acacia Lodge*, Gasneyville, Clay county—James M. Wilhoit, W. M.; Benjamin F. Records, S. W.; Allen W. Peterman, J. W. April 15, 1868.

*Fairmount Lodge*, Fairmount, Clark county—James T. Laughlin, W. M.; John E. Henry, S. W.; Cicero A. Lewis, J. W. April 15, 1868.

*Edina Lodge*, Edina, Knox county—John W. Lee, W. M.; David Bly, S. W.; Wm. E. Edens, J. W. May 6, 1868.

*Lamar Lodge*, Lamar, Barton county—J. W. Dunn, W. M.; Marcellus Pyle, S. W.; Charles S. Olive, J. W. May 6, 1868.

*Alanthus Lodge*, Alanthus, Gentry county—To continue labor under dispensation issued September 28, 1866. May 12, 1868.

*Center Creek Lodge*, Sarcocie, Jasper county—Geo. M. Roper, W. M.; Geo. R. Hudspeth, S. W.; Wm. Wormington, J. W. May 15, 1868.

*Mound City Lodge*, Mound City, Holt county—Deville P. Ballard, W. M.; Samuel See, S. W.; John Schrantz, J. W. May 28, 1868.

*Gentryville Chapter*, Gentryville, Gentry county—Ahira Mauring, H. P.; A. B. Ross, King; Maschiel Mauring, Scribe. May 15, 1868.

**NEW ADVERTISEMENTS.****Continental Life Ins. Co. of New York.**

By reference to our advertising columns it will be noticed that we have associated in co-partnership with Bro. Benjamin Kimball (an experienced insurance agent) as managers of the above company, office corner of Fifth and Pine streets, St. Louis. We visited New York city and subjected this company to the most rigid examination, and were gratified to learn that it was, in every respect, worthy of confidence. Under no other circumstances would we consent to act for it, especially in recommending it to our friends in the West.

**Grafton Medicine Company.**

We call attention to the advertisement of this company, especially of Mrs. Whitcomb's soothing sirup for children. It is pronounced by judges to be invaluable.

**M. J. Drummond, New York City.**

In the old established Masonic furnishing house of Bro. M. J. Drummond, 331 Grand street, New York city, our friends will find everything to suit them, and done up in the best possible shape.



## PROCEEDINGS OF THE NATIONAL MASONIC CONVENTION,

*Held at Baltimore, Maryland, May, A. L. 5843—A. D. 1843.*

A meeting of delegates from a majority of the Masonic Grand Lodges in the United States of America assembled at the Hall of the Grand Lodge in Baltimore, Md., on the 8th day of May, A. D. 1843, A. L. 5843, in pursuance of a recommendation of the Masonic Convention held at Washington, D. C., in March, 1842.

Bro. Daniel A. Piper, of Md., was called to the chair, and

Rev. Bro. Albert Case, of S. C., appointed Secretary.

On the call of Grand Lodges, the following brethren announced themselves as delegates, viz.:

Thomas Clapham, of New Hampshire; Charles W. Moore, of Massachusetts; William Field, of Rhode Island; Ebenezer Wadsworth, of New York; Daniel Piper, of Maryland; John Dove, of Virginia; John H. Wheeler, of North Carolina; Albert Case, of South Carolina; Lemuel Dwelle, of Georgia; John Delafield, Jr., of Mississippi; Thomas Hayward, of Florida; John Barney, of Ohio.

A communication was received from Bro. Charles Gilman, M. W. G. Master, Grand Lodge of Maryland, tendering the use of said Grand Lodge Hall to this body for the purposes of its meetings.

On motion, the following brothers were appointed a Committee on Credentials, and to report a list of officers for this Convention, viz.: Charles W. Moore, of Mass.; Ebenezer Wadsworth, of N. Y.; John Delafield, Jr., of Miss.

Adjourned to meet at 4 o'clock P. M.

### AFTERNOON SESSION.

The Convention met at 4 o'clock.

The Committee on Credentials presented the following report:

The Committee on Credentials having attended to the duty assigned them, respectfully report—

That they have carefully examined the documents placed in their hands, and find that the following delegates are legally entitled to seats in this Convention, viz.:

Thomas Clapham, of New Hampshire; Chas. W. Moore, of Massachusetts; William Field, of Rhode Island; Ebenezer Wadsworth, of New York; Daniel A. Piper, of Maryland; John Dove, of Virginia; John H. Wheeler, of North Carolina; Albert Case, of South Carolina; John Barney, of Ohio; John Delafield, Jr., of Mississippi; Thomas Hayward, of Florida.

Your committee further beg to report, that they regret to find that the Grand Lodge of the State of Georgia has had no definite action in regard to the present Convention, and that in consequence there is no delegate legally appointed. It appears from the papers laid before your committee by Bro. Lemuel Dwelle, from the State of Georgia, that the Grand Lodge of that State acted under the belief that the present Convention was to be an adjourned meeting of the Convention held at Washington on the 7th March, A. L. 5842. And that in consequence, Bro. J. R. Davis, by them appointed to attend that body, was to be present as the delegate from that State at this Convention.

Your committee have carefully examined the printed records of the Grand Lodge of Georgia, and can find no resolution authorizing the Grand Master of that State to appoint a delegate to this Convention. They much regret the misunderstanding under which they seem to have acted.

Your committee therefore beg to recommend the adoption, by the Convention, of the following resolution:

*Resolved*, That Bro. Lemuel Dwelle, of the State of Georgia, now in attendance at this Convention, be invited to take a seat in this body and participate in its deliberations.

C. W. MOORE,

J. DELAFIELD, JR.,

E. WADSWORTH.

The report was accepted, and, on motion, the resolution was adopted.

The committee requested further time to complete their report

respecting officers; and in consequence of the non-arrival of delegates who were hourly expected, the request was granted.

On motion of Bro. C. W. Moore,

*Resolved*, That the Grand Master of the Grand Lodge of Maryland (Bro. Charles Gilman) be invited to a seat in this Convention; and that a similar invitation be extended to such Grand Masters of other States as may visit the city during the session of the Convention.

Adjourned to meet at 8 o'clock P. M.

### EVENING SESSION.

The Convention met pursuant to adjournment.

The minutes of the preceding meetings were read.

Bro. Moore, from the committee appointed for the purpose, reported the names of the following brethren, as proper officers for this Convention: R. W. John Dove, M. D., of Va., President; R. W. Rev. Albert Case, of S. C., Secretary; Rev. Bro. W. E. Wyatt, D. D., of Md., Chaplain.

On motion, the report was accepted and the officers nominated elected.

On taking the chair the President addressed the Convention as follows:

BRETHREN: I accept with much hesitancy the distinguished station to which your vote has called me, but before entering upon the discharge of its arduous and to me very responsible duties, permit me to offer a few remarks, which, being made at this time, may prepare your minds for awarding to me that indulgence which a consciousness of my own inadequate qualifications and the nature of the duties required of me, will need and claim from you.

For the first time in the Masonic history of the United States of North America, the Craft have found it necessary and expedient to assemble, by their representatives, to take into consideration the propriety of devising some uniform mode of action by which the ancient landmarks of our beloved Order may be preserved and perpetuated, and by which posterity in all time to come may be enabled to decide with certainty upon the pretensions of a brother, no matter in what section of our blessed and happy land he may reside; and finally, and we hope at no distant date, to transfer those inestimable privileges to our brothers throughout the Masonic world.

For these purposes I see assembled before me brothers who represent sixteen of the twenty-three Grand Lodges composing the Masonic Jurisdiction of the United States, all of whom are popularly speaking strangers to each other, and as men necessarily bringing with them their local predilections in favor of the mode of conducting deliberative associations, and unrestrained by any written laws as to the mode of proceeding. What then does it become us to do? You all respond, let harmony and brotherly love, those proudest and brightest jewels in the diadem of Masonry, prevail, and let us exercise Masonic charity for the errors and omissions of our officers; counsel, advise and correct when they are wrong, cheer and support when right.

With the confident anticipation that my hopes will be realized, I accept with pride and pleasure the office of President of the Convention.

Bro. Moore, from the Committee on Credentials, reported that they had examined those of P. G. M. S. W. B. Carnegie, of Missouri, and of Bro. Nathaniel SeEVERS, of the District of Columbia, and found them correct. And those brothers were admitted.

On motion,

*Resolved*, That Bro. Frederick L. Billon, of Missouri, and Bro. Joseph K. Stapleton, of Maryland, be invited to seats in this body, and that the invitation be extended to all present or Past Grand officers of the Grand Lodges of the United States who may be in the city during the session.

Bro. J. Delafield, Jr., presented the following, which was unanimously adopted:

*Resolved*, That a committee of three be appointed to digest, systematize, arrange and present to this Convention the various objects for which it has assembled.

The Chair appointed the following committee: Delafield, of Mississippi, Moore, of Mass., Wheeler, of N. C.



The Secretary was instructed to notify the Rev. Dr. Wyatt of his election as Chaplain, and request his attendance at the hour of adjournment next morning.

Adjourned to meet at half-past 9 o'clock on Tuesday morning.

#### TUESDAY MORNING, May 9.

Met at half-past 9 o'clock.

PRESENT—John Dove, President; Albert Case, Secretary; Rev. Dr. Wyatt, Chaplain; Thomas Clapham, of New Hampshire; Chas. W. Moore, of Massachusetts; William Field, of Rhode Island; Ebenezer Wadsworth, of New York; Daniel A. Piper, of Maryland; J. H. Wheeler, of North Carolina; Lemuel Dwelle, of Georgia; John Delafield, Jr. of Mississippi; Thomas Hayward, of Florida; John Barney, of Ohio; Nathaniel Seevers, of District of Columbia; S. W. B. Carnegie, of Missouri.

The Rev. Dr. Wyatt implored the blessing of Heaven upon the Convention.

The minutes of the preceding meetings were read.

The Committee on the General Objects of this Convention submitted the following report through its Chairman, Bro. Delafield:

The committee appointed to digest, systematize, arrange and present to this Convention the various objects for which it is assembled, beg to report, that in their opinion the objects of the Convention are twofold, viz.:

I. To produce uniformity of Masonic work.

II. To recommend such measures as shall tend to the elevation of this Order to its due degree of respect throughout the world at large.

[I.] To devise the best means of accomplishing the first of these objects, your committee recommend the appointment of four standing committees, to whom shall be referred the arrangement of the subjects to them respectively appertaining, in order that by suitable reports this Convention may be the better prepared to act with due precaution, and yet as speedily as possible.

1. On the work and lectures in conferring degrees.
2. On the Funeral Service.
3. On the ceremonies of Consecration and Installation.
4. On Masonic Jurisprudence.

[II.] And with a view to devise the best means of carrying out the second object of the Convention, your committee recommend the appointment of three standing committees, viz.:

1. To report on the expediency of adopting a regularly authorized *Masonic Trestleboard*; and further to report on the propriety of publishing a work of antiquarian research and learning on the origin and history of the Order, of such a character as shall exhibit the excellence and antiquity thereof in its true light.

2. To report on what further measures may be necessary to carry out the recommendation of the National Masonic Convention, held at Washington, March, 1842, in reference to Grand Lodge certificates.

3. To report on the expediency of issuing a letter addressed by this Convention to the fraternity at large throughout the United States on the general state of Masonry, &c.

J. DELAFIELD, JR.,  
C. W. MOORE,  
J. H. WHEELER.

The first section of the report was, on motion, adopted.

On motion of Bro. Moore,

It was voted that the Committee on Work, &c., consist of five members.

And on motion of Bro. Field,

It was voted that the President be the chairman of said committee.

On motion it was resolved that the other committees consist of three each.

The chair announced the following committees:

1. *On Work, &c.*—The President, Brothers Moore, Barney, Carnegie and Wadsworth.

2. *On Funeral Service.*—Rev. Brothers Case, Seevers and Hayward.

3. *On Ceremonies of Consecration.*—Brothers Wadsworth, Piper and Field.

4. *On Masonic Jurisprudence.*—Brothers Delafield, Wheeler, Clapham, and Herndon (added.)

The second section of the report was, on motion of Bro. Wadsworth, laid on the table.

Adjourned, to meet at 10 o'clock to-morrow.

#### WEDNESDAY MORNING, May 10.

Met pursuant to adjournment.

Present, all the officers and members.

The Chaplain addressed the throne of Grace. The minutes of the proceedings of the 9th were read.

Bro. Moore, from the Committee on Credentials, reported favorably on those of Bro. Edward Herndon, from the Grand Lodge of Alabama.

Bro. Delafield, Chairman of the Committee on Jurisprudence, requested that an addition be made to said committee, and on motion of Bro. Moore, it was so ordered. Bro. Herndon, of Alabama, was added.

Bro. Wheeler, of North Carolina, presented the following:

*Resolved*, That the Committee on Jurisprudence be instructed to inquire into the right of a subordinate Lodge to try its Master, on any charge brought against him during his continuance in office. Referred accordingly.

The Chairman of the Standing Committee on Work, stated that the committee had, after mature deliberation, decided on the lecture of the first degree, and proceeded to report, Bro. Moore giving the answers.

After hearing the report, Bro. Herndon offered the following:

*Resolved*, That the lecture on the first degree of Masonry, as reported by the committee, be by this Convention now adopted as the authorized work in that degree, to be recommended to the fraternity throughout the Union.

After an animated discussion, the question was taken on the resolution, and it was adopted, 14 to 1—the delegate from New York dissenting.

Bro. Lemuel Dwelle, delegate from Georgia, stated that he regretted circumstances rendered it necessary for him to leave the city, and requested leave of absence. Granted.

Adjourned to 10 o'clock to-morrow.

#### THURSDAY MORNING, May 11.

Met pursuant to adjournment. The officers and members all present.

The Chairman of the Committee on Work reported on the opening and closing ceremonies of the first degree.

After the Convention were in possession of the report, Bro. Delafield presented the following:

*Resolved*, That this Convention accept and adopt the report of the Committee on Work, in relation to the opening and closing of Lodges in the first degree of Masonry, and recommend the same to the fraternity throughout the Union. Adopted.

The Chairman of the Committee on Work, assisted by Bro. Moore, reported the lecture of the second degree.

Bro. Delafield presented the following:

*Resolved*, That this Convention accept and adopt the report, and recommend it to the fraternity throughout the Union.

Bro. Wadsworth moved an amendment to the report, which was rejected.

The question then arose on the resolution to adopt and recommend, and the resolution was adopted.

The Chairman of the same committee reported on the opening and closing of a Lodge in the second degree. After some discussion, in which several brethren took part, the report was adopted.

Bro. Wadsworth requested to be excused from serving longer on the Committee on Work. Excused, and Bro. Herndon, of Alabama, substituted.

Adjourned until 10 o'clock Friday.



[For the Freemason.]

### THE SEVEN PRECEPTS OF NOAH.

Genesis ix; Acts xv: 29.

Masons call themselves Noachidæ or sons of Noah. They profess to follow the precepts which he laid down for the government of his descendants, that is for the whole human race. We find these precepts fully expressed in the Talmud. They are mentioned, in part, in the ninth chapter of Genesis, in the covenant which God made with Noah after the flood. They are,

1st. *Of foreign worship*—Forbidding idol worship and false gods.

2d. *Of blessing the name of God*—Forbidding blasphemy, swearing, or using oaths unnecessarily, and perjury. Under these two heads is taught the worship of one true and living God.

3d. *Of effusions of blood*—Forbidding murder.

4th. *Of chastity*—Forbidding all manner of uncleanness.

5th. *Of theft*—Forbidding every kind of dishonesty.

6th. *Of courts of judicature*—Directing submission to the civil government and the administration of justice.

7th. *Of the members of living creatures*—Forbidding eating flesh with the blood, or things strangled.

Now compare these with the first order issued by the First Council of the Christian Church, and the only one that ever contained in it all the Apostles; see the fifteenth chapter of Acts, verse twenty-nine: "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well." These two sets of precepts are almost identical. Noah gave them, in the far off early ages of the world, to his descendants as the law by which they were to be guided; and we find the first teachers of the Christian faith promulgating the same laws in almost the very same language as a rule of conduct for the Gentile converts. These laws were well known among the ancient Hebrews. They had two classes of proselytes: one those who were circumcised and required to keep the whole law of Moses; the other, called proselytes of the gate, were not governed by any such rigid law but were only required to observe all the precepts of Noah. Naaman the Syrian seems to have been one of this class.

These precepts are of universal application; they were made for the whole world, when the world consisted of a single family. They were made forever binding upon the whole human race. Indeed, they contain the religion of the ancient world; they are the condensed wisdom of the sages before the flood, the sum of moral knowledge which God had communicated to man.

These precepts are specially of interest to us as Freemasons. Although they are chiefly negative, directing what not to do, they by implication teach what should be done; and from them can be readily drawn a full and complete system of moral conduct—our duty to God and man. Ordered by our common

ancestor Noah, endorsed by the combined wisdom and authority of the Apostles (including of course St. John himself), and approved by the lapse of ages, they present themselves to us with a claim for our belief, and a demand for our observance of them that can neither be gainsaid or resisted. I have always thought that they should be read out in our Lodges and fully explained to the newly initiated.

The young Mason is told that, among other titles, we call ourselves sons of Noah; but in our ordinary teaching we give him no explanation of its meaning, and no reason why we are so-called. It should be explained to him, that while Solomon was our great organizer, our system of morality was derived from a greater man than the wise king of Israel; in each case, the moral system and the system of order or government, both were the gift of God, imparted and transmitted.

In the Royal Arch he meets with the names of the three sons of Noah, and yet even there no explanation is made of their appearance, or reason given why they are found under that color or in that place.

I wish at present merely to call your attention to these precepts of Noah in their binding character on all men, and especially on all Masons.

I have other things to write, but not now.

JOHN P. LITTLE,

Grand King, Grand Chapter Virginia.

### PROCEEDINGS WANTED.

Bro. Leon Hyneman, the Masonic historian, No. 1218 North Seventh street, Philadelphia, is desirous of getting the following proceedings of Missouri;

Grand Chapter for 1847-'49.

Grand Lodge, 1821-22-23-25-32-33-34-35-36-37-38-40-41-44-46.

In our last number we published the request of Bro. Sayre, Grand Secretary of Alabama, for the proceedings of his Grand Lodge for 1828 and 1830, and are pleased to learn all that he has found them.

The following is the request of Bro. Reynolds, Grand Secretary of Illinois:

I want proceedings of Grand Lodges as follows:

Alabama, from the organization until 1862; Arkansas, from the organization until 1864; California, 1855 to 1858; Connecticut, 1845 to 1860, 1862, 1864, 1865; District of Columbia, from organization until 1862; Florida, 1854, '55, '56, '57, and '58; Georgia, previous to 1859, 1862, 1864, 1865; Indiana, 1846 to 1860; Kentucky, previous to 1856; Louisiana, all previous to 1863; Maine, all previous to 1858; Maryland, all previous to 1861, May, 1862, Nov., 1863, May, 1864, May, 1865; Massachusetts, all previous to 1861, 1863, 1866; Michigan, all previous to 1854; Minnesota, all previous to 1861, 1862; Mississippi, all previous to and all after 1861; Nebraska, all previous to 1863; 1866; N. Hampshire, all previous to 1859; N. Jersey, all previous to 1859; 1860, 1861, 1863, 1864, 1866; N. York, all previous to 1861; 1864, 1866, 1867; North Carolina, all previous to 1860; Nova Scotia, all; Ohio, 1850, 1851, '52 and '53, 1855, 1857, 1858; Oregon, all previous to 1860, 1862; Pennsylvania, all previous to 1859; 1866, 1867; Rhode Island, all previous to 1861; 1867; South Carolina, all previous to 1859; 1860; Tennessee, all previous to 1861; Texas, all previous to 1857; 1859, 1867; Vermont, all previous to 1860; 1862, 1864; Virginia, all previous to

1859; 1861, '62, '63, '64, and 1867; Washington, 1867; Wisconsin, 1859, 1861, 1863, 1864.

We shall be much obliged to *any one* who will send us any of the above named proceedings, and will cheerfully send such proceedings of the Grand Lodge of Illinois as we can, or any of the proceedings mentioned below, in like quantity, of which we have one or more copies on hand:

Arkansas, 1866; Colorado, 1864, 1867; California, 1857, 1864, 1866; Connecticut, from organization to 1843, 1867; Delaware, 1861, '62, and '63; District of Columbia, 1865, '66 and '67; Indiana, 1861, '62, '65, '66, and 1867; Iowa, 1859, 1860, '65, '66, and 1867; Kansas, 1860, '61, '62, '64, and '65; Louisiana, 1863, '64, '65, '66, and '67; Maine, 1861, '62, '63, '64, '65, '66; Maryland, May and November, 1865, May and Nov., 1866; May and Nov., 1867; Michigan, 1859, 1860, '61, '62, '64, '65, and '66; Minnesota, 1861, '64, '65, 1867; Missouri, 1866, 1867; Nebraska, 1865; Nevada, 1865, 1867; New Hampshire, 1861, 1867; New Jersey, 1867; Ohio, 1861, '63, '64, '65, and 1866; Pennsylvania, 1860, '61, '62, '64, and 1865; Rhode Island, 1862, '63, 1864; South Carolina, 1861, '62, '63, '64, 1865; Tennessee, 1861, '63, '64, '65, '66, 1867; Vermont, 1861, '64, '65, 1866; Washington, 1860, '61, 1864; Wisconsin, 1862, '65, 1867.

H. G. REYNOLDS,

G. Sec. G. Lodge of Illinois.

### FOREIGN ITEMS.

It is stated on authority of a foreign Masonic publication that a day or two after the publication of the famous "Papal Allocution," twenty-eight members were initiated in the two lodges then working secretly in Rome. Since that time we understand the number of lodges has been increased; though, of course, they are conducted with great privacy.

Lodges have recently been introduced into Austria, though not allowed by the State. In Saxony they are only tolerated not authorized. The minutes of the lodge meetings are required to be submitted to the ministry for examination. It is highly probable that the condition of the Order in both these countries will be materially improved by the recent political changes which have taken place.

There are some ten or fifteen lodges at work in Constantinople, under the Grand Lodge of Turkey; and several at Athens and Smyrna, under the Grand Orients of France and Italy.

In Beirut, the Palestine Lodge is actively at work under the Grand Lodge of Scotland.

The Grand Lodge of Italy has a subordinate at Suez, and one or more at Cairo, and another at Alexandria, in Egypt. The Grand Orient of France has one at the latter place, Les Pyramides, in which the Emir Abd-el-Kader was initiated.

The Grand Lodge of England has a Lodge at Corfu, to which a Chapter and Encampment are attached. It also has lodges at Suez, Cairo, and Alexandria.

The consecration of the new English Masonic Hall in the Casinos at Smyrna took place on the 3d of October last, in the presence of a hundred and eighteen brethren. The three Lodges under the jurisdiction of the Grand Lodge of England, the English, Armenian, and Greek, were fully represented, and the ceremonial was impressively performed by the officers of the Grand Lodge of Turkey.—*Freemasons' Mag.*

It may not be generally known that the



Order of Freemasonry is very popular among the Chinese. Members of the Craft muster in great force in the Braidwood district (Australia), and we have been informed by some gentlemen who were present at one of their Lodge meetings recently, and who were initiated into the mysteries of the Chinese Order, that they carry out all the mystic rites and ceremonies with which Freemasonry is endowed to a far greater extent than the European Order. On the occasion of the visit of the English gentlemen to whom we allude to the Chinese Lodge at Jembaicumbene, there were no less than four hundred members present, all Chinese. These gentlemen were made members that night, with about fifty Chinese. The proceedings commenced at high 12 at night, and it was 6 o'clock in the morning before the English visitors' turn came.—*Masonic Record of Western India.*

#### NEW PUBLICATIONS.

**HISTORY OF THE KNIGHTS TEMPLAR OF THE STATE OF PENNSYLVANIA**, by Sir Alfred Creigh, Grand Recorder of Grand Commandery. Published by J. B. Lippincott & Co., Philadelphia.

This work of 623 pages is the second series by the same author, and dedicated to St. John's Commandery, No. 4, of Philadelphia. We find it very interesting and instructive, being a resume of the earliest Templar history of the United States. It undoubtedly cost the author a great deal of labor and time, and should be in the library of every Knight Templar.

It contains the important actions of the Grand Body of Pennsylvania, as well as republications of excellent reports on Foreign Correspondence, and the public addresses of Grand Officers of other jurisdictions, and the uniform plates, making the work a very welcome one to our table.

**MASONIC BIOGRAPHY AND DICTIONARY**, with a list of all the Lodges in the United States, compiled by Augustus Row, K. T. Published by J. B. Lippincott & Co., Philadelphia. Dedicated to Alfred Creigh, LL. D., of Pennsylvania.

In this work we find much to approve, and believe it will prove truly valuable to the Masonic library. Its compilations are discreet, but with this as with all other Masonic works we can not fully agree. One feature it possesses, that we have always condemned, viz: publishing the history or biography of *living* men. Taking it all in all, we think it an improvement upon any yet out. Its data of grand and subordinate bodies are imperfect, taking Missouri as a sample, but this is excusable, on account of the difficulty of procuring the proper material.

For sale by P. M. Pinckard, and the St. Louis News Company.

**HISTORY OF FREEMASONRY AND MASONIC DRESS**, embracing an account of the Order from the building of Solomon's Temple, &c. &c., by J. W. S. Mitchell, M. D., P. G. M., of Missouri. Sixth edition revised and enlarged and published by the author. Griffin, Ga. It is dedicated to Harrison Dills, P. G. M., of Illinois.

The edition before us is beautifully executed, and nothing inferior to any of its predecessors. As to the contents of the two

volumes, containing over 1440 pages, we scarcely know what to say. The table alone would make several columns of our paper, and as for the spirit and freshness of the work, the name of the author is sufficient guarantee on that point. When we have said that it is a "History of Freemasonry," we have said all, for all the Masonic history nearly, worth having, is contained within its pages. When one has read these two volumes, there is but little left to buy or study in that direction. The author's views on Masonic law are very valuable, and considering the immense number of points covered, it is astonishing how little there is to disagree with.

P. M. Pinckard, St. Louis, general agent for Missouri. The work is for sale by subscription.

**THE TEXT BOOK OF THE A. AND A. S. RITE OF THE NORTHERN JURISDICTION OF THE UNITED STATES**, by C. T. McClenachan, and published by Masonic Publishing Company of New York. 624 pages. Price \$5.

The work is got up in a very attractive style, well printed, and contains numerous plates. As a monitor of that Rite, it is very valuable, and the best we have seen. With the objects of the Rite itself, we have nothing to say at this time, as our views are fully understood. With much of the historical matter of the work we can not agree, because it will not bear historical analysis, but with the value of the book to those interested in working those degrees, we say it is useful, and were it not that the rituals are printed, it would be invaluable.

For sale by P. M. Pinckard, St. Louis.

**MASONIC LAW AND PRACTICE**, by Luke A. Lockwood, M. A., P. M., and P. G. H. P., of Connecticut. Published by Masonic Publishing Company of New York. 137 pp. Price \$1 25.

This is a small work on jurisprudence, and we deem its size one of its good qualities. The great fundamental principles of Masonic law can well be embraced in a small space, if properly digested and condensed. The work before us appears to be drawn principally from the Code of New York, and like all other productions of the kind, it is not unexceptionable, nor is it proper for universal use. We will draw attention to those parts which differ from Missouri usage, to wit:

Section 5, Chapter III: "In case such nearest Lodge is so remote from the proposed new Lodge, or in such a decayed state, that the obtaining of their approval is impracticable, or in case such Lodge unreasonably withhold its approval, the G. L. or G. M. may, upon satisfactory evidence of the Masonic ability and good character of the petitioner, dispense with such approval."

In Missouri our law does not permit such a waiver of approval by the nearest Lodge.

Again, section 19, Chapter III: "The members of a Lodge under dispensation are those only who are named in the dispensation, or in the petition upon which the same is granted."

In this State, all petitioners must submit their dimits with the petition for dispensation, and they with all such Masons as they make or affiliate are *members*, and when the charter is granted, they are members of that Lodge and no other one.

Section 8, Chapter VI, only requires *one* member to recommend a petition for initiation;

we require *two*. Section 9, same chapter, allows a ballot to be had after the lapse of only *two weeks*; we require one month in accordance with the ancient usages of Masonry. Again, the same section provides that the G. M. may shorten the time by dispensation, a provision that has caused an immense amount of trouble, and one which Missouri does not practice.

Section 22, Chapter VI: "A ballot must be spread upon the application of a candidate for advancement *if requested* by a member of the Lodge."

In Missouri the law says that a separate ballot *shall* be had on each degree.

Section 2, Chapter VII: "Membership in a Lodge is acquired by receiving the degrees as a candidate, and afterwards performing an act which evinces an intent to become a member of the Lodge." "This intent is usually evinced by signing the by-laws of the Lodge."

In this State every Mason who takes the third O. B., and is raised, is a *member* of that Lodge which elected him to the degree without "evinced" any other intent.

Section 7, Chapter XIII, says, "Indefinite suspension deprives the offender of the rights and privileges of Masonry during the pleasure of the Lodge, or until the stay or reversal of the sentence."

Here *indefinite* suspension is positively prohibited by law, as we know of no such thing as "indefinite offenses." The penalty must follow the crime.

Section 11, Chapter XIII: "The status of a Mason under charges is not affected until after sentence, and he is entitled to the benefit of the presumption of innocence," &c.

In this jurisdiction the reverse is the case, as no Mason under charges can visit any Lodge or hold Masonic communication (except at the trial), until his innocence is proven.

Section 30, Chapter XIV, *prohibits* visitors being present at a trial. In this jurisdiction visitors are admitted, unless objected to by a member, which right of objection holds good at all meetings.

The work before us contains what are called Ancient Constitutions, which were in fact nothing but the regulations of some ancient operative Masons, and some other regulations not recognized as of any force by the fraternity. It, however, contains the charges and regulations of 1721, &c., which are recognized. Its forms are in the main useful, but not altogether universal, nor can there be any. Altogether, the work is convenient and worthy of patronage.

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#### Married.

**PATTON — GRAHAM.** — On Thursday evening, April 2, 1868, at the West Spruce Street Presbyterian Church, by the Rev. Wm. P. Breed, Bro. Thomas R. Patton, Past Master of Union Lodge, No. 121, of Philadelphia, to Miss Ellen H. Graham, of Tazewell, East Tennessee.

To our Bro. Patton and his bride, we extend our heartiest congratulations and best wishes for their future happiness and prosperity.—*Ed. Keystone.*

**BAKER — REAVES.** — In Cape Girardeau county, Mo., at the residence of Mr. Henry Bollinger, by Bro. D. R. Cowan, Esq., Bro. Francis W. Baker, of Valley Lodge, No. 9, Nevada, to Miss Mary C. Reaves, of said county.



### Address of Grand Secretaries and Grand Records of Masonic Grand Bodies.

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*United States*—John D. Caldwell, Cincinnati, Ohio, 2, 4.

\*Those marked 1, are Grand Lodge; 2, are Grand Chapter; 3, Grand Council; 4, Grand Commandery.

Corrected monthly for the readers of the Freemason; and any errors noted by our brethren in the above offices will oblige us by sending corrections.

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VOL. II.

ST. LOUIS, MO., JULY 1, 1868.

NO. 7.

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### Masonic Toleration not Inconsistent with Pure Religion.

If there is any one point upon which every man is more sensitive than another, it is an interference with his religious dogma. We have, we believe, conversed with men of every religious sect in the United States, and read the views of others in foreign countries, and we find this sentiment universal, viz.: that each man believes his view of religion to be the correct one. Can we change this? We

emphatically answer, No! Can anybody else accomplish it? The unbroken chain of religious history back to the first revelation of God answers, as emphatically, no! Then why will men waste their time, disturb harmony, create enemies, and turn men against religion by simply trying to prove everybody else wrong and overturn men in their belief? About one-half the sermons one hears or reads in some churches are tirades against some other sect. What is the result? Men become zealots and sectarians, and of all men who lack pure charity and the pure religion of God, it is a bigot. We admire men of fixed principles, and we believe in men who conscientiously adhere to their views, but that is no reason why they should declare war against others as conscientious as themselves. There is a boundless field for the exercise of missionaries of every religion, and that is among the millions of men who do not believe anything, or in anybody, human or divine. This field Masonry occupies. It is the grand mission of our institution to point men to, and to lead them to, a belief and trust in God. Because we do this without quarreling with everybody else about their individual ideas or conceptions of the Deity, a lot of miserable bigots, more senseless and godless than the Pharisees, are braying at us through their huckstering conventions. Every true Freemason, whether as an officer or a subaltern, not only works for the good of mankind, without pay, but pays for the privilege of working. Compare this course with those bigoted charlatans at Pittsburg, at Oberlin, and through the New York *Independent* and other so-called religious papers. Such men are more conscience brokers, ready to sell out to the highest bidder; they have their price, and they will sacrifice their own or anybody else's conscience to get their pay. Not one of all that crowd works for God for nothing. They will compass the earth to make one proselyte, and after they have succeeded, they have made him, in all probability, tenfold more a child of hell than he was before, and this makes them happy, because they can count the dollars they made by the job.

How different with the Masonic worker! No man is asked to be a Mason, no man is proselyted and brought by the neck to the door, but he must come of his own free will and accord; and when any man says he was *persuaded* to be initiated, he either tells a barefaced falsehood in his declaration to the world, or told one to the Lodge, and the *Rev.* Doctors who are trying to pass as Masonic anti-Masons before the world can take their

choice of the dilemma. One little lodge of relief in this city has done more for suffering humanity than all the delegates to the Pittsburg Convention put together in their whole lives. With a psalm singing, canting hypocrite who has not got brains or piety enough to preach pure religion, help the poor, and visit the sick, we have no patience. Pure religion, and undefiled before God, sits enthroned in every Masonic Lodge, and every true Mason loves the church which preaches that religion, no matter by what name that church is called. No man can preach his sectarianism in Masonry, and this has been the cause of its salvation. Sectarian preachers have made more atheists than all other causes put together, for no man is an atheist by nature; and Masonry has worked for thousands of years to overcome this result produced by others.

This spirit of religious bigotry pervades everything, or attempts to. It enters the political arena, and hundreds of preachers go into even the filthy pools of political cabals, and come out whitewashed, so low have they fallen that anything is an improvement. Is it any wonder then that thousands of good, pure and honest men become disgusted with their churches, and leave them, to wander out into the sea of speculation without compass or guide? Certainly not. It is the natural order of things for a man when he once loses faith in his faith to drop to the lowest depths of infidelity to God. Such men, if they ever were Masons, can find no more congeniality in the York Rite, but they can be perfectly at home with the degrees of some other rites, whose adherents have done pure Masonry more harm than all the powers of government combined.

Pure Masonry advocates no sect, and condemns none. She has her sublime principles of morality, and defies the world to combat them. Let us maintain this position and keep aloof from all Masonic alliances, so-called, and we can laugh to scorn all the politico-religio conventions in the world. Every good Mason loves his own church, and loving it, will not jeopardize its peace or prosperity by allowing it to interfere with things which do not concern it.

Thousands upon thousands of men became Masons because they had become sick and tired of hearing political and sectarian tirades in their churches, and they sought a retreat where the God-given lessons of charity and love might be learned without godless wrangling and quarreling. If these anti-Masonic crusaders will only try to get converted to God themselves and preach his love and mercy to the people, and thus fill their own pews at a little less than famine prices, perhaps their efforts to curtail our membership may be successful.



**THE MOSAIC PAVEMENT.**

"In the day of prosperity be joyful, but in the day of adversity consider; God also hath set the one over against the other."—SOLOMON.

Life is checkered with good and evil; this is the Masonic floor. Any man who anticipates unalloyed pleasure is foolish, and no man has any reason to expect unbroken adversity, provided he has any faith in the dispensations of a Divine Providence. We look upon those Acetic doctrines which curtail the innocent pleasures of life as sinful and ungrateful to a beneficent Father, who has provided prosperity and pleasure as a kindness to offset the evils and adversities incident to human existence. We have no sort of respect or confidence in any doctrine which causes its disciples to wear long faces and downcast eyes, for fear the world might think they were happy. We believe in all the rational joy and pleasure which God gives us; we believe in the pure, smiling faces of children, and we believe in that idea of religion which is so pure in itself, that it suspects no wrong in others. Whenever you see a man with a face as long as the ears of Baalam's ass, and with about as little smile on it, drawing out long sighs as he witnesses a bevy of little children romping through a miniature dance on the grass, you can rest assured that he will confiscate their widowed mother's property the first chance he has.

Adversities and sickness will surely come to all, and while these trials are upon us, we can hardly be expected to rejoice much over them, yet, after all, repining and moaning about them do not help the case any, and we sincerely believe that bodily suffering is about the only thing worth looking sad over. With a clear conscience and a good appetite, a well man can so mix up his good and evil that, taken both together, he can gratefully thank God that this is not such a bad world after all. This is the Masonic idea of life, "to everything there is a season, and a time to every purpose under the heaven."

**INGRATITUDE.**

"There was a little city, and a few men within it; and there came a great King against it and besieged it, and built great bulwarks against it; now there was found in it a poor wise man, and he, by his wisdom, delivered the city, yet no man remembered that same poor man."—SOLOMON.

What a withering, bitter satire this is on the ways of the world! Half of the rich men are made rich by the brains, wisdom, honesty and industry of faithful employes; half of the prominent men are made popular by the adherence of friends, yet how seldom are the employes and friends remembered in the day of prosperity? Alas, too few. We have seen men who did not have sense enough to get out of a shower of rain, made rich in spite of themselves by the brains and nerves of others, and totally ignored the source of their prosperity. We have seen Masons who, on account of partiality of the brotherhood, have been honored with positions of trust and profit, on account of a natural preference and confidence, yet who, when they had got all

they wanted, turned their backs on the institution. If such men or Masons expect to die honored, rich or regretted, they must expect the Almighty, in their special case, to set aside the iron law of just retribution. Mark the last sentence, "yet no man remembered that same poor man;" but mark this truth of Solomon also, "that the righteous, and the wise, and all their works are in the hand of God."

Ingratitude is one of the meanest traits of poor, fallen man, and it is this which adds the brighter charm to the good man, who, in the face of this failing, still trusts and helps his neighbor.

**FAITH.**

"Cast thy bread upon the waters, for thou shalt find it after many days."—SOLOMON.

Faith in God is the first step in Masonry. Without it all else is nothing. The above direction of our Grand Master is so full of simple, child like trust, that we have always looked upon it as one of the most beautiful of his many wise sayings. The man who never gives anything until he can see or be affirmed of its return, has nothing of the faith of God in him—he is a mere broker, taking from one and giving to another for a valuable consideration. God rules the universe of man by those natural laws he has implanted within us. Selfishness is one of the attributes of man, implanted for a wise purpose, for without it there would be none of the instinct of self-preservation, which is the first law of nature. A heart that gives freely, relying upon God alone for the rich reward, presents a feature of selfishness sanctified by faith. If men could only realize the fact that every real pleasure they enjoy is the reward of giving pleasure to others, how happy would the world be! It must never be overlooked, however, that Masonry recognizes the All Seeing Eye which looks down into the motives of the heart; therefore, unless the impulse be pure, the bread will be cast upon the waters in vain.

**JUSTICE.**

"He that diggeth a pit shall fall into it."—SOLOMON.

Men may sometimes disagree with the wise man on some points, but on the above even fools have learned by experience to believe him. We have known a good many pits dug and traps set by men who never accomplished anything except by a trick, and we have never failed to see the right man fall into it, viz.: the man who dug it. Just as sure as God rules the universe so sure do mere tricksters and wire-workers get their deserts, and in nine times out of ten they get trapped by the very men they were after. If Masonry loves anything more than another, it is open, square dealing; low chicanery can command no respect among honorable men. In the same verse Solomon says: "Whose breaketh an hedge, a serpent shall bite him." And this should teach us that a man who does wrong should not complain if he gets his reward even at the hands of a secret enemy. "Justice will sooner or later overtake us all."

**CHAS. A. FULLER.**

It is with sorrow we are compelled to announce the death of this estimable, able and valuable member of the fraternity. He died at his home in Nashville, Tennessee, June 5th, at 7 o'clock A. M., after a painful illness of many months. He was Past Grand Master, Past Grand High Priest, Past Grand Puissant and Past Grand Commander of Tennessee, and at the time of his death filled the G and Secretary's office of all those Grand Bodies. We first met our late brother at Columbus, Ohio, during the session of the Grand Encampment K. T. of the United States, in September, 1865, and were present when he remarked to our late Bro. O'Sullivan (our predecessor), "Farewell, my dear brother; I hope we shall meet at the meeting in St. Louis in 1868, but I much fear we shall meet before that time in another world." Both were despondent, for both were alike afflicted. Alas, how sad and yet how true was that fear! The two brethren loved each other much, and they strongly resembled each other in their turn of mind. The foreign correspondence of Tennessee and Missouri has for many years breathed the same spirit of pure conservative Masonry through these two venerable Grand Secretaries, now gone to their long home. May their reunion in a better land be as happy as it will be eternal. We have not seen Bro. Fuller since 1865, but have had considerable correspondence with him, his last letter to us being dictated on his sick bed as a letter of thanks for having corrected the *Review of Cincinnati* on the subject of his report on correspondence before the Grand Council of Tennessee in 1867. His reports were so full of life, of originality and close thought, that they always commanded attention, and his death will cause a vacancy in our corps of committees very difficult to fill. May God bless his memory and consecrate his many virtues to those who shall follow in his labors.

**CHRISTOPHER CARSON.**

Brother Christopher Carson, of Montezuma Lodge, No. 109, Santa Fe, New Mexico, under the jurisdiction of the Grand Lodge of Missouri, died at Fort Lyon, Colorado, May 23, 1868, at thirty-five minutes past four o'clock P. M., in consequence of a rupture of an artery of the throat.

From the *St. Louis Republican* we extract the following:

There are few who read without a thrill of interest and regret the lately telegraphed announcement of the death of the long famous Kit Carson. He was a historic personage when the most of the adults of the present generation were children, and his name and heroic career will be remembered while the annals of the Great West endure. Even should those annals perish, the traditions of the Rocky Mountains would probably preserve the familiar name of "Kit Carson."

A few weeks previous, his condition becoming dangerous, he was removed from his house to the quarters of Major Tilton, the post surgeon, who was attending him. On the 24th the body was laid in state in the office of the Adjutant. He was temporarily buried on the evening of that day, it being understood that the remains would subsequently be removed to Taos, New Mexico, to



be interred with those of Carson's wife, who there died only a few weeks before his demise. Carson's last words indicated the full possession of his mental faculties, the consciousness of his situation, and the strong social feeling which characterized him throughout life. The words were a simple "good by!"

We extract the following resolutions from some adopted by his party friends at Pueblo, Colorado, May 26th:

WHEREAS, It has pleased the Supreme Ruler to remove from our midst one of the most honored of our associates, in the person of Gen. Kit Carson; therefore,

Resolved, That in the death of Gen. Kit Carson Colorado mourns the loss of a single-minded, true-hearted patriot, who, whether in the character of a citizen or soldier, was stainless and above reproach,

Resolved, That as citizens of Colorado, we cherish with deep reverence the memory of Gen. Carson as the great path-finder; as a model of unobtrusive heroism; as a pattern of true chivalry; as a true representative man of the West—whose character and services are justly the pride of his countrymen.

In the Colorado Tribune of June 3d we find the following:

A correspondent of the News, writing from Fort Lyon, May 23d, announces the death of Gen. Christopher Carson, at that post on that day, of heart disease, with which complaint he had been troubled ever since his return from Washington. Kit Carson has a world-wide reputation from the long number of valuable years spent in the Western country, and his death will be the occasion of many comments from the Eastern press. Most men of thirty years will remember when in their boyhood days they read of the exploits of the famous trapper, scout, and guide, Kit Carson. While he lived he was a link which bound us to the days when the great West was an unknown wild, and we can not but feel sorrow at the death of so renowned a man, and one so worthy the respect and thanks of his countrymen for the valuable services rendered in his eventful life. Gen. Carson was sixty-five years old, and leaves four sons and a daughter, all under fifteen years of age.

Freemasons' Monthly Magazine, of Boston, has again come to hand, after an absence of nearly a year. We are pleased to correct our surmises in our last number that it had ceased to exist.

#### Examination of Officers for Lodges U. D.

The strict law of Missouri, requiring the examination of the proposed Master and Wardens of Lodges U. D. before getting the recommendation of the nearest Lodge, is an excellent one, and, it fully complied with, must insure bright working Lodges. A complete exemplification of this system we witnessed on Monday evening, June 8th, in the Hall of Occidental Lodge, in this city, in the examination of the proposed officers of Grove Lodge, at Webster's Grove, St. Louis county. They were examined by Rev. Bro. Jno. W. Luke, W. D. G. M. of this District. Each officer proved by the most critical questions and answers that they were conversant with the duties of each of the subordinate offices, as well as their own, when in their respective stations; and finally, by changing the officers from one station to another, they proved that each one of them could confer the whole of the three degrees, either in the East, West and South, so that under no contingency could any of the work

be lost so long as the Master or either of the Wardens were present. The officers were instructed by W. Bro. Wm. A. Proll, W. M. of Missouri Lodge, No. 1.

It is needless to say that Occidental Lodge unanimously granted their recommendation.

[For the Freemason.]

#### Battle of the Buzzards and Pelicans. NO. V.

BY BRO. JACOB NORTON.

Up to a very recent time intolerance in religion and despotism in government were the rule; toleration and liberty were exceptions. No sane man, we imagine, would for a moment wish society to return to the old regime of the middle ages. The very remotest chance of the re-establishment of the age of Barons, Knights, Monks, Crusaders, with all their attendant evils of despotism and superstition, would create a feeling of horror and indignation impossible to describe. Yet how singular that in an age of science and history, and in a country where liberty is so dearly and so justly prized; moreover, in the midst of the Masonic institution, which is based on liberty, equality and fraternity, we say it is singular that educated men should be found hankering after an effete feudal system which the unemancipated portion of mankind are struggling to get rid of. We have shown, in a communication in the February number of the FREEMASON, that the chief aim of these Emperors is, power on one hand, and "blind submission" on the other. "Force is not given, it must be seized," says their lecturer. However suitable such theories of government may be among uneducated masses, it is obvious that it is in entire antagonism to the spirit of the age. Hence, is it surprising that from the very earliest establishment of the Scotch Rite, wherever it obtained a foothold, that its possessors were in constant turmoil and hot water?

It is now universally conceded by every impartial historian that the "higher" degrees were invented by Chevalier Ramsay and some Jesuits, in order to make Masonry the tool for re-establishing the Stuarts, with all their theories of "divine right," on the English throne, and also for the purpose of replanting Roman Catholicism as an English State religion.

The French brethren, who first received those degrees from the Scotch adventurers in the Pretender's service, were doubtless highly pleased with the acquisition of grand titles, stars, feathers, tinsel, ribbons, &c.; but the French mind had outlived the fondness of cant and bigotry; hence we have seen that the French philosophers spurned the barbarous spectacle of crucifixion, &c., and that they immediately went to work to desecralize the ceremonies. They did not change the emblems and words of those degrees, but they gave them philosophical interpretations. Thus, the cross might have been made to refer to the sun's crossing the line, or as an emblem of union.\* Even the initials I. N. R. I. philosophers discovered that they had reference to *Ignis, Natura renovatur integra*, by fire nature is perfected; or according to another "learned Masonic writer,"† *Jaminim*, water; *Noui*, fire; *Ruach*, air, and *Sesrehah*, earth. The words in italics are said to be Hebrew, but if the above Latin words are as correct as the Hebrew, we must pronounce them very faulty. It was doubtless by some such subterfuge that the Christian allusions were obviated. That system suited very well the French ideas; it also suited the South Carolinians. But in the North we have seen that the Abraham Jacobs and De La Motta system was not popular, and that Cerneau was called in to form a Council, Consistory, or by whatever other name it may be

called, whose work, ceremonies, &c., should be after the original model of Ramsay. The sectarian character of those degrees has produced the first schism among our American Holy Pontiffs, Prelates, &c.\* We shall have next to relate another rebellion that took place in the "Holy See" of Boston. There it was no longer the ritual that disturbed the conscience of the "Ancient and Accepted" Saints. The cause of this rebellion was its despotism, and the lesson it teaches: "Force is not given, it must be seized;" "Blind obedience" is only intended for *Thirty-seconds*, but *thirty-thirds* may perjure themselves as often as they please, always providing they are successful in SEIZING POWER. These philosophical system builders, however, never thought that power must be accompanied by force to punish the disobedient, and also by means of substantially rewarding their confederate partisans; without such powers it must be mere child's play. Witness the temporal power of the Pope. Though hallowed with the association of many centuries, though it may appeal with justice to a glorious past, when it rescued the State from anarchy and conducted greatly to civilization, even there, could the yoke of despotism be maintained for five minutes without the aid of chas-e-pot rifles and immense sums lavished to bribe its adherents? Such a power it is impossible for our pretended Emperors ever to be in possession of. Hence we have seen that even in the Holy See of Charleston, when the whole number of "Thirty-thirds" dwindled down to three, that two out of three "congregated," as they call it, and deposed their Sovereign, Frederic Dalcho, the father and mother too of "the Mother Grand Consistory of the world." The same, or similar rebellions, have occurred in France, in Germany, and, indeed, must occur in every country, save and except where a real King uses his power to prevent it. Charleston, then, having set the example of deposing its Sovereign, why should not *Illustrious* Boston imitate it? But the best of the joke was that the secret Constitution of Frederic the Great, or Frederic the Little, was totally invisible to all the "Thirty-seconds." They blindly swore to support the constitutions and laws, which to them was a mere blank, and that whenever it suited the *Illustrious* Emperors to add or otherwise alter these constitutions, they could do so without any one being the wiser; in short, no one can tell what the original provisions exactly were. Thus, the division of the United States into Northern and Southern jurisdictions was not made known until De La Motta established (or revived) the New York concern under Gourgas in 1813, and we think that it is justly suspected by Bro. Folger that the idea of two jurisdictions for the United States was, with the Charlestonians, an after thought done. Despotism, however, requires no very lengthy constitution; the whole power was vested in the Chief. The Council consisted of nine, a mystic number, all having very sublime and pompous titles, but the power to fill vacancies in the Grand Council of nine depended entirely on the will of the Grand Commander—he could even appoint his own successor, by will or otherwise, in case of resignation, removal, suicide, or natural death. In case, however, he died without a will, then the Lieutenant Grand Commander succeeded to the office without any vote from the nine. These nine themselves were elected by nobody, represented nobody; they were a self-perpetuating, mock oligarchy, supposed to be (some of them doubtless are) a set of weak minded mortals, who are persuaded that they became "*Illustrious, Sublime, Most Potent*,"

\*See MacKay's Encyclopædia, "Rose Croix;" Rebold's preface, page 20, note.

†C. W. Moore's Magazine, 1864, page 169.

\*In 1823 the Cerneau concern issued a "baluster," or bluster or blaster, prohibiting its members' holding intercourse with the members of the "Mother Grand Consistory of the world," "whose members," the blaster says, "are unworthy of possessing the sublime degrees of philosophic Masonry, which are founded on the Christian religion, to which they are enemies in principles, and not recognized by this Sovereign Grand Consistory." All their Chapters are spurious, "and their members impostors." Yet this very Cerneau party styled their founder, Morin (a Jew) "*an Illustrious*."



&c., because somebody in *long boots*, wearing a *thee* cornered hat, as representative of Frederic the Great, dubbed them so, and by virtue of such claptrap claim a right to rule all Masonic bodies.

There is a legend recorded in the Talmud that while King Solomon was sitting with his favorite Queen one day at a window of his palace facing the garden he observed two crows on a tree holding solemn converse. The King, who, of course, understood all the languages of beasts, birds and plants, was seen to smile. The Queen's curiosity was excited by the smile; she could not rest until the King informed her that the male crow boasted to his better half that he was a more powerful personage than King Solomon, and that if he wished he could destroy the King's palace, with all its inmates, and that he only waived to do so. The Queen became furious at the crow's impertinence; nothing could pacify her but immediate punishment of the braggart. The King thereupon ordered an eagle to apprehend the offender, and bring him into the palace, when, on being questioned as to how he dared to threaten the King with such catastrophe, the crow humbly replied, "Please your majesty, what harm could it do to you if a poor, powerless crow makes such pretension to please his mate?" Our would-be Sovereigns in Masonry often ask us the crow's question, "What harm," say they, "can it do the Masonic fraternity if we choose to play illustrious Emperors?" We answer to this, that if they could really do no more harm than the poor braggart crow, we might, like King Solomon, only smile at their impertinence, but when we reflect on the divers injuries their humbug has inflicted on the craft, we have a right to oppose its extension, and to open the eyes of their misguided dupes, both to the falsity of its pretension, and to the damaging effects its existence and influence exercise upon the welfare and reputation of the brotherhood.

1. Masonry was designed to eradicate the religious prejudices fostered during the barbarous ages. The sectarian ceremonies of those *high* degrees are designed to uphold and perpetuate those prejudices, both against Jews and Mohammedans; besides which they serve to corrupt Masonry itself with sectarianism.

2. Masonry should be a charitable institution, but the high degrees serve to absorb the funds of the brethren for useless purposes, so much so that our boasted Masonic charity has dwindled down to a mere farce.

3. Freemasonry should be a peaceful and social association of brothers and equals. The pride and ambition engendered by the higher degrees has a tendency to mar its object.

4. The waste of time which they necessitate could be more profitably employed in reading, and seeking more valuable instruction in other quarters.

5. The multiplicity of oaths for no practical purpose.

6. They serve to promote cliques, both in Grand and subordinate Lodges.

7. Their pretended Christianity is of so questionable a character that it must eventually arouse the just indignation of the priesthood.

8. The pompous titles by which they advertise themselves must tend to bring discredit, not on themselves alone, but on the whole fraternity.

These are but few of the reasons we could give for opposing the extension of that delusion. It was the injurious tendency of those higher degrees upon the Masonic institution, without a single redeeming quality in their favor, that called forth the protestation of such eminent writers as Fessler, Schroder, Kloss, Findel, Rebold, Folger, Mitchell,\* Steinbrenner, and many others, who have devoted their time to the study of Masonic history and Masonic principles.

In further confirmation of our statements, we earnestly ask the reader's perusal of the following extracts from a letter signed

\*We would recommend the perusal, in Bro. J. W. S. Mitchell's "History of Freemasonry," the beginning of the second volume, devoted to the history of the higher degrees.

"Master Mason," originally published in the New York *Dispatch*, August 4, 1861, and republished in "Folger's Documents," page 408. The writer says: "I contend that the three degrees of the Blue Lodge is the summit of all Masonry, as far as degrees are concerned, and that the truths and maxims taught and inculcated in those degrees circumscribe the whole duty of man, and that all other degrees claiming to be Masonic not only do not improve upon the first three and ONLY degrees, but are only fragmentary plagiarisms, modern innovations, and detrimental to the advancement of the welfare of mankind, by crippling the diffusion of true light." "The evil effects of these higher degrees are apparent to every intelligent Mason. Masonic charities are stunted. The cost of fitting up a room is enormous, and diverts funds from charity's channel; some portion would find their way through their Lodges to the widow and orphan." "The several bodies claiming to be Masonic are all striving for some kind of supremacy; each has its Grand or exclusive body, the officers of which in many cases belong to all the Grand bodies. A diversity of interest is but natural: a recognition is asked by some one of the 'Rites' of another; some are recognized and some are not; a strife begins, and some of the fraternity are in constant turmoil concerning their legitimacy. The Grand Lodge is sometime drawn into the whirlpool; and I have no hesitancy in saying, that the schism in the Grand Lodge (in New York, doubtless alluding to the Atwood Saint John's Grand Lodge) for so many years, although apparently originating in that body, can be with certainty traced to a diversity of interest and opinions, caused by the so-called higher degrees. The opinions here expressed are not only the result of considerable Masonic observation and experience, but have been endorsed by Grand officers and distinguished members of the Grand Lodge of the State of New York and other States, also by officers and members of all the bodies herein referred to, and I am so convinced of the truth that I have no higher ambition than that of being a M. M."

We can not refrain adding to the above that our own experience confirms the last part of the brother's statement. In Massachusetts, the most intelligent and most earnest friends of Masonic principles and practices wish the higher degrees were buried at the bottom of the ocean; among others, we can mention Bro. John T. Heard, P. G. M. of Massachusetts, who, as Grand Master, had but very few equals for the last twenty-five years, and no superior. In a letter addressed to us not long since, that distinguished brother says:

"It has been my opinion for a long time that the symbolic degrees—the first three—were about all there is in Freemasonry worthy the support and practice of its members, and in order to give them their highest exercise and usefulness, it would be well, as I think, to disuse all other degrees. Regarding Freemasonry as a moral and social institution, having for its field of action the whole world, and embracing 'men of every country, sect and opinion,' I would exclude from its 'work' everything sectarian: the high moral character of its members being the guarantee that its noble principles will be faithfully sustained."

In our next we shall demonstrate that private piques of a few ambitious individuals were at the bottom of the split that agitated the whole fraternity North of Mason and Dixon's line for seven years, and very nearly served to disrupt the Grand Lodge of Massachusetts, and perhaps some of other jurisdictions besides.

#### Bucklin Lodge, No. 233.

Joshua M. Cash, Worshipful Master.  
Thomas Jobson, Senior Warden.  
Noah Caton, Junior Warden.  
Lloyd Cash, Treasurer.  
John H. Hill, Secretary.  
William Stith, Tyler.

The above officers were elected April 18, 1863.

#### THE THREE CRIMES.

##### AN EASTERN TALE.

Hamet Abdallah was an inhabitant of a grotto on one of the slopes of Mount Olympus. When he stood at the entrance of his humble dwelling, he could embrace at one glance all the territory originally possessed by Osman, the founder of the Ottoman Empire; and, as he five times a day offered up his prayers to Allah, he invoked blessings upon the head of Solyman the Magnificent, the reigning Sultan in whose time he lived. Indeed, Abdallah was renowned for his sanctity; and the inhabitants of the vicinity of his dwelling treated him with the most marked respect.

He was not, however, entitled to this excessive veneration by his age, for he had scarcely attained his fortieth year when the incident of this tale took place. His venerable father, who was himself a dervise of great sanctity, and whose years amounted to fourscore, resided with him in the same grotto; and fortunate was deemed the individual who, on his way along the slopes of Olympus, was allowed to join in the prayers of the two dervises, kneeling upon the ground at the entrance of the cave, and turning their countenance toward the holy cities of Mecca and Medina.

Hamet Abdallah was one morning roving amidst the groves and woods, which extended up the mountain far above his grotto, and pondering upon the passage in the Koran which he had been perusing but a short time previously, when his foot suddenly struck against something hard upon the ground. He looked downward, and saw an iron ring fastened to a small brass plate, which was set into a square of stonework, and seemed to cover a hollow place or well. Obeying a sudden impulse of curiosity, Hamet applied his hand to the ring, and pulled it with all his force. After many vain exertions, the brass plate yielded to his exertions, and he fell backward with the sudden shock.

Before he had time to rise and examine the aperture thus laid bare, a dense volume of smoke issued from the hole, and ascended in the air to the height of several thousand feet.

Hamet gazed with astonishment upon this strange apparition; but how much more was his wonder excited when he saw the smoke gradually become more and more palpable and shapely, and at length assume the form of an immense giant, with a long flowing white beard, and a tremendous pine-tree in his right hand.

Hamet fell upon his knees, and was about to put up a prayer to heaven, when the terrible apparition addressed him in a voice of thunder:

"Nay, mention not the name of the Deity, or I will cut thee into ten thousand pieces!"

"Who are thou?" demanded Hamet, rising from his suppliant posture.

"I am Kara, an evil Genie, whom a victorious power shut up in that cursed hole, where I have languished for two thousand years. It is an evil day for thee that brought thee hither."

"And wherefore, proud Genie?" demanded Hamet.

"Because I am about to kill thee, in order to avenge myself upon some one for this long captivity," replied the giant. At these words, Hamet trembled very much, and besought the Genie to spare his life. For a long time the Genie was inexorable, and ordered him to prepare for immediate death; but at length he suffered himself to be moved by the prayers and entreaties of the virtuous dervise.

"Hark ye," said the Genie; "I am willing to spare your life upon one condition."

"Name it," said Hamet, his heart leaping with joy.

"I will grant your request, I say," proceeded the Genie, "on condition that you perpetrate some crime which may diminish your overweening pride of conscious virtue. Do not interrupt me, or I will kill you upon the spot; but listen. I give you your choice of three of the most heinous crimes which I can imagine. You shall either violate the law of the Prophet, and drink your fill of



good wine; or you shall murder your venerable old father; or you shall curse the name of that Deity whom you worship. Choose between these three crimes."

Then Hamet was very sorrowful, and he endeavored to melt the heart of the evil Genie, but all his prayers and entreaties were unavailing. He accordingly began to reason within himself.

"If," said he, "I assassinate my father, no contrition can wipe away my crime, and moreover the law will overtake me with its vengeance. If I curse the name of the great Allah, I may sigh in vain for future happiness in the gardens of Paradise. But if I become inebriate with the juice of the grape, I can expiate that fault by severe mortification, penitence, and renewed prayer."

Then, turning his countenance upward toward the Genie, he said, "O fountain of all evil! I have made my choice, since thou art determined upon this injury."

"Name the object of that choice," said the Genie.

"I will get drunk with wine, as the least of the crimes which you propose," answered the dervise.

"Be it so," cried the Genie; "this evening, after the hour of prayer, thou wilt find a jar of Cyprus wine upon thy table, when thy father has retired to rest in his own cell. Thou mayest fulfill thy promise then; but woe unto thee if thou deceivest me!"

The Genie gradually became less palpable as he spoke these words; and, by the time the concluding menace issued from his lips, he had vanished altogether. Hamet retraced his steps toward the grotto, with a sorrowful heart; but he would not confide his anticipated disgrace to the affectionate parent who welcomed his return.

The day passed rapidly away; and in the evening, Hamet and his sire knelt down as usual at the door of the grotto, with their faces toward the South, to raise their voices in prayer. When their vespers were concluded, the old man embraced his son tenderly, and retired to the inner part of the grotto.

As soon as Hamet knew that his father slept, he lighted a lamp; and, as the Genie had told him, he saw a large measure of wine standing upon the table. The unhappy dervise raised it to his lips, and drank deeply of the intoxicating draught. A glow of fire seemed to electrify his frame, and he laughed as he set the vessel down upon the table. Again he drank, and he felt reckless and careless of the consequences. He drank a third time; and, when he had emptied the measure, he ran out to the door of the grotto, and threw it down the slope of the mountain; then, as he heard it bounding along, he laughed with indescribable mirth. As he turned to enter the grotto, he saw his father standing behind him.

"Son," said the old man, "the noise of revelry awoke me from my slumbers, and I rise to find my well beloved Hamet drunk with wine! Alas! Is this merely one of many nights' orgies; and have I now awakened to the dread truth of thine impiety for the first time? Alas! thou hast cast ashes upon the grey head of thy father!"

Hamet could not brook this accusation, as it implied suspicion that he was accustomed to indulge in wine whilst his father slept. He felt suddenly indignant at the language of his sire, and cried: "Return to your couch, old dotard! Thou knowest not what thou sayest."

And, as he uttered these words, he pushed his father violently into the grotto. The old man resisted, and again remonstrated with Hamet. The brain of the son was confused with liquor, and a sudden dread of exposure to the world entered his mind. With the rage of a demon he rushed upon his hoary headed sire, and dashed him furiously against the stone walls of the grotto. The old man fell with his temple against a sharp flint—one groan emanated from his bosom—and his spirit fled forever.

Suddenly conscious of the horrid crime of which he had been guilty, Hamet tore his hair, beat his breast, and raved like a maniac.

And, in the midst of his ravings, he lifted up his voice against the majesty of heaven, and cursed the Deity whom he had so long and fervently worshipped!

At that instant a terrible din echoed round about—the thunder rolled—the tall trees shook with an earthquake—and, amidst the roar of the conflicting elements, were heard shouts of infernal laughter. All hell seemed to rejoice at the fall of a good man, whom no other vice had ever tempted away from the paths of virtue, until drunkenness presented itself. The rage of the storm increased—the trees were torn up by their roots—and fragments of the rocky parts of Olympus rolled down the hill with the fury of an Alpine avalanche. Then suddenly the Genie appeared before the wretched Hamet, and exclaimed, "Fool! by choosing to commit the crime which seemed to thee least, thou hast committed the other two likewise! For there is more danger in the wine cup than in any other means of temptation presented by Satan to mankind!"

And the last words of the Genie mingled with the redoubled howling of the storm, as Hamet was borne down the slope of the mountain by the falling masses, and dashed to pieces at the bottom.

### The Beauties of Bible Language.

If we need higher illustration, not only of the power of natural objects to adorn language and gratify taste, but proof that here we find the highest conceivable beauty, we would appeal at once to the Bible. Those most opposed to its teachings have acknowledged the beauty of its language, and this is mainly due to the exquisite use of natural objects for illustration. It does, indeed, draw from every field. But when the emotional nature was to be appealed to, the reference was at once to natural objects, and throughout all its books, the stars and flowers, and gems are prominent as illustrations of the beauties of religion, and the glories of the church.

"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as a rose."

"The mountains and the hills shall break forth before you in singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree."

The power and beauty of the same objects appear in the Savior's teachings. The fig and the olive, the sparrow and the lily of the field, give peculiar force and beauty to the great truths they were used to illustrate. The Bible throughout is remarkable in this respect. It is a collection of books written by authors far removed from each other in time, and place, and mental culture, but throughout the whole nature is exalted, as a revelation of God. Its beauty and sublimity are appealed to, to arouse the emotions to reach the moral and religious nature. This element of unity runs through all the books where reference to its nature can be made. One of the adaptations of the Bible to the nature of man is found in the sublime and perfect representation of the natural world, by which nature is ever made to proclaim the character and perfection of God. No language can be written that so perfectly sets forth the grand and terrible in nature and its forces as we hear when God answers Job out of the whirlwind. No higher appreciation of the beautiful, and of God as the author of beauty, was ever expressed, than when our Savior said of the lilies of the field, "I say unto you that even Solomon, in all his glory, was not arrayed like one of these;" and then adds, "If God so clothe the grass of the field"—ascribing the element of beauty in every leaf and opening bud to the Creator's skill and power.—*Professor Chadbourne.*

To change and do better are two different things.

Everybody knows good counsel except him that hath need of it.

[Written for the Israelite.]

### The Destruction of Jerusalem.

*Thoughts suggested by a Painting in the Royal Museum at Berlin.*

Jerusalem had fallen! Her brave sons  
No longer able to withstand the onset  
Of the victorious Romans, whom so gallantly  
They had defied, although superior numbers  
Surrounded them, had died a glorious death,  
Defending those who, dearest to their hearts,  
Had trembling watched them in their noble efforts.  
They were in vain, and over bloody corpses  
The Emperor held his triumphal march  
Through battered gates into the conquered city.  
And hordes of soldiers, licensed in their fury,  
Held a mad revel through the doomed place!  
Impious shouts and curses filled the air,  
Which once the fragrant incense had inhaled,  
Brought as a sacrifice to the Almighty  
By the High Priest of now supplanted Zion.  
Proud edifices, where, in happier times,  
The lyre was sounding, and the cymbals sending  
Forth their harmonious melody, were filled  
With shrieks of fleeing and despairing women;  
Their garments torn, their bosoms bare,  
Their hair disheveled flying in the wind,  
Pursued by soldiers maddened with the wine,  
Their brains on fire, lust in every eye.  
Were it not better that the heavens fall  
And crush those fair forms than that brutal lust  
Should sate itself, and let them live dishonored?

Upon the steps of Solomon's proud temple  
A group is gathered. In the house of God  
They sought for refuge, but they found it not!  
There is a father and his virgin daughter,  
He, old in years, his venerable beard,  
In silvery streams, around his face is flowing;  
His features tell of agonizing pain,  
She wild with fear, and casting tearful glances  
Upon her sire. Was it the dread of Death  
Which moved her so, and which unmanned her sire?  
Nay! Judah's daughters have no fear of Death  
When threatened with dishonor. She entreats  
The father that he deal the fatal blow,  
And that he save her from a fate a thousand  
Times worse than death from loving parent's hands.  
See how she gazes on him, silent prayer  
In every glance. Behold her bosom heave!  
Her lips seem trembling with impassioned fervor.  
She points her finger at the savage horde  
That now the temple's steps is seen approaching.  
It seems as if a cry of agony  
Escapes her lips! Convulsively she clings  
To him. He hears their shouts of ribaldry.  
Shall he stand there and see his lovely child  
Before him fall a prey to those incarnate devils?  
Shall he receive her back into his arms  
A withered rose, whose budding beauty  
The tempest had in its fury swept?

A father's lips he presses on her brow—  
One fond embrace—then from the mantle's folds  
He draws the poniard. High into the air  
The steel ascends, and then returning  
Is buried deeply in his daughter's heart.  
Her dying glance dwells smilingly upon him  
As down she sinks. She is beyond the power  
Of Roman mercenaries and their lust!  
The sire looks down upon his dying child;  
Once more the dagger gleams—he sinks to rest,  
Protecting, in his death, his daughter yet.

SEYMOUR L. LEE.

Memphis, Tenn., April, 1868.

### Officers Elected at the Annual Communication of Clarksville Lodge, No. 17, Held on April 4, 1868.

M. M. McFarland, Worshipful Master.  
Wm. F. Oglesby, Senior Warden.  
Wm. P. Boone, Junior Warden.  
B. P. Clifford, Treasurer.  
F. M. Reynolds, Secretary.  
J. Winn Davis, Senior Deacon.  
J. W. Collins, Junior Deacon.  
A. Collins, Tyler.



## GRAND LODGE OF NEW YORK.

To Bro. M. J. Drummond, of New York, Representative of the Grand Lodge of Missouri, near the Grand Lodge of New York, we are indebted for files of New York papers, from which we extract the following report of the proceedings of the Grand Lodge of New York:

The annual communication of the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York was opened in ample form at the Cooper Institute at 2½ p. m., of Tuesday, June 2d.

Present, M. W. Stephen H. Johnson, G. M.; R. W. John H. Anthon, D. G. M.; R. W. James Gibson, S. G. W.; R. W. Christopher G. Fox, J. G. W.; M. W. John W. Simons, Grand Treasurer; R. W. James M. Austin, Grand Secretary; R. W. and Rev. R. L. Schoonmaker, Chas. W. Platt, Fred. C. Ewer, Grand Chaplains; R. W. Fred. W. Herring as Grand Marshal; Edmund L. Judson, Grand Standard Bearer; George W. Gregory, Grand Sword Bearer; Joseph H. Towne, Jacob T. Boyle, Philip Meekle, Fred. Widdows, Grand Stewards; R. W. Isaiah Rynders, S. G. D.; Edward M. Banks, J. G. D.; W. Johnson Fountain, G. P.; W. John Hoole, as Grand Tyler; R. W. Joseph B. Chaffee, Grand Secretary.

Also, the several District Deputy Grand Masters, and the following Past Grand officers:

M. W. Joseph L. Evans, P. G. M.; M. W. John L. Lewis, P. G. M.; M. W. Clinton Paige, M. W. Robert D. Holmes, P. G. M.; M. W. Isaac Philips, P. G. M.; M. W. James Jenkinson, P. G. M.; R. W. Robert Macov, P. D. G. M.; R. W. Ezra J. Barnum, P. S. G. W.; R. W. Daniel Sickles, P. J. G. W.; R. W. Benjamin H. Austin, P. J. G. W.; R. W. James W. Powell, P. G. S.

The M. W. William Fielding, P. G. M. of Ohio, was present as a visitor, and the Representatives of the following Grand Lodges and Grand Orients:

Louisiana, Connecticut, California, Wisconsin, Minnesota, South Carolina, Iowa, Tennessee, Illinois, Maine, New Jersey, Washington Territory, District of Columbia, Vermont, Michigan, Saxony, Ireland, France, Zurich, Three Globes (Prussia), Cuba, Nova Scotia, and District of Columbia; and an unusually large representation of subordinate Lodges.

The opening ode, "Genius of Masonry Descend," was admirably sung by members of St. Cecile Lodge, No. 568; the assembled craft joining in the chorus.

Before the Grand Master delivered his address, it was found that the hall was not only insecure, but every way unsuitable for the meeting of the Grand Lodge, when it was resolved that the further sessions of the body be held at Irving Hall.

From the address of the Grand Master we extract the following:

In this our annual gathering, when so many hands extend fraternal greeting, we are reminded that for a brief space we stand upon the line that divides the closing Masonic year from its successor; and that in the fleeting hours in which we are permitted to mingle together, we are to remember the history and lessons of the past, and by their light exercise such forecast and judgment as we may command for our guidance in the untried future. To the glad in heart, this friendly greeting will be a source of renewed pleasure; to those on whom the hand of affliction has fallen, the greeting and sympathy of brethren will, let us hope, be as balm to the wound, and lead them to feel that it is indeed "good and pleasant for brethren to dwell together in unity." We all have a personal interest in the stability and prosperity of this institution, and we must all feel that as we profit by the warning lessons of the past, so shall we be able to avoid error, and in some measure contribute to the preservation of the craft, in that

prosperous and satisfactory condition which, under the blessing of the Great Architect of the universe, has been so largely its dower. The opening year finds us, as a society, in the enjoyment of the largest measure of peace, unity, and prosperity ever vouchsafed to a purely human institution. The work in our Lodges has steadily progressed, their membership has increased, their means of doing good and caring for those needing assistance have been ample; and, in short, everything indicates a most healthy condition, not only within the limits of our own jurisdiction, but wherever the brethren have set their hands to labor. Seeing which, my brethren, you will agree with me, that we can not too humbly nor too devotedly render up thanks to the Author and Giver of all good, for this marked evidence of his loving kindness and tender mercy. While we thus contemplate our great prosperity, we are reminded how frail and fleeting are all our designs by the approach of the inexorable messenger of death, and we pause to render the tribute of fraternal love to those who, having accomplished their day, have passed through the portals of the grave to that untried future, towards which we are all hastening.

## REPORT OF GRAND SECRETARY.

The report of the Grand Secretary was then read, showing the following receipts and disbursements:

From dues and Lodges.....	\$63,272
Disbursements and warrants of new Lodges...	2,640
Disbursements to confer degrees.....	505
Certificates and diplomas.....	805
Total.....	\$67,222

Fifty-one new Lodges had received warrants, and twenty-eight dispensations since the last communication.

The number of Lodges that made returns and paid dues at the last annual communication was 602, from which have been derived the following statistics: Number of initiations for the year ending the 1st of May, 1867, 8,877; number of affiliations, 1,888—making a total of new members added to the jurisdiction of 10,765. Dmitted, 2,221; expelled, 60; suspended, 27; stricken from the rolls, 1,170; refused membership, 175; died, 552; total number of Freemasons in good standing on the 1st of May, 1867, 64,643; number of warranted Lodges on the roll in the State of New York, 608.

## REPORT OF GRAND TREASURER.

The report of the Treasurer showed a balance in hand of \$3,988; received from the Grand Secretary, \$67,312, making a total of \$71,280. Expenditures, \$66,859, leaving a balance in hand of \$4,391.

## REPORT OF TRUSTEES OF HALL AND ASYLUM FUND.

The report of the trustees showed that the total amount received since last report was \$122,893, and that the total funds of this enterprise were disposed as follows:

Five-twenty Government bonds.....	\$29,500
Ten-for-y Government bonds.....	90,000
Union Trust Company.....	83,000
Loans on bonded mortgages.....	81,000
Cash in bank.....	167

## RESOLUTIONS.

*Resolved*, That this M. W. Grand Lodge tender to the respective Lodges of which the distinguished deceased were members, and to the respective families of the deceased, its sincere condolence in the great loss which they and the whole fraternity have been called upon to bear.

*Resolved*, That the Grand Secretary be instructed to address a letter of sympathy to the said Worshipful Lodges, and to the said families, embodying this expression of the sentiments.

*Resolved*, That as a further expression of respect a memorial page be set apart in our printed transactions inscribed to each of the eminent deceased.

The R. W. Bro. Isaiah Rynders introduced the following resolution, which was read by the R. W. Deputy Grand Master; first, how-

ever, prefacing it with a high eulogium on the deceased illustrious brother therein named:

WHEREAS, This Grand Lodge having been informed of the death of our distinguished brother, his Excellency James Buchanan, late President of the United States of America, be it

*Resolved*, That the Grand Lodge of Free and Accepted Masons of the State of New York adds the expression of its sorrows to those of the brethren of other States, and of the many personal friends and associates of our distinguished brother; that we present to the brethren his unspotted private character as a fair example, and ask from those brethren who have differed from him in political opinion, Masonic charity for a life and grief for a brother's death.

After a few remarks from some brethren, eulogistic of the deceased, the resolution was adopted, the entire Grand Lodge standing, and the Grand Master himself voting.

A resolution was offered to the effect that as there were several Lodges of colored Masons in the city of New York, the right hand of fellowship should be extended to them as soon as they might show a desire to transfer their allegiance to the Grand Lodge of the State of New York.

The Deputy Grand Master (in the chair) decided that the resolution being one which called upon the Grand Lodge to recognize clandestine Masons, he could not entertain it. Whatever the Grand Lodge might hereafter do with regard to admitting men of different color to ourselves into the fraternity, it was not for him to say; but the so-called Lodges now in the city were clandestine, and this Grand Lodge could not hold Masonic intercourse with them.

## ELECTIONS.

The hour for election of officers having arrived, the present Grand Master, M. W. Bro. S. H. Johnson, R. W. Bro. John H. Anthon, D. G. M., and R. W. Bro. James Gibson, S. G. Warden, were nominated for the Grand Mastership.

The R. W. John H. Anthon said: M. W. Grand Master and brethren—I trust I understand my duty as a Mason sufficiently to take whatever office may be conferred on me by my brethren. Under ordinary circumstances I should be ready to do so; but to-day I find that there are two brethren nominated for the office whose ability exceeds mine as much as their experience is greater than mine; I do not, therefore, consider it my duty to be a candidate on this occasion. When elected Deputy Grand Master a year ago I then go in close relationship with the M. W. Grand Master, and the greatest confidence and fraternal feeling have always existed between us. In view of all these circumstances I most respectfully decline, with thanks, having my name put forward as a candidate on the present occasion.

The M. W. Grand Master, after paying a high eulogy to R. W. Bro. Gibson, declined a re-election; when there being but one candidate in nomination, R. W. Bro. Gibson was unanimously elected Grand Master.

The R. W. brother tendered his heartfelt thanks, first to the Grand Master for his personal kindness, and next to the Grand Lodge, and declared his acceptance of the office, promising to perform its high and responsible duties to the best of his ability.

We notice that the number of votes cast for each candidate is published in the papers. With the propriety of this matter we do not agree. In the first place, in a country like ours, we do not approve of nominations, and in the next place, we do not approve of publishing the votes for each one, as it gives the election a party color.

R. W. Bro. John H. Anthon was re-elected D. G. M.; R. W. Bro. Christopher G. Fox was re-elected S. G. W. by acclamation; R. W. Bro. Edmund L. Judson was elected G. J. W.; R. W. Bro. John W. Simons was re-



elected Grand Treasurer by acclamation; R. W. Bro. and Dr. James Austin was re-elected Grand Secretary; R. W. Bro. Geo. H. Raymond was elected Grand Lecturer.

The following preamble and resolution were referred to the Committee on Work and Lectures:

WHEREAS, The primary aim and object of Masonry is to unite men "who are of all nations, creeds and kindred" upon the broad platform of toleration; and whereas, the introduction of matters in the ritual, having a sectarian tendency, is opposed to the universal and cosmopolitan character of the institution; therefore, be it

Resolved, That it is the sense of the Grand Lodge that all sectarian references and interferences are innovations upon the landmarks of Freemasonry, and should be stricken from the ritual, and that the Grand Lodge so amend the standard work that the Grand Lecturer can teach it in conformity to this resolution.

With this resolution we fully agree, and believe it to be an important step towards a return to the pure ritualism of Ancient Masonry. It is a subject that must sooner or later engage the attention of all Grand Lodges.

#### REPRESENTATIVE FROM GEORGIA.

R. W. Bro. John H. Anthon, who now occupied the chair, having been informed that R. W. Bro. Meyer, representative of the Grand Lodge of the State of Georgia, near the Grand Lodge of New York, was in waiting, directed the Grand Marshal, assisted by the S. G. D. to conduct the R. W. Brother to the East. On his arrival, the R. W. Brother was saluted with Grand Honors, and the D. G. M., clasping his right hand, said: "I welcome you, Right Worshipful Brother, in the name of our Grand Lodge, and extend to you the right hand of fellowship. When we receive our Masonic brethren there is nothing to forgive, nothing to forget. Our love for them has been unchanged; our confidence in their love ever undiminished. We rejoice, dear brother, that there is at least one place under the canopy of heaven where Masons can meet in union and harmony. The same hearts extend to you the same hands they would have given to you at any time during the last ten years. I greet you with the heartiest welcome." (Loud and continued applause.)

R. W. Bro. Meyer responded as follows: "During the last seven or eight years you know well that our part of the country has suffered much affliction. It seemed as though everything was to be destroyed. But I rejoice to say this was not the case with Masons, for if it had been in their power those things would not have happened. Oh! in those seven years I have beheld scenes that I would never have believed possible before. Our homes have been broken up; our edifices ruined, defaced, destroyed; even those sacred spots where we went to the worship of the living God, were leveled with the dust. And in the midst of the general destruction, no voice was heard to say, 'Woodman, spare that tree.' It seemed as if civilization must cease to exist amidst a destruction so universal. However, in the midst of it all, our noble institution showed itself the same as ever. In my city of Atlanta nothing was spared; but when ruthless hands were laid on the temple of Masonry, a voice was heard sounding from all ranks of the Union army, and they rushed to save our temple. When all else was destroyed, the sacred institution of Masonry was preserved untouched. (Applause.) My Grand Lodge has seen fit to appoint me near your Grand Lodge, and I hope the same old feeling that existed previous to these troubles will be renewed and exist forever."

We admire the spirit of both addresses, and fully endorse the following quotation: "When we receive our Masonic brethren there is nothing to forgive, nothing to forget." We have heard about enough of forgiving our "erring

brethren"—that is a clap-trap of politics unworthy of the common brotherhood of Freemasonry.

After some further local business, installation of officers, &c., the Grand Lodge was closed.

#### MISSISSIPPI.

##### GRAND COUNCIL.

The proceedings of the Grand Council, held Jan. 24, 1868, at hand. Comp. J. O. Lusher, M. P. G. M., presiding.

In noticing the list of past Grand officers present, we find some as Thirty-thirds; one as a Thirty third and Prince of Jerusalem. Again we protest against such a "mixing up of things" having no connection with each other whatever.

From the annual address of the Grand Master we extract the following:

During the past year peace and harmony have been maintained among the companions of the Select throughout our jurisdiction as far as I have been informed. A want of uniformity in our ritual, however, has created some little confusion among the craft, and as I deem it of the utmost importance to the R. S. fraternity that a uniform mode of work should pervade all the Councils, I recommend to the care and attention of this G. C. to devise some means to remedy the evil. I sincerely trust that the committee to whom this matter was referred will be able to present a correct and uniform work, just such as can be approved and adopted by this Grand Body ere the close of its present convocation.

We find that 31 Councils made returns. 111 degrees were conferred; 6 affiliated; 5 reinstated; 73 dimitted; 29 died; 87 suspended; 1 expelled, and total membership, 915.

From the "conclusion" of an excellent report on correspondence by Comp. Wm. S. Patton, we extract the following:

We have now, in a rude and unworkmanlike manner, finished or brought to a close our few hours' labor, that should have occupied days or even weeks to accomplish. It is impossible, in the short space of time allotted, to give a satisfactory report. From the past we may learn our frailties and lament our follies. We know that since Masonry existed as an institution, there has perhaps never been a time so fraught with interest to the Temple of the Order as the present. The builders have reared its battlements even unto the skies, and its incense ascends from its numberless altars, descends again to the earth that it may distill its sweet fragrance, like the dews of heaven, upon the children of men, where it exerts its beautifying and vivifying influence upon the minds, unseen and unheard, except as seen and heard and felt in the mental elevation of those who visit its sacred precincts; and resplendent as it has become with its own beauty and perfection, it is now an object of universal admiration. It stands before the world, and although its interior is guarded by every means that the mind of man can invent to protect its sacred landmarks, still it is not inaccessible to the unworthy. Its own internal light bathing its external in a garb of snowy purity, rendering it impossible any longer to conceal its comely proportions from the eye of the gazing world, its beam has been discovered by the unprincipled portion of mankind, as well as the man of integrity. Guarded as they may be, its inner sanctuaries have been, and will still be, defiled by the unprincipled villain, who, wearing the garb and symbol of a brother, winds his way to the altars, the hearts of the fraternity, and to their homes, that he may insinuate his poisoned influence to the minds of their household, spreading a withering blight over all that man holds dear to him on earth.

We live in a peculiar age—an era marked for the daily exercise of power by our fellow men. Everything with which man is connected whether it be social, moral or physical, to a great or less extent, is under the influence of the potent and progressive power of the age. With what care then should we guard and seek to protect both the teachings and objects of our Order, lest we should admit the spirit of the age into the portals of the institution, and seek out the adorning novelties, only to mar and tarnish our system, which has been so long and so successfully preserved through the past.

Comp. Lusher was elected Grand Master, and Comp. Oscar T. Keeler, of Columbus, re-elected Grand Recorder.

#### INDIANA.

##### GRAND LODGE.

We have been favored with advance sheets of the address of Bro. H. G. Hazelrigg, M. W. Grand Master of Indiana, before the Grand Lodge at its recent session, May 26th. From it we extract the following, which fully accords with our views on advancing maimed candidates:

On the subject of the physical qualifications of candidates, there is yet a difference of opinion and practice that ought not to exist. I believe there is no Grand Lodge that permits a maim to be made an Entered Apprentice, but there are some two or three, among which I regret to find our sister Grand Lodges of Ohio and New York, to whom we have been accustomed to look as sound expositors of Masonic law, who maintain that the physical perfection spoken of in the ancient law only applies to the making of Entered Apprentices. If this is true, might it not be well, as a matter of taste, at least, to permit none but such to appear in our public processions, lest the uninitiated should mistake a Masonic procession for a company of the inmates of a hospital, out simply for the purpose of taking a little exercise and fresh air. I am aware that much stress, is, by some, laid upon the term "making," to which I have no objection, for a brother can never get to be a Fellow Craft or Master Mason without the "making;" then unless there are some qualifying terms limiting it to Entered Apprentices, it must apply to the "making" of Fellow Crafts and Master Masons, as well as to Entered Apprentices. The old laws and regulations on the subject are familiar to every one, and I only speak of it here that you may know of the discrepancy in practice. Our legislation on that subject is in accordance with the old charges and regulations, and we don't feel inclined to interfere with others legislating as to them may seem right; yet we were never able to even conjecture how you would practically teach Masonry to a one-legged, or one-armed candidate, or how he would teach it to others. Let us adhere to old rules, and we won't be bothered about settling nicely mooted and fine spun points of distinction.

Relative to the Masonic History, by Bro. J. W. S. Mitchell, P. G. M., the Grand Master of Indiana says:

In connection with this subject, I consider it not out of the line of duty to call your attention to Dr. Mitchell's History of Masonry and Digest of Masonic Law, a book which in past years, I have occasionally seen noticed as the great Masonic work of the age, but as it has never been on sale in any book store, I have not until recently had an opportunity to examine it. When this work first made its appearance, that able statesman, distinguished writer and venerated Grand Master, Governor Brown, of Florida, said of it to his Grand Lodge, "If all the Masonic books ever published were placed in one pile, and Bro. Mitchell's in another, and I were compelled to choose, I would take Bro. Mitchell's. I do wish it could be in the hands of every Mason. It is what we want to show what is Ancient



Masonry, and what modern manufactory." The editor of the *Masonic Trowel* justly says: "Bro. Mitchell is the only author who has prepared a complete history of the Order. The author assumes that Masonry was instituted by King Solomon, and proves his assertion true, or that our traditions are false and Masonry a cheat. The Doctor is the only author who has taken the Bible as his standpoint, and attempted to prove therefrom that Masonry was instituted by Divine command for the overthrow of the heathen mythology, and to bring back the worshippers of idols to the knowledge of the true God." Strong as this language is, I can now, from having examined the work, endorse every word of it as true. Bro. Mitchell is not only the first, but the only author who has placed Freemasonry upon its ancient rituals and traditions—established their truth by the language and teachings of the Bible, and then built thereon. And when it is known that this great work contains nearly five hundred pages of Masonic laws, emanating from the pen of that eminent Mason, who has devoted nearly half a century to the study of the principles, objects and ends of the institution, and whose wide spread fame as a law giver needs no commendation from us—I say, when these facts are known, I shall be sustained in saying that every good Mason ought to be willing, it need be, to make some sacrifice to secure a copy and transmit it to his children. While I am greatly pleased to find brethren familiar with the rituals and lectures, it is known that I have long felt earnestly anxious that the brethren of this jurisdiction should also study the principles and teachings of Masonry. This invaluable work not only gives us a reliable history of the Order for a period of near three thousand years, but also unfolds to the mind many important facts that seem to have escaped the observation of all other writers upon the subject. It is a work without which no Masonic library is complete. You now have an opportunity of getting that which may justly be called a Masonic library of itself.

Relative to the rights of chartered Lodges, the Grand Master says:

A difference of opinion and practice exists as to the rights and powers of Lodges Under Dispensation. This being a subject over which each Grand Lodge has plenary powers in its own jurisdiction, and will be governed by its sense of propriety, it will prescribe such rules as to it may seem right. Our own laws on that subject are, I have no doubt, the best rule—that of giving them all the rights and powers of chartered Lodges, except that of electing and installing its officers, holding public processions, and being represented in Grand Lodge. It is certainly of very doubtful propriety to authorize them to make Masons, and then deny them the right to affiliate them. The army of non-affiliates is sufficiently self-sustaining, without having a score or more of regularly organized Lodges adding to their number; and as these Lodges have well defined jurisdictions the good of the institution requires that they should possess disciplinary control over all within their territory, and in the present advanced state of Masonry, these Lodges generally possess as much capacity for government as their more aged neighbors, so I see no objection in intrusting them with the powers we have granted.

We have not yet been advised of the names of officers elected in Grand Lodge, but learn incidentally that the Grand Master and Grand Secretary both declined re-election. When we learn the name and address of the successor of our worthy Bro. Wm. Hacker, late Grand Secretary, we shall make the correction in our list in the latter part of the *FREEMASON*.

What comes from the heart goes to the heart.

#### NEW HAMPSHIRE.

##### GRAND COMMANDERY.

Proceedings of Grand Commandery, which met September 24, 1867. R. E. Sir John S. Kidder, G. C., presiding.

The annual address is brief and fraternal. From the report on foreign correspondence, by Sir Jno. H. George, we extract the following:

I am happy to say that the examination which I have made of the proceedings of these Grand Commanderies, discovers everywhere the utmost harmony and good feeling, and, as an inevitable consequence, a most gratifying prosperity accompanied by a steady increase of numbers. The addresses, generally, of the Grand Commanders, show the true spirit of knightly courtesy, and are full of the principles of christian knighthood.

It is especially gratifying to observe amid the heartfelt congratulations with which the return of peace is hailed, the thorough welcome extended to all true Knights in every section of our country. It is proof conclusive that Templar Masonry, by "acts of charity and pure beneficence," will do its full share in assuaging the sorrow and desolation consequent upon the terrible conflict through which we have passed, supplanting passion for affection, protecting "the destitute widow and the helpless orphan," and uniting in the strong bonds of fraternal love the brethren throughout our land.

We find no summary of members or work.

R. E. Sir Charles A. Tufts, of Dover, was elected Grand Commander, and Sir Horace Chase, of Hopkinton, re-elected Grand Recorder.

#### GRAND LODGE OF MAINE.

At the annual session of the Masonic Grand Bodies in Maine, May, 1868, the following officers were elected:

##### GRAND LODGE.

Timothy J. Murray, Grand Master, Portland.  
John H. Lynde, Deputy Grand Master, Bangor.  
David Cargill, Senior Grand Warden, Winthrop.  
T. R. Simonton, Junior Grand Warden, Camden.  
Moses Dodge, Grand Treasurer, Portland.  
Ira Berry, Grand Secretary, Portland.

##### GRAND ROYAL ARCH CHAPTER.

James M. Larrabee, Grand High Priest, Gardiner.  
Jos. Pearson Gill, Deputy Grand High Priest, Lewiston.  
F. Loring Talbot, Grand King, East Machias.  
Nathan Woodbury, Grand Scribe, Skowhegan.

Alfred M. Burton, Grand Treasurer, Portland.  
Ira Berry, Grand Secretary, Portland.

##### GRAND COMMANDERY.

Moses Dodge, Grand Commander, Portland.  
James M. Larrabee, Deputy Grand Commander, Gardiner.  
John H. Lynde, Grand Generalissimo, Bangor.  
Charles H. McLellan, Grand Captain General, Bath.

Charles Fobes, Grand Treasurer, Portland.  
Ira Berry, Grand Recorder, Portland.

##### GRAND COUNCIL OF R. AND S. MASTERS.

Josiah H. Daummond, M. P. Grand Master, Portland.  
Benjamin B. Farnsworth, D. P. Grand Master, Bangor.  
Gordon R. Garden, R. P. Grand Master, Cape Elizabeth.  
Benjamin M. Flint, P. Grand Master, Calais.  
Charles Fobes, Grand Treasurer, Portland.  
Ira Berry, Grand Recorder, Portland.

The *Bulletin* of the Grand Orient of France still comes regularly, with its reports of French and Continental Masonic proceedings. Its April number gives us credit for having first furnished it with a description of the Masonic Hall in Philadelphia. Our French Masons will find the *Bulletin* very valuable to them. Published monthly at 16 Rue Cadet, Paris, at six francs each. M. Theuvenot, Grand Secretary.

#### MASONIC DRESS.

We presume that our readers know that there is such a thing as Masonic Dress, yet we oftentimes think that a majority of the brethren are ignorant of what it is composed, judging from their utter disregard of this Masonic custom. We know many of them would be ashamed to welcome guests in their own parlors, clothed as they oftentimes appear in the Lodge.

The ancient symbolic dress of a Mason was a yellow jacket and blue breeches; alluding to the brass compasses with steel points, which was assigned to the Master or Grand Master as Governor of the Craft; but the real dress was a plain black coat and breeches, with white waistcoat, stockings, apron and gloves.

Time and custom have made a slight change in the above dress, but it has never permitted a brother to appear in the Lodge, clothed in gray, blue, white or any color except black. The dress of a Mason at the present time, is *full black suit, with white gloves*, (to this there is added on funeral and public festive occasions the *black silk hat*), and *white leather apron*.

Brethren, we know that each and every one of you has the good name, interest and prosperity of your Lodge at heart. You can not do more to advance the same than by complying with all its Masonic requirements.

What a sight it would be if on the approaching festival of laying the corner-stone of our new Masonic Temple, each brother participating would appear, as we have very often seen them in the Lodge, in a different colored suit of clothes! Why it would destroy the entire harmony and beauty, and bring discredit on our fraternity. Would you like to take exception to the universal rule and be the only one who would appear not Masonically dressed? We think not; yet you oftentimes so appear before your Lodge.—*Key-stone, Philadelphia*.

GADSDEN, BAINE COUNTY, ALABAMA.  
GADSDEN LODGE, No 236, F. A. M.  
March 20, A. D. 1868—A. L. 5868.

To the Worshipful Master, Wardens and Brethren of Lodges:

DEAR BRETHREN: The following preamble and resolutions, adopted by this Lodge, fully explain the object of this communication; and it is fondly trusted that this appeal will meet with a hearty and liberal response from our beloved and less unfortunate brethren of our noble Order.

WHEREAS, The Masonic Hall in this place, together with all its jewels, furniture, records, &c., has been recently destroyed by fire; and whereas, our Treasury is wholly insufficient, our membership, owing to the great stringency of the times and the scarcity of money, is unable to rebuild and refit another hall without some material assistance.

Be it therefore resolved, That our worthy brother and Worshipful Master of this Lodge, D. C. Turrentine, be requested to solicit, and he is hereby authorized to receive contributions from our sister Lodges that may be given to aid us in rebuilding and refitting another hall.

D. C. TURRENTINE, W. M.

I certify the above preamble and resolution to be a true copy from the minutes of this Lodges.

Given under my hand and seal of the Lodge the day and date first above written.

H. HERGBERY, Sec'y.



## MAINE.

## GRAND CHAPTER.

Proceedings of the Grand Chapter, held in May last, at hand. Twenty-four Chapters represented. From the excellent address of the G. H. P., Comp. Josiah H. Drummond, we extract the following:

While, during the year just closed, the accessions to our numbers may not have been as great as in the two preceding years, I believe our prosperity has never been greater. The utmost harmony has generally prevailed; the officers and members have, as a rule, been zealous and efficient in the discharge of their duties; the "outer door" has been well guarded, and a closer observance of our rules has been required.

A practice has been indulged in, however, by some of the Chapters, that I believe to be at variance with our rules. I referred to it last year. By an examination of the returns it will be perceived that the use of *substitutes* has not been discontinued. I can not reconcile this practice with the charge to the High Priest at his installation. It is allowed, it is true, by the express consent of some Grand Chapters; others as rigidly prohibit it; others allow it in cases of emergency; others prohibit it unless a dispensation is first obtained. I submit the matter to you for such action as you may deem proper.

In some Chapters it is the practice not to confer the P. M. degree on actual Past Masters or installed Masters of Lodges. I have formerly approved this practice; but I find upon examination that the general authority is against it. It has been decided, and is now the law of this jurisdiction, that Chapter Past Masters can not be recognized by *actual* Past Masters. I recommend that the Grand Chapter establish the law expressly by a regulation.

I have made several decisions during the year—most of them too unimportant to be placed on our records. Those I deem worth bringing to your attention are the following:

1. Chapters are not authorized to confer the degrees on clergymen without fee. A by-law to that effect would be in contravention of the Constitution of the General Grand Chapter and void.

2. Objections by a member of the Chapter to a candidate after he is accepted and *before any degree is conferred* on him, are equivalent to a rejection, and it should be so recorded.

3. The High Priest of a Chapter is authorized to install his successor without any special commission for that purpose. It is his duty to see his successor installed; and he may do it himself or procure it to be done by another; a Grand officer, or a Past High Priest.

4. When a candidate is rejected by one Chapter, and afterwards removes into the jurisdiction of another, either Chapter may receive his petition with the consent of the other expressed in the manner prescribed in the constitution.

5. When a candidate is rejected by objections made after a favorable ballot, his petition can not be withdrawn. When the objection is made, he is as fully and completely rejected as if the ballot had not been clear.

6. In such a case the objector need not give his reasons; nor has any one the right to disclose his name. I should hold it to be a grave offense, to be visited with summary and severe punishment, if any Royal Arch Mason (without the express consent of the objector) should do any act with a view of pointing him out so that he could be recognized, whether by declaring his own action or inquiring concerning the action of another.

7. When a member of a Chapter notifies the officer who is to preside at a stated meeting that he must be absent from such meeting,

but if present should vote against accepting a candidate who is to be balloted for, it is the duty of such presiding officer either to postpone the ballot to another meeting, or to declare that objections having been made by a member of the Chapter to the acceptance of the candidate, he is declared rejected.

The report on correspondence was rendered by the Grand High Priest, and is written in a lively and interesting style. As already expressed in this journal, we can not fully agree with the committee in his arguments on the case of District of Columbia. We presume the whole question will be fully reviewed in the General Grand Chapter, in September next. Under the head of Missouri, the committee reviews our report of last year, and we are satisfied that he misapprehends our position on the colored question, and especially so our strictures on political speeches by certain Grand officers during the war. We did not by anything we said arraign *all* the different officers, but only certain ones, and from the evidence we furnished, we are satisfied that our readers will appreciate the necessity and justice of our course. The question is settled. We asked the American Masonic family whether they were willing to approve of those things we objected to, and the answer has been emphatically, No! Let this, therefore, be a lesson to future generations, that under no circumstances, even in a civil war, will Masons tolerate the mixing up of Masonry with political issues. As editor of this paper and committee on correspondence, we have endeavored to honestly and frankly express our views and defend Ancient Craft Masonry without fear or favor, and have endeavored as justly and freely to do honor to whom honor is due, and we are greatly pleased to say that we believe Maine and her Grand officers have been true to the principles of conservative and legitimate Masonry.

The Grand High Priest thus refers to the General Grand Chapter of the United States, and we, with him, appreciate the importance of its next triennial meeting. He says:

The General Grand Chapter will meet in St. Louis next September. It will be the turning point in its history. It will prepare the way either for its speedy dissolution, or for a career of prosperity and usefulness. It is recognized by the Grand Chapters of Arkansas, California, Connecticut, Illinois, Indiana, Kansas, Louisiana, Maryland, &c., Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Ohio, Oregon, South Carolina, Tennessee, Wisconsin and Maine—twenty-three in all; Virginia, Pennsylvania and Florida were never represented in it; Alabama, Georgia, North Carolina and Texas "seceded" from it when the war commenced; Rhode Island says it was dissolved by not meeting in 1862; Iowa, Vermont and Kentucky formerly acknowledged it, but now deny its authority. In my humble judgment it should do one of two things: either dissolve, or maintain its authority; it should be in reality either something or nothing. The recent developments in the District of Columbia show what a supreme tribunal, with courage enough to enforce its decisions, may do, and how much of dissension and controversy may be saved by it. You will determine whether you will give your representatives any instructions in reference to it.

Comp. Drummond has prepared the following valuable table of Grand Royal Arch

Chapters, and, being the latest and most correct one out, we insert it herewith:

	No. of Subordinates.	Members.	Exaltations.	Admissions, &c.	Dimissions.
Alabama.....	71	2577	284	66	176
Arkansas.....	45	1371	207	36	64
California.....	33	1429	212	39	109
Canada.....	27	944	172	20	54
Dist. of Columbia..	5	498	149	19	42
Florida.....	16	445	77	...	11
Connecticut.....	27	2688	345	18	36
Georgia.....	50	1937	147	39	99
Illinois.....	111	5874	1160	88	215
Indiana.....	73	2282	488	64	118
Iowa.....	38	1378	448	37	78
Kansas.....	10	315	75	29	7
Kentucky.....	83	3101	559	56	150
Louisiana.....	25	1504	133	37	66
Maine.....	30	2210	400	...	31
Maryland, &c.....	10	780	113	15	15
Massachusetts.....	41	4589	742	...	...
Michigan.....	57	3912	710	63	153
Minnesota.....	14	...	152	...	...
Mississippi.....	89	2732	228	162	194
Missouri.....	30	1367	272	69	114
Nebraska.....	3	200	59	13	8
New Hampshire.....	12	1146	184	...	...
New Jersey.....	19	1118	215	...	43
New York.....	139	11,560	2170	127	270
North Carolina.....	30	1434	50	23	29
Ohio.....	103	5330	950	80	219
Oregon.....	5	149	16	4	9
Pennsylvania.....	Not heard from.				
Rhode Island.....	5	624	90	...	...
South Carolina.....	18	541	71	...	12
Tennessee.....	64	3127	508	96	154
Texas.....	85	3500	...	...	...
Vermont.....	21	1313	275	...	40
Virginia.....	43	1564	...	1	...
Wisconsin.....	37	1946	358	33	101

1459 75,485 11,959 1234 2617

	Expulsions.	Suspensions.	Suspensions non-pay't dues.	Deaths.	Rejections.
Alabama.....	...	5	202	37	11
Arkansas.....	2	6	82	24	3
California.....	1	12	23	19	9
Canada.....	0	4	...	12	...
Dist. of Columbia..	6	2	39	5	8
Florida.....	0	1	...	7	6
Connecticut.....	2	0	...	35	...
Georgia.....	1	5	62	31	4
Illinois.....	11	23	...	48	107
Indiana.....	7	28	...	29	...
Iowa.....	3	16	21	14	...
Kansas.....	...	1	...	5	9
Kentucky.....	4	13	...	38	43
Louisiana.....	2	0	76	49	17
Maine.....	0	1	0	26	36
Maryland, &c.....	1	10	0	9	7
Massachusetts.....	...	...	...	...	...
Michigan.....	3	5	...	23	118
Minnesota.....	...	...	...	...	...
Mississippi.....	1	19	443	70	...
Missouri.....	2	1	11	17	18
Nebraska.....	1	0	...	3	3
New Hampshire.....	1	...	...	...	...
New Jersey.....	1	6	18	12	...
New York.....	6	0	125	121	...
North Carolina.....	3	0	0	15	9
Ohio.....	8	41	52	48	7
Oregon.....	0	0	0	3	...
Pennsylvania.....	Not heard from.				
Rhode Island.....	0	3	20	2	...
South Carolina.....	...	...	...	6	...
Tennessee.....	3	20	...	35	...
Texas.....	...	...	...	...	...
Vermont.....	1	3	...	12	...
Virginia.....	1	...	114	26	...
Wisconsin.....	3	25	...	11	47

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From the report of the same committee we extract the following table of chairmen of Committees on Foreign Correspondence, which will be valuable to our contemporaries:

CHAIRMEN COMMITTEES ON FOREIGN CORRESPONDENCE.

Palmer J. Pillans, Mobile, Alabama.  
S. W. Williams, Little Rock, Arkansas.  
L. C. Owen, San Francisco, California.  
James Seymour, St. Catharines, Canada.  
William Storer, Hartford, Connecticut.  
B. B. French, Washington, District of Columbia.  
Hugh A. Corley, Tallahassee, Florida.  
J. Emmett Blackshear, Macon, Georgia.  
H. G. Reynolds, Springfield, Illinois.  
Thomas Newby, Cambridge, Indiana.  
E. A. Guilbert, Dubuque, Iowa.  
E. T. Carr, Leavenworth, Kansas.  
A. G. Hodges, Frankfort, Kentucky.  
Joseph P. Horner, New Orleans, Louisiana.  
E. L. Stevens, Washington, District of Columbia.  
Josiah H. Drummond, Portland, Maine.  
Henry Chickering, Pittsfield, Massachusetts.  
J. E. Johnson, Centreville, Michigan.  
A. T. C. Pierson, St. Paul, Minnesota.  
William S. Patton, Meridian, Mississippi.  
Geo. Frank Gouley, St. Louis, Missouri.  
O. H. Irish, Nebraska City, Nebraska.  
H. Chase, Hopkinton, New Hampshire.  
Thomas J. Corson, M. D., Trenton, New Jersey.  
Joseph White, Cooperstown, New York.  
T. B. Carr, Wilmington, North Carolina.  
Howard Matthews, Cincinnati, Ohio.  
S. F. Chadwick, Portland, Oregon.  
Montgomery Moses, Sumter, South Carolina.  
John Frizzel, Nashville, Tennessee.  
A. S. Richardson, Houston, Texas.  
Joshua Britton, Bradford, Vermont.  
William B. Isaacs, Richmond, Virginia.  
William H. Norris, Jr., Green Bay, Wisconsin.

The Grand officers were published in a previous number of the FREEMASON.

NEBRASKA.

We are under obligations to our R. W. Bro. Wise, Grand Secretary of Nebraska, for the volume of proceedings of that Grand Lodge during the past ten years.

It contains all the proceedings from the Convention of Organization, in 1857, to the last session of 1867. We can hardly realize that ten years have rolled round since we met with that Grand Lodge at its first annual session. Since that time it has grown from three Lodges to fifteen, with a total membership of 595. During the past year 140 were initiated; 120 passed; 116 raised; 51 admitted; 55 dismissed, and 6 died.

Nebraska has been unfortunately situated so far as permanent growth in membership is concerned, being a Territory, and yet midway between the States on the East and the vast young Territories of the far West. No sooner is the tocsin sounded of a new gold mine found, or some other rich field opened up to tempt the aspirant for wealth, than Nebraska is the first to feel the Westward tread of her citizens. Thus the waves of emigration roll annually across her plains, and this will account for the small membership of the craft in fifteen Lodges. M. W. Bro. O. H. Irish, of Nebraska City, is Grand Master, and R. W. Bro. J. N. Wise, of Plattsmouth, is Grand Secretary.

Burial of Bro. Chas. A. Fuller, Late Grand Secretary of Tennessee.

According to previous announcement, the remains of Charles A. Fuller were escorted, on Sunday last, at 3 o'clock, from the residence of his son-in-law, Mr. H. B. Plummer, by the Nashville Commandery, No. 1, Knight Templars, on horseback, to the west end of the suspension bridge, where they were met by the Masonic procession in the following order, and conducted to the First Presbyterian Church:

Edgefield Lodge, No. 254.  
Germania Lodge, No. 355.  
Claiborne Lodge, No. 298.  
Phoenix Lodge, No. 131.  
Cumberland Lodge, No. 8.  
Grand Royal Arch Chapter of Tennessee.  
Grand Council of Royal and Select Masters.  
M. W. Grand Lodge of the State of Tennessee.

Nashville Commandery, No. 1, in charge of the remains.

W. H. Morrow acted as aid, and the following Masons as assistants to Chief Marshal Wm. Stockel:

M. B. Howell, of Nashville Commandery, No. 1.

Terry Cahal, of Cumberland Lodge.  
H. A. Nelson, of Phoenix Lodge.  
J. M. Winstead, of Edgefield Lodge.  
C. A. Pulliam, of Claiborne Lodge.  
C. C. Giers, of Germania Lodge.

At the church an immense crowd had gathered, and its oftentimes spacious walls refused to accommodate them, and hundreds were compelled to turn away. A beautiful and appropriate tribute to the memory of the deceased was delivered by Rev. Dr. Skinner. After the sermon the procession reformed in the same order, except that the remains were in charge of the M. W. Grand Lodge, Nashville Commandery as escort. Arrived at the Nashville Cemetery, the burial services were performed by the M. W. Grand Lodge of Tennessee, P. G. M. John Frizzel reading the ritual. The solemn but beautiful and deeply entertaining service was a favorite with the deceased brother, he having been a member of the committee that recommended its insertion in the text book. No work of the human mind could have been more impressive.

In 1865 Mr. Fuller entered into an agreement with Thos. McCulloch, P. G. M., and John Frizzel, P. G. M., by which they pledged one another that on the death of either, the survivor or survivors should perform the burial services over the deceased. In September, 1867, Mr. McCulloch died, and according to agreement, Mr. Frizzel performed the burial service. Sunday he fulfilled the sacred pledge at the grave of his friend and brother, Chas. A. Fuller.

Mr. Fuller was for twenty years a faithful member of the First Baptist Church of Nashville. In all the transactions of life he was a true and honest man. As a husband and father, a friend or neighbor, he discharged all his duties and met all his responsibilities faithfully, always kind, affectionate, and considerate. Thus he lived and died—true to all who had claims upon him, true to his Christian faith, true to his obligations as a Mason, true to his race, and true to the country which gave him birth.

"Tell my Masonic brethren," he said, as death drew nigh, "that my last request is that they will give a united and earnest support to the Masonic Orphans' Home; that this enterprise has been the chief solicitude of my life for years past; that an earnest effort in its behalf will insure success; that its permanent establishment upon the plan agreed upon by its projectors would be the proudest monument which could be erected to my memory, or which they could erect for themselves; that it can, it must succeed."

"Bid them," he continued "a long, a last farewell. Thank them for the many acts of kindness shown me; tell them nothing would afford me more pleasure than to meet them again, but our Heavenly Father has ordered

it otherwise, and I cheerfully submit. Say to them that, should my spirit be permitted to revisit earth, there is no place I would sooner be than with the brethren in the Grand Lodge."—Nashville Union.

[For the Freemason.]

KENTUCKY.

GRAND COMMANDERY.

The twenty-first annual conclave of the Grand Commandery of Knights Templar of the State of Kentucky was held in the Asylum of Maysville Commandery, No. 10, in the town of Maysville, Mason county, on Thursday and Friday, June 11 and 12, A. D. 1868, A. O. 760. All the Commanderies in the State, with a single exception, were fully represented, and there was a large concourse of visiting Sir Knights.

The following officers were elected for the ensuing year:

R. E. Sir Rev. John M. Worrall, of Covington, Grand Commander.  
V. E. Sir John Clark, of Georgetown, Deputy Grand Commander.  
E. Sir Wm. A. Warner, of Louisville, Grand Generalissimo.  
E. Sir M. H. Smith, of Maysville, Grand Captain General.  
E. Sir Rev. H. R. Blaisdell, of Maysville, Grand Prelate.  
E. Sir W. H. Warren, of Lexington, Grand Senior Warden.  
E. Sir Henry Bostwick, of Covington, Grand Junior Warden.  
E. Sir David P. Robb, of Versailles, Grand Treasurer.  
E. Sir Wm. C. Munger, of Louisville, Grand Recorder.  
E. Sir Wm. Ryan, of Louisville, Grand Standard Bearer.  
E. Sir Wm. P. Coons, of Maysville, Grand Sword Bearer.  
E. Sir Geo. F. Evans, of Louisville, Grand Warder.  
E. Sir Jas. Kruser, of Lexington, Grand Captain of the Guard.

On Thursday night the officers of the Grand Commandery were publicly installed in the large auditory of the Court House, and R. E. Sir Rev. J. N. Worrall delivered an eloquent, interesting and instructive oration, which was listened to with profound attention by the large concourse of citizens assembled.

A resolution was unanimously passed requesting a copy of the oration to publish in the proceedings of the Grand Commandery.

The Sir Knights then continued their line of march to the "Hill House," where the officers and members of the Grand Commandery, and visiting Sir Knights, sat down to a sumptuous banquet, tendered them by the gallant Knights of Maysville Commandery, No. 10. The utmost harmony and knightly courtesy prevailed during the entire conclave.

The next annual conclave will be held in the city of Lexington, on the 2d Thursday in June, 1869.

I forgot to state in its proper place that our retiring Grand Commander, Sir Charles R. Woodruff, made an excellent and pointed address. With great vigor he favors maintaining the Grand Constitution inviolate; the preservation of our beautiful rituals entire and unimpaired; greater care in uniformity of dress, and more proficiency in the drill.

Yours,  
ZABE.

WESTON, Mo., June 8, 1868.

MR. EDITOR—Sir: Wm. Miller, a member of Weston Lodge, No. 53, A. F. and A. M., R. A. Chapter, No. 4, Council No. 2, R. and S. M., Commandery No. 2, K. T. and K. M., was born in Millersburg, Dauphin county, Penn., February 5, 1797, died in St. Joseph, Mo., (found dead on the streets) May 28, 1868, and buried here, May 30, 1868. He was a Mason over twenty years. Enlisted at sixteen years of age in the war of 1812; was a Second Lieutenant.

J. E. R. MILLAR,  
Secretary Masonic Bodies.



GRAND SECRETARY'S OFFICE,  
St. Louis, June 16, 1868.

Notice is hereby given that the Secretary's office of the Grand Lodge has been moved from No. 12 North Fifth street to the new Masonic Hall, corner of Seventh and Market, second story; entrance on Market.

GEO. FRANK GOULEY,  
Grand Secretary.

#### A SMALL STREAK OF LIGHT.

We have just seen a part of the proceedings of the Grand Consistory of Ohio, held at Columbus, March 19, 1868.

We have from the first fought for the rights of subordinates in their representative capacity in Grand Bodies, and our readers will have noticed that our chief objection to the Scotch Rite has been the oligarchical spirit of its governing bodies. In the Southern jurisdiction the Supreme Council amounts to an absolute monarchy, and our trial in it was caused because we dared to arraign that power before the Masonic world for its usurpations. The brethren of the Northern jurisdiction, more wise than those at Charleston, are beginning to demand their rights, and we are pleased, for the sake of Masonic independence, to notice the following among the proceedings of the Council of Deliberation at Columbus:

Bro. Geo. Hoadley addressed the Council upon the legislative organization of the rite, and the ground of eligibility to the 33d degree. His remarks showed conclusively that he had given the subject careful and thorough investigation, that his plans were well matured, and if adopted, he believed the permanent harmony and stability of the rite throughout this jurisdiction would be established. A general discussion and interchange of views followed, which was participated in by nearly all present, and resulted in the unanimous passage of the following resolution (presented by Bro. Hoadley):

"Resolved, That in the judgment of this Council of Deliberation, it would promote the interests of the rite if the legislative power of the rite should be confided to representatives of the subordinate bodies assembled in a Grand Council of Princes of Jerusalem, and a Grand Consistory of P. R. S. 32d degree."

Bro. Hoadley has evidently read enough to find out that the asserted powers of 33ds and the so-called constitution of Morin & Co. are as baseless as the fabric of a vision. The time will yet come when the efforts of the FREEMASON will be fully appreciated.

#### WASHINGTON CLOSING THE LODGE.

We have been favored by the publishers with the chromo of Luetze's great painting of Washington Closing the Lodge, through B. A. Wadham, Esq., of Chicago, of the firm of B. A. & A. S. Wadham, 37 Park Row, New York city.

This is one of the few Masonic pictures worth buying, and which is an ornament to any parlor or library however richly furnished. It has been pronounced by competent judges to be an exact copy of the original, and for the copy itself, we can safely say we desire nothing better. The artist must have been a Mason, for the whole work evinces inspiration and soul. The great and immortal Father of our Country stands there pronouncing the world-wide benediction of Masonic love and blessing, in a manner which shows that the

noble impulses of heart extended to the humblest member of his Lodge. The perfect equilibrium of goodness and greatness was never more beautifully exemplified than in the life and character of our beloved Bro. George Washington; we love his memory, his virtues and everything connected with his name, and we are pleased to do honor to the artist who has thus so beautifully portrayed him in that honorable office of Worshipful Master, and especially so in that solemn, devotional ceremony of closing the Lodge.

#### MASONIC HISTORY, SO-CALLED.

It is really amusing to read Bro. Pike's historical essays in his *Appeal* (Memphis), by which he tries to prove that Ancient Craft Masonry has nothing but what it borrowed from the Scottish Rite; and further, that Robert Bruce established the correct Lodge, &c., &c., all of which amount of stuff is extracted from the pages of the wildest theorist and Masonic dreamer of any age, viz.: Dr. Oliver.

Our late Bro. Oliver had the greatest talent for compiling Masonic history out of a lot of old women's fables, and he took everything for granted which presented itself last, and our Bro. Pike has eminent ability in trying to believe Oliver, and republishing his fables as arguments and history.

When we first threw down the gauntlet to Bro. Pike to defend pure Masonry from the attacks of the Scotch Rite, we were warned on all sides that we would be annihilated by one whom his friends called the "Big Injin," and were informed that he had wagon loads of books he could throw at us, &c., and he himself sprang into the ring with quite a flourish, but, to our utter surprise, he has not attempted to prove a single one of our charges untrue; he does not try to defend his rite from the charges we have made against it, because he knows it is impossible.

We had no fears of the result from the beginning, because we knew that we stood upon the eternal foundation of TRUTH. Alas! the Grand Masonic Monarch of the world is satisfied to display his Masonic knowledge by simply copying the worn out imaginations of poor Bro. Oliver, against the integrity of Ancient Craft Masonry.

#### A NOBLE DONATION.

Twilight Lodge, No. 114, of Columbia, Boone county, feeling a deep interest in the work of charity, and appreciating the labors of the St. Louis Board of Relief, has generously donated the sum of \$50 to the Board, through us, and we have handed the same over as directed.

The Board passed strong resolutions of thanks on the subject.

#### THE NEW HALL IN ST. LOUIS.

This beautiful edifice is rapidly drawing to completion. Some of the rooms are nearly finished, and it is contemplated to have it ready for dedication by the middle of September, at which time it will be occupied by the National Masonic Bodies at their triennial sessions. A full description will be given in due time.

#### JURISPRUDENCE.

We have many questions before us, asking our views upon mooted points, but we have deferred the publication of our replies until our next number, for two reasons: first, we are pressed for time this month, and secondly, some of the questions involve points now before the Grand Master, and we hope by August to be informed of his decisions, and perhaps may be able to publish an abstract of his decisions, which will possess the nature of laws, at least until the next session of the Grand Lodge.

Such a publication will put at rest many doubts, and will give the whole craft the benefit of that information only conveyed to a few by private correspondence.

#### THE O'SULLIVAN MONUMENT.

We have seen this beautiful piece of workmanship in Bellefontaine Cemetery, erected to the memory of our late Bro. Anthony O'Sullivan. It cost a thousand dollars, paid equally by the Grand Lodge and Grand Chapter of Missouri. It was erected under the supervision of Bro. M. Collins, chairman of the committee, and will be unveiled by the Grand Lodge, probably at its next session.

#### CHIT-CHAT.

Our readers will have to excuse the absence of our usual amount of original matter, owing to the removal of our office and our arrangements to be absent from the city after the 18th ult.

We will publish in our next our notes on the laying of the corner-stone of the new hall in Philadelphia on the 24th of June. At the present writing (June 17th) we have just moved into the new office, corner of Seventh and Market streets, and the confusion incident upon such a job has interfered with our editorial duties.

#### Delegates to the National Masonic Convention in St. Louis in September Next.

In pursuance of a request made to us by many of our Eastern brethren and Sir Knights, we have endeavored to arrange for railroad tickets, at reduced rates for the round trip, and at this writing we are assured by the proper parties that everything can be satisfactorily arranged. As soon as the schedules are completed we will publish them in the FREEMASON, in the August number, and in this one if possible.

#### Returns and Annual Dues of Subordinate Bodies.

For the information of subordinate Lodges, Chapters, Councils, and Commanderies under dispensation, we have to say that they do not pay annual dues to their respective grand bodies. The Lodges pay nothing, and the others only pay on the degrees they confer according to the blank forms sent them. The forms we sent them are those used by the chartered bodies, and were merely furnished to the bodies under dispensation to aid them in making up their returns. They will also make out an abstract of their proceedings up to the last meeting they hold before the meeting of the grand bodies. The returns of the chartered bodies are made out up to the first of September.



### MASONIC AMBITION.

There is nothing so pleasing to the venerable Masters in Masonry, as that ambition in the young which tends to assist the advancement of the Order and expand the genius of the craft. The flowers of evening are gathering about the hoary locks of those beloved sires, and they look upon aspiring youth with more than a fraternal interest and gratification. As the valley they are descending grows deeper, and the paths they tread are becoming greener, they look back on the light of the past and behold with rapture their young friends pressing after them in the Temple. Their mantles are about falling, and a score would lift them reverently and with honor, ere they touch the ground. Their jewels are still blazing, but the hand trembles as it reaches them, and many a vigorous, hearty grasp is put forth to steady, and if need be, to becomingly assume them. The various paraphernalia of office must descend to other shoulders, and if youth preserves its spotless integrity with the same care that age has guarded its sacred instillments, then the craft will do itself infinite credit in the future and reflect a blazing splendor on the past.

Ambition in any station of life, in any condition of circumstances or education, when untrammelled by insatiate greed, is always a noble element of the mind. Without it the world would not have moved one degree beyond the barbaric ages, and all the conveniences of civilization would be still the secrets of another sphere. Without its advancement would never lift its eye to Heaven, but rank obscurity would fetter the incoming multitude. Helpless, mild, unchristian and deformed, humanity would have abruptly terminated in savage dens by violence and bloodshed, where now the peaceful strains of saint-like music accompany the departing soul into a future life. How may we then thank the "All Seeing One" for his great beneficence in implanting in our bosoms a desire of prominence.

If other men in the ordinary channels of life are impregnated with this aspiring element, and if it is necessary to the success of the world, that man in general should be inculcated with ambition, how much more necessary is it for the craft to possess the elevating motives of a soaring mind? In works of benevolence we should be known by all, while words of comfort would drop from our lips, which should reconcile the fevered patient to his lot, even as the flowers cast at the feet of the wearied, sun-bronzed soldier, remind him of home and love and peace. If we were as ambitious to do good to others, as we are to benefit ourselves, how many more weak hearts would flutter up to bright Hope and ask a boon of Fortune; how many eyes would shine forth with the assurance of Faith in the future, which now, only dimly reflect the sad despair of the present.

How important then it is to keep ourselves awake and fully alive to passing events, in the existing, active state of the world. We may be humble, but if we are ambitious and watch closely for an opportunity, our turn will come, when we may cast off the shackles of ignoble origin and leap into the company of the distinguished; when we can exchange ideas with noted statesmen; sip a genial bowl of wine with the celebrated artist, or have thought-wrestles with a famous Grand Master.

If we be not ambitious, then a thousand opportunities may come and pass, and no reckoning be made of them. Our plummet then seeks only to measure the depths of the brooklet, when we should be sounding the restless sea; our axe aims only at the sapling of learning, when we should be hewing at the great poplar in search of secret truth. Without ambition we are mere instruments without the ability to expand or soar; the tool of others, fit only to serve at the footstool on which greatness steps, in its mighty effort to reach the highest round of the ladder. We may be strong, but we only lift our neighbor up; our voices may be sweet, but we only sing another into fame; our brain is active only at a friend's bidding. Living thus, we fill but a line in the world's record, when our

history should occupy a page; we are one of the leaves of the forest, when we should be the stately trunk itself.

Let us all, therefore, take on some aspiration in the brotherhood. Let us have an aim and that a high one. In seeking to reach the opposite shore of light, we may arrive at the island midway in the stream; in aiming at the eagle, we may hit the hawk, and in striving for the office of "Worshipful," we may at least reach the Warden's chair.—*Keystone.*

### The Universality of Freemasonry.

Bro. Capt. Samuel Whiting furnishes the following for the *Freemason*:

I have now, in my mind, a beautiful illustration of the strength of Masonic love, which came under my own observation during my sailor career.

In 1855, while attached to one of the New York clipper Indiamen, and lying in the sickly seaport of Batavia, in the Island of Java, I was stricken down by one of the terrible malarial fevers of that torrid clime.

One afternoon, while lying at my hotel, sick nearly unto death, and longing for a friendly voice or glance, my door was suddenly opened, and I saw Framjee Hormusjee Setna, one of the wealthiest Parsee merchants of Batavia, approaching me under the due guard and sign of a Master Mason. He sat down by my side, kindly took my fevered hand in his, and assured me that I was not a stranger in the land, but a brother and a friend. His Arab servant followed him, bearing on his head a tray filled with the rarest fruits and delicacies of that prolific clime, and he was left with me to attend to my wants, his master giving him instructions to attend to his charge.

Under such care and influence I soon was convalescent, and on my recovery I wrote the following lines:

Sick and weary I was lying years ago on Java's shore,  
Strangers round me thought me dying, for disease  
Had racked me sore.  
Thus I lay one radiant morning, when my door was  
Opened wide,  
And a face with smiles adorning soon was present at  
My side.  
As I gazed I saw his gesture, giving our beloved  
Sign,  
Richly clad in Orient vesture, his bright presence  
Seemed divine.  
I responded to the token, and he warmly grasped my  
Hand,  
As these words by him were spoken: "Thou'rt no  
Stranger in this land."  
"By this 'mystic tie,' my brother, we're united  
Hand and heart,  
Nor would I the impulse smother thus to act a brother's  
Part.  
Aden, this my Arab servant, shall attend you night  
And day;  
You will find him zealous, fervent, watchful, skill-  
ful, kind alway."  
Thus he spoke—my fever burning soon gave way to  
friendly care;  
Soon my ship was homeward turning, borne along  
By breezes fair.  
Years have passed, yet oft I ponder on that scene on  
Java's shore,  
And my fancies thither wander, though between us  
Billows roar.  
God be praised! the tie fraternal is a heaven-born,  
Wondrous plan,  
And the bond will be eternal—*Love to God is love to  
man.*

The following letter we received just as we are leaving town, and publish it as it is, and will fully explain itself:

AGENCY, Mo., June 8, 1868.

Comp. and Bro. Geo. F. Gouley:

Agency Lodge, No. 10, held their annual election May 30, and the following officers were elected, to be installed June 24:

James W. Ritchie, Worshipful Master.  
H. K. Wilson, Senior Warden.  
J. R. Woodruff, Junior Warden.  
J. J. Gilmore, Treasurer.  
Lemuel Peeter, Secretary.  
G. W. Yates, Senior Deacon.  
H. H. Smith, Junior Deacon.  
J. M. Barnes, Tyler.

Bro. H. H. McClintock departed this life May 28, after suffering for many months with consumption. He was an active member of

Agency Lodge, No. 10, and a member of Agency Chapter, U. D. He has been a Mason for twenty years: was once Master of Plattsburg Lodge, No. 113, Clinton county. He has ever been a true and zealous Mason, and a close attendant to his duty. He contracted his disease in the late war. When he came to his former home, he had none. His kinsmen or relations had taken all his property; they knew him not. But Agency Lodge, No. 10, knew him to be a genuine brother, and procured for him a good home and medical attendance. When death had called his spirit away, he was buried by Agency Lodge, No. 10, with the usual Masonic ceremonies.

Fraternally yours,  
ELIJAH M. YATES.

### IDEAL WOMEN.

It is often objected against fault-finders, writers or others, that they destroy but do not build up, that while industriously blaming errors they take good care not to praise the counteracting virtues, that in their zeal against the vermin of which they are seeking to sweep the house clean they forget the nobler creatures which do the work of keeping things sweet and wholesome. But it is impossible to be continually introducing the saving clause, "all are not so bad as these." The seven thousand righteous who have not bowed the knee to Baal are understood to exist in all communities; and, vicious as any special section may be, there must always be the hidden salt and savor of the virtuous to keep the whole from falling into utter corruption. This is especially true of modern women. Certainly some of them are as unsatisfactory as any of their kind that have ever appeared on earth before, but it would be very queer logic to infer therefore that all are bad alike, and that our modern womanhood is as ill off as the Cities of the Plain, which could not be saved for want of the ten just men to save them. Happily, we have noble women among us yet; women who believe in something besides pleasure, and who do their work faithfully, wherever it may lie; women who can and do sacrifice themselves for love and duty, and who do not think they were sent into the world simply to run one mad lifelong race for wealth, for dissipation, or for distinction. But the life of such women is essentially in retirement; and though the lesson they teach is beautiful, yet its influence is necessarily confined, because of the narrow sphere of the teacher. When such public occasions for devotedness as the Crimean war occur, we can in some sort measure the extent to which the self-sacrifice of women can be carried; but in general their noblest virtues come out only in the quiet and secrecy of home, and the most heroic lives of patience and well-doing go on in seclusion, uncheered by sympathy and unrewarded by applause.

Still, it is impossible to write of one absolute womanly ideal—one single type that shall satisfy every man's fancy: for, naturally, what would be perfection to one is imperfection to another, according to the special bent of the individual mind. Thus, one man's ideal of womanly perfection is in beauty, mere physical, outside beauty; and not all the virtues under heaven could warm him into love with red hair or a snub nose. He is entirely happy if his wife is undeniably the handsomest woman of his acquaintance, and holds himself blest when all men admire and all women envy. But for his own sake rather than for hers. Pleasant as her loveliness is to look on, it is pleasanter to know that he is the possessor of it. The "handsomest woman in the room" comes into the same category as the finest picture or the most thoroughbred horse within his sphere, and if the degree of pride in his possession is different, the kind is the same. And so in minor proportions, from the most beautiful woman of all, to simply beauty as a *sine qua non*, whatever else may be wanting. One other thing only is as absolute as this beauty, and that is its undivided possession. Another man's ideal is a good



housekeeper and a careful mother, and he does not care a rush whether his wife, if she is these, is pretty or ugly. Provided she is active and industrious, minds the house well, and brings up the children as they ought to be brought up, has good principles, is trustworthy and even-tempered, he is not particular as to color or form, and can even be brought to tolerate a limp or squint. Give him the great foundations of an honorable home and he will forgo the loth and plaster of personal appearance which will not bear the wear and tear of years and their troubles. The solid virtues stand. His balance at the banker's is a fact; his good name and credit with the tradespeople is a fact, so is the comfort of his home, so are the health, the morals, the education, of his children. All these are the true realities of life to him; but the beauty which changes to deformity by the small-pox, which fades under dyspepsia, grows stale by habit, and is worn threadbare by the end of twenty years, is only a skin-deep grace which he does not value. Perhaps he is right. Certainly, some of the happiest marriages amongst one's acquaintances are those where the wife has not one perceptible physical charm, and where the whole force of her magnetic value lies in what she is, not in how she looks. Another man wants a tender, adoring, fair-haired seraph, who will worship him as a demigod, and accept him as her best revelation of strength and wisdom. The more dependent she is the better he will love her; the less of conscious thought, of active will, of origination power she has, the greater his regard and tenderness. To be the one sole teacher and protector of such a gentle little creature seems to him the most delicious and the best condition of married life; and he holds Milton's famous lines to be expressive of the only fitting relations between men and women. The adoring seraph is his ideal; Griselda, Desdemona, Lucy Ashton, are his highest culminations of womanly grace, and the qualities which appeal the most powerfully to his generosity are the patience which will not complain, the gentleness that can not resent, and the love which nothing can chill. Another man wants a cultivated intelligence in his ideal. As an author, an artist, a student, a statesman, he would like his wife to be able to help him by the contact of bright wit and ready intellect. He believes in the sex of minds, and holds only that work complete which has been created by one and perfected by the other. He sees how women have helped on the leaders in troubled times; he knows that almost all great men have owed something of their greatness to the influence of a mother or a wife; he remembers how thoughts which had laid dumb in men's brains for more than half their life time suddenly woke up into speech and activity by the influence of a woman great enough to call them forth. The adoring seraph would be an incumbrance, and nothing but a child upon his hands, and the soul which had to be awakened and directed by him would run great chance of remaining torpid and inactive all its days. He has his own life to lead and round off, and so far from wishing to influence another's, wants to be helped for himself. Another man cares only for the birth and social position of the woman to whom he gives his name and affection; to another yellow gold stands higher than blue blood, and "my wife's father" may have been a rag-picker, so long as rag-picking had been a sufficiently rich altembic with a residuum admitting of no kind of doubt. Venus herself without a dowry would be only a pretty sea-side girl with a Newtown pippin in her hand, but Miss Kilmarseg would be something worth thinking of, if but little worth looking at. One man delights in a smart, vivacious little woman of irrepressible kind. It makes no difference to him how petulant she is, how full of fire and fury; the most passionate bursts of temper simply amuse him, like the anger of a canary bird, and he holds it fine fun to watch the small virago in her tantrums, and to set her going again when he thinks she has been long enough time in subsidence. His ideal of woman is an amusing little plaything, with a

great facility for being put up and a dash of viciousness to give it piquancy. Another wants a sweet and holy saint whose patient humility springs from principle rather than from fear; another likes a blithe-tempered, healthy girl, with no nonsense about her, full of fun and ready for everything, and is not particular as to the strict order of economy of the housekeeping, provided only she is at all times willing to be his pleasant playmate and companion. Another delights in something very quiet, very silent, very home-staying. One must have first-rate music in his ideal woman; another, unimpeachable taste; a third, strict order; a fourth, liberal breadth of nature; and each has his own ideal, not only of nature but of person—to the exact shade of the hair, the color of the eyes and the oval of the face. But all agree in the great fundamental requirements of truth and modesty and love and unselfishness; for though it is impossible to write of one womanly ideal as an absolute, it is very possible to detail the virtues which ought to belong to all alike.

If this diversity of ideals is true of individuals, it is especially true of nations, each of which has its own ideal of women varying according to what is called the genius of the country. To the Frenchman, if we are to believe Michelet and the novelists, it is a feverish little creature, full of nervous energy, but without muscular force; of frail health and feeble organization; a prey to morbid fancies, which she has no strength to control or to resist; now weeping away her life in the pain of finding that her husband, a man gross and material because husband, does not understand her; now sighing over her delicious sins in the arms of the lover who does; without reasoning faculties, but with divine intuitions that are as good as revelations; without cool judgment, but with the light of burning passions that guide her just as well; thinking by her heart, yet carrying the most refined metaphysics into her love; subtle, incomprehensible by the coarser brain of man; a creature born to bewilder and to be misled, to love and to be adored, to madden men and to be destroyed by them. It does not much signify that the reality is a shrewd, calculating, unromantic woman, with a hard face and keen eyes, who for the most part makes a good practical wife to her common-sense middle-aged husband, who thinks more of her social position than of her feelings, more of her children than of her lovers, more of her purse than of her heart, and whose great object of life is a daily struggle for centimes. It pleases the French to idealize their eminently practical and worldly-wise women into this queer compound of hysterics and adultery, and if it pleases them it need not displease us. To the German, his ideal is of two kinds—one, his Martha, the domestic broad-faced *Hausmutter*, who cooks good dinners at small cost, and mends the family linen as religiously as if this were the Eleventh Commandment, specially appointed for feminine fingers to keep, the poetic culmination of whom is Charlotte cutting bread and butter; the other, his Mary, his Bettina, full of mind and æsthetics and heart uplifting love, yearning after the infinite with holes in her stockings and her shoes down at heel. For what are coarse material mendings to the æsthetic soul yearning after the infinite, and worshipping at the feet of the prophet? In Italy the ideal woman of modern times is the ardent patriot, full of active energy, of physical force and dauntless courage. In Poland it is the patriot, too, but of a more refined and etherialized type, passively resenting Tartar tyranny by the subtlest feminine scorn, and living in perpetual music and mourning. In Spain it is a woman beautiful and impassionate, with the slight drawback of needing a world of looking after, of which the men are undeniably capable. In Mahomedan countries generally it is a comely, smooth-skinned Dudù, patient and submissive, always in good humor, with her master, economical in house living to suit the meanness and gorgeous in occasional attire to suit the ostentation of the genuine Oriental: but by no means Dudù ever asleep and unoccupied; for, if not allowed to

take part in active outside life, the Eastern's wife or wives have their home duties and their maternal cares like all other women, and find, to their cost, that if they neglect them unduly, they will have a bad time of it with Ali Ben Hassan when the question comes of piastres and sequins, and the dogs of Jews who demand payment and the pigs of Christians who follow suit. The American ideal is of two kinds, like the German—the one, the clever manager, the woman with good executive faculty in the matters of buckwheat cakes and oyster gumbo, as is needed in a country so poorly provided with "helps;" the other, the aspiring soul who puts her aspirations into deeds, and goes out into the world to do battle with the sins of society as editress, preacher, stump orator and the like. It must be rather embarrassing to some men that this special manifestation of the ideal woman at times advocates miscegenation and free love; but perhaps we of the narrow old conventional type are not up to the right mark yet, and have to wait until our own women are thoroughly emancipated before we can rightly appreciate these questions. At all events, if this kind of thing pleases the Americans, it is no more our business to interfere with them than with the French compound; and if miscegenation and free love seem to them the right manner of life, let them follow it.

In all countries, then, the ideal woman changes, chameleon-like, to suit the taste of men; and the great doctrine that her happiness does somewhat depend on his liking is part of the very foundation of her existence. According to his will she is bond or free, educated or ignorant, lax or strict, housekeeping or roving; and though we advocate neither the bondage nor the ignorance, yet we do hold to the principle that, by the laws which regulate all human communities everywhere, she is bound to study the wishes of man and to mould her life in harmony with his liking. No society can get on in which there is total independence of sections and members, for society is built up on the mutual dependence of all its sections and all its members. Hence the defiant attitude which women have lately assumed, and their indifference to the wishes and remonstrances of men, can not lead to any good results whatever. It is not the revolt of slaves against their tyrants—in that we could sympathize—which they have begun, but a revolt against their duties. And this it is which makes the present state of things so deplorable. It is the vague restlessness, the fierce extravagance, the neglect of home, the indolent fine-ladyism, the passionate love of pleasure which characterize the modern woman, that saddens men, and destroys in them that respect which their very pride prompts them to feel. And it is the painful conviction that the ideal woman of truth and modesty and simple love and homely living has somehow faded away under the paint and tinsel of the modern reality which makes us speak as we have done, in the hope, perhaps a forlorn one, that if she could be made to thoroughly understand what men think of her, she would, by the very force of natural instinct and social necessity, order herself in some accordance with the lost ideal, and become again what we once loved and what we all regret.

Hypocrites act by virtue, like Numa by his shield. They frame many counterfeits of her, with which they make an ostentatious parade, in all public assemblies and processions; but the original of what they counterfeit, and which may indeed be said to have fallen from heaven, they produce so seldom, that it is cankered by the rust of sloth, and useless from non-application.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.

Bigotry murders religion, to frighten fools with her ghost.



PROCEEDINGS OF THE  
**NATIONAL MASONIC CONVENTION,**  
*Held at Baltimore, Maryland, May, A. L. 5843—A. D. 1843.*

FRIDAY MORNING, May 12—10 o'clock.

Met pursuant to adjournment.

Present, the officers and all the delegates except the one from North Carolina.

After prayer by Rev. Brother Case, the Convention proceeded to business.

The Committee on Credentials reported as in form the credentials of R. W. Joseph Foster, of Missouri; whereupon he was admitted.

The Committee on Work presented a verbal report on the opening of the third degree.

On motion of Bro. Delafield, the report was adopted and recommended to the Fraternity throughout the Union.

The Chairman of the Committee on Work presented a verbal report on the first section of the lecture in the third degree.

Bro. Herndon moved that it be adopted, and recommended to the Fraternity throughout the Union.

After a slight amendment, the report was adopted.

Adjourned till half-past three o'clock.

AFTERNOON SESSION.

Met at half-past three o'clock.

The roll was called and all the officers and members present except the member from North Carolina.

Bro. Moore, from the Committee on Work, reported the second section of the lecture in the third degree.

The R. W. Joseph K. Stapleton introduced to the Convention Bro. Edward John Hutchins, of Friendship Lodge, No. 6, London, Past Provincial Deputy Grand Master of South Wales.

Bro. Delafield presented the following, which was unanimously adopted:

*Resolved*, That Brother Edward John Hutchins, Past Provincial Deputy Grand Master, now on a visit to this city, be invited to visit this Convention during its session, and witness its deliberations.

The President extended the invitation to the R. W. Bro. Hutchins, whereupon the latter rose and tendered his thanks to the Convention for the very kind invitation. He congratulated the members on their present meeting, and hoped the result of their deliberations would be beneficial to the Craft. He spoke of the former and present condition of the Order in England, Scotland and Wales, and remarked that it was now prosperous. After his interesting address, he renewedly thanked the body for the honor of their invitation, and stated that he should be happy to avail himself of it when his business would permit.

Bro. Piper moved to adopt the report of the committee on the second section of the third degree.

Bro. Case moved an amendment, which was adopted.

The question was then put on the adoption of the report, as amended, and it was adopted.

Bro. Moore, from the same committee, reported the third section of the lecture in the third degree.

Bro. Case moved that the report be adopted and recommended to the Fraternity.

Voted to adopt it.

Adjourned to meet at 9 o'clock on Saturday.

SATURDAY MORNING, May 13.

Met at 9 o'clock A. M.

Present, the officers and members except from North Carolina.

Rev. Bro. Chamberlain, Grand Chaplain of the Grand Lodge of Missouri, addressed the Throne of Grace.

The minutes of the proceedings of the previous day were read.

The Chair called for the report of standing committees; whereupon Bro. Delafield, from the Committee on Jurisprudence, presented a report.

On motion of Bro. Wadsworth, it was voted to receive the same, and lay it on the table.

On motion of Bro. Carnegy,

*Resolved*, That until otherwise ordered, the morning hour of meeting of this Convention shall be at 9 o'clock.

On motion, adjourned to meet at 4 o'clock.

AFTERNOON SESSION.

Bro. Case, from the Committee on Funeral Service, presented a report, which was read, and, on motion, laid on the table.

On motion of Bro. Carnegy, the second section of the report on organization was taken up.

Bro. Carnegy moved that a committee be appointed to report on a Masonic Trestle Board. Referred to Bros. Moore, Delafield and Carnegy.

Bro. Delafield moved that a committee be appointed to report on the recommendation of the Washington Masonic Convention, in relation to Grand Lodge certificates. Referred to Bros. Delafield, Herndon and Piper.

Bro. Piper moved that a committee be appointed to report on the expediency of issuing a letter, addressed by this convention to the Fraternity at large throughout the United States on the general state of Masonry; and if the committee deem it expedient, that they prepare the address. Referred to Bros. Case, Clapham, Delafield, SeEVERS and Moore.

The Committee on Work reported another section of the work of the third degree.

On motion, the report was adopted, and recommended to the Fraternity throughout the United States, by a vote of twelve to one. New York dissenting. Adjourned.

MONDAY MORNING, May 15.

The Convention was called to order at 9 o'clock.

The Chaplain addressed the Throne of Grace, the roll was called, and the officers and all the delegates were present, except from North Carolina.

A communication was received from Bro. Wheeler, G. M. of North Carolina, stating that he was necessarily absent from the Convention, and appointing Bro. Albert Case, of S. C., delegate from the Grand Lodge of North Carolina.

Bro. Case was admitted the delegate from North Carolina.

The minutes of the proceedings of Saturday were read.

Bro. Wadsworth, from the Committee on Consecration, Dedication and Installation, presented the following report, which, after discussion and amendment, was adopted:

The undersigned Committee on the Dedication, Consecration and Installation of Lodges, &c., having had the several subjects submitted to them under consideration, beg leave respectfully to report, that they have examined and carefully compared all the various authors and systems which they have been able to obtain, and present the following, viz.:

That the forms in the "Monitor," under the authorship of M. W. Thomas S. Webb, re-published in 1812, possess the least faults of any which have been before them, and have a high claim to antiquity, and having been in general use as a standard work for nearly half a century, possess no errors so material as to require alteration, except as follows, viz.:

1. In the form of processions, Mark Masters should rank next to Senior Wardens.

2. In the first clause in the ceremony of consecration, insert "A piece of music is performed while the Lodge is uncovered."

3. In the ceremony of Installation, next after the presentation of the Constitution, the Charter should be presented as follows, viz.:

You now receive in charge the Charter, by the authority of which this Lodge is held, which you are carefully to preserve and duly transmit to your successor in office.

4. In the charge to the Junior Warden, omit the following words: "To you with such assistance as may be necessary, is entrusted the examination of visitors and the reception of candidates into the different degrees," likewise the word "also."

5. In the installation of Deacons, insert "Rods," instead of "Columns."

6. Instead of the remark in relation to the Tyler, say

Brother A. B., you are appointed Tyler of this Lodge, and I invest you with the implement of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass without permission from the Lodge, so it should admonish



us to set a guard over our thoughts, a watch at our lips, post a sentinel over our actions, thereby preventing the approach of every unworthy thought or deed from our hearts and preserving consciences void of offense towards God and towards man.  
All of which is respectfully submitted.

E. WADSWORTH,  
D. A. PIPER,  
WILLIAM FIELD.

Baltimore, May 14, 1843.

Bro. Carnegy presented the following :

*Resolved*, That the Chair appoint a committee of three, to arrange for publication the proceedings of this Convention, and that said committee be instructed to omit so much thereof as to them may seem of no general utility, and that said committee contract for, and superintend the printing thereof. Referred to Bros. Case, Piper and Moore.

Bro. Carnegy, of Missouri, called up the report of the Committee on Jurisprudence, and having offered an amendment, the whole was again laid on the table.

The report of the Committee on Funeral Service was then taken up, read a second time, and on motion of Bro. Dove, amended and adopted, and the Funeral Service as laid down by Bro. Webb, appended.

*To the President and Members of the Masonic Convention assembled in Baltimore :*

MAY 13TH, 1843.

The Committee on Funeral Service have endeavored to arrange one that shall be free from all exceptionable matter, to any branch of a Fraternity whose language is universal, and present the following :

*Service at the Lodge Room.*

The Brethren having assembled, the Presiding Officer opens the Lodge in the Third Degree in Masonry.

After the object of the meeting has been stated, the Chaplain or Master will commence the service.

I. If a man die, shall he live again ?

*Response*—The dust shall return to the earth as it was, and the spirit shall return to God who gave it.

II. When he dieth, shall he carry anything away with him ?

*Response*—He brought nothing into this world, and it is certain he can carry nothing out.

III. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

*Response*—God is our God forever. He will be our guide and support, through the dark valley of the shadow of death.

Our brother has been called from labor in the terrestrial Lodge, and gone, we trust, to partake of the divine refreshments on high.

Let us meditate on the virtues of his character—the benevolent spirit he manifested—the offerings he made upon the altar of charity, whereby the needy were supported—the distressed comforted—the widow's woes assuaged, and the lone orphan's tears dried up.

Let us see in our holy religion and in the teachings of our institution those principles which influenced him to love and adore his Maker, and to love his fellow man, which taught him how to live, and how to die.

And since he has gone, in obedience to Heaven's mandate, may the recollection of his honor and virtue be cherished in our hearts, and have a salutary influence in our lives.

And now, beloved brother, farewell, farewell, till we meet thee with a lasting embrace in that Grand Lodge, where the Grand Master Supreme forever presides, forever reigns !

*The honors are then given, and the following Prayer pronounced :*

Almighty God—infinite in wisdom, mercy and goodness, extend to us the riches of thy everlasting favor, make us grateful for present benefits, and crown us with immortal life and honor. And to thy name shall be glory forever.—*Amen !*

The procession is then formed and proceeds to the place of interment. While assembling around the grave sacred music may be performed.

*Order of Procession at a Funeral.*

E. Apprentices;

F. Crafts;

Tyler, with a Drawn Sword;

Stewards, with White Rods;

Musicians (if they are Masons, otherwise they follow the Tyler);

Master Masons;

Senior and Junior Deacons;

Secretary and Treasurer;

Senior and Junior Wardens;

Past Masters;

The Holy Writings, on a Cushion covered with Black Cloth, carried by the oldest member of the Lodge;

The Master;

Clergy;

The Body,

with the insignia placed thereon,

and two Swords crossed;

Pall Bearers. COFFIN. Pall Bearers.

The officers take their position at the head of the grave, and the following service is performed by the Chaplain or Master :

*Funeral Service at the Grave.*

MY BRETHREN: We are now assembled around the final resting place of these mortal remains, and are about closing the last solemn duties of respect we owe to our departed friend and brother. A few reflections, therefore, applicable to the solemnities of this occasion, and salutary and impressive to the living, may be with great propriety offered on this sacred spot—a spot where departed friendship yet lingers, and steals in melancholy, yet pleasing reminiscence on the heart.

We are born to die. We follow our friends to the brink of the grave, and standing on the shore of a vast ocean, we gaze with exquisite anxiety till the last dreadful struggle is over, and see them sink in the fathomless abyss. We feel our own feet slide from the precarious bank on which we stand, and but a few suns more, and we shall be whelmed mid death's awful waves.

The younger are crowding the next older off the stage of action, as though each were anxious to exhibit his part in the strange and ever changeful drama of human life. Not a solitary individual re-enters the world's theatre. All take their exit, and are known beneath the sun no more forever.

We are now in the solemn graveyard, and here learn the only language of the tomb—the epitaph declaring *they once lived*.

Lettered stones and monuments are more instructive than the once living thousands, whose memories they preserve from oblivion.

All except these is speechless as the chambers of eternal silence. No lingering spirits hover around their mouldering relics, whispering any intelligence of their present existence.

The eternal country for which they embarked returns us no intelligence of their safe arrival. Speechless is the gentle breeze that fans their verdant covering.

The statesman, hero, philosopher, theologian, whose eloquence or arms have shaken empires—who have united the language of earth and heaven, or plucked proud laurels from fields of war, are resting in silence. Their hearts, that once beat high with hopes of life and glory, are unaffected with the interests of earth, and susceptible of nought but the feelings that appertain to another world.

Not only these are gone, but even the youth, whose cheeks are mantled with sunny smiles, and whose eye sparkles in all the brilliancy of health, must soon become an inanimate lump of clay. Those lips, that now echo the sentiments of inexperience must be silent, and the heart that now palpitates and rejoices at the sound of pleasure must be stilled in the cold and cheerless mansions of the dead. Another generation will arise to occupy our places and stations in life.

The sun will rise and set, the earth revolve—strangers will tread upon our sepulchres, without knowing that we ever existed. A few surviving relatives may remember us and mourn, but these few will soon follow to the land of silence. No one here will concern himself with our past joys or sorrows, while we shall be conversant with the amazing realities of another world.

Under these feelings and impressions we are now about to commit the body of our departed friend to the silent grave. And under a full and solemn conviction of the nothingness of all earthly and perishable objects, we here renewedly, as Masons, pledge to each other our fraternal love; and may we so improve this dispensation of Divine Providence, and so live, that when these feeble frames shall slumber beneath the cold clods of the valley, the needy and distressed, the widow and the orphan may point with regret to our sleeping ashes, and each exclaim—there lie the men whose compassion soothed my woes; whose maxims tranquilized my perturbed spirits, and whose bounty relieved my pressing necessity.

*Invocations.*

I. May we be true and faithful—live and die in love; for the memory of the just is blessed.

*Response*—So mote it be.

II. The Lord bless us and keep us—the Lord make his face to shine upon us, and be gracious unto us—the Lord lift upon us the light of his countenance and give us peace.

*Response*—So mote it be.

All—Glory be to God in the highest, on earth peace, good will toward men.

*Prayer.*

Almighty and most merciful Father, we adore thee as the God of time and of eternity. Of both worlds, thou art the incomprehensible and amazing Lord; ruling the destinies of all; from the highest



angel in heaven through every grade of creatures even down to the sparrow's fall—from the grandeur of rolling worlds down to the numbering of the hairs of our heads.

Under a government so vast and minute, we everywhere see thy ever working hand. We see it in giving us being, and in calling us hence to be here no more.

As it has pleased thee to take from the light of our abode one dear to our hearts, we beseech thee to bless and sanctify to us this dispensation of thy Providence. Inspire our hearts with wisdom from on high, that we may glorify thee in all our ways. May we realize that thine All-seeing eye is upon us, and be influenced by the spirit of truth and love to perfect obedience—that we may enjoy the divine approbation here below. And when our toils on earth shall have ceased, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom, where faith and hope shall end, and love and joy prevail through eternal ages.

And thine, O righteous Father, shall be the glory forever.—*Amen.*

**BRETHREN:** We have taken a solemn and impressive survey of human life, in all its blended lights and shades, and learned that all on earth is change. We have seen that as the lightning writes its fiery path on the dark cloud and expires, so the race of men, walking amidst the surrounding shades of mortality, glitters a moment through the darksome gloom, then vanishes from our sight forever.

They rest in the stilly shades. There the worm shall cover us, and darkness and silence reign around our melancholy abode.

But, is this the end of man, and the expiring hope of faithful Masons? No; blessed be God! We pause not at our first or second step, but, true to our principles, we look forward for greater light! As the embers of mortal life are feebly glimmering in the socket of existence, our religion removes the dark shroud, draws aside the sable curtains of the tomb, and bids hope and joy to rouse up, sustain and cheer the departing spirit. She points beyond the silent tomb, to the breaking light of a resurrection morn, and bids us turn an eye of faith and confidence on the opening scenes of eternity.

She teaches us to advance boldly onward, and ask more light, till at the Grand Master's Word, we shall be raised to that blissful LODGE which no time can remove. There light, unmingled with darkness, shall reign unbroken and perpetual. There, under the sun-beam smiles of immutable LOVE, and beneath the benignant bend of the ALL-SEEING EYE, we, as faithful Masons, cherish the fond and immortal hope, that we shall meet again—meet, to part no more.

Unto the grave we now resign the body of our departed brother.

*(Pass round the grave, and drop the evergreen, during which time the singing may be renewed.)*

Friend of our hearts, there rest in peace. Raised by the Grand Master's Word, mayest thou share the blessing of immortal life and unfading glory.

The Procession then returns to the Lodge in inverse order. When the necessary duties are performed, and the Lodge closed.

ALBERT CASE,  
NATHANIAL SEEVERS,  
THOMAS HAYWARD.

### THE FUNERAL SERVICE.

[From Webb's Monitor.]

The Brethren being assembled at the lodge room (or some other convenient place) the Presiding Master opens the Lodge in the third degree, with the usual forms; and having stated the purpose of the meeting, the service begins.

**Master**—"What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?"

**Response**—"Man walketh in a vain shadow; he heapeth up riches, and can not tell who shall gather them."

**Master**—"When he dieth, he shall carry nothing away; his glory shall not descend after him."

**Response**—"Naked he came into the world, and naked he must return."

**Master**—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord?"

The grand honors are then given, and certain forms used, which can not be here explained.

The Master then, taking the SACRED ROLL in his hand, says:

"Let us die the death of the righteous, and let our last end be like his!"

The brethren answer:

"God is our God for ever and ever; he will be our guide even unto death!"

The Master then records the name and age of the deceased upon the roll, and says:

"Almighty Father! into thy hands we commend the soul of our loving brother."

The brethren answer three times (giving the grand honors each time.)

"The will of God is accomplished! so be it."

The Master then deposits the roll in the archives, and repeats the following prayer:

"Most glorious God! author of all good, and giver of all mercy! pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our atten-

tion toward thee, the only refuge in time of need, that when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and after our departure hence in peace and in thy favor, we may be received into thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life.—*Amen.*"

A procession is then formed, which moves to the house of the deceased, and from thence to the place of interment. The different lodges rank according to seniority, excepting that the lodge of which the deceased was a member walks nearest the corpse. Each lodge forms one division, and the following order is observed:

#### Order of Procession at a Funeral.

E. Apprentices;

F. Crafts,

Tyler, with a Drawn Sword;

Stewards, with White Rods;

Musicians (if they are Masons, otherwise they follow the Tyler);

Master Masons;

Senior and Junior Deacons;

Secretary and Treasurer;

Senior and Junior Wardens;

Past Masters;

The Holy Writings, on a Cushion covered with Black Cloth, carried by the oldest member of the Lodge;

The Master;

Clergy;

The Body,

with the insignia placed thereon,

and two Swords crossed:

Pal Bearers. O Pal Bearers.

The brethren are not to desert their ranks, or change places, but keep in their different departments. When the procession arrives at the church yard, the members of the Lodge form a circle round the grave, and the clergyman and officers of the acting Lodge take their station at the head of the grave, and the mourners at the foot, the service is resumed, and the following exhortation given:

"Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

"Notwithstanding the various mementos of mortality with which we daily meet, notwithstanding death has established his empire over all the works of nature, yet, through some unaccountable infatuation, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of death, when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

"What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her just debt? Fix your eyes on the last scene, and view life stripped of her ornaments, and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks are leveled, and all distinctions are done away.

"While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained; the wisest, as well as the best of men, have erred.

"Let the present example excite our most serious thoughts, and strengthen our resolutions, of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried unprepared into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known.

"Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our order; then, with becoming reverence, let us supplicate the divine grace, to ensure the favor of that eternal Being, whose goodness and power know no bound; that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey, without dread or apprehension, to that far distant country whence no traveler returns."

The following invocations are then made by the Master:

**Master**—"May we be true and faithful; and may we live and die in love!"

**Answer**—"So mote it be."

**Master**—"May we profess what is good, and always act agreeably to our profession."

**Answer**—"So mote it be."



*Die Bauhute*, Leipzig, Germany, by Bro. J. G. Findel, is a most excellent German masonic journal, representing the principles of Ancient Craft Masonry, and worthy of our German masonic readers in the United States.

#### United Grand Lodge of Ancient, Free and Accepted Masons of England.

At the annual grand festival, holden at Freemasons' Hall, London, on Wednesday, 29th of April, 1868, present, the Right Hon. the Earl of Zetland, K. T. M. W. Grand Master, on the Throne; R. W. the Right Hon. Earl de Grey and Ripon, Deputy Grand Master; R. W. the Right Hon. Lord Eliot, M. P., Senior Grand Warden; R. W. Archibald A. Speirs, M. P., Junior Grand Warden.

The Grand Lodge was opened in ample form and with solemn prayer.

The minutes of the last quarterly communication, as to the election of the M. W. Grand Master and Grand Treasurer, were read and confirmed.

Whereupon the Grand Director of Ceremonies proclaimed the Right Hon. Thomas Dundas, Earl of Zetland, Baron Dundas, of Aske, in the county of York, Lord Lieutenant and Custos Rotulorum of the North Riding of Yorkshire, Knight of the Most Ancient and Most Noble Order of the Thistle, &c., &c., &c., Grand Master of Masons for the year ensuing, and his Lordship was saluted according to ancient form.

The Grand Master addressed the Grand Lodge and expressed his thanks to the brethren for having re-elected him for the twenty-fifth time. His Lordship said he felt proud of the position he had held for so long a period, and would continue to devote his time and abilities to further the interests of the Order.

The Grand Master then drew the attention of the Grand Lodge to the wicked attempt that had been made on the life of his Royal Highness the Duke of Edinburgh, in one of the distant Colonies of the Crown, and that, too, at a moment when his Royal Highness was assisting at a work of charity. His Lordship moved that a loyal address be presented to her Majesty the Queen, expressing the abhorrence felt by the members of the Craft at the dastardly attack that had been made on the Duke of Edinburgh, and of congratulation that the Great Architect of the Universe had been mercifully pleased to spare the life of his Royal Highness.

The Earl de Grey and Ripon, Deputy Grand Master, said that in seconding the motion, he was confident that he should be but expressing the deep regret and horror with which the news had been received by every member of the Grand Lodge of the cowardly attempt that had been made on the life of his Royal Highness, and their heartfelt acknowledgments to the Most High for the Prince's preservation.

The question being put, the motion was carried unanimously. And it was left to the Grand Master and Deputy Grand Master to have a proper address drawn up, to be presented to her Majesty the Queen.

The M. W. Grand Master was then pleased to nominate and appoint the following brethren grand officers for the year, who were invested and proclaimed accordingly:

Right Hon. the Earl de Grey and Ripon, Deputy Grand Master; Right Hon. Earl Vane, S. G. Warden; Le Gendre N. Starkie, J. G. Warden; Rev. Robert J. Simpson and Rev. Thomas F. T. Ravenshaw, G. Chaplains; S. Tomkins, G. Treasurer; Æneas J. McIntyre, G. Registrar; Wm. Gray Clarke, G. Secretary; Henry Grissell and Bentley Shaw, S. G. Deacons; George W. Latham and Henry Browne, J. G. Deacons; Frederick P. Cockrell, G. Superintendent of Works; Albert W. Woods, G. Director of Ceremonies; Thos. Fenn, Assistant G. Director of Ceremonies; Edward Roberts, G. Sword Bearer; James Coward, G. Organist; Thos. Lewis, G. Pursuivant; Wm. Ough, Assistant G. Pursuivant; Charles B. Payne, G. Tyler.

The Grand Master announced that he had

appointed Sir John Alexander Macdonald, K. C. B., representative of the Grand Lodge of England at the Grand Lodge of Canada, and had conferred on the Right Worshipful brother the rank and privileges of a P. S. G. Warden of the Grand Lodge of England.

The Grand Lodge having been closed in ample form, the brethren moved in procession from the Great Hall, and the members of the Grand Lodge, with a great number of other brethren, partook of an elegant entertainment provided by the stewards.

The thanks of the Grand Lodge were unanimously voted to the Board of Grand Stewards for their liberality, and for their attention to the accommodation and comfort of the brethren.

In conformity with the resolution above referred to, the following address has been drawn up, transcribed on vellum, signed by the Most Worshipful Grand Master and the Right Worshipful Deputy Grand Master, sealed with the Seal of Grand Lodge, countersigned by the Grand Secretary, and forwarded to the Secretary of State for the Home Department to be presented to her Majesty:

*To the Queen's Most Excellent Majesty—Most Gracious Sovereign:* We, your Majesty's most dutiful and faithful subjects, the Grand Master, Deputy Grand Master, officers and brethren of the United Grand Lodge of Free and Accepted Masons of England, with all humility and respect approach your royal presence, and beg on our own behalf, and that of our widely extended fraternity, to assure your Majesty that we have heard with feelings of unfeigned horror and indignation of the atrocious attempt to assassinate his Royal Highness the Duke of Edinburgh, while on a visit to your Majesty's Australian colonies, and humbly to offer to your Majesty the expression of our heartfelt congratulations on the preservation of the life of that illustrious Prince, and of our sympathy in the anxiety which the injury sustained by him must have caused to your Majesty; and we earnestly pray that it may please the Most High soon to restore his Royal Highness to health and strength, and to constantly guard your Majesty, and all the members of your royal house, from the evil designs of reckless and wicked men.

Dated 29th April, 1868.

To the address, the following answer has been received:

WHITEHALL, 8th May, 1868.

MY LORD—I have had the honor to lay before the Queen the loyal and dutiful address of the Grand Master, Deputy Grand Master, officers and brethren of the United Grand Lodge of Free and Accepted Masons of England in reference to the atrocious attempt upon the life of his Royal Highness the Duke of Edinburgh, and I beg to inform your Lordship that her Majesty was pleased to receive the address very graciously.

I am, my Lord,

Your Lordship's obedient servant,  
(Signed) GATHORNE HARDY.  
The Earl of Zetland, 19, Arlington st., S. W.

OFFICE OF DEPUTY DISTRICT G. MASTER }  
OF 1ST MASONIC DIST. OF MISSOURI,  
PALMYRA, May 30, 1868. }

*To the Masters and Wardens of Subordinate Lodges throughout the District:*

In pursuance of a resolution adopted by the Grand Lodge of Missouri, at its last annual communication, I have to announce that there will be a Convention of the Masters and Wardens of the Lodges in this District, composed of the counties of Marion, Lewis, Clark, Scotland, Knox and Shelby, held at Canton, Lewis county, Missouri, commencing on Tuesday, June 30, A. L. 5868, and continuing from day to day, so long as deemed profitable, for the purpose of exemplifying the work in the three degrees of Ancient Craft Masonry. The attendance of all Masters and Wardens, and such of the brethren as can conveniently be present, is earnestly requested. The Convention will assemble at 10 o'clock A. M., at the Hall of Canton Lodge, No. 100, A., F. and A. M.

R. E. ANDERSON,  
D. D. G. M. 1st Masonic District.

OFFICE OF THE GRAND HIGH PRIEST, }  
WILMINGTON, DELAWARE. }

*To Companion Royal Arch Masons of the Jurisdiction of the Grand Chapter of the State of Delaware, Greeting:*

WHEREAS, Certain unworthy and rebellious Royal Arch Masons have organized a body which they style a Grand Chapter, and have assumed and are exercising rights and powers belonging alone to the Grand Chapter of this State; and,

WHEREAS, The organization of this Body was effected by certain evil-disposed and seditious Masons (under charges), members of Washington and Lafayette Chapter (suspended) of this city, aided and sustained by members of Temple Chapter of Milford, and Hope Chapter (suspended) of Georgetown; and,

WHEREAS, Persons acting under the authority of the said illegal body, have, in violation of covenants and laws, seized and taken possession of certain records, funds, jewels, seals and other properties of the aforesaid Chapters, and under the names of said Chapters, are holding meetings, expending the funds and deceiving innocent brethren, to the great scandal and injury of Royal Arch Masonry; therefore,

I, George W. Chaytor, Grand High Priest of Royal Arch Masons of the State of Delaware, do hereby ordain, declare and proclaim the said body styled a Grand Chapter, to have no valid legal existence, and consequently irregular and clandestine; and all regular Chapters, and loyal and worthy Companions are hereby enjoined and strictly forbidden from holding any masonic intercourse with, or from any recognition of the authority of the so-called Grand Chapter, or any of its officers, or any one recognizing its authority; and,

I further proclaim, that such Companions as may have connected themselves with said illegal and clandestine body, or any of its subordinates, or who may have in any way, or in any manner, assisted and countenanced said unlawful organization, are required immediately to withdraw themselves therefrom and abandon the same, or be subject to penalty. And, further, all such Companions are required to forward to my office, by mail, a notice of said withdrawal and abandonment within one month from the date of this order; and, further,

I earnestly and fraternally exhort said Companion Royal Arch Masons to pause and deliberate upon the illegality of their present proceedings—the violation of their sacred covenants—the destruction of harmony and fraternal relations—and to at once institute proper and legal measures to place themselves in subordination to the Grand Chapter of Delaware, assuring them, in the most cordial manner, of my sympathy and co-operation in effecting the same.

In testimony whereof, I have subscribed my name this nineteenth day of May, Anno Lucis 5868, Anno Inventionis 2398, and have caused the seal of the Grand Chapter to be affixed thereto.

Attest: GEO. W. CHAYTOR,  
G. H. P. of R. A. M. of Delaware.  
WM. GRAVES, A. G. Sec'y, G. C. of Delaware.

OLDEST TREES IN THE WORLD.—The cypress of Soima, in Lombardy, Italy, is perhaps the oldest tree on record. It was known to be in existence in the time of Julius Caesar, forty-two years before Christ, and is, therefore, more than 1,900 years old. It is 105 feet high and twenty in circumference at one foot from the ground. Napoleon, when laying down the plan for his great road over the Simplon, a portion of the Alps, diverged from a straight line to avoid injuring this tree. The honor of superior antiquity, however, is claimed by some in behalf of the immense and venerable tree in Calaveras county, California, which is supposed, from the number of concentric circles in the trunk, to be 2,265 years old.



### A Centenarian—The Oldest Living Freemason.

[From the Prescott (Wis.) Journal.]

A few weeks ago we briefly stated that Mr. Stiles, now stopping with his grand-daughters, in this city, has reached the remarkable age of 102 years.

We yesterday enjoyed a very pleasant visit with Mr. Stiles, and a few facts in regard to him will not fail to be interesting to our readers.

It gives one a sense of awe to sit and converse with one who bears the weight of a hundred and more years, who twice voted for Gen. Washington for the Presidency, who speaks knowingly of the fashions before the Revolution. It is history vivified. No one would suspect Mr. Stiles' extreme age from his conversation or appearance. He has now more vigor than most men of seventy, and seems likely to live many years yet. His step is reasonably firm, his mind clear, his memory tenacious, his disposition cheerful and social, his voice unbroken and his conversation enlivened with touches of sentiment and wit.

Mr. Stiles was born in Woodbury, Litchfield county, Conn., May 21, 1766, and is, therefore, a little over 102 years old. His first wife was Martha Ransom, daughter of Ebenezer Ransom, of Vergennes, Vt., whom he married in 1798, and by whom he had three children. His second wife, Elizabeth Cummings, who lived near Plattsburg, N. Y., he married in 1799, and she died at Hazel Green, in this State, in 1847, having borne him ten children.

Mr. Stiles followed, or rather led the advance of civilization westward to the Mississippi, having located at Hazel Green, Grant county, Wisconsin, in 1839.

His Masonic history is alike interesting and honorable to him. He has been a Mason seventy-one years, and is, no doubt, the oldest Mason on the continent. He was made a Mason at Toronto, Canada West, December 27, 1797, when Wm. Jervis was Grand Master of Canada. The Lodge at Toronto was No. 16 of that jurisdiction. He has assisted in forming very many Lodges, and is now a member of Hazel Green Lodge, No. 43, of this State. He is not, like too many, a Mason merely in name—a rough ashler, but he has been a devoted student of its teachings, and a faithful follower of its precepts; his memory holds intact its lectures, and he is truly a polished stone fit for the Master's use.

With his naturally genial and cheerful disposition, sweetened by piety and strengthened by faith, with the companions of youth and friends of middle age all gone before him, he stands upon the far outreaching point of time, waiting the Master's beck to cross the narrow space which keeps him from the "other side." May the call be gentle when it comes, and the answer ready and willing.

### St. George with the Gilt Off.

This pink of chivalry was born about the beginning of the fourth century, in, or shortly before, the reign of the Great Constantine. His parents, who had emigrated from Cappadocia to Epiphania, in Cilicia, were employed in a humble branch of the cloth trade; and George himself was born, not in an enchanted castle, but in a fuller's shop in that town—a pleasant bower of half-cleansed togas and small clothes of those days. Arrived at man's estate, George obtained an important contract to supply the imperial army with provisions.

So far as we can make out, this was the gallant George's only connection with the profession of arms. Instead of riding about on fiery steeds, performing miraculous feats of arms, slaying dragons and delivering damsels, the fuller's son was employed in delivering bacon to the imperial commissary, and very badly he performed that duty. His bacon was generally rancid, and the quantity short. He was a true member of the army contractor race, one of the sort that Wellington would have liked to hang, to encourage the others. He made lots of money in this business.

For a long time the powerful friends whom his gift of flattery kept around him, protected

him from the anger of the authorities and the fury of the soldiers. The former had to wink at short weight delivered by the favorite of the ministers, and the latter had to chew their rancid bacon, and curse the rascally contractor beneath their breath. At length, however, there arrived a time when this sort of thing could endure no longer. George had to flee. He narrowly escaped death at the hands of the soldiers, whose commons he had so shamefully robbed; and he was sought after, perhaps not very diligently, by the imperial officers of justice.

He managed to conceal both himself and his money, and to reappear at the proper time in a more distinguished and lucrative sphere. Thus the great George of England, the greatest knight of christendom, the peerless champion of virtue and valor, retired from the military service of his country. What would those thousands of stout knights, who clove Moslem crowns to the inspiring music of his name, and who sought death on the fields of Scotland in his honor, have said if you had told them that they were shouting themselves hoarse in the worship of a rascally bacon factor?

### THE FEMALE HAIR.

WHAT IT SHOULD BE, AND HOW TO MAKE IT SO.

A woman's hair, to be beautiful, must be long and abounding, gently undulating, fine of texture and of a brilliant surface. As for color, that depends upon taste, or shall we say, fashion? The *blond dore*, or golden yellow hair of the Empress Eugenie, has brought the light colors into great vogue, and exalted the once-despised red heads high above the crowd.

The condition of the hair depends much upon the state of the general health. An improper diet and all causes which deteriorate the latter injure the former. Excess of every kind, both mental and bodily, is sure to produce premature grayness or baldness. Rakes, it is said, find it impossible to keep the hair upon their heads. The habit of wearing nightcaps, and the hat, or any other covering on the head in the house, is fatal. The neglect of the hair by people otherwise careful of their persons, is a frequent cause of injury. A coarse comb should be constantly used, but a fine one seldom, and the hairs separated over and over again, so that they are exposed to the air. The brush should have bristles long and stiff enough to cleanse thoroughly the scalp and stimulate the bulbs at the root of each hair.

### TWISTING THE HAIR.

Too much interference on the other hand does more than even total neglect. There are some women, and particularly those naturally endowed with the most beautiful hair, who carry its care to an excess. They are in the habit of squeezing, twisting and otherwise tormenting it to such an extent that the skin of the scalp is torn, the hairs broken, and even the bulbs, upon which their growth depends, are permanently injured. The fine comb is generally too much used, particularly where the hair is parted. Here, in consequence, and at the back of the neck, where the hair is so tightly drawn up, the first bald spots show themselves.

### USE OF THE COMB.

Pomatus and artificial applications of all kinds are not required by those whose hair is in a state of perfect health. A comb and brush are all that are necessary, and nothing else should be used by such. Occasionally, however, the hair becomes unnaturally dry, loses its brilliancy and suppleness, breaks or splits at the slightest touch, and easily entangles; pomatus are now useful, and the best is this simple one: Ox marrow, one ounce; oil of bitter almonds, two and one-half drachms; mix. With this disposition of the hair to split and break, it is better to get it cut until its condition is improved.

### CUTTING THE HAIR.

There is a common but false notion that frequent cutting of the hair is favorable to its health and growth. Mothers thus often despoil their infants of their first silken locks, with the idea that the second hair will be

much more rich and abundant. "This is an error. The most beautiful and abounding heads of hair I ever saw," says Dr. Cazenave, "were those which the scissors had never touched." Mothers, not satisfied with trimming the hair of their children, often have it shaved or cut close to the scalp, when they find it losing some of its brilliancy or falling out. Except in certain rare cases of disease, the total sacrifice of the hair is unnecessary, and the second growth is never equal to the first. Getting the hair trimmed from time to time may be allowed as a matter of convenience, but it does not produce the benefit generally attributed to it.

### THE ANCIENT EGYPTIANS.

As anything tending to show the learning of the ancient Egyptians, with whose usages and customs the annals of Freemasonry show a familiarity, I offer no excuse for forwarding you the enclosed paragraph, culled from the *Glasgow Daily Herald*, which I think will prove of interest to your readers:

"ASTRONOMICAL FACTS REPRESENTED IN THE GREAT PYRAMID.—The favorite theory of what are called 'advanced thinkers' in the present day is, that mankind were originally a race of miserable savages, akin to the brutes, who have raised themselves to civilization and science by slow and painful efforts. It is true that secular history finds them in such a state; but sacred history gives us the true original condition of man—after the flood, a state of culture and civilization, sinking into the idolatry and barbarism of early historians by rapid degrees. Now, the above-named philosophers quietly ignore these sacred records; or, at the utmost, treat their details as myths and allegories. But there is a silent and hitherto little known witness to such truth—a 'sign and wonder in the land of Egypt unto this day.' The latest researches into the proportions of the great pyramid, by Piazza Smyth, William Petrie and other mathematicians, have shown that in that unique structure are found the model proportions of the earth's size, weight and time of rotation round the sun; and, more wonderful still, the true distance of the sun from the earth, that greatest difficulty of astronomical science not yet settled by observation, but in various computations by various savants (from Herodotus, who reports it to be about ten miles off, and Anaxagoras, who thought it about the size of the Peloponnesus, and 18,000 miles away, to the latest modern computation, a few months back, by Prof. Simon Newcombe, of America, 92,380,000 miles), always coming closer to the distance represented by the great pyramid, 92,093,000 miles. Thus the wisdom of men, from the boasted classical commencement of science, has continually drawn nearer to the primeval truth built up in the Egyptian wonder, before secular history commences her annals. In truth, she begins when man had sunk from one of two conditions, either a pitch of physical science to which all our modern learning has not yet restored us, or to a state of communion with the Divine Architect of the Universe when he inspired cultivated men to write and construct things with which they could not otherwise have been acquainted. The details of these discoveries will soon be laid before the public; meanwhile, we must leave the advocates of ape development and primeval ignorance to choose between these horns of a dilemma presented to them by the great pyramid of Egypt."—*Freemasons' Magazine* (London).

INDIANA.—Martin H. Rice, of Plymouth, was elected Grand Master; G. W. Porter, of New Albany, Deputy; Lynden A. Smith, Terre Haute, S. G. W.; Andrew J. Holmes, Rochester, J. G. W.; Chas. Fisher, Indianapolis, G. Treas.; John M. Bramwell, Indianapolis, G. Secretary; Geo. B. Engle, Sr., G. Chaplain; Isaac N. Stockhouse, Grand Lecturer. Grand Secretary Hacker declined a re-election, and has accepted the agency of Mitchell's History for Indiana.—*T. owl*.



**The Power of the "Great Light."**

A Virginia banker, who was the chairman of a noted infidel club, was once traveling on horseback through Kentucky, having with him bank bills of the value of twenty-five thousand dollars. When he came to a lonely forest, where robberies and murders were said to be frequent, he was soon "lost," by taking a wrong road. The darkness of the night came quickly over him, and how to escape from the threatened danger he knew not. In his alarm he suddenly espied in the distance a dim light, and urging his horse onward he at length came to a wretched cabin. He knocked, and the door was opened by a woman, who said that her husband was out hunting, but would shortly return, and she was sure he would cheerfully give him shelter for the night. The gentleman tied up his horse and entered the cabin, but with feelings which may better be imagined than described. Here he was, with a large sum of money, alone, and perhaps in the house of one of those robbers, whose name was a terror to the country.

In a short time the man of the house returned. He had on a deer-skin hunting-shirt, a bear-skin cap, seemed much fatigued, and in no talkative mood. All this boded the infidel no good. He felt for his pistols in his pocket, and placed them so as to be ready for instant use. The man asked the stranger to retire to bed, but he declined, saying that he would sit by the fire all night. The man urged, but the more the infidel was alarmed. He felt assured that it was his last night on earth, but he determined to sell his life as dearly as he could. His infidel principles gave him no comfort. His fears grew into a perfect agony. What was to be done?

At length the backwoodsman rose, and reaching to a wooden shelf, he took down an old book, and said:

"Well, stranger, if you won't go to bed, I will; but it is my custom always to read a chapter of the Holy Scriptures before I go to bed."

What a change did these words produce! Alarm was at once removed from the skeptic's mind! Though avowing himself an infidel, he had now confidence in the Bible! He felt safe. He felt that a man who kept an old Bible in his house, and read it, and bent his knee in prayer, was no robber or murderer! He listened to the simple prayer of the good man, at once dismissed all his fears, and lay down in that rude cabin and slept as calmly as he did under his father's roof. From that night he ceased to revile the old Bible. He became a sincere christian, and often relates the story of his journey to prove the folly of infidelity.—*Anon.*

**THE GARDENS OF GREECE.**

Modern society can scarcely form a conception of the extent to which flowers were cultivated in Greece, not merely for the sake of their beauty when beheld in the garden, but on account of the immense use made of them in religious ceremonies, as well as in the circumstances of daily life. The lover crowned himself with flowers when he went to visit his mistress, hung garlands of flowers upon her door, and adorned with wreaths the statues of the divinities who were supposed to preside over love or marriage. Scarcely any one entered a temple uncrowned, and according to the character of the deity worshiped there, the flowers of the wreaths were changed. Again, when the Athenians repaired to the theatre, which contained an audience of between twenty and thirty thousand persons, nearly every one wore a garland on his head. At private parties likewise, when they dined or drank together, their brows were decked with flowers, while the apartments in some instances were covered so deeply with roses that they reclined upon them as upon sofas. This taste, which prevailed more or less throughout the whole country, as well as in Magna Græcia, Sicily and Asia Minor, may convey some idea of the extent of floral cultivation which everywhere constituted an important branch of industry, just as the culti-

vation of roses still does in parts of Central Egypt and the northern provinces of India. In these Eastern countries vast quantities of roses are needed for the manufacture of attar, the most lasting and delicate perfume ever invented by man. In the present day, the Greeks convert roses to several uses not much thought of in the West. At Athens, for example, is made a conserve of roses, imported occasionally into England, which may be reckoned among the most delicate articles of luxury that can be imagined, being equally remarkable for taste and scent, as well as for its power of stimulating digestion and promoting health.

**LITTLE THINGS IN FARMING.**

The whole success of a farmer hinges upon timely attention to little things. This, mainly, makes the difference between thrift and poverty. Philosophy of success is expressed in that old adage, "For want of a nail a shoe was lost." It is a little thing to keep accounts of the pecuniary transactions upon the farm. A half hour Saturday evening would enable most farmers to know just how they stand with the world. Yet, we suspect half of the men who cultivate the soil never make an entry in a book, and for want of this, the account runs up fearfully at the store, and many articles of luxury are purchased for which they are unable to pay at the end of the year. Debt accumulates, the farm is mortgaged, and finally lost, for want of a little paper and ink. It is a little thing to put up a tool in its place when not in use. Yet many have no tool house, or place of shelter for any implement or vehicle. Things are left where they were last used, the plow in the field, the cart in the yard, the chains in the stable, the harness in the wood-house, the axe in the wood-pile, and the rakes in the corn crib. Many do not even house the expensive implements they have bought, and reapers and thrashers are treated like plows and harrows. The parts made of iron and steel grow rusty, and the wood decays. A machine that is good for thirty years with proper care, is used up in five by abuse. It is a very little thing to turn a nut when it is loose. Yet for want of the tightening the nut is lost, the bolt comes out, and the loaded wagon breaks down on the way to market, and a whole day for man and team is lost. It is a little thing to keep a horse properly groomed, yet for want of clean fetlocks the skin cracks and the horse is lame, and the owner loses the use of him for weeks or months. Ventilation is a small affair, yet for want of it the health of stock in stables suffers severely, and disease sets in. It is a small affair to provide good seed at the beginning of the year, but the whole success of the season depends upon it. It is an easy thing to deal fairly with your neighbors and make a name that is better than "precious ointment." Many cheat on small occasions, do not deliver what they sell, and get a reputation for meanness that stands in the way of their success.

**Members of Lodges in the Third District.**

You are hereby notified that a Lodge of Instruction has been organized in the city of Chillicothe, by R. W. Elias Parrott, D. D. G. M., of the Third Masonic District. The work and lectures of the three degrees of Ancient Craft Masonry will be given as recently obtained from R. W. Bro. Thos. E. Garrett, Grand Lecturer of the Grand Lodge. Such Lodges or individuals as choose to avail themselves of this opportunity to learn the aforesaid work, will receive all assistance possible. Stated meetings every Monday evening.

ALEX. M. DOCKERY, W. M.

ELISHA COWGILL, Secretary.

None are so seldom found alone, and are so soon tired of their own company, as those coxcombs who are on the best terms with themselves.

**A STORY WITH A MORAL.**

Some time ago a certain lady called upon one of the most celebrated oculists of New York, in order to consult him on account of her eyes, complaining that their power of vision had of late considerably diminished.

At a glance the doctor saw that she was a lady of rank and wealth. He looked at the eyes, shook his head, and thought the treatment would require much time, as there were reasons to fear amaurosis in her case. He must advise her, first of all, that, as she had informed him she was residing a considerable distance in the country, she must move into the city at once, and thus enable him to see her frequently, if possible, daily.

The lady then rented an elegant mansion, moved into the city, and the physician was punctual in his attendance. He prescribed this and that, and thus days run into weeks, and weeks into months. The cure, however, was still coming. The physician tried to console her.

One day the patient hit upon a curious scheme, and she waited not long to carry it into effect.

She procured for herself a very old and poor attire, put a hood of tremendous size upon her head, took an old umbrella and a market basket in her hand, and in these habiliments she visited her physician; selecting for the purpose a very rainy day. She had so well succeeded in disturbing and disguising herself that the eye even of a lover could scarcely have recognized her. She was obliged to wait for a long time in the ante-room of the physician, with many others who, like her, were seeking relief. At last her turn came.

"Well, my good woman, what have you got to complain of?"

"Very bad eyes, doctor," she answered.

He took her to the light and looked into her eyes, but failed to recognize his patient. Shrugging his shoulders, he said:

"Your eyes are well enough."

"Well?" she said.

"Yes, yes, and I know what I am saying."

"But I have been told I was getting the a—a—forget how it is called."

"Amaurosis?"

"Yes, that is it, doctor."

"Don't you let them make you believe any such nonsense. Your eyes are a little weak, but that is all."

"But my physician is an ass."

"An—?"

"Yes, yes, an ass! tell him boldly that I said so."

The lady now arose, and in her customary voice, she said: "Sir, you are my physician, don't you know me?"

The face that the sage counselor made is easier to imagine than to describe.

"Gracious madam," he commenced to stammer an apology, but the lady would not listen to him, and left him indignantly.

She never saw the gentleman any more.

**CHERISH THE LIVING.**

I saw a pale mourner stand bending over the tomb, and his tears fell fast and often. As he raised his humid eye to heaven, he said:

"My brother! O, my brother!"

A sage passed that way and said:

"For whom dost thou mourn?"

"One," replied he, "whom I did not sufficiently love while living, but whose inestimable worth I now feel."

"What wouldst thou do if he were restored to thee?"

The mourner replied, "that he would never offend him by any unkind word, but would take every occasion to show his friendship, if he could come back to his fond embrace."

"Then waste not thy time in useless grief," said the sage; "but if thou hast friends, go and cherish the living, remembering that they will be dead one day, also."

The purest metal is produced from the hottest furnace, and the brightest thunderbolt from the darkest storm.



## A Masonic Biblical Legend.

The following is said to be the explanation of the text: "The stone the builders refused, the same is become the head-stone of the corner." It is said that when Solomon's Temple was building, all the stones were brought from the quarry, ready cut and fashioned, and there were marked on all the blocks the places where they were to be put. Among the stones was a very curious one; it seemed of no desirable shape; it appeared unfit for any portion of the building. They tried it at this wall, but it would not fit; they tried it at another, but it could not be accommodated; so, vexed and angry, they threw it away. The Temple was so many years building that the stone became covered with moss, and grass grew around it. Everybody passing by laughed at the stone; they said Solomon was wise, and doubtless all the other stones were right; but as for that block they might as well send it back to the quarry, for they were quite sure that it was meant for nothing. Year after year rolled on, and the poor stone was still despised: the builders constantly refused it. The eventful day came when the Temple was to be finished and opened, and the multitude was assembled to see the grand sight. The builders said: "Where is the top stone? Where is the pinnacle?" They little thought where the crowning marble was, until some one said: "Perhaps that stone which the builders refused is meant to be the top stone." They then took it, and hoisted it to the top of the house; and as it reached the summit they found it well adapted to the place. Loud hosannas made the welkin ring, as the stone which the builders refused thus became the head of the corner.

One of the most important duties devolving on the Master Mason, is the admission of candidates for our mysteries. On the faithful performance of this depend not only the peace, harmony and good name of his individual Lodge, but of the entire fraternity. It is the duty of each member so to investigate and judge of the character of the applicant, that none but good men and true are permitted to enter our tyled doors.

In olden time the entire Lodge was a Committee of the Whole, but now the application is referred to a committee whose special duty it is to scrutinize the life and good name of the candidate, and report thereon; and on their report is based a great deal of the future action of the Lodge. The committee must examine the internal as well as external qualifications of the applicant, if it is, as he has declared in his application, that he is free by birth, unbiased by the improper solicitations of friends, and uninfluenced by mercenary or other improper motives, that it is from a favorable opinion conceived of our Order, that he freely and voluntarily offers himself a candidate for our mysteries; above all, he must declare his belief in the existence of a Supreme Being. This is the great landmark and the only religious test that can be demanded of the candidate. He must be of good report, of mature age, hale and sound, so as to be capable of gaining a livelihood for himself and family, and to perform the work of a member in the Lodge. He must also have some visible means of an honest livelihood.

By a decision of the Grand Lodge, it is made the duty of the committee to see the applicant personally, to read to him carefully his application, and to be assured that in these respects himself and his application are right. Brethren, guard well the outer door if you would preserve your Lodge.—*Keystone.*

**ALL THE GOLD IN THE WORLD.**—A cubic yard of gold is worth, in round numbers, \$10,000,000, and, at this estimate, all the gold in the world, if melted into ingots, might be contained in a cellar twenty-four feet square and sixteen feet high. All the boasted wealth already obtained from California and Australia would go into an iron safe nine feet square and nine feet high.

## THE BEAUTIFUL LAND.

BY W. H. BURLEIGH.

There's a Beautiful Land by the spoiler untrod,  
Unpolluted by sorrow or care,  
It is lighted alone by the presence of God,  
Whose throne and whose temple are there.  
Its crystalline streams, with a murmurous flow,  
Meander through meadows of green,  
And its mountains of jasper are bright in the glow  
Of a splendor no mortal hath seen.

And throngs of glad singers, with jubilant breath,  
Make the air with their melodies rife;  
And one, known on earth as the Angel of Death,  
Shines here as the Angel of Life!  
An infinite tenderness beams from his eyes,  
On his brow is an infinite calm,  
And his voice, as it thrills through the depths of the skies,  
Is as sweet as the Seraphim's psalm.

Through the amaranth groves of the Beautiful Land,  
Walk the souls who were faithful in this;  
And their foreheads, star-crowned, by the zephyrs  
are fanned  
That evermore murmur of bliss.  
They taste the rich fruitage that hangs from the trees,  
And breathe the sweet odor of flowers  
More fragrant than ever were kissed by the breeze  
In Araby's loveliest bowers.

Old prophets, whose words were a spirit of flame,  
Blazing out o'er the darkness of time;  
And martyrs, whose courage no torture could tame,  
Nor turn from their purpose sublime;  
And saints and confessors, a numberless throng,  
Who were loyal to truth and to right,  
And left, as they walked through the darkness of wrong,  
Their foot-prints encircled with light.

And the dear little children, who went to their rest  
Ere their lives had been sullied by sin,  
While the Angel of Morning still tarried, a guest,  
Their spirits pure temple within.  
All are there—all are there—in the Beautiful Land,  
The land by the spoiler untrod,  
And their foreheads, star-crowned, by the breezes  
are fanned  
That blow from the gardens of God!

My soul hath looked in through the gateway of dreams,  
On the city all paved with gold,  
And heard the sweet flow of its murmurous streams,  
As through the green valleys they rolled;  
And though it still waits on this desolate strand,  
A pilgrim and stranger on earth,  
Yet it knew, in that glimpse of the beautiful Land  
That it gazed on the home of its birth!

**A WIFE'S LOVE.**—Woman's love, like the rose blossoming in the arid desert, spreads its rays over the barren plain of the human heart, and while all around it is black and desolate, it rises strengthened from the absence of every other alarm. In no situation does the love of a woman appear more beautiful than that of a wife. Parents, brethren and friends have claims upon the affections—but the love of a wife is of a distinct and different nature. A daughter may yield her life to the preservation of a parent—a sister may devote herself to a suffering brother; but the feelings which induce her to this conduct are not such as those which lead a wife to follow the husband of her choice through every pain and peril that can befall him; to watch over him in danger, to cheer him in adversity, and ever remain unalterable at his side in the depths of ignominy and shame. It is a heroic devotion which a woman displays in adherence to the fortunes of a hapless husband. When we behold her in domestic scenes, a mere passive creature of enjoyment, an intellectual joy, brightening the family with her endearments and her love for extreme joy which that presence and those endearments are calculated to impart, we can scarcely credit that the fragile being who seems to hold her existence by a thread, is capable of supporting the extreme of human sufferings; nay, when the heart of man sinks beneath the weight of agony, that she would maintain her pristine powers of delight, and, by her words of comfort and patience, lead the murmurer to peace and resignation.

The Masons of Twilight Lodge and Columbia Royal Arch Chapter, of Boone county, celebrated St. John's day, on the 24th ult. An address was delivered by Prof. Root, of the State University.

A Royal Arch Mason from Ireland must be healed by receiving the degrees prior to that of the Royal Arch. The Louisville Courier prints a copy of two diplomas given to the stepfather of Bro. Montgomery, of Kentucky, while visiting his native city during the war, which furnishes a reply. The diplomas read: "God said, let there be light, and there was light; and the light shineth in darkness, and the darkness comprehendeth it not."

We, the High Priest and Grand Council of the Royal Grand Chapter of the Super-Excellent Royal Arch Masons, do hereby certify that the bearer, our faithful and well beloved brother, John H. Hanly, Past Master of our Lodge, was by us initiated into the sublime degrees of Excellent, Super-Excellent, Royal Arch Masonry. He having with due honor and justice to the royal community, justly and valiantly supported the amazing trials attending his admission, and, as such, we recommend him to all Excellent, Super-Excellent, Royal Arch Masons, to recognize and admit him as such.

Given under our hands and seal of our Royal Grand Chapter, held in Newry, under the sanction of Warrant No. 521, on the Grand Registry of Ireland, this 17th day of March, 1812, and of Masonry 5812, of Super-Excellency 1292, of Royal Arch Masonry 1188.

PATRICK McNAMARA, H. P.

[Seal.] GEORGE DAVIS, G. M.

MICHAEL CAMPBELL, S. G. M.

STEPHEN HENRY, J. G. M.

JOS. DOWNEY, D. G. M.

JAMES GILLESPIE, S. D. G. M.

[Ch'p. Seal.] JAMES DEARY, J. D. G. M.

WM. LOGAN, G. S.

—National Freemason.

## SAYINGS BY GREAT MEN.

Talkative persons seldom read. This is among the few truths which appear the more we reflect upon them. For what is reading but silent conversation?—*Landor.*

There is a comfort in the strength of love. 'Twill make a thing endurable which else would overset the brain or break the heart.—*Wordsworth.*

Resist with care the spirit of innovation upon the principles of your government, however specious the pretexts.—*Washington.*

He who tells a lie is not sensible how great a task he undertakes, for he must be forced to tell twenty more to maintain it.—*Pope.*

I would rather my daughter should have a man with money than money without a man.—*Themistocles.*

What you leave after your death, let it be without controversy, else the lawyers will be your heirs.—*Osborn.*

The greatest friend of truth is time; her greatest enemy is prejudice; and her constant companion is humility.—*Colton.*

An idle reason lessens the weight of the good one you gave before.—*Swift.*

Give your son a trade, and you do more for him than by giving him a fortune.—*Franklin.*

Costly apparatus and splendid cabinets have no power to make scholars.—*Webster.*

The troubles of the country come from uneasy politicians; its safety from the tranquil masses.—*Benton.*

**CONTRARIES.**—Steele wrote excellently on temperance—when sober; Johnson's essay on politeness is admirable, but he was himself a perfect bear; the gloomy verses of Young gave one the blues, but he was a brisk, lively man; the "Comforts of Life," by B. Heron, was written in prison, under the most distressing circumstances; "Miseries of Human Life" was, on the contrary, composed in a drawing-room, where the author was surrounded with every luxury; all the friends of Sterne knew him to be a selfish man, yet as a writer he excelled in pathos and charity, at one time beating his wife, at another wasting his sympathies over a dead donkey; Seneca wrote in praise of poverty on a table formed of solid gold, with millions lent out at usury; some of Hood's comic effusions were written in bodily pain and mental distress.



## LINKS IN THE CHAIN.

The blast that drove the storm clouds across the heavens shook the oak, and the acorn cup, loosened from its fruit, fell on the pathway.

The cloud burst, and a rain-drop filled the acorn cup.

A robin, wearied by the sultry heat of an autumn day, and troubled by the fury of the storm, hopped on the path, where all was calm, and drank of the rain-drop. Refreshed and gladdened, he flew to his accustomed place in the ivy that overhung the poet's window, and there he thrilled his sweetest, happiest song.

The poet heard and raised from his reverie, wrote a chant of graceful rejoicing. The chant went forth into the world, and entered the house of sorrow, and uttered its heart-stirring accents by the couch of sickness. The sorrowful were comforted, the sick were cheered.

Many voices praised the poet. He said: "The chant was inspired by the robin's song."

"I should have sunk into the earth had not the acorn cup received me," said the rain-drop.

"I had not been there to receive it, but for the angry blast," said the acorn cup.

And they who were comforted praised the blast; but the blast replied: "Praise Him at whose word the storm ariseth, and who from darkness can bring light, making His mercies oftentimes through an unseen and unsuspected channel, and bringing in due time, by His own way, the grateful chant from the angry storm-cloud."

**THE LINCOLN MONUMENT.**—A much esteemed friend and beloved brother at Washington has kindly intimated to us that the brief remark we appended to the statement of "Perley" of the *Journal*, in our last issue, is liable to be construed as a reflection on the Grand Lodge of the District, in accepting the invitation to dedicate the Lincoln Monument in that city; and while we can not see that it is susceptible of any such construction, we accept the suggestion of our correspondent to say that none such was intended. We do not, however, believe that Masonry has anything to do with, or that it can appropriately perform, the service of dedication for any such structures, or any others, except masonic halls, or structures exclusively devoted to Masonry, or its purposes. Our correspondent, we think, is in error, when he refers to the Capitol and Smithsonian Institute for precedents. The masonic ceremony performed on these occasions, if our memory serves us, was that of laying the corner-stones, a work legitimately masonic. But be the fact as it may, it does not change the principle, nor make the wrong right. If Ma-onry may dedicate a monument, (to what?) why not a church, a custom-house, or a dock-yard?—the corner-stones of all of which it is frequently called upon to lay, but we have never known it to dedicate either.—*Freemasons' Magazine, Boston.*

**BURIED CITIES OF AMERICA.**—Since our late article on this subject, we have heard of an interesting discovery in 1854, of the remains of an ancient city in South America, transmitted by an official document of the Governor of the province of Loja, in the Republic of Ecuador, to the Minister of Foreign Affairs. It appears from it that the ruins are situated at some twenty miles from the city of Loja, in the centre of the mountain called Tambabaluco. Toward an angle of the north, in an extensive plain, is to be seen a beautiful temple of sixty-four yards long and ten wide, with pillars perfectly worked and in good condition. To the south is seen a magnificent palace of sixty yards long, with a grand gateway, worked in the same style as the temple, spacious saloons and apartments, with enclosed baths, which convey the idea of gardens. To the east stand several buildings, forming streets, which, though of less magnificence, are of the same material. The former populousness of this ancient and long buried city may be estimated by the size of two pantheons on each side, each at least four and a half miles in extent, with places set apart for interring the dead.

**DUST RETURNING TO DUST.**—It is asserted by scientific writers that the number of persons who have existed on our globe since the beginning of time amounts to 36,627,843,273,075,256. These figures, when divided by 3,095,000—the number of square leagues on the globe—leave 11,820,689,732 square miles of land, which, being divided as before, give 1,314,622,076 persons to each square mile. If we reduce these miles to square rods, the number will be 1,853,174,600,000, which, divided in like manner, will give 1,233 inhabitants to each square rod: and these being reduced to feet, will give about five persons to each square foot of terra firma. It will thus be perceived that our earth is a vast cemetery. On each square rod of it 1,293 human beings lie buried, each rod being scarcely sufficient for ten graves, with each grave containing 128 persons. The whole surface of our globe, therefore, has been dug over 128 times to bury its dead! How literally true the declaration of the poet:

"There's not a dust that floats the air  
But once was living man."

**SOUND OF BELLS.**—The nearer bells are hung to the surface of the earth, other things being equal, the further they can be heard. Dr. Franklin discovered this many years ago, in the case of a bell imported from England for the use of Christ (Episcopal) Church, Philadelphia. In order to judge of the sound, it was elevated on a triangle in Second street (then the principal one of the city), and struck, as it happened, on a market day. The people coming to market were surprised on hearing the sound of a bell at a greater distance from the city than they had ever heard one before, and this circumstance exciting the attention of the curious, it was found that the sound of a bell struck in the street reached nearly double the distance it did when raised in the air. In the air, sound travels at the rate of from 1,130 to 1,140 feet per second; in water, 4,708 feet per second. Sounds are distinct at twice the distance on the water that they are on land.

**MAGNITUDE OF THE EARTH.**—The circumference of our globe is 25,020 miles, and so stupendous a circle may be best comprehended by comparison. For example, a railway train, traveling incessantly, night and day, at the rate of twenty-five miles an hour, would require six weeks to go around it. The cubical bulk of the earth is 260,000,000,000 of cubic miles, and, according to Dr. Lardner, if the materials which compose it were built up in the form of a column, having a pedestal of the magnitude of England and Wales, the height of the column would be nearly four and a half million of millions of miles. A tunnel through the earth from England to New Zealand would be about 8,000 miles long.

**GREATEST DEPTH OF MINES.**—The Eschschacht mine at Kuttenburg, in Bohemia, now inaccessible, is the deepest mine in the world, being 3,778 feet below the surface. Its depth is only 150 less than the height of Mount Vesuvius, and it is eight times greater than the height of the pyramid of Cheops. The bore of the salt works of Minden, in Prussia, is 2,231 feet deep, and 1,993 feet below the level of the sea. The mine of Valencianna, in Mexico, is 1,686 feet deep, and yet it is 5,960 feet above the level of the sea. The Tresavean copper mine, in England, is 2,112 feet in depth, and 1,700 feet below the sea level.

**IMPORTANCE OF VENTILATION.**—Few persons are aware of the importance to health of ventilating sleeping apartments. It is stated that some years since not less than 2,944 infants out of 7,650 died in the Dublin lying-in-hospital, in the space of four years, within a fortnight after their birth. It was at last suspected that this great mortality was owing to a want of fresh air, and a complete system of ventilation was adopted. The result was that the proportion of deaths was reduced to 279.

## THE FREEMASON.

The St. Louis FREEMASON has increased in size since last New Year, which gives proof of its growing expansion, and has taken its stand from the pure old Masonic stand point, which is a still more gratifying proof in better Masonic progress. The Nos. 2 and 3, of 2d volume, contain many good things. We wish the FREEMASON for the future all prosperity and success.—*Die Bauhutte, Leipzig, Germany.*

This testimonial we highly appreciate, from one of the ablest and purest Masonic writers of Germany; one who has spent much labor in struggling to root out spurious Masonry from Continental Europe.

For three months past we have been the recipient of the FREEMASON, edited by Bro. Geo. Frank Gouley, and published by P. M. Pinckard, St. Louis. We have not deferred mention of this able Masonic sheet until this time because we were not satisfied that it was among the best Masonic journals we have received, but the unusual press of matter upon our columns rendered even a passing notice almost impossible. The FREEMASON is gotten up in fine style, and abounds in valuable information to the craft. Aside from a large amount of interesting miscellaneous matter, each number contains decisions upon very many points in Masonry which are both interesting and instructive. The FREEMASON should visit the family of every Mason in the State.—*Bates County Record.*

A writer very correctly remarks: "God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers, how methodical they may be; but the sincerity He looks at."

## Married.

**BERRY—FYFER.**—In Columbia, Mo., on the 9th of June, 1868, by Rev. Comp. F. R. Holeman, Sir Knight T. Fyfer to Miss Laura, daughter of the late Sir Knight D. D. Berry, deceased, formerly of Springfield, Mo.

## Died.

**HARRISON.**—Recognizing the everlasting truth that "we are born to die," we are again called to record the loss of a well beloved brother. Robert C. Harrison is no more. He departed this life at Arrow Rock, April 13, 1868. Truly impressed with this melancholy event, it is hereby

*Resolved,* That we tender to the bereaved widow and children of our lamented brother our most sincere sympathy, assuring them that we believe he has not gone from us as "one without hope," but with an abiding faith in "the lion of the tribe of Judah," assuring them that when the short journey of this life is finished, we hope they will meet in that Grand Lodge on high, "where parting is no more."

*Resolved,* That in the departure of our well beloved brother from this earthly sphere, we recognize a great and irreparable loss to this fraternity, and that the memory of his many virtues, as an upright citizen, and just and true Mason, renders his life a proper pattern to be imitated by our brethren.

**CRAWFORD.**—In this city, on Thursday, June 11, 1868, Bro. George Crawford, aged 31 years, late member of Occidental Lodge, No. 163, by which he was buried with Masonic honors on Sunday, June 14.

Bro. Crawford was endeared to the Craft by his many manly and masonic virtues, and his death has caused a pang in many a brother's heart. Here is a sprig of evergreen to his memory!



### Address of Grand Secretaries and Grand Records of Masonic Grand Bodies.

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1 Square .....	4 50	6 50	7 50	15 00	25 00
2 Squares .....	6 00	8 00	10 00	20 00	35 00
4 Squares .....	10 00	13 00	16 00	32 00	55 00

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P. M. PINCKARD, Publisher.

### SPECIAL NOTICE.

Subscribers whose subscriptions have expired will find a red cross opposite their names. We hope this will serve as a gentle reminder, and that those who find this mark opposite their names will immediately remit the amount for a continuance of their paper, *otherwise it will be stopped.*

P. M. PINCKARD, Publisher,  
510 Pine street, St. Louis, Mo.

### Demoralization of Society and its Cure.

There is either a rapid demoralization of society, or else the press is more prompt and accurate in the record of social crimes. The police reports are burdened with the recital of most horrible affairs, including both sexes, all

ages and conditions of humanity. The illustrated periodicals are but a cheap gallery of pictured crime. The most saddening feature of all this is the fact that women figure more extensively than usual in the calendar.

The natural inquiry arises, "What is the cause of all this, and is there no remedy?" In this question every Mason has a deep and permanent interest. If one could believe all he hears of the fearful demoralization of female society, he would be disposed to give all up for lost, for when woman falls, the strong anchor of man's purity is gone. We do not believe all the rumors that are afloat, notwithstanding the dreadful increase of published crimes, but we do tremble for posterity, and we call upon the Masonic fraternity to avert the impending danger. We would call upon the churches, but we do not think that our appeal would accomplish any more in that line than is already being done by the pure and the good in the pulpit, preaching, as they have done, to promiscuous audiences of male and female, old and young; while on the other hand it is fearful to read of the continued repetition of clerical rascality, in the shape of heads of churches running off with wives and daughters. We might appeal to the law-makers and the courts, but they seem about as indifferent to the case as half the criminals themselves. We might appeal to the women themselves, but we do not expect that our paper reaches a single reader intended to be affected by our remarks.

We have heretofore called upon the craft through these columns in behalf of vital interests, and our appeals have always been listened to, and we have witnessed the good results; and we therefore now address the great Masonic fraternity, to ask them to awaken to the fearful demoralization of society which stares them in the face on every side.

Brethren, you are all the members of a common family—the husbands, fathers, brothers or sons of women, and you are equally interested in preserving the purity of your homes. The father and husband are respectively the heads of families, and you are responsible for the character of your household. If you are pure, you should enforce that life upon the family; if you are not, you must reform at once, or hold your peace in case your household goes to ruin. If you would keep your wives and daughters from intrigues, you must abstain from improper things yourselves; and any man who neglects a proper oversight over the company introduced into his household, acts criminally towards them and

society generally. The "irreligious libertine" is condemned by the Masonic code of morals, and declared an outcast; how careful then that such an one be banished from the fire-side, around which are sheltered all those we hold most sacred and dear.

It was a noble act of clerical heroism when the Roman Catholic hierarchy condemned their female church members for indulging in the abominable European fashion of "round dances." The last monstrosity of female fashion of "tilting hoops" has at last disappeared from our streets, but had every Freemason in the land absolutely and positively forbidden each female member of their family from wearing such a disgraceful dress, and exercised that authority which belongs to every husband or father, even others would have been shamed, at least into a proper course of action. Freemasonry has been so much published of late that even the world knows that Freemasons are bound by mutual ties to respect the honor of the sex; a covenant taking its origin in the very heart of chivalry and pure morality. Does every Mason conscientiously live up to this high code? This is a most solemn question indeed, and upon the answer of which must depend in a great measure the solution of the problem now before us, to-wit: the cure of the demoralized state of society. No woman ever did a wrong without a partner in it, and God forbid that that partner should ever be a Mason.

We are not of that Utopian school which believe that this world can ever be made a perfect paradise, but we do believe that if every man would try to leave the world better than he found it, that it would not be as bad a world as it is.

Any one who studies the elements of female character must arrive at the conclusion that nearly all the cases of demoralization among women to-day arise from two simple causes, viz: On the one hand giving them too much to live on, and on the other, not enough. All that any good wife or daughter wants is a comfortable home and the affection of father and husband.

The habit of some men to give their wives more than they need, and to pamper them with fashionable luxuries, only leads from one excess of dissipation to another, and the last one is intrigue and moral ruin. Hence suicides and disgrace. The habit, again, of some men to reduce their wives and daughters to mere beasts of burden, depriving them of that natural ease necessary to their peculiar constitutions, as well as refusing them those



little delicacies of dress, &c., which naturally belong to the female taste, and have belonged to them since the creation of woman, has undoubtedly driven many an over sensitive nature to seek this luxury in forbidden paths; hence, when once cut loose from the restraints of the home circle, the girl is lost.

In years gone by the literature of a family was carefully examined by parents before being introduced to the young mind; now, alas, no selections are made, on account of the trouble, and a child learns more at thirteen than it should know at maturity, and that too from the worst of teachers.

The most critical period of a girl's life, from thirteen to eighteen, was formerly guarded with a jealous eye of maternal care and paternal restraint; now, unfortunately, at that age they walk and drive out alone with half grown boys and fast young men, board in fashionable hotels, or spend their summers half dressed at bathing places, talking of future husbands and a gay married life.

"He that sows the wind shall reap the whirlwind," says the great light. Shall we therefore be astonished that the percentage of cases in the divorce courts is on a fearful increase?

Brethren, let us awaken to this demon of demoralization, and drive it from our homes; let the whole Masonic Order rise as one man, and say that society *shall* be pure, and it *will* be pure, for by the united and concentrated efforts of half a million of intelligent and energetic men, any phase of crime must disappear.

The press, the pulpit, the school room, and, above all, the fireside, are open to you for the exercise of this important work. Let every Freemason realize that every girl and woman of the land is the dedicated object of his regard and defense.

What holier trust does man assume than that of a pure young girl! Rich in the exuberance of her undefiled affections, and presenting the very embodiment of innocence and beauty.

The instincts of manly honor are ever alive to the guardianship of the young, and he who would basely lead those young feet into the paths of crime is fit only for the vestibules of hell.

This guardianship does not cease with the young; it is intensified into life-long devotion by calling that matured girl a *WIFE*—a word which constitutes the sacred bond of wedded love. God has implanted the sentiment of rational jealousy as a band of steel around woman's frailty, a sentiment that need never be exercised where prudence sits enthroned as a household deity.

To the Sir Knights of the Order of the Temple this appeal applies with tenfold force, because that chivalry which demands for "innocent maidens, helpless orphans and destitute widows" the barrier of steel, is their covenanted service.

The war, with its attendant curses, left in its trail hundreds of thousands of helpless females—left them to the prey of that de-

moralized sense of honor which every war engenders in the human breast.

Let us, as Masons and Templars, rise superior to the tendency of the age, and rest assured, brethren, in a few years the whispered suspicion which floats the air will be effectually silenced. It is our duty—it is the work of God.

#### "Dissection and Review of the A. and A. S. Rite Circular of 1802."

Under this head the July number of the *American Freemason*, of Cincinnati, takes up the pretensions and assumptions of the circulars of the A. and A. S. Rite, and, with a master hand, effectually dissects them. It devotes nearly nine octavo pages to the subject, and if Bro. Albert Pike, "or any other man," can answer the article, he can do more than has been done by any one yet. The fact is, Bro. Pike, in throwing down the gauntlet to the Freemasons of the land, undertook a job he little dreamed of, for after having his fusilade silenced by the light fire of the FREE MASON even, we can not imagine how he expects to stand the heavy artillery of Bro. Brennan and others, which has been concentrated upon him. It puts us very much in mind of an account we once read of a Chinese battle with an American frigate. The Chinese built a dirt fort, and mounted it with immense jars, mouths towards the river, filled the air with flags and rockets, and expected to scare off the frigate. Alas for the result! A few broadsides of shot and shell sent fort, Chinese and flags to the four winds in a grand pyrotechnic display. So with our "Grand Monarch" of "all Masonry"—he built up a Grand Supreme Council of "Chiefs," unfurled the doubled-headed eagles, and covered the land, like a Mexican General, with high sounding pronouncements, "books of gold," and stars and ribbons, and with this sort of flummery he expected to scare Grand Lodges, &c. into an immediate surrender. What has been the result? A few solid shots of truth and history have exploded his magazine, and the powers of the "Monarchs of Sublime Masonry" have gone, no one knows where. Now it does seem cruel in the *American Freemason* to thus plow up the very field on which lie so many "illustrious dead," and sow it with salt. The Supreme Council adjourned at Charleston to meet in St. Louis in September next, to hold a "Grand Lodge of Sorrow," and we would suggest to them when assembled not to forget those who were killed by "mad ambition o'erleaping itself," for they are certainly more to be pitied than those who, in the embrace of pure Freemasonry, have gone "where the wicked cease from troubling and the weary shall find rest." In conclusion, the article noted says truthfully:

As this document began with this cry of "*Deus meumque Jus*," it ought properly have ended with its complement *Deus tuumque Jus*. Some recognition of *meum* and *tuum* would be thereby indicated; but late revelations lead us to believe that, as early as 1802, the ultimate object of the A. and A. S. Rite was, in this manner, very pointedly manifested. It began, and is likely to end, with *Jurem meum aeternum*, regardless of that of any other party.

In conclusion, we would respectfully state that during the past twenty years of our connection with the Masonic Fraternity, we have read several documents concerning Masonry, but, for general absurdity of claims, wholesale unfounded statements, and largess of unrivaled impudence in assertion, we believe that, instead of finding a place in "the Book of Gold," as has been demanded for this document by its friends and admirers, it should be awarded first position as the initial article in a book of brass.

#### Proceedings of the Grand Lodge of Iowa.

##### DECISIONS.

In accordance with the requirements of a resolution of the Grand Lodge, I have appended a copy of my official decisions made during the past Masonic year, that they may be referred to the Committee on Masonic Jurisprudence, and that they, together with the report of the committee thereon, may be published in the annual proceedings of the Grand Lodge. These decisions include all such points decided by me, differing in subject matter from those made by my predecessors and already published, and excepting those that were decided by a mere reference to, or an extract from some portions or section of the Grand Lodge by-laws. Nevertheless they are but a mere fraction of those actually made by duplication of these and other decisions.

No one not conversant with the multifarious duties devolving upon the Grand Master, can form any idea of the hundreds of letters received by him, asking his advice, opinion or decision upon some point therein presented, and on which information or decision, in a large majority of cases, could have been readily obtained by a few moments reference to the published constitution and laws of the Grand Lodge. However, these inquiries are all made in good faith, although doubtless in most cases without taking time to ask themselves the question whether they have not already the means of answering their own queries. Hence they must all be answered, and the proper decision duplicated or referred to, or the particular section of the by-laws pointed out or copied.

Each Lodge is regularly furnished with copies of the constitutions and published proceedings of the Grand Lodge,\* which contain in nine cases out of ten, the precise information asked for by the querist. These should be kept in the Lodge room ready for inspection or examination by every brother seeking Masonic information, and not carried away and placed in some brother's private library. They are the property of the Lodge, and should be kept where they may be obtained whenever desired.

I regret to say that many of the Lodges visited by me during the past year were to all appearances destitute of either the Book of Constitutions, proceedings of the Grand Lodge, Grand Lodge by-laws or even printed by-laws of their own Lodge. The only article in the book line being some old copy of a monitor from which the Worshipful Master was accustomed to read the monitorial passages while initiating a candidate or conferring a degree. This is all wrong, and I trust that the Masters of those Lodges will take the necessary steps to correct this evil. Not only should copies of the constitution, Grand Lodge by-laws and proceedings of the Grand Lodge be kept constantly in the Lodge, but the brethren should be recommended and encouraged to read and study them, and resort first to them for the decision or settlement of any disputed point that may arise between them, or in the Lodge. This course would not only prove of great benefit to the craft, but would relieve the Grand Master of a great deal of hard and unnecessary work.

\*The Grand Secretary, upon their publication, forwarded by express to each old Lodge, and upon issuing a dispensation for a new Lodge accompanies it with three copies (one bound in constitution, &c., for the Lodge). He has himself visited several Lodges in which not a single copy could be found.



# LODGE VISITATIONS.

It has been my good fortune to be able to visit a large number of the subordinate Lodges during the past year, an opportunity which I have gladly embraced, and which has afforded me a great deal of pleasure and satisfaction. The kind and fraternal courtesy I have received on every hand will be cherished and remembered as long as life shall last. I have generally found the craft earnestly and zealously devoted to the cause of Masonry and Masonic uniformity, and in a great many instances exhibiting a zeal and liberality highly commendable in the erection and furnishing of fine, commodious and suitable Lodge rooms. Not a few of them are really magnificent and well worthy of imitation. They seem, by their showing, to appreciate the fact that the Lodge room should not only be safe from the prying curiosity of cowards and eavesdroppers, but should be fitted up and adorned with good taste and in an attractive manner, thus tending to render it a pleasant and desirable place of resort, and to awaken kindly feelings and pleasurable emotions toward the order and its individual members.

I regret, however, on the other hand, that a few Lodges I have visited hold their meetings in small, contracted, dingy and ill-ventilated rooms entirely unfit for the purpose, and in my opinion extremely unsafe. In such cases I have admonished those Lodges to provide other and more suitable Lodge accommodations, or it might become necessary to arrest their charters for the sake of safety. In each case I was assured of the ability of the Lodge to provide a better room, and obtained a ready consent and promise to do so.

I am afraid that some of our Lodges recommending petitions for new Lodges are not sufficiently particular in ascertaining whether or not the brethren seeking to organize such new Lodge have in reality provided a "suitable and safe" Lodge room, as required by the Grand Lodge by-laws. It is imperatively required that "any subordinate Lodge recommending a petition for a new Lodge, shall state explicitly that the brethren whose petition they recommend have provided a suitable and safe Lodge room," and before making such recommendation they should be sure that the facts are as stated. To overlook or disregard this important requirement of the Grand Lodge, is an act deserving the sternest reprobation, and I trust that the Grand Lodge will not let any case of this kind that may come under its notice pass without a proper rebuke.

## GRAND MASTER MICKEL'S DECISIONS.—1767-68.

(1.) *Query*.—Can a brother be a member of two Lodges at the same time?

*Answer*.—No.

(2.) *Query*.—Can a brother, without a dimit from a regular Lodge, be an officer of a Lodge U. D.?

*Answer*.—No. Section XVIII., Grand Lodge by-laws, requires that each brother signing the petition for the formation of a new Lodge, shall be "in possession of a regular dimit," &c., which fact must be certified to by the Lodge recommending the petition.

(3.) *Query*.—A man is suspended by a Lodge in another State for unmasonic conduct, viz: intemperance. Subsequently the Lodge suspending him, for some cause, becomes extinct. The suspended Mason moves into this State, and within the jurisdiction of our Lodge, and has resided here several years, conducting himself creditably so far as we know. He now desires to be admitted to membership in our Lodge. How can it be done, if at all? Can we receive his petition and admit him as though he had never been "made a Mason?"

*Answer*.—He is a "suspended Mason," and can not be recognized while under that sentence, and you have no right to receive his petition or initiate him again. He must first be restored to all the rights and privileges of Masonry by the Lodge suspending him, or by the Grand Lodge of the State under whose jurisdiction the same was held, before he can be allowed to affiliate or be recognized masonically.

(4.) *Query*.—Is desertion from the military service of the United States a Masonic crime which should subject a brother guilty thereof to trial and discipline by his Lodge?

*Answer*.—I think not. The offense of desertion is one that is punishable by military law before a military tribunal, and savors of a political nature, with which we, as Masons, have nothing to do.

(5.) *Query*.—Can a Lodge be legally opened and work done in the absence of the Worshipful Master and both Wardens?

*Answer*.—No. A Lodge opened in the absence of the Worshipful Master and both Wardens would be clandestine, and all work done therein be illegal and absolutely void.

(6.) *Query*.—Does the jurisdiction of our Lodge extend beyond the State line and half way to the nearest Lodge in the adjoining State (Minnesota), or only to the State line?

*Answer*.—It extends only to the State line, especially as the "adjoining State" has a Grand Lodge of its own. No Lodge has the right to receive petitions for the mysteries of Masonry from persons residing within the jurisdiction of another Grand Lodge. The last clause of part first, sec. XXVII. of the Grand Lodge by-laws, reads as follows: "Nor shall a petition for the mysteries of Masonry be received from any person who has not resided one year under the jurisdiction of this Grand Lodge."

(7.) *Query*.—Can charges be preferred in a subordinate Lodge against a former Worshipful Master, for offenses committed while he was Worshipful Master of said Lodge, and he be tried and disciplined therefor?

*Answer*.—Yes, provided the acts complained of were for gross unmasonic conduct, and not of an official character. For his official acts he is responsible to the Grand Lodge, where he may be arraigned and tried for his official misconduct; but where a brother who has been honored by an election to the responsible position of Worshipful Master of a Lodge, so far forgets himself and the duty he owes to the craft in general, and that Lodge in particular, that has thus honored him, as to be guilty of gross unmasonic conduct during his term of office, he can, and should receive such discipline as the nature of the offense would seem to merit, and the "good of Masonry" may demand.

(8.) *Query*.—A brother was suspended for unmasonic conduct, and appealed to the Grand Lodge, where, it is claimed, the action of the subordinate Lodge was reversed, and the suspended brother restored to all the rights and privileges of Masonry, including membership in his Lodge. There is no transcript or certificate from the Grand Secretary filed or returned to the subordinate Lodge, showing what action was had in the Grand Lodge, neither has there been time for us to receive a copy of the Grand Lodge proceedings. The suspended brother applied to visit the Lodge, when another brother objected to his admission for the reason that the Lodge had no lawful knowledge of the action of the Grand Lodge in the premises, and of the brother's reinstatement.

The Worshipful Master decided that the mere report from parties who had attended the sessions of the Grand Lodge was not sufficient, but that he must have some official notice of the brother being restored before he could be admitted, and declined to admit him at that time. Was the Worshipful Master justified in refusing to admit the brother?

*Answer*.—I think he was right under the circumstances of the case as shown by the facts presented. The records of his Lodge showed that the brother had been regularly suspended, and before admitting him to visit the Lodge, he should have proper Masonic knowledge or information that such sentence of suspension had been reversed, and the brother restored to all his Masonic rights and privileges. This could, and perhaps should have been obtained by the appellant, in the form of a transcript or certificate from the Grand Secretary, under the seal of the Grand Lodge, showing what action was taken by the Grand Lodge in that particular

case, so that it might be made a matter of record in the subordinate Lodge. This course seems to me to be not only reasonable, but one that is required for the safety of the Lodge, and inflicts no injury upon the other party.

(9.) *Query*.—A Fellow Craft applying for advancement is rejected. Is his good standing in the Lodge affected thereby?

*Answer*.—No; and he may renew his application at any subsequent stated communication.

(10.) *Query*.—Can a Lodge hold its communications alternately at another village within its jurisdiction under the same charter?

*Answer*.—Certainly not, unless specially authorized by the charter under which it is held, or by special action of the Grand Lodge.

(11.) *Query*.—Is it necessary for the Worshipful Master of a Lodge U. D. to receive the so-called Past Master's degree?

*Answer*.—No.

(12.) *Query*.—Must the officers of a Lodge U. D. be installed before acting?

*Answer*.—No.

(13.) *Query*.—There is a man here who desires to be "made a Mason." He is so much esteemed and respected that he is certain to be elected if his petition is presented to the Lodge. But he is hair-lipped, so that strangers do not readily understand him when he talks. There are no other objections. Is it proper to make him a Mason?

*Answer*.—If he can speak his words intelligibly, and his articulation is sufficiently distinct so that he may be able to make himself known and approve himself a Mason, it would be proper, otherwise not.

(14.) *Query*.—The by-laws of our Lodge provide that the Tyler and Secretary shall receive, each, fifty cents a night for their services. Has the Worshipful Master a right to entertain a motion to pay them one dollar per night each, or the Lodge a right to vote the same?

*Answer*.—A Lodge has the right undoubtedly to vote to pay either or both of said officers a larger sum than that provided for by the by-laws, if they think the circumstances of the case and justice require it. It follows, of course, that the Worshipful Master may entertain such motion.

(15.) *Query*.—A candidate petitioned our Lodge and was accepted, and in due time received the degrees of Entered Apprentice and Fellow Craft, but before receiving the third degree a brother from another Lodge protests against his further advancement, and refuses to give any reasons for his protest.

(1.) Would our Lodge be justified in disregarding said protest?

(2.) Is it necessary for a brother protesting against the advancement of a candidate in a Lodge of which he is not a member, to give his reasons for such protest?

*Answer*.—(1.) Yes. Nevertheless the fact of such objection being made should put the brethren on their guard, and cause them to thoroughly investigate the character and qualifications of the applicant before advancing him further.

(2.) Certainly, if he expects his protest to be respected. If the objector has any good reasons why the brother should not be advanced, he should place the Lodge in possession of all the facts in the case.

(16.) *Query*.—Can a visiting brother object to the initiation of a candidate who has been elected by our Lodge, and should his objection be respected the same as if he was a member of the Lodge, without his giving any reasons therefor?

*Answer*.—I think not. If the visiting brother knows of any good and sufficient reason why the candidate ought not to be "made a Mason," he should at once put the members of the Lodge in possession of all the facts bearing upon the case, and upon which his objections are based, so that they having "due and timely notice" may govern themselves accordingly. The Lodge may then judge of their sufficiency, and if considered well founded, will of course refuse to initiate the candidate. Every Lodge



is the judge of who shall be its members. To hold that a protest or objection against the initiation or advancement of a candidate made by a brother not a member of such Lodge, should have the same effect and be respected the same as if made by one of its own members, it seems to me, would be equivalent to extending the ballot to all Masons not members of the Lodge.

(17.) *Query.*—Has the Worshipful Master the right to order the secretary not to write down certain portions of the testimony given in a Masonic trial?

*Answer.*—That would depend entirely upon the circumstances of the case and the nature of the testimony. If the testimony were such as might tend to disclose to the profane such things as are "improper to be written," it may be suppressed, but not otherwise.

(18.) *Query.*—Is the brother who prefers charges against another a competent witness on the trial of the case? Or should his interest exclude him?

*Answer.*—He is a competent witness. But if interested, that fact, with all its attendant circumstances, should be considered and weighed in connection with other testimony.

(19.) *Query.*—After a witness against the accused in a Masonic trial has been examined, and cross-examined, has the Worshipful Master the right to examine the witness further, calling it rebutting testimony, and also prohibit the accused brother from cross examining the witness as to such rebutting testimony?

*Answer.*—He has the undoubted right to examine the witness further, and it is his duty so to do, if the case before the Lodge can be elucidated thereby, and the truth made to appear more fully. But he has no right to prohibit the accused or any other member of the Lodge from asking the witness any proper questions that may tend to establish either his guilt or innocence. The grand object of a Masonic trial is to ascertain the truth without extenuation or exaggeration and every facility should be given to discover the truth of the allegations without regard to any mere technicalities or quibbles of law.

(20.) *Query.*—Has a brother on trial for unmasonic conduct the right to impeach a member of his own Lodge who is a witness against him, and thus relieve himself from the results of false testimony against him?

*Answer.*—If any witness be examined of notorious bad character, whether Mason or profane, whose testimony is material to the issue, and the facts justify it, his evidence may be impeached. In fact it might be necessary to do so to protect the innocent against the effects of false testimony. However it is to be hoped that there are no Masons of so bad character that it is possible to impeach their testimony. If there are, get rid of them as soon as possible, and let them no longer disgrace the name of Masonry.

(21.) *Query.*—If a brother under charges for unmasonic conduct demands that all the members of his Lodge shall be summoned to attend the meeting at which the trial is to take place, can such trial be had and vote taken thereon without his demand being complied with?

*Answer.*—It would be irregular to try and convict a brother for unmasonic conduct without summoning all the members of the Lodge living within its jurisdiction, more especially when it is demanded by the accused. Otherwise it would be possible to do the accused great injustice, by summoning only such as were known to be unfavorable to him and that would vote for his conviction, and perhaps expulsion.

Rule 7 of the Digest of the Masonic law of trials and punishments reads as follows:

"All trials (except for offenses committed in open Lodge) shall be had in a Lodge specially notified and convened for the purpose," &c.

(22.) *Query.*—Where a majority of the members of a Lodge disregard all Masonic law and usage, and being thus in the majority, elect officers of the same character, and therefore can not be disciplined, can the evil be corrected, and if so, how?

*Answer.*—If the difficulty lies with the Worshipful Master, his jewel can be arrested and he be removed from office until the next meeting of the Grand Lodge. If it lies with the Lodge, upon a proper showing, the charter can and should be taken from them. I sincerely hope there is no case within our jurisdiction requiring such extreme measures. If so, give me all the facts properly authenticated.

(23.) *Query.*—We are informed that in Pennsylvania Lodges they exact pay for the three degrees in advance, and ballot but once for all three degrees. A Fellow Craft from a Pennsylvania Lodge resides here, and has in his possession a proper certificate or recommendation of good standing from the Lodge in which he was admitted, and desires our Lodge to confer on him the third degree.

(1.) Is it necessary that he should petition our Lodge in writing?

(2.) Shall we receive him and give him the degree the same as his Lodge would have done, without examination, or even a ballot, or must he conform to our rules here?

(3.) When raised, will he be a member of our Lodge or of the Pennsylvania Lodge?

*Answer.*—(1.) Yes, and be referred to a committee, as in other cases.

(2.) He must conform to Iowa regulations and pass on his own merits. He must be examined and exhibit suitable proficiency, and a ballot must be spread.

(3.) If duly elected and raised in our Lodge he will be a member thereof on signing the by-laws of the same.

(24.) *Query.*—There is a brother here who received the Entered Apprentice degree in a subordinate Lodge under another Grand Lodge jurisdiction. He wishes to receive the other degrees in our Lodge. Is it necessary for us to have the permission of such foreign Lodge before conferring on him said degrees?

*Answer.*—No request or permission is necessary. All that is required in such cases is that "the brother applying shall produce a recommendation or certificate of good standing from the Lodge in which he was admitted." See sec. XXV. Grand Lodge by laws.

(25.) *Query.*—Can a non-affiliated Mason apply for membership to any Lodge he chooses, or must he apply to his nearest Lodge? Also in the case of an Entered Apprentice or Fellow Craft made in another State who has removed within our jurisdiction, must he apply to the nearest Lodge for the remaining degree or degrees?

*Answer.*—He must apply to the Lodge nearest to his respective place of residence, except in towns or cities where there are more than one Lodge, in which case he may apply to either as he may elect. See sec. XXVII. Grand Lodge by-laws.

COLUMBUS, Miss., July 6, 1868.

Bro. Gouley:

There is a pretended Negro Masonic Lodge here claiming authority from the Grand Lodge of Missouri. I can not believe it. Permit me to ask, has the Grand Lodge of Missouri invaded our jurisdiction, and given a charter to negroes to form a Lodge here?

O. K.

The Grand Lodge of Missouri has never done anything of the kind, nor do we believe that she would hold intercourse with any other Grand Lodge which would. There is a so-called Negro Grand Lodge, Chapter, &c., of Missouri, located somewhere in this State, but of its Masonic character we know nothing. From it we presume the Columbus Lodge derived its existence.

The Masons of Versailles Lodge, No. 117, dedicated their new hall, in Gibbs' Arcade, on the 24th ult., at which the citizens of Morgan and adjoining counties were present. Col. John F. Phillips, of Sedalia, delivered an appropriate address, and the dedicatory ceremonies were performed by properly authorized officers from abroad.

#### TRIBUTE OF RESPECT!!

At a called communication of Wakanda Lodge, No. 52, A. F. and A. M., held in their hall, Carrollton, Missouri, July 7, 1868, the following preamble and resolutions were unanimously adopted, and ordered spread on the minutes:

WHEREAS, It has pleased Almighty God to remove from our midst our late Bro. J. A. Billington, member of Springfield Lodge, No. —, Texas; and,

WHEREAS, This Lodge and Masonic fraternity have lost one of their most christian and upright brothers; therefore be it

Resolved, That in his death the community has lost a worthy and faithful citizen, upright and virtuous, and a shining member of the Church of God.

Resolved, That this Lodge extends its heartfelt sympathy and consolation to the bereaved widow and children who have thus lost a kind, affectionate and worthy husband and father, pointing them to that bright and glorious immortality that fadeth not away, and to have an abiding hope in the reunion of the redeemed.

Resolved, That the members of this Lodge wear the usual badge of mourning for thirty days, and that a copy of these resolutions be presented to the widow and orphans of our deceased brother.

H. T. COMBS,  
H. R. SLOAN,  
C. STERNE,  
Committee.

The way in which musicians take a popular air and tease it to death with what they are pleased to call variations on it, is often trying enough to the patience of those, who, with all their love of music, have no great interest in feats of mere legerdemain. It is irreverently proposed in the wicked journal, the *Orchestra*, to try the effect on poetical readers of introducing similar variations in poetry, as thus:

To be, fiddle—or not to be, diddle—

That is the question, de roi, de dol day.

Whether 'tis nobler, to die—in the mind to suffer, poodle—

The slings and arrows, noodle—of outrageous fortune, toodle—

Or to take arms, kafoozleum—against a sea of troubles, kaboozleum—and by opposing end them, ti roodle, ti roodle, ti roodle, ti ray.

#### LACONICS.

Love may exist without jealousy, although this is rare; but jealousy may exist without love, and this is common; for jealousy can feed on that which is bitter, no less than on that which is sweet, and is sustained by pride, as often as by affection.

Secrecy of design, when combined with rapidity of execution, like the column that guided Israel in the desert, becomes the guardian pillar of light and fire to our friends, a cloud of overwhelming and impenetrable darkness to our enemies.

The sun should not set upon our anger, neither should he rise upon our confidence. We should forgive freely, but forget rarely. I will not be revenged, and this I owe to my enemy; but I will remember, and this I owe to myself.

It would be most lamentable if the good things of this world were rendered either more valuable or more lasting; for, despicable as they already are, too many are found eager to purchase them, even at the price of their souls.

Sensibility would be a good portress, if she had but one hand; with her right she opens the door to pleasure, but with her left to pain.

An act, by which we made one friend, and one enemy, is a losing game; because revenge is a much stronger principle than gratitude.

Our minds are as different as our faces; we are all traveling to one destination—happiness; but none are going by the same road.



## PROCEEDINGS OF THE

## NATIONAL MASONIC CONVENTION,

Held at Baltimore, Maryland, May, A. L. 5843—A. D. 1843.

Master—"May the Lord bless us and prosper us; and may all our good intentions be crowned with success!"

Answer—"So mote it be."

Master—"Glory be to God on high! on earth peace! good will towards men!"

Answer—"So mote it be, now, from henceforth, and forevermore."

The brethren then move in procession round the place of interment, and severally drop a sprig of evergreen into the grave, accompanied with the usual honors.

The Master then concludes the ceremony at the grave, in the following words:

"From time immemorial it has been a custom among the Fraternity of Free and Accepted Masons, at the request of a brother, to accompany his corpse to the place of interment, and there to deposit his remains with the usual formalities.

"In conformity to this usage, and at the special request of our deceased brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons, to resign his body to the earth whence it came, and to offer up to his memory, before the world, the last tribute of our affection, thereby demonstrating the sincerity of our past esteem, and our steady attachment to the principles of the Order.

"The great Creator having been pleased, out of his mercy, to remove our brother from the cares and troubles of a transitory existence, to a state of eternal duration, and thereby to weaken the chain by which we are united, man to man; may we who survive him anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship; that, during the short space allotted to our present existence, we may wisely and usefully employ our time; and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

"Unto the grave we resign the body of our deceased friend, there to remain until the general resurrection; in favorable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of his infinite goodness, at the grand tribunal of unbiased justice, extend his mercy towards him, and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity! This we beg, for the honor of his name; to whom be glory, now and forever. Amen."

Thus the service ends, and the procession returns in form to the place whence it set out, where the necessary duties are complied with, and the business of Masonry is renewed. The insignia and ornaments of the deceased, if an officer of a Lodge, are returned to the Master, with the usual ceremonies, after which the charges for regulating the conduct of the brethren are rehearsed, and the Lodge is closed in the third degree.

## SECTION FIRST.

## OF THE MANNER OF CONSTITUTING A LODGE OF MASTER MASON.

Any number of Master Masons, not under seven, desirous of forming a new Lodge, must apply, by petition, to the Grand Lodge of the State in which they reside, setting forth, "That they are Free and Accepted Master Masons; that they are at present, or have been, members of regular Lodges; that having the prosperity of the Fraternity at heart, they are willing to exert their best endeavors to promote and diffuse the genuine principles of Masonry; that for the convenience of their respective dwellings, and for other good reasons, they are desirous of forming a new Lodge, in the town of \_\_\_\_\_ to be named \_\_\_\_\_; that, in consequence of this desire, they pray for letters of dispensation, or a warrant of constitution, to empower them to assemble, as a legal Lodge, to discharge the duties of Masonry, in a regular and constitutional manner, according to the original forms of the Order, and the regulations of the Grand Lodge. That they have nominated and do recommend A. B. to be the first Master; C. D. to be the first Senior Warden, and E. F. to be the first Junior Warden of the said Lodge: that if the prayer of the petition should be granted, they promise a strict conformity to all the constitutional laws and regulations of the Grand Lodge."

This petition being signed by at least seven regular Masons, and recommended by a Lodge or Lodges adjacent to the place where the new Lodge is to be holden, is delivered to the Grand Secretary, who lays it before the Grand Lodge.

If the petition meets the approbation of the Grand Lodge, they generally order a dispensation to be issued, which is signed by the Grand or Deputy Grand Master, and authorizes the petitioners to assemble as a legal Lodge, for a certain specified term of time.

In some jurisdictions, the Grand and Deputy Grand Masters, respectively, are invested with authority to grant dispensations, at pleasure, during the recess of the Grand Lodge; in others, they are never issued without the special direction of the Grand Lodge.

Lodges working under dispensations are considered merely as agents of the Grand Lodge; their presiding officers are not entitled

to the rank of Past Masters; their officers are not privileged with a vote or voice in the Grand Lodge; they can not change their officers without the special approbation and appointment of the Grand Lodge; and in case of the cessation of such Lodges, their funds, jewels, and other property accumulated by initiations into the several degrees, become the property of the Grand Lodge, and must be delivered over to the Grand Treasurer.

When Lodges that are at first instituted by dispensation have passed a proper term of probation, they make application to the Grand Lodge for a charter of constitution. If this be obtained, they are then confirmed in the possession of their property, and possess all the rights and privileges of regularly constituted Lodges, as long as they conform to the constitutions of Masonry.

After a charter is granted by the Grand Lodge, the Grand Master appoints a day and hour for constituting and consecrating the new Lodge, and for installing its Master, Wardens and other officers.

If the Grand Master, in person, attends the ceremony, the Lodge is said to be constituted in *ample form*; if the Deputy Grand Master only, it is said to be constituted in *due form*; but if the power of performing the ceremony is vested in a subordinate Lodge, it is said to be constituted in *form*.

When charters of constitution are granted for places where the distance is so great as to render it inconvenient for the Grand Officers to attend, the Grand Master, or his deputy, issues a written instrument under his hand and private seal, to some worthy Present or Past Master, with full power to conjugate, constitute and install the petitioners.

## Ceremony of Constitution and Consecration.

On the day and hour appointed, the Grand Master and his officers meet in a convenient room, near to that in which the Lodge to be constituted is assembled, and open the Grand Lodge in the three degrees of Masonry.

The officers of the new Lodge are to be examined by the Deputy Grand Master after which they return to their Lodge.

The new Lodge then sends a messenger to the Grand Master with the following message, viz.:

"MOST WORSHIPFUL,

"The officers and brethren of \_\_\_\_\_ Lodge, who are now assembled at \_\_\_\_\_, have instructed me to inform you, that the Most Worshipful Grand Lodge (or Grand Master) was pleased to grant them a letter of dispensation, bearing date the \_\_\_\_\_ day of \_\_\_\_\_, in the year \_\_\_\_\_, authorizing them to form and open a Lodge of Free and Accepted Masons in the town of \_\_\_\_\_; that since that period they have regularly assembled and conducted the business of Masonry according to the best of their abilities; that their proceedings having received the approbation of the M. W. Grand Lodge, they have obtained a charter of constitution, and are desirous that their Lodge should be consecrated, and their officers installed, agreeably to the ancient usages and customs of the Craft; for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master."

He then returns to his Lodge, who prepare for the reception of the Grand Lodge. When notice is given that they are prepared, the Grand Lodge walk in procession to their hall. When the Grand Master enters, the grand honors are given by the new Lodge; the officers of which resign their seats to the Grand Officers, and take their several stations on the left.

The necessary cautions are then given, and all, excepting Masters and Past Masters of Lodges, are requested to retire until the Master of the new Lodge is placed in the chair of Solomon. He is then bound to the faithful performance of his trust, and invested with the characteristics of the Chair.

Upon due notice, the Grand Marshal reconducts the brethren into the hall, and all take their places, except the members of the new Lodge, who form a procession on one side of the hall, to salute their Master. As they advance, the Grand Master addresses them, "Brethren, behold your Master!" As they pass, they make the proper salutation; and when they have all passed he joins them and takes his appropriate station.

A grand procession is then formed, in the following order, viz.:

Tyler, with a Drawn Sword;  
Two Stewards, with White Rods;  
Entered Apprentices;  
Fellow Crafts;  
Master Masons;  
Stewards;  
Junior Deacons;  
Senior Deacons;  
Secretaries;  
Treasurers;  
Past Wardens;  
Junior Wardens;  
Senior Wardens;  
[Mark Masters;]  
Past Masters;  
Royal Arch Masons;  
Knights Templars;  
Masters of Lodges.  
*The New Lodge.*

Tyler, with a Drawn Sword;  
Stewards, with White Rods;



Entered Apprentices;  
Fellow Crafts;  
Master Masons;  
Deacons;  
Secretary and Treasurer;  
Two Brethren, carrying the Lodge;\*  
Junior and Senior Wardens;  
The Holy Writings, carried by the Oldest Member, not in Office;  
The Master;  
Music.

*The Grand Lodge.*

Grand Tyler, with a Drawn Sword;  
Grand Stewards, with White Rods;  
A Brother, carrying a Golden Vessel of Corn;†  
Two Brethren, carrying Silver Vessels, one of Wine, the other of Oil;  
Grand Secretaries;  
Grand Treasurer;  
A Burning Taper, borne by a Past Master;  
A Past Master, bearing the Holy Writings;  
Square and Compasses supported by two Stewards with Rods;  
Two Burning Tapers, borne by two Past Masters;  
Clergy and Orator;  
The Tuscan and Composite Orders;  
The Doric, Ionic and Corinthian Orders;  
Past Grand Wardens;  
Past Deputy Grand Masters;  
Past Grand Masters;  
The Globes;  
Junior and Senior Grand Wardens;  
Right Worshipful Deputy Grand Master;  
The Master of the Oldest Lodge carrying the Book of Constitutions;  
The M. W. GRAND MASTER;  
The Grand Deacons, on a line seven feet apart, on the right and left of the Grand Master, with Black Rods;  
Grand Sword Bearer, with a Drawn Sword;  
Two Stewards, with White Rods.

The whole procession moves on to the church or house where the services are to be performed. When the front of the procession arrives at the door, they halt, open to the right and left, and face inward, while the Grand Master, and others in succession, pass through and enter the house.

A platform is erected in front of the pulpit, and provided with seats for the accommodation of the Grand Officers.

The Bible, square and compasses, and book of constitutions, are placed upon a table, in front of the Grand Master; the *Lodge* is placed in the centre, upon the platform, covered with white satin or linen, and encompassed by the three tapers, and the vessels of corn, wine and oil.

A piece of music is performed, and the public services commence with prayer. An oration, or sermon, upon the design and principles of the institution, is then delivered by the Grand Chaplain, or some one appointed for that purpose, which is succeeded by a piece of music. The Grand Marshal then directs the officers and members of the new Lodge to form in front of the Grand Master. The Deputy Grand Master addresses the Grand Master, as follows:

"MOST WORSHIPFUL,

"A number of brethren, duly instructed in the mysteries of Masonry, having assembled together at stated periods, for some time past, by virtue of a dispensation granted them for that purpose, do now desire to be *constituted* into a *regular lodge*, agreeably to the ancient usages and customs of the fraternity."

Their Secretary then delivers the dispensation and records to the Master elect, who presents them to the Grand Master.

The Grand Master examines the records, and if they are found correct, proclaims,

"The records appear to be properly entered, and are approved. Upon due deliberation, the Grand Lodge have granted the brethren of this new Lodge a charter, confirming them in the rights and privileges of a *regularly constituted Lodge*; which the Grand Secretary will now read."

After the charter is read, the Grand Master then says:

"We shall now proceed, according to ancient usage, to constitute these brethren into a regular Lodge."

Whereupon the several officers of the new Lodge deliver up their jewels and badges to their Master, who presents them, with his own, to the Deputy Grand Master, and he to the Grand Master.

The Deputy Grand Master now presents the Master elect of the new Lodge to the Grand Master, saying,

"MOST WORSHIPFUL,

"I present you brother ———, whom the members of the Lodge now to be constituted have chosen for their Master."

The Grand Master asks them if they remain satisfied with their choice. (*They bow in token of assent.*)

The Master then presents, severally, his Wardens and other officers, naming them and their respective offices. The Grand Master asks the brethren if they remain satisfied with each and all of them. (*They bow as before.*)

\*Flooring.

†Wheat.

The officers and members of the new Lodge then form in the broad aisle, in front of the Grand Master; and the business of consecration commences with solemn music.

#### *Ceremony of Consecration.*

The Grand Master, attended by the Grand Officers and the Grand Chaplain form themselves in order round the Lodge, which is then uncovered.

[*A piece of music is then performed.*]

All devoutly kneeling, the first clause of the consecration prayer is rehearsed, as follows, viz.:

"Great Architect of the Universe! Maker and Ruler of all Worlds! deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly!

"We humbly invoke thee to give us, at this and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications!

"Permit us, O thou Author of Light and Life, great Source of Love and Happiness, to erect this Lodge, and now solemnly to consecrate it to the honor of thy glory!"

"Glory be to God on high."

[Response by the Brethren]

"As it was in the beginning, is now, and ever shall be! Amen."

During the response, the Deputy Grand Master, and the Grand Wardens, take the vessels of corn, wine and oil, and sprinkle the elements of consecration upon the Lodge.

[*The Grand Chaplain then continues:*]

"Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge, may be endued with wisdom to instruct their brethren in all their duties. May brotherly love, relief and truth always prevail amongst the members of this Lodge; and may this bond of union continue to strengthen the Lodges throughout the world!

"Bless all our brethren wherever dispersed; and grant speedy relief to all who are either oppressed or distressed.

"We affectionately commend to thee all the members of thy whole family. May they increase in the knowledge of thee, and in the love of each other.

"Finally, may we finish all our work here below with thine approbation; and then have our transition from this earthly abode to thy heavenly temple above, there to enjoy light, glory and bliss, ineffable and eternal!"

"Glory be to God on high!"

[Response by the brethren.]

"As it was in the beginning, is now, and ever shall be!"

"Amen! so mote it be! Amen!"

Then succeeds solemn music, while the Lodge is covered. The Grand Chaplain then DEDICATES the Lodge, in the following terms:

"To the memory of HOLY SAINT JOHN, we dedicate this Lodge. May every brother revere his character, and imitate his virtues.

"Glory be to God on high!"

[Response.]

"As it was in the beginning, is now, and ever shall be, world without end!"

"Amen! so mote it be! Amen!"

A piece of music is then performed, whilst the brethren of the new Lodge advance in procession to salute the Grand Lodge, with their hands crossed upon their breast, and bowing as they pass. They then take their places, and stand as they were.

The Grand Master then rises, and constitutes the new Lodge in the form following:

"In the name of the Most Worshipful Grand Lodge, I now constitute and form you, my good brethren, into a Lodge of Free and Accepted Masons. From henceforth I empower you to act as a regular Lodge, constituted in conformity to the rites of our Order, and the charges of our Ancient and honorable fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings."

[Response by all the brethren.]

"So mote it be!"

The ceremony of installation then succeeds.

#### SECTION SECOND.

#### CEREMONY OF INSTALLATION.

The Grand Master\* asks his deputy, "Whether he has examined the Master nominated in the warrant, and finds him well skilled in the noble science and the royal art." The deputy, answering in the affirmative† by the Grand Master's order, takes the candidate from among his fellows, and presents him at the pedestal, saying, "Most Worshipful Grand Master, I present my worthy brother, A B, to be installed Master of this new Lodge. I find him to be of good

\*In this and other similar instances, where the Grand Master is specified in acting, may be understood any Master who performs the ceremony.

†A private examination is understood to precede the installation of every officer.



morals, and of great skill, true and trusty; and as he is a lover of the whole fraternity, wheresoever dispersed over the face of the earth, I doubt not that he will discharge his duty with fidelity."

The Grand Master then addresses him:

"BROTHER,  
"Previous to your investiture, it is necessary that you should signify your assent to those ancient charges and regulations which point out the duty of a Master of a Lodge."

The Grand Master then reads, or orders to be read, a summary of the ancient charges to the Master elect, as follows, viz.:

"I. You agree to be a good man and true, and strictly to obey the moral law.

"II. You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

"III. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the supreme legislature.

"IV. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably by all men.

"V. You agree to hold in veneration the original rulers and patrons of the order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren when convened, in every case consistent with the constitutions of the Order.

"VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

"VII. You agree to be cautious in carriage and behavior, courteous to your brethren, and faithful to your Lodge.

"VIII. You promise to respect genuine brethren, and to discountenance impostors, and all dissenters from the original plan of Masonry.

"IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art.

"X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and ground work of Masonry.

"XI. You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry.

"XII. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry on convenient occasions.

"XIII. You admit that no new Lodge shall be formed without permission of the Grand Lodge, and that no countenance be given to any irregular Lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the Order.

"XIV. You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge without previous notice and due inquiry into his character.

"XV. You agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge."

These are the regulations of Free and Accepted Masons.

The Grand Master then addresses the Master elect in the following manner: "Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you?" The new Master having signified his cordial submission, as before, the Grand Master thus addresses him:

"BROTHER A B: In consequence of your cheerful conformity to the charges and regulations of the Order, you are now to be installed Master of this new Lodge, in full confidence of your care, skill, and capacity to govern the same."

The new Master is then regularly invested with the insignia of his office, and the furniture and implements of his Lodge.

The various implements of the profession are emblematical of our conduct in life, and, upon this occasion, carefully enumerated.

"The *Holy Writings*, that great light in Masonry, will guide you to all truth; it will direct your paths to the temple of happiness, and point out to you the whole duty of man.

"The *Square* teaches to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.

"The *Compasses* teach to limit our desires in every station, that, rising to eminence by merit, we may live respected and die regretted.

"The *Rule* directs that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have eternity in view.

"The *Line* teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to immortality.

"The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

"You now receive in charge the *Charter*, by the authority of which this Lodge is held, which you are carefully to preserve and duly transmit to your successor in office."

"Lastly, you receive in charge the *By-Laws* of your Lodge, which you are to see carefully and punctually executed."

The jewels of the officers of the new Lodge being then returned to the Master, he delivers them, respectively, to the several officers of the Grand Lodge according to their rank.

The subordinate officers of the new Lodge are then invested with their jewels by the grand officers of corresponding rank, and are by them, severally in turn, conducted to the Grand Master, who delivers each of them a short charge, as follows, viz.:

#### THE SENIOR WARDEN.

"BROTHER C D: You are appointed Senior Warden of this new Lodge, and are now invested with the ensign of your office.

"The *Level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope, and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions but that of goodness shall cease, and death, the grand leveler of human greatness, reduce us to the same state.

"Your regular attendance on our stated meetings is essentially necessary. In the absence of the Master you are to govern this Lodge; in his presence you are to assist him in the government of it. I firmly rely on your knowledge of Masonry and attachment to the Lodge for the faithful discharge of the duties of this important trust. *Look well to the West!*"

#### THE JUNIOR WARDEN.

"BROTHER E F: You are appointed Junior Warden of this new Lodge, and are now invested with the badge of your office.

"The *Plumb* admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

"To you is committed the superintendence of the craft during the hours of refreshment; it is, therefore, indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the craft be suffered to convert the purposes of refreshment into intemperance and excess.

"Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present appointment. *Look well to the south!*"

#### THE TREASURER.

"BROTHER G H: You are appointed Treasurer of this new Lodge. It is your duty to receive all moneys from the hands of the Secretary, keep just and regular accounts of the same, and pay them out at the Worshipful Master's will and pleasure, with the consent of the Lodge. I trust your regard for the fraternity will prompt you to the faithful discharge of the duties of your office."

#### THE SECRETARY.

"BROTHER I K: You are appointed Secretary of this new Lodge. It is your duty to observe the Worshipful Master's will and pleasure, to record the proceedings of the Lodge to receive all moneys and pay them into the hands of the Treasurer.

"Your good inclination to Masonry and to this Lodge, I hope, will induce you to discharge your office with fidelity, and by so doing you will merit the esteem and applause of your brethren."

#### THE SENIOR AND JUNIOR DEACONS.

"BROTHERS L M AND N O: You are appointed Deacons of this new Lodge. It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge; such as in the reception of candidates into the different degrees of Masonry, the introduction and accommodation of visitors, and in immediate practice of our rites. Those Rods, as badges of your office, I intrust to your care, not doubting your vigilance and attention."

#### THE STEWARDS.

"BROTHERS P Q AND R S: You are appointed Stewards of this new Lodge. The duties of your office are to assist in the collection of dues and subscriptions, to keep an account of the Lodge expenses, to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for, and generally to assist the Deacons and other officers in performing their respective duties. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge."

#### THE TYLER.

"BROTHER A B: You are appointed Tyler of this Lodge, and I invest you with the implement of your office. As the sword is placed in the hands of the Tyler to enable him effectually to guard against the approach of cowards and eavesdroppers, and suffer none to pass or repass without permission from the Lodge, so it should admonish us to set a guard over our thoughts, a watch at our lips, post a sentinel over our actions, thereby preventing the approach of every unworthy thought or deed to our hearts, and preserving consciences void of offense toward God and toward man."

#### CHARGE UPON THE INSTALLATION OF THE OFFICERS OF A LODGE.

"Worshipful Master: The Grand Lodge having committed to your care the superintendence and government of the brethren who



are to compose this new Lodge, you can not be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

"The honor, reputation, and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

"For a pattern of imitation consider the great luminary of nature, which, rising in the *East*, regularly diffuses light and luster to all within its circle. In like manner it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge those duties which they have been taught in it and by amiable, discreet, and virtuous conduct to convince mankind of the goodness of the institution; so that when any one is said to be a member of it the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and his heart expanded by benevolence; in short, by a diligent observance of the by-laws of your Lodge, the constitutions of Masonry, and above all the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a *crown of rejoicing* which shall continue when time shall be no more.

"*Brother Senior and Junior Wardens*: You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to mention that what you have seen praiseworthy in others you should imitate, and what in them may have appeared defective you should in yourselves amend. - You should be examples of good order and regularity; for it is only by a due regard to the laws in your own conduct that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to higher duties; your acquirements must, therefore, be such as that the craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the approbation of your brethren and the testimony of a good conscience.

"*Brethren of — Lodge*: Such is the nature of our constitution that as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your Lodge are sufficiently conversant with the rules of propriety and the laws of the institution to avoid exceeding the powers with which they are intrusted, and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim—to please each other, and unite in the grand design of being happy and communicating happiness.

"Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as masons. Within your peaceful walls may your children's children celebrate with joy and gratitude the transactions of this auspicious solemnity; and may the *tenets of our profession* be transmitted through your Lodge, pure and unimpaired, from generation to generation."

The Grand Marshal then proclaims the new Lodge in the following manner, viz.:

"In the name of the Most Worshipful Grand Lodge of the State of —, I proclaim this new Lodge, by the name of — Lodge, duly constituted."

This proclamation is made thrice, and each time followed with a flourish of drums or trumpets.

The Grand Chaplain then makes the concluding prayer, which ends the public ceremonies.

The grand procession is then formed in the same order as before, and returns to the hall.

The Grand Master, Deputy Grand Master, and Grand Wardens being seated, all but Master Masons are caused to retire, and the procession continues round the room, which, upon passing the several grand officers, pays them due homage by the usual congratulations and honors in the different degrees. During the procession (which passes three times round the Lodge) the following song is sung, which concludes the ceremony of installation:

## I.

Hail, Masonry divine!  
Glory of ages shine;  
Long may'st thou reign;  
Where'er thy lodges stand,  
May they have great command,  
And always grace the land,  
Thou Art divine!

## II.

Great fabrics still arise  
And grace the azure skies.  
Great are thy schemes.  
Thy noble orders are  
Matchless beyond compare;  
No art with thee can share  
Thou Art divine!

## III.

Hiram, the architect,  
Did all the Craft direct  
How they should build;  
Sol'mon great Isr'el's king  
Did mighty blessings bring,  
And left us room to sing,  
Hail royal Art!

} *Chorus three times.*

The Lodge is then closed with the usual solemnities in the different degrees by the Grand Master and his officers.

This is the usual ceremony observed by regular Masons at the constitution of a new Lodge, which the Grand Master may abridge or extend at pleasure; but the material points are on no account to be omitted. The same ceremony and charges attend every succeeding installation of new officers.

## SECTION THIRD.

## CEREMONY OBSERVED AT LAYING THE FOUNDATION STONE OF PUBLIC STRUCTURES.

This ceremony is conducted by the Grand Master and his officers, assisted by the members of the Grand Lodge and such other officers and members of private Lodges as can conveniently attend. The chief magistrate and other civil officers of the place where the building is to be erected also generally attend on the occasion.

At the time appointed the Grand Lodge is convened in some suitable place approved by the Grand Master. A band of martial music is provided, and the brethren appear in the insignia of the Order and in white gloves and aprons. The Lodge is opened by the Grand Master, and the rules for regulating the procession to and from the place where the ceremony is to be performed are read by the Grand Secretary. The necessary cautions are then given from the chair, and the Lodge is adjourned; after which the procession sets out in the following order:

## PROCESSION AT LAYING FOUNDATION STONES.

Entered Apprentices;  
Fellow-Crafts;  
Two Tylers with Drawn Swords;  
Tyler of the Oldest Lodge with a Drawn Sword;  
Two Stewards of the Oldest Lodge;

Master Masons;  
Stewards;  
Junior Deacons;  
Senior Deacons;  
Secretaries;  
Treasurers;  
Past Wardens;  
Junior Wardens;  
Senior Wardens;  
[Mark Masters];  
Past Masters;  
Royal Arch Masons;  
Knight Templars;  
Masters;  
Music;

Grand Tyler with a Drawn Sword;  
Grand Stewards with White Rods;  
A Brother with a Golden Vessel containing Corn;  
Two Brethren with Silver Vessels, one containing Wine and the other Oil;  
Principal Architect, with Square, Level, and Plumb;  
Grand Secretary and Treasurer;

Bible, Square, and Compasses, carried by a Master of a Lodge, supported by two Stewards;  
Grand Chaplain;  
The Five Orders;  
Past Grand Wardens;  
Past Deputy Grand Masters;  
Past Grand Masters;

Chief Magistrate of the Place;  
Two large Lights, borne by two Masters of Lodges;  
Grand Wardens;

One large Light, borne by a Master of a Lodge;

Deputy Grand Master;  
Master of the Oldest Lodge, bearing the Book of Constitutions on a Velvet Cushion;  
Grand Deacons, with Black Rods, on a line seven feet apart;  
GRAND MASTER;  
Grand Sword Bearer with a Drawn Sword;  
Two Stewards with White Rods;

Marshal.



[For the Freemason.]

**Battle of the Buzzards and Pelicans.**

## NO. VI.

BY BRO. JACOB NORTON.

The year 1860 was a remarkable year in the United States for the unsettlement of loyalty, and other solemn engagements. It was so politically; it was so commercially; it is therefore not surprising that that epidemic affected the combustible Buzzardonians. With this difference, however, that while the political warriors were exhausted at the end of five years' fighting, the Buzzards, owing to their greater vitality, continued their warfare for seven years. We know that seven is a mystic number, and who knows whether this coincidence may not be introduced into their lectures, as a demonstration that the spirit of Frederic the Great hovered over his Buzzard children while imitating their parent in a "seven years' war?"

The battle of the Buzzards and Pelicans originated in a disagreement between the Sovereign Grand Commander, Bro. Raymond, and his Illustrious Grand Secretary, Bro. C. W. Moore, and the parties which they formed were respectively known in Boston as the "Raymond Buzzards," and "Moore Pelicans."

Before commencing the narrative from published proceedings, pamphlets, magazine articles, &c., a few words about the principal actors, or originators of the quarrel, may not prove uninteresting. Bro. Edward A. Raymond was originally a grocer, after which he became a real estate speculator; having made money by those speculations, he afterwards became interested in insurance companies. His appearance and demeanor were very gentlemanly, but his education was not of the highest standard. Sovereigns, however, have no need of education; speeches, reports, &c., are generally prepared by Secretaries. All that a Sovereign has to do is to pay for it, and such was the relation between the aforementioned parties.

Bro. C. W. Moore, we believe, was originally a printer. He was engaged in editing Masonic matter more than forty years ago. During the time of anti-Masonic excitement Bro. Moore fought valiantly the battles of the craft. This devotedness secured him the esteem of the faithful brethren. They rewarded his services by aiding him pecuniarily in business and other ways. They elected him Grand Secretary of Massachusetts, which office he held for about thirty-four years, until defeated at the last election. But while we award unstintingly the highest praise to Bro. Moore for his former services to the Masonic institution, we must, as unhesitatingly, make known his later actions, that caused him to lose the esteem of the present generation of Massachusetts Masons.

The office of Grand Secretary is undoubtedly the most important office in a Masonic Grand Lodge. Through the Grand Secretary all correspondence, either with foreign Masonic bodies, with local Lodges, or individuals, from whosoever they may be, are received, and by him they are answered. Hence, while the constitution ordains the election of the Grand Secretary annually, by tacit consent of the brethren, the same Secretary is generally re-elected without opposition from year to year. In fact, after serving in that capacity for a few years, he becomes, as it were, indispensable to the institution; he is the guide and authority, not only to the officers of new and old Lodges, but even Grand Masters have generally to consult the Secretary's opinion, and are guided by his experience. Such being the case, a Grand Secretary must naturally become a powerful personage in his jurisdiction. This power may and should be used disinterestedly, but human nature is apt to be frail, and power has spoiled many of the best men—our Bro. Moore among the rest. The power which was conceded to him, at first by courtesy, he afterwards regarded as his by right. The Grand Lodge of Massachusetts became, in his imagi-

nation, his Grand Lodge, or rather he was the Grand Lodge. Secretaries of Lodges complained of the snubbish treatment they constantly received from the Grand Secretary; and it was exceedingly ludicrous to see merchants, doctors, lawyers, and even clergymen, who were either ambitious of promotion in the Grand Lodge, or who were desirous to prevent an unpleasant rupture; we say it was ludicrous to see that class of brethren fawning, flattering, and yielding to the mandate of, as Bro. Brennan used to call him, "*the power behind the throne, greater than the throne itself.*" Indeed, it is a common saying among the Boston brethren that "Massachusetts had but two Grand Masters during the last twenty-five years," viz: C. W. Moore and John T. Heard; meaning thereby that Bro. Heard was the only Grand Master that was not swayed by the imperious will of the Secretary. Let it be distinctly understood that we do not charge Bro. Moore with being a bad man, but we mean to say that he was precisely what nature and circumstances made him; the former unfortunately gave him an irritable temper, the latter served to make him haughty and overbearing, even to his best friends. He was like a child spoiled by its grandmother or old maiden aunt, which was allowed to have its own way so long that finally caused it to become disagreeable to its doting guardian—her caresses were repaid by tyrannical ingratitude.

We must now recall the reader's attention to the history of the schism, and remind him that, in 1848, the new branch of the "Scotch Rite" for the Northern jurisdiction was established by J. J. J. Gorgas & Co. The same year Bro. Raymond was, through the all powerful influence of Bro. Moore, elected Grand Master of Massachusetts, and in 1850 he was appointed Sovereign Grand Commander, through Bro. Moore's engineering. In 1856 the two greatest Masons of the Northern jurisdiction, the Sovereign and Secretary, took a trip to Europe; who paid the piper, is mere guess work, but it is generally believed that that trip tripped up the friendship that up to that time existed between them. There is some color for that conjecture. Bro. Raymond complained in a pamphlet, in 1863, that from 1858 up to the rebellion, 1860, the Secretary neglected to submit any foreign correspondence to the Sovereign. On the other hand, it was answered in behalf of the Secretary, that he had not received any foreign correspondence during that time. Let it be further remembered, that Brothers Raymond and Moore were formerly in the habit of meeting each other every day in the week, including Sundays. Something, therefore, must have been brewing during that time; either the Sovereign was net on speaking terms with the Secretary, or that he lost confidence in his fidelity. It is, therefore, probable that there was a mutual wish on the part of both to see each other in Jericho. The mine was charged, and the spark, which both desired, was soon after applied to the powder. In short, when two persons had made up their minds for a row, it is not difficult to find a pretext.

We must now proceed with our history of the battle. From an anonymous pamphlet, without even a printed name, printed in 1863, headed, "Which is the True," but known, however, to have been the production of the Rev. Geo. M. Randall, now Bishop of Colorado, we copy the following account of the outbreak among those Illustrious Princes, &c.:

"This institution," says the writer, "differs essentially from all other Masonic bodies in its organic structure. It was founded by a monarch, and its constitution is largely imbued with the spirit of monarchical government.

"The Commander receives his office not by election, but by having been put in a line of promotion by his predecessor, without a vote or confirmation. Moreover, he is Commander *ad vitam*; very unpopular with men whose ambition is never satisfied by any subordinate position, but it is nevertheless the supreme law of the institution.

"The third article of the constitution of 1786 provides, in case of death, resignation, or absence from the country, not to return, of the Sovereign Grand Commander, the Lieutenant Grand Commander shall succeed to the first office, and shall appoint from among his Inspectors General his Lieutenant Commander. In case of a like occurrence to the second officer, the Sovereign Grand Commander shall appoint another Inspector General to fill the place thus made vacant. The Sovereign Grand Commander shall also appoint the Illustrious Treasurer and Secretary General, and fill all other vacancies.

"Up to the annual meeting, A. D. 1860, nothing unusual occurred in the administration of the affairs of the Council."

The following narrative of events is taken from the annual address of Bro. Raymond, delivered in May, 1861:

"Previous to the annual meeting in 1860, our late Illustrious and lamented Bro. R. P. Dunlap was removed from his sphere of usefulness on earth. His body was hardly cold in his grave ere I received an application from K. H. Van Rensselaer, soliciting me to appoint him to the office of Lieutenant Commander, made vacant by the death of Illustrious Bro. Dunlap. As you may well suppose, I was disgusted by such an exhibition of indecent haste, indicating, as it did, the want of that modesty which is ever the companion of true merit. This act shows plainly the utter absence of the very first qualification for an office of such dignity; and had there been no other objection, I should have long hesitated before conferring the appointment on him; but there were other objections, which, in my judgment, were sufficient, but I will not name them here.

"Mortified and chagrined by the wounded pride of disappointed ambition, he sought to obtain by usurpation what he had failed to reach in a legal and constitutional way. With the aid of other men, he sought to overthrow this Council, and to erect another upon its ruins.

"At the annual meeting in May, 1860, the plot was formed. Then and there rank rebellion raised its hateful head for the first time in our Supreme Council." (So we see they actually enjoyed nine years, a *mystic number*, of peace.) "In the doings of that session there were strong indications of insubordination. Knowing full well the character of some individuals who were engaged in this work,\* I determined to guard, and, if possible, preserve the honor and integrity of the Council at every point. Hence, I deemed it my duty, as surely as it was my prerogative, to insist upon a due observance of the constitution, and to suffer no encroachments on the rights of the chair, especially on the part of those who were not active members of the Council. The business of the annual session having been finished, the Council closed without further embarrassment."

It may be here necessary to explain that "Illustrious Van Rensselaer" was a Thirty-third, and, we believe, was formerly a member of the Council, but he resigned his position as such, and received the appointment of a District Commander; hence, he was not a member of the Council. The constitution, however, authorized persons who had received the Thirty-third secret, to sit in the Council and take part in debate, but not to vote.

We will now resume the pamphlet:

"In August following (1860) a special meeting of the Council was called to consider certain charges which had been preferred against Andres Casard. These charges having been fully sustained, he was expelled, and the Illustrious Secretary General was directed to give notice of it to all other bodies of the A. and A. Rite. On the day following, K. H. Van Rensselaer having arrived, an attempt was made to reinstate this expelled Mason, by

\*The Raymond Council then consisted of three, exclusive of the commander. It can easily be guessed who the "individuals" were whose character he alludes to with such bitterness.



simple resolution. This motion was so manifestly a palpable violation of Masonic principles and obligations, that it was declared out of order, and the chair refused to entertain it. A communication from Cassard was then presented by the Secretary General. This was also ruled out of order, the chair would not allow it to be read. A motion was then made, by one who was not an active member, to close the Council until 4 o'clock P. M. This motion was regarded by the Commander as a further unwarrantable interference with his prerogative.

"The Commander then inquired if there was any further business that required the action of the Council at that time; none being presented, he declared the Council closed until next morning at 10 o'clock. Van Rensselaer (not a member) then openly and defiantly announced that there would be a meeting at 4 o'clock P. M."

The next morning the meeting was held at 10 o'clock. As there was a decided intention to overthrow the Grand Commander, and as the object of the special meeting was, according to the chair's ruling, accomplished, after giving them a bit of a lecture as to their want of decorum, the chair declared the Supreme Council for the Northern jurisdiction adjourned *sine die*. Here again Van Rensselaer defiantly gave notice that a meeting would be held in the afternoon, and requested his friends to be present. A meeting was held accordingly. The conclave continued in session several days.

In 1861 the *new shoot* held its annual session on the 8d of May, while the Raymond Council was known to have appointed the 21st of May. It appears, further, that at the time of the outbreak the Raymond Council consisted of only four members. There were consequently five vacancies. Out of those four the Illustrious Grand Secretary General bolted to the Van Rensselaer faction; so the new concern had at least one of the members of the old Council. Besides the Illustrious Secretary and Van Rensselaer, they received, also, Albert Case, John Christy and C. R. Starkweather. These five formed the origin of the Van Rensselaer concern, or, more properly, the Chas. W. Moore concern.

Having introduced the reader into the whys and wherefores of the Raymond concern split, we must now again bring forth the two principal actors, and endeavor to show in what relation they regarded each other, each from his own peculiar point of view.

Bro. Raymond, as already intimated, was a man of limited education, and no doubt sincerely believed, not only every legend called "Masonic" of every degree he had taken, but also believed that he was a genuine successor of Frederic the Great, and that to be a member of his Council was really a tremendous dignity conferred on its possessor. He was, indeed, always deferential to the opinion and advice of Bro. Moore; but as soon as that charm was broken, as soon as he found that Bro. Moore was not a safe adviser, he regarded the Secretary's opposition to his own schemes as disloyal, or in the same light as Frederic himself would have regarded an overbearing and refractory servant. Bro. Moore, on the other hand, whose education was superior to that of the Commander, unfortunately confined his reading to such works only that agreed with his own preconceived theories. Thus, the French and German authors are with him infidels. Rebold especially so. "Findel\* has written too much," that means that he fearlessly exposed all manner of humbug, including the "higher degrees," and carefully separated the true from the fabulous, with which the so-called Masonic histories were and are overloaded, and that is infidelity. Bro. Moore boasts that he never read the *Masonic Monthly*. Some eighteen months ago Bro. McMurdy informed us that Bro. M. stopped

exchanging with the *National Freemason*, no doubt because at that time some liberal articles, denouncing sectarianism in the work and lectures of Lodges, were being printed in that paper.

And more recently, for the same reason, we see that this paper (the *FREEMASON*) fails to receive the magazine. His mind being thus constituted, and so carefully guarded and shaded from any light but its own, we may, therefore, readily concede full credit that Bro. Moore firmly believes all he professes to believe. For instance, he believes that St. Albun held his Masonic assembly on St. John's day in 303; that the Rose Croix degree is six or seven hundred years old; that the American Order of Knights Templar are lineally descended from De Molay; that Frederic the Great was a *bona fide* Thirty-third, &c. He believes that all who do not believe so are infidels; that all who believe more than he does, or who take degrees of other Rites, are alone humbugged; and above all, he firmly believes that he, and he alone, has penetrated into the heart of the "Arcana of Masonry," and that he is the only infallible counselor in all matters appertaining to the craft, from the Thirty-third up to E. A., and every one that dares to differ in opinion from his decision should be regarded as a schismatic, and should be prevented, if possible, from being heard in his defense.

Now, Bro. Raymond, as already stated, was indebted to Bro. Moore for his elevation to the top of the ladder. Those honors never would have been conferred if Bro. Moore had entertained the slightest suspicion that Bro. R. would ever presume to manifest insubordination, or would dare to exercise a will of his own. Hence, when Bro. Raymond ceased to be influenced by the Secretary, the latter, who from long habit came to regard himself something like the "Mayor of the Palace" of old, thought himself conscientiously justified in deposing his creature when it ceased to be a mere puppet, and of substituting some one in its stead more pliable to his behests. So, in that way, each of those so-called "Illustrious Sublimes," in their own conceit, came to regard the other as an ungrateful, faithless, perjurer, rebel, &c., &c.

(To be continued..)

[For the Freemason.]

#### ASHLARS.

QUARRIED BY J. P. L., OF GRAND CHAPTER OF VIRGINIA.

The Mason does not create the stone; he finds it, selects, shapes and polishes it, thus fitting it for the builder's use.

He calls it an Ashlar, rough or polished, according to the time and labor bestowed upon it. I pretend to nothing original in these articles; I have read, compared, thought and written.

And I offer my work for the inspection and the use of my brethren, hoping that the result of my labor will not be considered rubbish, to be rejected, but work, good in material, square in proportion, and true in polish.

I shall be amply rewarded if any of the brotherhood is benefited by what I have written, and finds among these an Ashlar which will serve to aid him in building up his own Masonic edifice.

A MASONIC GRACE BEFORE MEAT.—Nothing adds more to our pleasure in Masonic meetings than social refreshment after labor; and yet too often we eat and drink and enjoy ourselves without acknowledging the giver of all good things.

Brethren, this ought not so to be. It is the duty of the Junior Warden not only to call the craft to refreshment, but to call on God for his blessing. I give a form that has been used among us for some time past:

We pray, oh God, for thy blessing on this food; for deliverance from our enemies; for the protection of our homes and families; for wisdom in our rulers, and peace upon our land; for strength and harmony among ourselves, and for salvation through thy Great and Mighty Name. So mote it be. Amen.

THE FIRE FROM HEAVEN.—We have a grand description of the dedication of the first Temple of King Solomon in Second Chronicles. The fire descended and consumed the burnt offerings; its presence consecrated the Temple and made it an holy place, for there the Shekinah—God's presence—visibly dwelt.

Yet this was not the only time, nor this the only dispensation in which God made himself known, and visibly, under the form of a perpetually existing fire, abode among his worshippers.

It is believed that in Paradise itself there was one place of special worship for Adam and Eve; and that here God spoke with them, as he afterwards did with Moses, from a flame of fire. That when they had sinned and forfeited the right of possession, this flame pursued them, and drove them out into a darkened world.

Yet man was not left without hope. Under the mastership of Abel, on solemn appeal to God, the fire again descended, and was doubtless carefully kept by his descendants. This trial offering of Cain and Abel was evidently a test sacrifice, to ascertain not only what was the true faith, but who was the true priest of that faith; it was a decision made by appeal to God as to the mode of worship, and as to who should be chief and leader among the race of men, now grown to a multitude.

The choice fell on Abel, because on his offering the fire fell.

I think that his descendants, or those of Seth, preserved it until the time of Noah. In our scripture we have it that Noah had a window in the ark; in the original it is that Noah had the Light—the Holy Fire—with him in the Ark.

Hence, the Ark was a tabernacle or temple wherein dwelt the sacred presence of God. It was the first building or temple put up for the worship of Jehovah; and was, as every temple should be, a sanctuary, or place of refuge and of safety.

In the first ages the blue vault of Heaven was man's earliest temple, where, in sincerity to God and friendship to his fellow men, he worshiped the Great "I AM, that I AM." In the Ark, which passing over the flood with a dead world beneath it, itself the sole survivor of the antediluvian time, we find a symbol of the union between the past and the present—the old and the new. The three sons of Noah, kept this sacred fire alive in this floating temple, and fitly united in themselves the old world and the new.

Passing on, we find that this sacred fire was doubtless lost in the ruin of the Tower of Babel, and the scattering of its builders. Probably this tower was built, not only in order to reach Heaven, but also as a place in which to keep this sacred fire.

It again appears, when a new dispensation was given, to Moses in the Burning Bush, this fire accompanied the people in their march; and when Moses, Aholiah and Bezaleel constructed the Tabernacle, then it took its place upon the Mercy Seat.

It entered into the Promised Land and abode in Israel, until the Ark was carried forth to battle, and fell into the hands of the Philistines.

The sacred fire again descended at the prayer of Solomon, and the Shekinah shone forth in the Holy of Holies.

And the fire which fell and consumed the immense burnt offerings at that time, was ever after kept burning on the altar, fed by fresh fuel, and supplied daily with choice parts of pure victims.

With the ruin of the temple by Nebuchadnezzar, it finally disappeared.

The Talmudic writers inform us, however, that as the workmen were clearing away the rubbish of the old temple in order to rebuild the foundations of the new, there

\*By permission of the Grand Master of Massachusetts Bro. Findel dedicated his excellent "History of Freemasonry" to that Grand Lodge. But we never heard that the Grand Lodge ever took the least notice thereof, or that Bro. Moore ever mentioned its publication in his magazine. Why?



burst forth from a broken vault a brilliant flame of fire. And from this the altar fires of the new temple were ignited, and the fire perpetually kept on burning.

**THE THIRD DEGREE**—A Mason is permitted to declare himself a member of Lodge immediately after he has been raised. This is not right, nor in accordance with true Masonic usage. He should be examined at the next meeting, and if approved by the ballot, may then be declared a member.

[This remark applies to Jurisdictions when only one ballot is taken for all three degrees at once. ED.]

This course should also be pursued when a member of one Lodge applies for membership in another. He should be examined in open Lodge.

The word Freemason, I think, is wrongly written when we make two words of it, and write, Free Mason.

It is true, as we are taught, that the craft, when employed by Solomon, were declared to be free from all imposts and taxes until their work was completed; and that when the temple was erected, they were again declared free to wander into foreign countries to work, and to receive master's wages. Yet the title, Freemason, is not, I think, an English word; nor does it belong to any modern tongue; nor yet to Latin, Greek or Hebrew. The word is probably Egyptian, and is perhaps the only word of that extinct language that is now spoken.

In various parts of Asia we are known as Framasoon or Framasein.

In the tongue of ancient Egypt, the Lord of Light, the sun, was called *Phre*; and the word *Mas*, in the plural *Massen*, means begotten, or sons of. Phremassen would therefore mean sun begotten, or the Children of Light.

## PENNSYLVANIA.

### OUR TRIP TO PHILADELPHIA.

As most of our readers are aware, the corner-stone of the new Masonic Temple of the Grand Lodge of Pennsylvania was laid June 24, 1868.

Pursuant to invitation of the R. W. Grand Master of Pennsylvania to the Elective Grand Officers of Missouri, to be present on that happy occasion, we wended our way thither.

We left here on the 18th and arrived in Philadelphia and Wilmington on the evening of the 20th, after a pleasant journey, considering the hot season.

On the 22d we returned to Philadelphia and enjoyed the generous hospitality of our friend Thomas Brown, P. G. S. Warden of Pennsylvania, during our sojourn in the city.

On the morning of the 24th, the lines were formed in pursuance of the elaborate instructions of the Grand Marshal (Bro. George W. Wood).

The Grand Lodge, Officers and Representatives of other Grand Lodges met in the Grand Hall on Chestnut street, where they were met and escorted by nearly ten thousand Masons in line, along the route determined on, and about noon the Grand Lodge arrived at the spot where the corner-stone was to be laid. The line presented one of the finest spectacles ever witnessed in Philadelphia, and was received along the route with waving of handkerchiefs, presentation of flowers, arches, &c.

The entire lot of the new hall was covered with a substantial platform, and the great dais occupied by the Grand Lodge and visitors was covered with blue muslin, all under an immense canopy of tarpaulins.

After being duly assembled, the Grand

Lodge and the Grand Officers then took the positions assigned them.

When order was obtained, the R. W. Grand Chaplain, Rev. John Chambers, made the following

### OPENING PRAYER.

We come before Thee Thou Great and Eternal God and Father, maker of worlds and ruler of men, to offer to thee our adoration and praise, our prayers and thanksgiving. We pray Thee to bless the work now begun, with the corn of strength, the wine of refreshment and the oil of joy. We implore Thee to bless the great brotherhood of Freemasonry here and everywhere, and give to it unity, harmony and prosperity. We ask Thee of Thy great mercy to preserve and protect us and have compassion for those who suffer, and be the God of the widow and fatherless of our Brethren. Be pleased to teach us our work, that we may ever revere Thy holy name and obey Thy divine laws, so that in all our labors we may have respect to those in authority over us, as they and we are accountable to Thee, the only wise God, blessed forever. Look down from heaven, Thy dwelling-place, O, Thou who created the earth and the sea, the sun, moon and stars, and pour out upon this fraternity of men like blessings which aforesaid Thou didst upon our fathers. O Thou omniscient, omnipotent and omnipresent God, hear us, be with us and grant us thy salvation. And when we shall have ended our labors on earth, may Thou, O Father of light and love, who art plenteous in mercy, guide us up to thy Throne, that we may, with those, who, in white raiment and crowns of glory, with harps in their hands, sing the songs of joy and deliverance and redemption, throughout the endless ages of eternity. Amen.

On the conclusion of the prayer, which was listened to with profound attention by the immense concourse, the following ode was sung: It was written for the occasion, the music being composed and arranged by Bro. W. P. Cunningham.

### MASONIC ANTHEM.

In every clime, from age to age,  
Masons performed their mystic rite,  
Craftsman, scholar, poet, sage,  
Met, and beheld Masonic light.

In every clime, in every nation,  
Masons their Temple built in peace,  
From corner-stone to dedication,  
No discord caused their work to cease.

Apprentice, Craft and Master Mason,  
Each his allotted task performed,  
And in whatever place or station,  
Devoted faith his work adorned.

Strong in this faith, in bonds united,  
Which hostile men essay to sever,  
Our solemn vows to each are plighted,  
To be a Brotherhood forever.

Masons here lay a sure foundation,  
Amid their prayers and joyous lays,  
On which to build a habitation,  
Now, as it was in ancient days.

Then ask of God his choicest blessing,  
That Masons' work may perfect be,  
And Masonry, each heart possessing,  
The Craft may dwell in unity.

### Articles deposited in the corner-stone:

After further usual ceremonies, the R. W. Grand Master, Richard Vaux, then directed the R. W. Grand Treasurer, Peter Williamson, to place the articles, coins and other valuable gifts in the corner-stone.

By direction of the R. W. Grand Master, the R. W. Grand Secretary, John Thompson, then read a list of the articles so deposited, the resolutions of the Grand Lodge in relation to the new Temple, the list of the Building Committee and the list of Lodges and Grand Officers.

The following is a list of the articles deposited in the corner-stone.

A copy of the Holy Bible, presented by Bro. William B. Hackenburg, P. M. of Lodge No. 246.

A copy of the "Ahiman Rezon."

A copy of the last annual publication.

Resolutions of the Grand Lodge in reference to the new building.

Masonic Register for A. L. 5868.

List of Lodges in this jurisdiction.

Coins of the United States.

A "Washington" penny of the date of 1791, and a "Franklin" penny of the date of 1787, both presented by Bro. Christian Sulger.

A fragment of one of the cedars of Lebanon, a fragment of marble from the "Golden Gate" of the Temple of King Solomon, and a fragment of stone from the foundations of the same Temple, all presented by Bro. Thomas C. Stillwagen, of Lodge No. 121.

Another fragment of stone from the foundation King of Solomon's Temple, presented by Bro. J. Hyatt Smith, of Hyatt Lodge No. 205 of New York.

A gold Masonic medal, "Keystone" shape, presented by Bro. John G. Thackray.

A gold Masonic medal, "Circle" shape.

A silver medal of P. G. M. Bro. Williamson, presented by Williamson Lodge No. 369.

A copy of THE KEYSTONE.

Copies of the daily journals of Philadelphia, of the date of Wednesday, June 24, 1868.

A copper medal, struck in commemoration of the election of the Prince of Wales as Grand Master, November 24, 1790, presented by Bro. F. L. Levering, P. M. of Lodge No. 71.

A Turkey morocco box containing a complete and beautiful solid silver set of Masonic jewels, presented by Messrs. Horstman Bros. & Co., of this city, as follows: Trowel, with this engraved thereon: "To the Grand Lodge of Pennsylvania, A. Y. M., by Horstman Bros. & Co., makers, A. L. 5868." On the outside of the case, in an indentation of the lid, the following inscription in gold letters appears: "To the Grand Lodge of Pennsylvania, A. Y. M., by Horstman Bros. & Co., makers, A. L. 5868." This is covered with a glass plate, and the box is lined with blue silk velvet.

A copy of "The Biography of Bro. Stephen Girard," and a copy of "The Useful Almanac for the year 1868," both presented by Bro. Robert P. King, P. M. of Lodge No. 134.

### THE SECOND ANTHEM.

This having been compiled with the chorus of voices sang the following beautiful anthem, written for the occasion, music composed and arranged by Bro. W. P. Cunningham:

Sons of the mystic tie,  
Brothers in Freemasonry,

Your voices raise,

In joyous anthem of triumphant praise  
To the Great Architect of all,  
On Him we call,

For He, 'tis He alone,

Who in our hearts is the foundation stone.  
While here to-day

A corner-stone we lay

Our Temple's symbolry

Of God and Virtue, Science, Masonry,  
Faith, Hope and Charity,  
Lights in our Fraternity

Beam as the light above.

Then may Jehovah, Father, God, his love,  
Send to us as a dove,

To bless us all,

To bless us all,

Great Architect! on Thee, on Thee we call,  
Sons of the Mystic tie,

Brothers in Freemasonry,

Your voices raise;

In this your anthem of triumphant praise,

The corner-stone was then laid in accordance with the usual ceremonies of the craft, after which proclamation was made, and the



following anthem was sung by an immense orchestra :

Jerusalem the golden,  
With milk and honey blest,  
Beneath thy contemplation  
Sink heart and voice oppressed,  
I know not, O I know not,  
What social joys are there!  
What radiancy of glory,  
What light beyond compare.

They stand, those halls of Zion,  
Conjugal with song,  
And bright with many an angel,  
And all the martyr throng;  
The Prince is ever in them,  
The daylight is serene;  
The partners of the blessed  
Are decked in glorious sheen.

There is the throne of David,  
And there from care released,  
The shout of them that triumph,  
The song of them that feast;  
And they who with their Leader,  
Have conquered in the fight,  
For ever and for ever  
Are clad in robes of white.

The R. W. Grand Master, Bro. Richard Vaux, then delivered the following beautiful oration :

History points to the year A. M. 2992, more than ten centuries before the Christian era, as the period when Solomon began to build a Temple to be dedicated to the God of Israel. This marvelous work was the creation of men, specially instructed and skilled in wisdom, science and arts, which, to all others, were unknown. Selected from tribes and nations after they acquired this esoteric knowledge, these men of Tyre, Sidonia and neighboring nationalities, undertook the work which Solomon required for the accomplishment of his purpose. The site chosen was at "Jerusalem in Mount Moriah."

The associations, sacred and profane, which cluster around that hallowed eminence, are but the outer covering of facts, mysteries and events, which have made impressions on the human mind, and produced consequences on the soul of man, lasting through time and outreaching into eternity. Nowhere in Christendom can there be found an educated intellect, which has not been wrought up to its highest capacities by the record of the mighty works, stupendous mysteries and miraculous events which consecrate Jerusalem. The descendants of the chosen people who saw Moses and heard the law and the prophets, look yet, with faith, to the time when the holy city shall be the resting-place of the Ark of their Covenant. The Christian bows his head in devout adoration as he contemplates the memories of Olivet. Even the heathen feel an inexpressible awe at the recital of the histories of the Cæsars and Centurions who then reigned and ruled over Palestine. Philosophers and scholars have exhausted centuries in a failure to explain, by human reason, the unfaithfulness of the records and revelations which give sanction and sacredness to the scenes of Gethsemane and the Holy Sepulchre.

Amid this throng who adore, doubt, hope, reason and wonder, the fraternity of Freemasons contemplates Jerusalem, Mount Moriah, and the Temple of King Solomon, undisturbed by conflicting opinions, and unassailed by perplexing misgivings. We read the record with abiding confidence in its verity. No one stone remains upon another of the Temple's porch or pinnacle, yet we acknowledge the testimony they delivered, in establishing the faith we hold and the lessons it imparts. The pillars, though overthrown and destroyed, fail not, even now, to impress their strength and beauty on the sincerity of our conviction and the steadfastness of our devotion. We hear to-day the reverberations of this proclaimed evidence, as they come down to us through the vaulted gallery of ages. Those who wrought the stone in the quarries, and made the forests of Lebanon resound with the sounds of labor, were Craftsmen of our Order, and their works have now a living tongue among us. We know and recognize the Master "skillful to work in gold

and silver, and brass, and iron, and stone, and timber," and "to grave any manner of graving;" and we also recognize the order of association, which gave to the labor of all employed, unity, harmony and success.

Discarding all individual interpretations of the lessons which were taught in the seven years required to build the Temple; resisting all innovations on the system which the wise men who designed and superintended its erection had established: resting in an abiding confidence that Solomon, and Hiram King of Tyre, and Hiram of Tyre, had immutably impressed on the Craft, the results of their researches into the origin of the fraternity, constituting it, under their government, the expression of the wisdom and knowledge of the earliest of civilizations, the Masonic brotherhood to-day, in all nations, is steadfast, immovable, united and powerful for good.

The primal cause of this characteristic of our Craft is found in that continuous devotion to the ancient landmarks, usages and customs, which has ever marked its history. In no spirit of vain-glory, but with a strict regard to that verity, which is the inner life of history, we can declare, that the perpetuity of Freemasonry; its steadfastness; its resistance to all innovations; its fidelity to its original constitution have been established by the commanding co-operation of unity, obedience and reverence. Amid the convulsions which have overturned dynasties, uprooted systems, desolated society and destroyed peoples, convulsions caused by the vigor of antagonisms, which social organization has permitted or provoked, our Brotherhood, profoundly impressed by the virtues, teachings and principles by which it originated, has stood in the grandeur of its equanimity, conscious of an unshaken adherence to these organic laws.

Peaceable in all its work; fearing God: obeying the civil magistrate, Freemasonry obtrudes neither its principles nor its practice on public notice. Retiring from the gaze of the world, seeking nothing from its favor, independent of its power or opinions, Masonry lives by a law unto itself, which for nearly three thousand-years has preserved it to be a light and a lesson to mankind. Hoary in its antiquity, it receives from all enlightened and thinking men the homage which cultivated intelligence ever freely bestows on the ancient and the honorable. In the performance of its duties, or in the exercise of its rights inherent by length of possession, inherent by immemorial custom and usage, inherent as existing prior to any present form of human government, it comes before the world, challenging a respect and consideration, which not even an untutored savage would deny.

Thus, at this time, the Masonic fraternity is engaged publicly in a most interesting ceremony. Here, in your presence, my brethren, we have laid a Corner-Stone on which to build a Temple, to be dedicated to its mysteries. Masonry has mysteries and rites which are secret from all who are not qualified to comprehend them. These it has preserved for ages. Is it forbidden to keep in silence that which is only to be made manifest in the all-knowing time? To "know thyself" has been a study of the human mind since man was made in the image of his Creator, and what yet is known? The soul, its nature, essence and origin, its present and its future, the relations it holds to Will and Consciousness, its moral attributes, the laws which it obeys, and its energies for good or evil, are secrets God has reserved, not here or now to be divulged. Man beholds the inscrutable, yet to be unsealed. God has not uttered all his knowledge nor communicated to man all his wisdom. The world around us has its mysteries. From the highest order of created things, through all degrees of the divine workmanship, the unrevealed is found under the seal of Secrecy. Behold the tiniest wild flower, hiding itself among the rocks on the hill-side, as the first rays of sunlight kiss its dew-wet petals and display its blushing beauties; are these all the secrets hidden in its calyx? It will emit its perfume as incense, wave its

leaves in sign of worship, bow to the gentle wind in token of obedience, and at sunset, with head declining, as if in the posture of prayer for protection, will trustfully fold itself under the canopy of the sky, and beneath the watchful stars, to wait in faith the coming morrow; but it has not, the while, revealed those secrets God gave it to keep, and it will not!

Masonry has also secrets which are not to be manifest till the time for declaring all things. For whatever cause attacked, by either the ignorant, the wicked, the scoffer, the faithless or the false, the Brotherhood is pledged to maintain itself now and hereafter, as a lifetime. We laugh to scorn the futile efforts of men either ignorant or mistaken, "deceitful above all things and desperately wicked," who seek notoriety by their otherwise resultless assaults on this Fraternity. Against all hostilities it is protected by a security, consecrated by the centuries.

We have laid this Corner-Stone. Our ceremonies are not novelties to dazzle or deceive. They are intended neither to gratify pride nor manifest power. We have not the right to change or alter them. As our Order originally received them, so they have remained until this present, and so they must go forward into the hereafter. They are the expression of meanings and characteristics which custom, older than our language, permits us to communicate. The Temple we propose to erect is to be devoted to our ceremonial and symbolic rites and mysteries. Guarded by the science of architecture, the wisdom of the ages, the virtue of purity in heart, the unselfishness of charity, the obedience of faith, the silence of reverence, the strength of unity, and the unbroken promises of God, it will stand, as a refuge and a fortress of the Craft, like a great rock in a weary land. In its hallowed inclosure the light of Masonry will ever illumine those who seek virtue and knowledge.

The profane, the schismatic and the agitator, can never defile it, for to them its doors are barred by those virtues they neither appreciate nor comprehend. Selfishness is so abashed by the sublime rebuke of an unostentatious benevolence, that it fails in the arrogance which else would nerve it, to seek an entrance through its guarded portals.

Within this Temple our successors will assemble to work the same work we have performed, as our fathers before us have done in their day and generation. When this Temple shall have been finished, those who gather together at its dedication will offer up to God the same prayer King Solomon did at Jerusalem when he completed the work God first promised King David that he should undertake, but which afterwards He intrusted to King Solomon. On that day the Brotherhood of Freemasons, in the Temple built on this Corner-Stone, will with one accord say :

"Oh Lord God of Israel, there is no God like Thee in the heavens nor in the earth.

"Yet have Thou respect to the prayers of Thy servant and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which Thy servant prayeth before Thee to-day.

"That Thine eyes may be opened toward this house day and night, even toward the place of which Thou hast said, My name shall be there; that Thou mayest hearken unto the prayer which Thy servant shall make toward this place.

"When the heaven is shut up and there is no rain, because they have sinned against Thee; if they pray toward this place, and confess Thy name, and turn from their sin, when Thou afflictest them :

"Then hear Thou in heaven, and forgive the sin of Thy servants, and of Thy people, Israel, that Thou teach them the good way wherein they should walk; and give rain upon Thy land, which Thou hast given to Thy people for an inheritance.

"If there be in the land famine, if there be pestilence, blasting, mildew, locusts, or if there be caterpillar; if their enemy besiege



them in the land of their cities; whatever plague or whatsoever sickness there be:

"Then hear Thou in heaven, Thy dwelling-place, and forgive, and do and give to every man according to his ways, whose heart Thou knowest; for Thou, even Thou, only knowest the hearts of the children of men."

Well may the world wonder; well may the spirit of destruction, which assails the holy, the ancient and the established, falter and grow weary; well may the profane mock, while this great Brotherhood, defying all the enemies of human institutions, advances with Time, leaving its frailties behind. Since Greece was the home of those mysteries which have made Eleusis immortal; and Jerusalem the holy repository of those more sublime, supernatural, divine and eternal, our rites and ceremonies have made indelible impressions on the mind of mankind.

Now, in our age of unrest and dissension, we in unity and harmony begin the foundation of a structure, dedicated to principles of amity and faith, everlasting in their nature, and in their origin ante dating all modern institutions. Before the pyramids were built; before architecture and sculpture had crowned with their trophies the Acropolis of Athens; before the wolf-nursed twins had marked the earliest limits of imperial Rome; while Druidical rites were celebrated in the oaken groves of Britain, and the primeval inhabitants roamed over this undiscovered Western world, Masonry existed and taught its perpetual lessons of virtue, charity and fraternity.

With what austere assuredness Freemasons contemplate their history! with what unfaltering faith they foreknow their future! Science, in her explorations now, at Nineveh and Jerusalem, is revealing cumulative testimony, covered by the incrustations of ages, in corroboration of our Masonic teachings. Science is thus giving to Masonic Truth a resurrection. The stone which Time rolled over her sepulchre, to seat it, has crumbled into dust, and she reclaims her immortality.

Thus, Brethren, we close the labors of today. Let the ceremonies we have performed serve to revive in us that faith which our Order professes. Let us renew here, at the foundation of our Temple, our devotion to the principles which bind the Brotherhood together. May our children's children, in the generations to come, as our fathers did in the generations that have passed, proclaim, with triumphant praise, "In strength we establish our house!" Let us learn Masonic wisdom from the ages. Voiceful it calls from off the mountains, rising rugged and hoary out the of deepening darkness of the past, till its echoes resound from the impenetrable vastness of the future. Let us listen that we may understand what is comprehensible in the present. It is thus God uttereth speech and showeth knowledge.

#### ANTHEM.

With one consent let all the earth  
To God their cheerful voices raise;  
Glad homage pay with awful mirth,  
And sing before him songs of praise.

Convinced that he is God alone,  
From whom both we and all proceed;  
We, whom he chooses for his own,  
The flock that he vouchsafes to feed.

O enter then his temple gate,  
Thence to his courts devoutly press;  
And still your grateful hymns repeat,  
And still his name with praises bless.

For He's the Lord, supremely good,  
His mercy is forever sure;  
His truth, which always firmly stood,  
To endless ages shall endure.

Benediction by R. W. Grand Chaplain—  
May the blessings of God Almighty, who made the heaven and the earth, and all worlds, and they who dwell therein, be with us all and remain with us, now and forever. Amen.

The members were all attired uniformly,

viz: black silk hat, black coat, pants, vest and neck tie, and plain white lambskin apron. No deviation was allowed from this rule—any one otherwise dressed, either citizen, member or visitor, was excluded the ranks.

Plenty of music was interspersed along the line. We believe that it was the universal opinion that had the Grand Lodge invited out as an escort, a Commandery or two of Templars, that it would have greatly aided the Marshals and added much to the interest of the scene.

The following States were represented, as near as we could learn: Michigan, Indiana, Delaware, Maryland, New Jersey, New York, Massachusetts, Ohio and Missouri.

Of the generosity, the courtesy and the unfailing attention of the Grand officers and members of the Grand Lodge of Pennsylvania and of the lodges of the city, too much can not be said. The Grand Master, Bro. Vaux, is a host of himself, and we congratulate the Craft of Pennsylvania upon the acquisition to the chief office, at this time, of one so peculiarly fitted for the important trust and work before them. The evening wound up with a gorgeous banquet scene at the Academy of Music, where over one thousand sat down to as finely set tables as we ever saw. There was one failure, (and what affair of such magnitude has not its failures?) viz: the hall was too large, and too many were present to allow of any addresses or responses to the toasts. The whole affair was one of those episodes in one's life never to be forgotten. We find language inadequate to express our appreciation of the hospitality shown us upon all hands, and as we bade farewell to the City of Brotherly Love, we instinctively breathed this toast, *Here is to the Freemasons of Philadelphia. May their magnificent Temple be an eternal monument to the Masonic spirit of those who laid the corner-stone.* Drank at the first station, in claret and ice, for we don't like champagne.

#### OUR BABY.

It was a very pretty little baby—that is, for a baby. I had no fault to find with it, as far as its individual identity was concerned. If babies must exist—and I suppose there is a necessity for the thing, or else where would all the grown people come from?—this baby was as well in its way as any other baby.

I mention these facts merely to prove that I am in no way prejudiced. As far as mortal man can be, I am an entirely impartial witness.

It was fast asleep in its cradle—a little white-headed doll, with long dark eye-lashes, and a crimson dot of a mouth, against which lay its tiny fist, with five well defined dimples in the five joints thereof. It was fast asleep, I say, when Bertha came airily into the room.

"I am going over to the depot to see mother off, Joseph, I'll be back in half an hour. Just keep an eye to the baby while I'm gone, will you?"

I looked blankly at my sister. But while I was considering how best to express my total dissent from her audacious proposition, she tripped out of the room, her ribbons fluttering in the soft spring air.

Silence doesn't always give consent, but Bertha had taken it for granted, in this matter, and I was left an unwilling guardian of my little nephew.

However, he was fast asleep, that was one circumstance in my favor. Mortal baby

couldn't present a more innocent and cherubic aspect than he did. So I calmly went on with my writing, soon becoming oblivious to his infantile presence.

"Talk about tending babies," quoth I to myself, dipping my goose quill triumphantly into the ink. "Why it's the easiest business in life. I should never spend my money hiring nurses, if the little one was mine—but women never know how to economize properly."

As these fancies passed through my mind, the baby woke up and sneezed.

I gave the cradle an oscillatory kick, and then burst into the well-known burden of "Bye a baby bunting," but the little villain absolutely declined to shut his eyes again, like a sensible baby. He opened them wider than two miniature moons, stared at me with an air of malevolence that has made me a firm believer in human depravity ever since, and deliberately began to cry. And the harder I rocked the cradle and the louder I sang the more resolutely did that baby cry.

"He's hungry," thought I to myself. "Babies must be fed, and it is highly reprehensible of Bertha to stay away so long."

So I went down into the pantry and instituted a search for some milk, which I had a vague idea was the diet generally preferred by toothless infancy. But milk there was none. Lamp oil, Stewart's syrup, vinegar, kerosene, brandy, everything but milk was there; every conceivable fluid in aggravating profusion—but not a drop of milk.

All this time, meanwhile, the roars of my infuriated nephew, but slightly softened by distance, followed me about like a Nemesis.

I rushed frantically up stairs armed with a lump of sugar, the first soothing expedient that suggested itself to me.

"Bless its dear little heart, there, there; confound your racket, can't you keep still! Take its sugar from its own, own uncle, that's a little golden boy."

But the golden boy absolutely rejected the sugar, screaming louder than ever, as if its lungs were forty baby-power, and warranted never to tire out. It kicked, it struggled, it pawed the air, it grew purple in the face. Ashes of king Herod and all the Egyptians! what was a man to do?

In vain I executed a war dance around its cradle, in vain I rang the dinner-bell and jingled the china ornaments, and waved the feather duster, and swung my gold repeater, and bawled nursery ballads at the top of my lungs. Talk about perseverance. Robert Bruce's spider was nothing to that atrocious little lump of mortality.

"There's nothing for it but to capitulate," said I to myself, as I jammed my hat on my head, viciously thrust my arms into my overcoat and seized the baby out of its cradle.

Leave it absolutely alone I dared not, and the nearest grocery where milk was procurable lay three blocks off! Thus, in a sort of stony despair I issued forth from the house, carrying my persecutor like a bundle under one arm.

I thought he would stop crying when he got into the open air, but not he; oxygen only seemed to increase the shrill power of his villainous little pipes! People turned to stare at me as if I were an escaped lunatic or an abductor of human innocence. Women looked indignantly at the baby. Blue worsted socks and little pink legs kicking blindly from beneath my arms. Children ran after me, dogs barked, but I kept doggedly on my way, walking into the grocery with a resolution second only to that of the Roman fellow who jumped into a crater, nobody knows how many hundred years ago.

"A pint of milk, if you please."

"Milk, sir? Have you brought anything to put it in?"

I thought of my tobacco box, my pocket handkerchief, the corner of my hat, all of these impracticable places for the deposit of the lacteal fluid.

"I never thought of that!" I said, righting the baby, who came head uppermost with a very crimson countenance, and eyes looking



defiantly into mine; eyes that said, as if they had spoken in so many syllables, "I won't stop crying, I'll die first!"

The storekeeper looked on sympathetically. "I could sell you a nice little pitcher, sir, if—"

"The very idea," I interrupted. "A pitcher of milk! and please take the change out of this porte-monnaie, for if I had three pairs of hands I couldn't more than hold this kicking little demon with 'em!"

"Well, sir," said the storekeeper, "he does seem a rare 'un for usin' his legs, let alone his lungs. Yes, sir, thank'ee, sir!"

Now, I have always since laid it up as a grudge against human nature that that unprincipled grocery-man took a five dollar bill out of my porte-monnaie, knowing that I should not discover it until too late to rectify the error.

(I wouldn't have treated a Turk so!)

I took up the pitcher of milk in my right hand, still balancing the baby skillfully against my left arm and side, and started triumphantly for home.

"Now, I'll settle your business, my fine young friend!" I thought. "Is it possible that I was ever such an incorrigible nuisance as this?"

But my triumph was speedily reduced to the lowest pitch of humiliation!

"Dear me, Mr. Beverly, is it possible that this is you?"

It was Kate Milton's self, radiant in spring bonnet, black silk walking dress, close fringed parasol, and the daintiest of lilac kid gloves!

Kate Milton, with an air of astonishment that served to make her one degree prettier than ever.

My first instinct was to turn and flee ignominiously; my second was to drop my nephew and his milk into the gutter and resolutely deny all connection with them; my third prompted me resolutely to stand my ground.

"Yes, it is I, Miss Milton—a—a fine day!"

"Very fine."

Kate eyed me dubiously, and no wonder. One sock, curling and twisting as if a serpent were inside of it instead of a baby's foot, appeared beneath my coat skirts, flanked by about a quarter of a yard of Swiss embroidery and tucks, wofully crumpled by the fiery ordeal through which we had both passed—the milk (confound it!) had dripped a-down the full length of my pearl colored pantaloons, and my hat, bent and bruised, was thrust rakishly on the side of my head. I was gloveless, flushed and dishevelled, and, take me "for all in all," must have appeared considerably like a pickpocket or an old-clthesman out for a walk!

I passed on, followed by the sound of faint, subdued laughter—a sound that stung me to the quick.

So Kate and her companion were laughing at me; this was, indeed, the unkindest cut of all. I resolved never to dance the German with Kate Milton again!

The house was quiet and deserted as I returned and inserted my night key in the little circular lock. What could have become of Bertha? The cold dew oozed out upon my brow as I, for one instant, contemplated the horrible possibility of my being left, a sort of modern Robinson Crusoe, with the diabolical little man Friday on my hands.

Nonsense! there was no probability of that. I sat down on Bertha's low rocking chair and, planting the baby firmly on my knee, applied the spout of the pitcher to his mouth.

Would you believe it? He wouldn't drink a drop. He screwed his mouth as tightly shut as if he never intended to open it again, and doubled himself over backward with a strength of will that would have been remarkable in a full-grown man, but was simply marvelous in a ten-months' old baby. I persevered and he persevered. I poured the milk over his neck, his embroidered dress-waist and his coral amulets; he would have been drowned sooner than open his mouth half a quarter of an inch. Probably, of such stuff were our Revolutionary fathers made, and this baby had, through some inscrutable

blunder of Dame Nature, come into the world just a century too late.

I put him back into the cradle, flat on his spinal column, and looked at him more in sorrow than in anger.

"My youngster!" I addressed him, "cry away, cry your lungs out—break a blood vessel or two, if agreeable to you—fracture your trachea! I can't be held legally responsible for it, thank Providence!"

I took up a book and sat down by the cradle, rocking it recklessly backward and forward, regardless of the screams which still rent the air. I wasn't going to waste any more time in trying to quiet him. Let him cry! This is a free country!

"Why, Joe! whatever is the matter?"

It was Bertha's voice. I jumped up as if a cannon ball had smitten me and dashed my book upon the floor.

"Matter, ma'am, matter? The matter is, that I'm going mad! I shall be a fit subject for the lunatic asylum in just about fifteen minutes more!"

But I might as well have wasted my despairing eloquence on a blank wall! She was loading that little wretch with caresses, pity and blandishments. And—I shouldn't have credited the sudden turn of affairs if I hadn't witnessed it with my own eyes—the baby absolutely laughed up in her face, as if to say, "I've given my uncle a pretty time of it!"

Yes, laughed and crowed and held up his hands, and behaved exactly as if he had never in his small life known what it was to shed a tear! The hypocrites are not all grown up.

"Has he been good, uncle Joe?"

I looked volumes at my sister.

"Bertha, if you ever leave me again, in charge of that—that atrocity, I'll commit suicide!"

"You needn't speak so loud" said my sister in an injured voice. "I intended to have been home before, but the train was delayed, and—bless its little heart, did it want to come to its mamma's arms—and was uncle Joseph crosser than an old bear, and wasn't it the sweetest little rose bud that ever—"

I waited to hear no more, but rushed precipitately out of the room, convinced that of all fools, a young mother was the most hopeless specimen.

That's the last time I have had the heir of the family confided to my guardanship. I think Bertha's little afraid to leave me alone in the room with him. "So mote it be."

Some one sent me a comic valentine last fourteenth of February—a picture of a hooked nosed old bachelor—(my nose is a fine Romanesque curved) in a blue coat and red trousers, dandling the baby upside down; I solemnly believe it was Kate Milton!

I detest comic valentines. I abhor babies—and I believe in a life of old bachelorhood. That's my platform! Do you wonder at it?

#### ESSAY ON BEAUTY.

What is beauty? True, 'tis worthy of admiration, but like the *ignis fatuus*, it is transient and deceitful. A person with handsome features and symmetrical form, is called by poets divine; but if they chance to become acquainted with their habits and dispositions, they would find how sadly they were mistaken. But it is not all beautiful persons that are vain and deceitful; some, and they are few, are as pure in their thoughts and actions as their external appearance can be.

But the natural inquiry is, how can persons apparently so beautiful, be vain and trifling, for so we find them to be; the reason is this: they are caressed and flattered from their infancy, they live surrounded by an unceasing train of admirers, and are thus led to believe themselves almost superhuman; but their beauty will as surely fade as the leaves of the rose will fall; the bright ringlets will change for the grey hairs of age, the once light and elastic step will be heavy and slow with the weight of years, and when beauty, their only attraction, is gone, they will lead a life of misery.

But the Creator of all things has formed

many objects to delight the senses, independent of the beauty of human beings. The works of nature are innumerable. But many of these are also transient and deceitful.

What is more worthy of our admiration than the rainbow, that glorious work of the Creator, to remind us of His covenant with man; its colors no painter can imitate, and we never can sufficiently admire its unrivaled beauties. Reader, have you ever gazed on this, and have you seen it grow fainter and fainter every moment, and have not thought of the transitory lives of all earthly objects? The rainbow, as it fades from our sight, seems to shrink from this world of sin and misery, as it longing to adorn the realms of paradise, its more proper sphere. Wherever we step, the flowers send up their delicious fragrance, but we scarcely have time to admire them before they are gone. The warbling of the birds in the spring is listened to with rapture, but their sweet music is of short duration, for as the sultry summer months approach—

"They seek the cool and silent shade,  
And sit with folded wing."

The trees are covered with leaves which afford a cool and delightful shelter from the burning rays of the sun. But the beautiful trees and flowers, like every thing earthly, soon fade. The leaves grow dull and fall to the ground, and the once admired flowers wither and die on their stalks. Autumn has but few beauties, and even these are soon exchanged for the chilling blasts of winter. There are still other beauties, viz., those of art, but all that man can invent is infinitely inferior to the works of the all powerful God.

We have said that the works of nature and of art are transient; is there then nothing that is lasting, nothing upon which we can fix our hopes? Yes, there is a Mind within us, which brightens our future prospects; it is this flame only, which we call mind, that exalts us above the brute creation; we are capable of enlarging and improving this, and a firm unwavering mind is certainly much more beautiful, much more worthy our admiration than a handsome face; and this is lasting, 'tis not transient like all earthly things, and why was this given us, if it was not to make us useful in this life, and eternally happy hereafter.

Hurry and Cunning are the two apprentices of Despatch and Skill; but neither of them ever learn their master's trade.

#### GERMAN PROVERBS.

Poverty is the sixth sense.

Better free in a foreign land than a serf at home.

Better go to bed supperless than run in debt.

There is no good in preaching to the hungry.

Charity gives itself rich, but covetousness hoards itself poor.

It's not enough to aim, you must hit.

The end of wrath is the beginning of repentance.

The sun dial counts only the bright hours.

Piety, prudence, wit, and civility are the elements of true nobility.

God's mill goes slowly, but it grinds well.

High houses are mostly empty in the upper story.

A hundred years of wrong do not make an hour of right.

More are drowned in the bowl than in the sea.

The fewer the words the better the prayer.

One has only to die to be praised.

With patience and time the mulberry leaf becomes a silken gown.



## JURISPRUDENCE.

## QUESTIONS AND ANSWERS.

Q. 1. I was regularly initiated and passed in Lodge No. —, at the regular communication in March. Leave was granted Lodge U. D. to confer the Sublime degree. When it is so conferred of which Lodge will I be a member?

A. You will be a member of the Lodge in which you were initiated. The Lodge U. D. merely did the work for the other one. If your original Lodge had entirely waived jurisdiction over you and given you a certificate to that effect, then you would be a member of the Lodge which conferred the last degree.

Q. 2. A brother wishes to dimit from our Lodge; no charges against him. Is it necessary to have the unanimous consent of all the members, or a majority? Is it required by the Grand Lodge that the W. M. shall sign the proceedings or minutes the same night, or shall the Lodge approve them at the next communication, and he then sign them?

A. (a.) The dimit may be granted by a majority vote; if objections are made by a member to the dimit being granted, the objector must prefer charges, for whoever is fit to be a member is worthy of a dimit.

A. (b.) It is not required by the Grand Lodge law that the W. M. should sign the record, although it is the general usage for him to do so. The record is generally approved by vote of the Lodge at the next stated meeting, although the better plan is for the Secretary to write his minutes in the record directly as they occur, and then read and have them approved at the same meeting in which they are written. They should, however, be read at the next stated meeting for the guidance of the brethren.

Q. 3. A brother Fellow Craft, having been initiated and passed in Lodge No. —, wished to be raised in our Lodge, and become a member thereof. Is it necessary that he should be balloted for membership and then again to raise him, or will one ballot do for both? Please state full proceedings in such cases.

A. For the first part of this question, see question No. 1 above. To the latter part, we reply, that in this jurisdiction one ballot is all that is taken for conferring the last degree, and making him a member, when the degree is conferred—in fact, the very language of the O. B. makes him a member without any further ballot or signing the by-laws.

Q. 4. Will you please inform me if, by the constitution of the Grand Lodge, the members of one Lodge are obliged to obey the summons emanating from another Lodge situated in another town, and has a M. M. to answer to any summons, except from his own Lodge and the Grand Lodge?

A. Every M. M. is bound to obey a summons issued by any Lodge, if in his power to do so; if not, to render a satisfactory excuse.

Q. 5. Can a decision made by the W. M. upon a local question be overruled or set aside by the Lodge, or does it require an appeal to the Grand Lodge?

A. An appeal can not be taken from the

decision of the W. M. to his Lodge, but only to the Grand Master or Grand Lodge, either of whom will very soon set aside any arbitrary decisions of a W. M.

Q. 6. (a.) If a brother is tried before a Lodge on several specifications, and at the close of the examination of the witnesses the Lodge finds that the brother is guilty, with the exception of one specification, has the Lodge a right to withdraw said specification?

(b.) If a decision is had on an evening where only a few brethren are present (and very few of those that were present at the first evening of the commencement of the trial), is such a decision final, or can the rest of the members demand the same privilege in casting their vote then as those that were present when the decision was made?

A. (a.) If a member is found guilty on one or of all the specifications, it is sufficient. The vote of guilty or not guilty is taken on the general charge of "gross unmasonic conduct," and if decided guilty on that, it does not matter whether he was decided not guilty on all the specifications but one, for Masonic trials are not determined by the technicalities of civil courts or military courts martial, but upon the one great Masonic idea of justice to the the accused, and vindication of the good name and honor of the brotherhood.

A. (b.) None can vote at a trial except those who were present and heard the testimony. Any other procedure is an outrage on the rights of the Lodge and the accused, and the W. M. should not tolerate it.

Q. 7. Suppose that I dimit from a Lodge in Kentucky, move to Platte county, Missouri, with my family, buy land, and never claim citizenship elsewhere. After living in Platte county for six or eight years, without ever making application to any Lodge for membership, have I the right to go to the State of Kansas, and there affiliate with a Lodge, and still live in Missouri?

A. It is a well settled principle in Masonic polity that a M. M. may seek his Masonic home wherever he thinks it will be the most congenial, and where he can do the most good, and it is for the Lodge he seeks to determine whether they will receive him or not.

We do not know whether the Masonic law of Kansas would permit them to accept your petition or not; our laws will not prohibit you from trying it. It is, however, best for every Mason to seek his Lodge where he lives, it is the best evidence of his acceptability; still he has a free choice to go where he pleases.

Q. 8. (a.) Can a Lodge duly chartered revise materially the by-laws, or adopt a new code, and act under them, without first submitting them to and getting the approval of the Grand Lodge?

(b.) Is the report of the Committee of Investigation on a petition for initiation, if unfavorable, considered a finality, or does it have to extend to a ballot?

A. (a.) The Lodge can alter or amend its by-laws, and work under them, but all such alterations are subject to revision by the Grand Lodge.

(b.) A ballot is absolutely necessary, no matter what the character of the report is.

Q. 9. We have a brother Mason in one of the Lodges in this city that has been requested to withdraw from the Lodge because several members refuse to fellowship with him on political grounds. He refuses to withdraw, and desires that charges should be preferred against him, and if found guilty of anything unbecoming a good and true Mason, then will submit, not otherwise. Will you as a brother and friend give such advice in the case as you see proper?

A. The above question is from a foreign jurisdiction. We reply that a Mason's political or religious belief is his inalienable right, and no Mason or Lodge of Masons has a right to inquire into it, nor, on the other hand, has any Mason a right to intrude his opinions on the Lodge or members as such. If he does he should be expelled, and, on the other hand, any Lodge that asks a good member (who does not annoy the Lodge) to withdraw on account of his political or religious views, should have its charter arrested at once.

Q. 10. (a.) Are we to understand from our by-laws that an F. C. hailing from another Lodge must reside twelve months in this State before he can be raised?

(b.) Must an unaffiliated brother reside twelve months in the State before he can affiliate? (I mean, of course, those hailing from another State.)

A. (a.) He must, and, furthermore, must have a certificate from his Lodge that all jurisdiction is relinquished over him.

(b.) A non-affiliated M. M. may apply at any time.

Q. 11. A member of our Lodge, who was initiated, passed and raised in this Lodge, moved from here to Martinsburg, and while living under the jurisdiction of that Lodge was guilty of very gross unmasonic conduct, on account of which he ran off from there and left the country. He is still a member of our Lodge, and we know not where he is. Which Lodge should try him, and how should the Lodge that does it proceed?

A. Either your Lodge or the one under whose jurisdiction the offense was committed, or the one under whose jurisdiction he now lives, can try him. It is the duty of your Lodge to do it, and if he is absent, try him *ex parte*, as provided by the Grand Lodge by-laws.

Q. 12. Can a Lodge act on the recommendation of a petition for a new Lodge at a called meeting?

A. It can, if the Lodge was called for that purpose.

Q. 13. A brother Master Mason petitions a Chapter for the degrees, and is rejected. How long must he wait, or when can his petition be received again? The proceedings of the last Grand Chapter are silent on the subject, and an answer is fraternally requested.

A. The Grand Chapter provides that the usage of the Grand Lodge will be the usage for Chapters on similar cases, when not specially provided for; therefore the rejected party must wait twelve months.

Q. 14. Does an entered Mason have to



petition for advancement, or does the Lodge go on and elect him after examination without his making any further request?

A. An E. A. can not be advanced without examination, and when he applies for examination, it is a virtual application for advancement, and may be voted upon without further request.

Q. 15. I am directed by the Lodge to inquire whether or not it is necessary for subordinate Lodges to have dispensations in order that they may install their officers publicly?

A. It is not necessary; it is one of the perpetual rights of a Master to install his successor and other officers.

Q. 16. Is a companion R. A. Mason compelled to affiliate with the nearest Chapter?

A. He is not by Masonic usage. See our answer to question No. 7.

Q. 17. Is it absolutely necessary to open a Lodge previous to public installation?

A. It is not, as it is presumed the time and manner of installation were determined upon at the last stated meeting.

Q. 18. Is it necessary for a rejected candidate to pass another examination before he can have another ballot?

A. As the ballot is taken upon the moral and Masonic qualifications of the applicant, and as he may have been rejected for want of Masonic proficiency, the new examination is necessary.

Q. 19. There is a mooted question amongst some of the members of our Lodge, and I want your opinion upon the same. The by-laws of the Grand Lodge set forth a certain law in article 16. Section 5, in the same article, and section 15, lay down another law; now I wish to ascertain whether a Lodge can, by consent of another Lodge outside of this Grand jurisdiction, under which a person has lived for years, and by request of said Lodge, entertain a petition for initiation, and act upon the same as though the applicant had resided within the jurisdiction for the time specified by the by-laws of the Grand Lodge? Therefore, please answer the above, as my mind is not settled upon the question.

A. If the Lodge in another jurisdiction requests you to do the work for it, you can proceed, but if such Lodge merely consents for you to receive the petition, then the question turns upon your knowledge of the applicant, for by receiving him you make him a member of your Lodge; in the first instance you make him a member of the Lodge which made the request.

Q. 20. At the last communication of our Lodge, No. 130, there was a request made by our sister Lodge (four miles) for territorial jurisdiction of a person to become a member of their Lodge, who lives within the bounds of our Lodge, and who was at one time rejected by our Lodge. Now, is it lawful for a mere majority of our members to grant them their request, or does it require a unanimous vote for the person above alluded to to go to the (four miles) Lodge for initiation?

A. The Grand Master has decided that it

requires a unanimous vote to waive jurisdiction.

Q. 21. A. B. petitions Lodge No. 1,000 for initiation, and is accepted. Before being elected he moves into jurisdiction of Lodge No. 500, and to avoid expense, &c., he desires to be initiated in the latter Lodge. Can he do so by the request or recommendation of Lodge No. 1,000? If so, what steps are necessary? If it is done simply by request, to which Lodge does he apply for advancement? Can he, by the consent of No. 1,000, apply to No. 500 without waiting six months?

A. In answering this question (or rather questions), we will do so by giving the general usage upon such cases, and thereby answer many questions of a like nature continually propounded.

In the first place every man belongs to some Masonic jurisdiction, Grand or subordinate. That jurisdiction is either acquired by residence, by initiation, or by *waiver* in its favor of some other jurisdiction.

If a Lodge *waives jurisdiction* over a profane, it does so by informing the nearest Lodge into whose jurisdiction the profane has moved, and by so doing, it loses all control, and the profane becomes free to apply to such nearest Lodge without further delay or waiting the time fixed by law, which is twelve months.

If a Lodge *waives jurisdiction* over an E. A. or F. C., it may do it generally or in favor of a particular Lodge, by certificate to that effect. In so doing it loses all control, and such E. A. or F. C. may apply to the nearest Lodge, and, if accepted, he becomes a member of such Lodge when raised.

If a Lodge *waives jurisdiction* over a candidate it has elected, but not initiated, then such candidate must re-apply, as in the case of a profane.

If a Lodge elect a candidate, or has an E. A. or F. C. who has moved into the jurisdiction of another Lodge, and *requests* such Lodge to confer the degrees, it does not lose control, but holds him as a member when all the degrees are conferred.

If a Lodge gives *consent* to another Lodge, it is equivalent to *waiving jurisdiction*; a *request* is one thing, but *consent* is another, and it is strange how the terms get mixed.

The Lodge which makes the *request* must do the examination and take the ballots; hence, when it is inconvenient for a candidate to travel a long distance for examination, it is better for it to at once *waive jurisdiction*, and be done with it.

Q. 22. It has been mooted among members that a Past Master can be tried for an offense whether he consents to his Lodge or not. If that is the law it is very different from the Masonic laws of Virginia. And, again, I wish you to inform me whether or not a P. M. can be tried who was a P. M. at one time of a Lodge, but such Lodge is now extinct; or, in other words, can a Lodge try a P. M. when such Lodge is extinct? Has a Lodge any jurisdiction of such members only by their consent?

A. A Past Master is amenable to the laws

of his Lodge, just as any other member is, and he can be tried by his Lodge the same as the youngest member, whether he consents or not.

Q. 23. (from Mississippi.) What is the status of one suspended (our suspensions are always indefinite), reported to and approved by the Grand Lodge, and now constitutionally and regularly recommended for restoration? May he be admitted as a visitor or otherwise, prior to the action of the Grand Lodge on the recommendation?

A. Any member suspended by a Lodge in Missouri is deprived of all benefits until the Grand Lodge meets, just as though he had never taken any appeal, or had not been recommended for restoration, and therefore can not visit, &c. He is presumed to be guilty until he is proven innocent on appeal and rehearing. See our remarks on "Trials" in another column.

Q. 24. (from Virginia.) Can you give me any good reason why the Royal and Select Master's degrees should follow the Royal Arch? The custom is almost universal, and yet it is an anachronism of 470 years.

A. This arrangement complained of by our Virginia Comp. has always been a puzzle to us. It has been the greatest argument to our minds why those degrees should be given in the Chapters, and to precede the R. Arch. We never heard a reason for the present arrangement worth a cent.

Q. 25. (from Virginia.) If an E. A. has been rejected when he applies for advancement (on moral grounds), can he or ought he to visit a Lodge on the first degree?

A. In Missouri an E. A. is considered in good standing until charges are preferred, and therefore can visit, and our ballots for advancement are taken by the same vote for moral and Masonic qualifications, and as no one can tell how or why he casts his ballot, we can not tell whether he is rejected on moral grounds or not.

Q. 26. (from same party.) How soon, how often, and after what notice given, should the Master, at subsequent meetings, circulate the ballots on his application for advancement?

A. In this State, at any and every regular meeting, after examination.

NOTE.—Many of our correspondents state that they regret to trouble us with their inquiries. We will reply that we are pleased to see Masons possessing inquiring minds, and we can assure all, that so far as our humble abilities will permit, we will gladly furnish all the information in our power. All we ask is, let your questions be brief and to the point, and not upon some question already given and answered in our paper, for if we take the trouble to answer questions, we expect our friends to take the trouble to read them. Above all things, study the book of constitutions until you learn it by heart.

Revenge converts a little right into a great wrong.

Take the world as it is, not as it ought to be.



We give place to the following correspondence for two reasons. First, we hold that every Mason has a right to his opinions, and to express them respectfully as he sees proper. Secondly, we allow into our columns views from every side of a Masonic question, without being responsible for any of them. We have our own views upon this correspondence before us, and we shall frankly express them.

In the first place, the author has certainly misapprehended the correct position of the Royal Arch, as explained to us by Bro. Mitchell, whom we look upon as good authority upon the history of the Arch, at least.

In the next place, we never saw a more fatal blunder than that committed by the author in asserting that the Templars are trying to get control of any other degrees. Our correspondent, not belonging to the Templars, of course knows nothing about them but hearsay. We know whereof we speak, when we say that if there is any one thing a Templar abhors more than another, it is the cumulation of Rites. We challenge any man in the United States, be he Templar or not, to show that the Order of the Temple interferes or attempts to interfere in any form, by lecture, sign, word, work or constitution, with any Masonic degrees, or that its members, individually or as a body, have attempted in any way, directly or indirectly, to control any Masonic Rite. They are all M. M. and R. A. M., bound by the same covenants, and under no circumstances have any been found truer or more devoted to those bodies than the Templars themselves. Our author had the A. and A. Rite in his mind when he wrote, and he alluded to it, and what he says of it is true, but he should be better informed than to mix up the Templars with such a system, for to the Knights of the Temple, this day, are we indebted for the preservation of Ancient Craft Masonry under the control of Grand Lodges against the aggressions of other so-called Rites. They have been true to their Lodges when others were afraid to strike a blow:

[For the Freemason.]

#### THE ROYAL ARCH.

Bro. Gouley:

As some of the readers of the FREEMASON with whom I am in fraternal correspondence seem to misapprehend my views in regard to the Royal Arch, I will endeavor in this communication to present them in the clearest light possible. Premising that I accept what can not be avoided, that there is a degree called the Royal Arch, that is no evidence that I believe that degree to be a part of Ancient Freemasonry; indeed, I know it is not, excepting the essential part of it, which was taken from the Master Mason's degree.

The history of the Royal Arch is as follows: Sometime about the year 1735, certainly before 1738, in addition to other innovations in altering the work in the E. A. and F. C. degrees, the essential part of the M. M. degree was taken from it, and a kind of honorary degree formed out of the part abstracted, to which the name of Royal Arch was given. It was not at that time considered a degree, but only an honorarium conferred upon Masters of Lodges elect who had served one year in the Oriental Chair. It was a simple ceremonial, illustrating the finding of that which was supposed to be lost, and it was that which was recovered which was the essential part of the M. M. degree; and that, and that only,

divested of all tradition, was the honorarium conferred upon the Master at the expiration of the time for which he was elected. The ostensible motive, however, was a theological one. As, according to a mythical tradition, the omnific word had been at one time lost, it was to prevent a like occurrence, and, as it was considered too sacred a word to be communicated to all Master Masons, it was given, to be preserved, to those who had filled the Solomonian Chair. But prior to 1735 every Master Mason was invested with the so-called omnific word.

In the course of time additions were made to the simple ceremonial of investing the Master elect with the omnific word, until the Royal Arch has grown into a system, embracing the modern degrees of Mark and Most Excellent, and, in some jurisdictions, including the Royal and Select Master's degrees. As the essential part of the Master Mason's degree was taken away from it, something had to be substituted in its place. The part substituted was the introduction of the legend which did not form a part of Ancient Freemasonry. The whole of the legend, with all the traditionary portion, was interpolated in the Master Mason's degree. It was all manufactured to supply the place of that which was taken away, and all Master Masons since that time, as I remarked in a former article, have had a deception practiced upon them. Before the introduction of the Royal Arch the Master Mason was a complete Mason, was invested with all the secrets of the Order, nothing was withheld from him, there were no higher degrees attached to Freemasonry. He was a Master Workman in the fullest sense. He had served his time as an Apprentice, worked as a Journeyman among the Fellow Crafts, and had attained the position of an equal, by his manifest skill and ability among the Master Masons.

The legend interpolated in the M. M. degree betrays the source of its origin, as well as the changes made in the two preceding degrees; and these were the authors of the histories contained in the 1723 and 1738 editions of what are known as Anderson's Constitutions, both published by authority and order of the London Grand Lodge. The principal compilers of these constitutions and the histories were Anderson, Desaguliers, Payne, and others, who were prominent in the formation of the London Grand Lodge, in 1717. That Grand Lodge was not only a revolutionary body, because there was a Grand Lodge existing in England at the time, but it did many acts in violation of the constitution and principles of the institution, as Preston, in his "History of Masonry," has most conclusively shown. The introduction of the legend was evidently the handiwork of the Doctors of Divinity, as it was intended to be expressive of the absurd dogma of the resurrection of the physical body. But without saying anything as to the incompleteness of the legend and its mythical character, I will only observe that the above named interpolators and innovators were the pioneers in making fundamental changes subversive of the basic principles of Ancient Freemasonry. Hutchinson and Oliver, and other D. D.'s, followed them, and Webb and Cross, in introducing sectarian dogmas and manufacturing new degrees, new rites, and adding to and altering the ancient ritual, so that there is scarcely a semblance of the original system left, except the name. Where the cumulation of rites will end, and the adding of new degrees and making radical changes to conform to popular sectarian creeds, to christianize the Masonic Order, who can tell?

There are only three degrees of Ancient Freemasonry, but when the Royal Arch was adopted, the Grand Lodge of England, in its declaration of what Freemasonry consisted, added, "including the Royal Arch." It maintains that declaration to this day, and so does the Grand Lodge of Pennsylvania. The Grand Lodge of England has, however, been consistent, in that it has never recognized the Mark nor the Most Excellent degrees; whilst the Grand Lodge of Pennsylvania has not been

consistent, in that it has recognized these degrees, having granted charters for Mark Lodges and permitted the Chapters to introduce the Most Excellent, although Chapter Masonry and the Grand Chapter exist in this jurisdiction by authority of the Grand Lodge. It would have been more in harmony with the principles of the institution if the Grand Lodge had never sanctioned the introduction of the Mark and Most Excellent degrees. But it is by this silent acquiescence that antagonistic orders are introduced, and the original system changed. The color of Masonic relation is given to innovations and the cumulation of degrees, as in the case of the Knights Templar, by permitting them to meet in the Masonic Temple, and yet there are no two organizations that differ more widely than Masonry and Templarism. They have nothing in common in their ritual, their obligations, or their principles. There would be more consistency in allowing the Odd Fellows, Druids or Red Men to meet in the Temple, because the principles of these Orders are substantially the same as the Masonic in their cosmopolitan character.

The Grand Lodge of Pennsylvania has, in the work of Blue Masonry as it was originally introduced in this jurisdiction, permitted less innovation than any other Grand Lodge in the country, and it ought never to have permitted the Templar Order to meet in the Masonic Temple, as by so doing it has given to it a color of Masonic relation, which is all that the Knights Templar desire at the present. Their ultimate aim is to subordinate Freemasonry, and to absorb it in the Templar Order. They have been most persistent in their efforts to accomplish this result. Originally they claimed no connection with the Masonic Order. Subsequently they made it a qualification that applicants must be Master Masons, afterwards they made the Royal Arch a pre-requisite, and an attempt is now being made to make Council Masonry a qualification. The tendency of all this is to place Templarism at the head, and to ignore the basis of Freemasonry and give it the lowest position.

I appeal to the members of Grand Lodges to make every effort to restore Ancient Freemasonry to its original status, and not allow the A. and A. Rite, nor Templarism, to be associated with it in any way, and if they, the Grand Lodges, who are the authoritative bodies, as conservators of the principles of the institution, will not take action in this important matter, the time will not be far distant when their membership will be dictated to by other bodies, and they will be compelled to occupy a subordinate position. Surely the Grand Lodges can not, and ought not, desire to leave a legacy to the next generation as an element not only of destruction, but of absorption into a sectarian Christian order. Ancient Freemasonry has within it living elements of enduring vitality. No system or institution in the world was ever established upon such noble and exalted principles, calculated to endure for all time, and to bless mankind with its humanizing aims in elevating and improving the condition of the race. And shall we, as Freemasons, in this nineteenth century, with willful indifference look on and make no efforts to prevent this noble institution from being totally subverted by a crafty jesuitical order whose aim is its destruction? Let the lovers of Freemasonry and of man consider if they are willing that this noblest and best of institutions shall hereafter be only known in name as something that once existed.

Fraternally yours, LEON HYNEMAN.  
PHILADELPHIA, PA.

#### Grand Commandery of Connecticut.

In the proceedings of May, 1868, we find the following summary:

Orders conferred during the year.....	114
Admitted.....	5
Stricken from roll.....	1
Died.....	7
Total membership.....	978



**MASONIC TRIALS.**

Our cotemporary, the New York *Courier*, has the following, which is endorsed by Bro. Moore's Magazine, of Boston:

In the "FREEMASON" for the present month we find the following extraordinary, and, to us, entirely novel doctrine asserted, in an article headed "Masonic Trials:"

"In civil procedure, every man accused of wrong is presumed to be innocent until he is proven guilty; whereas in Masonry, every Mason under charges is presumed to be guilty until he is proven innocent, for any member under charges and specifications is debarred Masonic intercourse until his case is determined."

Where our cotemporary got data to base such an assumption upon, we can not imagine, unless his *State*, Missouri, has so false, mischievous and entirely unmasonic a regulation in its Grand Lodge Constitution, and if so, the sooner it places itself right before the Masonic world, by annulling it, the more Masonic will be its action. A Masonic experience of over thirty years has proved to us the contrary of our cotemporary's assertion; for we know of instances where great Masonic injustice has been done by the verdicts of Masonic courts, as has also been the case in civil courts of our land. We never heard of an instance where, until pronounced guilty, a Mason has been, after preferring of charges, deemed guilty, till he is proven innocent. The assertion of our cotemporary's doctrine is a slander against the whole Masonic society, and the principles of Masonic justice and charity.

It is strange how often the judgment of a man is biased by what he wishes instead of what he thinks.

Let us reason the question a little.

Jno. Smith is proposed for membership or for initiation, and, by parity of reasoning of our cotemporaries, he is presumed to be worthy until he is proven unworthy, therefore a ballot is had without a trial of examination.

Again, if the committee find nothing particularly for or against the applicant, by the same reasoning, the benefit of the doubt is given to the applicant instead of the Lodge.

Again, charges are preferred against a W. M., and he is deposed by the Grand Master and ordered to appear for trial at next Grand Lodge, but our learned cotemporaries would rebel against this and insist that the W. M. should preside and hold his office till he is proven guilty of the charges.

Again, Bro. Jones is charged by one or more members with having committed an outrageous crime against humanity and Masonry, and our cotemporaries would give him the benefit of all doubts and hail him as a brother, and hold him in good fellowship until the trial takes place. We are perfectly astonished that in this age there should be found any old Mason who had not learned that Freemasonry reverses nearly all the laws governing civil cases, and that it stands before the world as its own defender. We supposed that the merest tyro in Masonry knew that when a case arises between a Lodge and one of its members, that the benefits of all doubts must be given toward the institution, for its good name and reputation, covering with its broad ægis millions of men, is of far more value than the temporary deprivation of one man from the Lodge, especially

when that man rests under grave charges for gross unmasonic conduct.

We never heard of such a thing as a Mason under *bona fide* charges, having the effrontery to apply at the door of a Lodge for the right of visitation. If he is guilty, the fraternity are the gainers by his exclusion; if he is proven innocent, like a good man and Mason, he has lost nothing, but rather gained in reputation by evincing that respect to the moral sense of the brotherhood.

New York and Boston Lodges may throw open their doors to all the Masons under charges and clothe them in purple and fine linen, but we can assure them that we are proud of the position of Missouri, whose usage it is to defend the good name and honor of Freemasonry from even the suspicion of wrong. Better that ninety and nine be refused than that one bad man be allowed to enter.

As a matter of course, the accused has a right to appear in his own defense at the trial.

**THE POLITICAL CAMPAIGN.**

Dear reader, we are not going to discuss politics, notwithstanding the above caption.

The contest in which you are all about entering will be one of the most exciting and momentous in its issues ever presented to the American nation. It will be exciting, because each man feels himself personally interested, and the issues will be momentous, because they will affect us and our posterity for ages to come. While other forms of government can only change by a revolution which appeals to the force of arms, in our Republic our revolutions, fully as important in their nature, are effected by appeals to judgment and the arbitrament of the ballot. By the very nature of our government every man is free to cast his ballot untrammelled as his judgment may dictate. I may be satisfied that the ballot my neighbor casts is against his own interests and those of his country, and my neighbor may be as well satisfied in his mind that my ballot is pregnant with the same sad result. While I am free to exercise my inalienable right, I accord to him the free exercise of his. This is Masonic and constitutional freedom.

Standing upon this basis, and as Masons, pledged to recognize the supremacy of the law, there should be no personal feelings or conflicts engendered in a political campaign.

No one Mason has a right to think less of another because he votes contrary to him, and no true Mason will for one moment directly or indirectly oppress another in the exercise of his civil rights on account of party differences.

The late disastrous civil war called into exercise the highest Masonic attributes of mercy and justice, and for the sake of our good name, and the sublime principles of our institution, let us be governed now by the dictates of Masonic love and political equality.

No man has a right to judge another as a freeman—all parties and all individuals of parties are absolutely equal under the law, although each may dimetrically differ in their general aims and purposes.

If the laws are unjust, our form of government places the final resort in the ballot box, where all evils may be remedied by that positive expression of the popular voice, so powerful and yet so silent.

A man who can be so far carried away by his party prejudices as to defraud intentionally his fellow citizen of this sacred American birth right, is unfit the name of American citizen, and unworthy the confidence of gentlemen; how much more then, as Freemasons, should we be governed by the exalted lessons and impulses of our profession. In the name of all that is sacred, let us as Masons be just to all; let there be no wrangling or heartburnings, no criminations or recriminations; let us when the contest is over be a le, in spirit and in truth, to call each other brethren.

**THANKS.**

We are under many obligations to our brethren in Tennessee and Philadelphia for pamphlet copies of the funeral ceremonies of our late Bro. Chas. A. Fuller, of the former State, and of the laying of the corner stone in the latter city, as well as a splendid photograph of the proposed new hall there.

Also, to Grand Secretaries for duplicate reports of proceedings of foreign jurisdictions, which will be duly attended to.

**Special Notice to our Exchanges.**

Under the postoffice law all papers sent to our individual address must pay postage, while those addressed to a newspaper as an exchange go free. Under this regulation we have to pay postage on nearly half of our regular exchanges on account of being addressed to us as editor, instead of simply writing, "FREEMASON, St. Louis." We have no objection to paying postage on all our subscriptions, but on our exchanges we ask the benefit of the law. Please have this corrected.

**Bro. Strickland K. Marks.**

The above named brother left New York city on a business trip West, and his family has not heard from him since last May. Any information concerning him will be gladly received by his distressed wife, care Valentine Stratton, No. 113 Butler street, Brooklyn, N. Y.

**Spécial Notice to D. D. G. Masters.**

It is the urgent request of the M. W. Grand Master that the D. D. G. Masters will hand in their official reports within the time prescribed by the law of the Grand Lodge, viz: THIRTY DAYS prior to the annual session.

It has been the custom of D. D. G. M. to retain their reports until the morning of opening the Grand Lodge, and even sometimes later, which entirely deprives the Grand Master of an opportunity of looking over and referring to in his annual address such matter as absolutely demands the consideration of the Grand Lodge.

Mail the reports to the Grand Master, at Jefferson City. July 1-24



## CANADA.

## GRAND LODGE.

From the *Craftsman* we extract the following from the first published proceedings of the Grand Lodge, which met July, 1868.

From the Grand Master's address we quote the following:

## MASONRY NOT A MERE BENEFIT CLUB.

In the course of the discussions which occasionally take place at our annual meetings, sentiments are sometimes expressed by the younger members of the fraternity which have led me to believe that they neither fully understood nor appreciated the original design and aim of our institution, but had come to regard it as if the great and sole object of our association was the mere accumulation of funds for the relief of distressed Masons, for the support of their widows, and for the education of their destitute children, forgetting apparently, the explanations which had been given, and the lessons they had received at their initiation into our mysteries. Charity, in its largest sense, in its broadest signification, is a virtue dear to the heart of every true Mason, and that charity, which is not only active, but passive, is freely exercised by the genuine brother; he is ever as ready to assist the distressed as he is to abstain from unkindness, uncourteousness, or the malicious construction of his neighbors' motives. The inculcation of every virtue—the improvement of our species—the advancement of learning and science—the study of the liberal arts, and especially the cultivation of brotherly love—these are some of the aims of the craft and of its votaries. If there is to be found in our ranks any individual who has joined us, actuated by no higher motive than self-interest, and influenced by the idea that he is thereby making a most judicious investment for himself and family, he will soon discover that he has not only deceived himself, but that he has altogether misapprehended the genius, the scope, and the great objects of Masonry; for our brotherhood is not for a moment to be placed on the same level with those mere benefit clubs, which have recently been established, with the sole and avowed intention of making to the contributor, or to his legal representatives, a full and equivalent return in hard cash for that which he has invested in their hands. Neither is Masonry to be thus shorn of her fair proportions, nor is she to be circumscribed or fettered as to the discharge of her numerous duties. We are told that the three great tenets of a Mason's profession are brotherly love, relief and truth; and to you, my brethren, I now say, cultivate them all.

## APPLICATIONS FOR WARRANTS.

The Board of General Purposes, having had under consideration the applications for warrants, by the several Lodges working under dispensation, have carefully inquired into the efficiency of the working of those Lodges, and recommend the following as being worthy of receiving warrants of constitution from the Grand Lodge, viz:

Petrolia Lodge, Petrolia; Tuscan Lodge, London; Madawaska Lodge, Arnprior; Sauguen Lodge, Walkerton; White Oak Lodge, Oakville; Frelighsburg Lodge, Frelighsburg; St. Albans Lodge, Mount Forest; Leeds Lodge, Gananoque; Mount Royal Lodge, Montreal; Irvine Lodge, Elora; Doric Lodge, Danville; New Dominion Lodge, New Hamburg.

## LATE HOURS.

I have found a laxity in several Lodges in the time of commencing and closing their meetings. This arises in a great measure from the presiding officers not being punctual to the hour specified in their by-laws, thereby showing a bad example to subordinates, and eventually doing much harm to the Lodge; for where meetings are not opened till an hour after the appointed time, they are of necessity kept an hour longer from their homes and their families, and the craft suffer in consequence. I hope the advice given to correct

this evil will not fail in producing its proper effect.

## FINANCES.

General Fund.....	\$18,359 15
Current for Benevolence.....	54 25
Invested for do .....	8,625 14
To credit of Asylum Fund.....	537 36
	\$28,064 90

Which funds are invested as follows:

In Gore Bank Agency at Simcoe.....	\$ 2,464 90
In Middlesex Debentures.....	1,600 00
In Provincial do .....	16,000 00
In Dominion Stock.....	8,000 00
	\$28,064 90

I would again suggest it as desirable that the whole of the asylum fund should appear in the books of the Grand Treasurer, so that his report should show all the funds belonging to this Grand Lodge. This arrangement would not interfere with the entire control of that fund by the Asylum Committee.

## MAINE.

## GRAND COMMANDERY.

Published proceedings of the Grand Commandery at hand. Ten Commanderies represented.

From the annual address of R. E. Sir J. M. Larabee, Grand Commander, we extract the following:

Believing that the interests and welfare of the Order demand a higher rate of fees than is charged by some subordinates, and especially where two or more Commanderies have concurrent jurisdiction, I shall, without discussing the matter in detail, recommend that the minimum fee for conferring the Orders of Knighthood in this jurisdiction be made not less than thirty dollars.

I would recommend that the statutes be amended so that a unanimous vote by secret ballot shall be required, in order to permit a rejected candidate to apply for or receive the orders in any other Commandery than that in which he was rejected.

The report on foreign correspondence is by Sir Josiah H. Drummond, Sovereign Grand Commander of the A. and A. S. Rite of the Northern jurisdiction, and, as a matter to be expected, he allows his zeal to that Rite to blind his calm judgment on our annual address before the Grand Commandery of Missouri. In this he does us an unintentional injustice, because he argues our views on the Southern jurisdiction from a Northern standpoint, and even therein goes beyond any well authenticated history (unless we acknowledge the rhapsody of Giles F. Yates as history), in stating that Franken worked his Rite in Albany, New York, more than a hundred years ago. That tale has been thoroughly exploded, as we will prove at another time. As for the Red Cross, we have already defined our position as being opposed to it in the Commandery orders.

We have met the naked fact of Albert Pike's constitutions and rituals, being opposed not only to the existence of the Templar Orders of Knighthood, but of the whole system of Masonry, and we have proven our position beyond all controversy.

The report is well written, and does credit to the author.

We find 11 Commanderies on the roll, with 762 members 172 created during the year; 3 admitted; 12 dimitted; 8 died, and 9 rejected.

## MISSISSIPPI.

## GRAND LODGE.

Published proceedings of Grand Lodge at hand. Session held Jan., 1868. 132 Lodges represented.

The annual address of the G. M., Bro. Jno. T. Lamkin, is an interesting paper.

In the Grand Secretary's report, speaking of the donations of Missouri and other States through this office, he concludes thus:

"Our brethren who have thus so nobly contributed to the necessities of the suffering poor among us, actuated, as they must have been, by a pure, noble and disinterested charity—that charity which is characteristic of all good Masons—should be held in grateful remembrance by every Mason in Mississippi, and should, I would most respectfully suggest, receive from this Grand Lodge some manifestation of its appreciation of their benevolent act."

The proceedings are admirably got up, and do credit to the Grand Secretary.

We find 213 Lodges made returns. 882 initiated; 750 raised; 625 admitted; 911 dimitted; 1,784 suspended for N. P. D.; 18 expelled; 349 reinstated; 191 died. Total membership, 8,378.

Officers published in former number.

## OREGON.

## GRAND LODGE.

At the annual Grand Communication of this Grand Lodge, held in June, A. D. 1868, A. L. 5868, the following named brethren were elected officers for the ensuing year:

A. A. Smith, M. W. Grand Master.  
Wm. D. Hare, R. W. Deputy Grand Master.  
D. G. Clark, R. W. Senior Grand Warden.  
A. B. Richardson, R. W. Junior Grand Warden.  
B. F. Brown, R. W. Grand Treasurer.  
J. E. Hurford, R. W. Grand Secretary, of Portland.

## INDIANA.

## GRAND LODGE.

We have already reviewed the address of the Grand Master.

We find 20,133 members returned. 2,285 initiated; 2,291 raised; 789 admitted; 1,694 dimitted; 175 reinstated; 175 died; 395 suspended, and 95 expelled. Increase in membership, 1,868.

No report on foreign correspondence.

Bro. Martin H. Rice, of Plymouth, Grand Master, and Bro. Jno. M. Bramwell, Grand Secretary.

## IOWA.

## GRAND CHAPTER.

We have been favored with advance sheets of the report of Comp. E. A. Guilbert on correspondence before the Grand Chapter, and, as usual, find the report of this committee interesting. By some means he got hold of the Missouri reports for 1866, instead of 1867, and we regret that none of the reports are later than 1866, except four. As nearly all of those of 1867 have been reviewed by us in this paper, we find nothing fresh to extract.

## "Faith" and "Justice,"

In the *square and Compass* of the 18th of July, were original with the FREEMASON.



## PENNSYLVANIA.

OFFICERS OF THE GRAND COMMANDERY OF KNIGHTS TEMPLAR OF PENNSYLVANIA—ELECTED JUNE 10, A. D. 1868, A. O. 750. A. O. E. P. 71.

R. E. Sir John Vallerchamp, G. C., of Harrisburg.

V. E. Sir James H. Hopkins, D. G. C., of Pittsburg.

E. Sir H. B. McKean, G. G., of Torsanda.

E. Sir C. M. Howell, G. C. G. of Lancaster.

Rev. E. Sir J. I. Elsewood, G. P. of Easton.

E. Sir Abr'm Miller, G. S. W., of Easton.

E. Sir Fitz James Evans, G. J. W., of York.

E. Sir R. A. O. Kerr, G. T., of Altoona.

E. Sir Alfred Creigh, G. Rec., of Washington.

Four new charters were granted. Number of chartered Commanderies in the State, thirty-three.

The next annual meeting to be held in the city of Erie.

OFFICERS OF THE GRAND COUNCIL OF ROYAL, SUPER-EXCELLENT AND SELECT MASTERS OF PENNSYLVANIA—ELECTED JUNE 10.

M. P. Alfred Creigh, Grand Master of Washington.

R. P. Christopher W. Knapp, D. G. M., of Bloomsbury.

R. P. Dewees J. Martin, T. I. G. M., of Allentown.

R. P. George V. Maus, G. P. C. of W., of Erie.

R. P. Chs. E. Myers, G. M. of Ex., of Philadelphia.

R. P. Christian Stollz, G. Rec., of Reading.

Six new charters granted. Price of charters raised to fifty dollars. Minimum price of degrees established at ten dollars. Grand Master Creigh received a magnificent trowel, apron and collar, (appropriate to his office, and for fifteen consecutive years' services as Grand Master) from Criegh Council, No. 16, of Reading.

The next annual meeting to be held at Erie. The first four officers appointed delegates to a meeting to be held at St. Louis in September next.

## NEW HAMPSHIRE.

## GRAND LODGE.

At the Annual Communication of the M. W. Grand Lodge of Free and Accepted Masons, of the State of New Hampshire, holden at Masonic Temple, Concord, Wednesday, June 10, 1868, the following officers were elected:

Alexander M. Winn, Farmington, M. W. Grand Master.

John R. Holbrook, Portsmouth, R. W. Deputy Grand Master.

Nathaniel W. Cumner, Manchester, R. W. Senior Grand Warden.

William Barrett, Nashua, R. W. Junior Grand Warden.

John Knowlton, Portsmouth, R. W. Grand Treasurer.

Horace Chase, Hopkinton, R. W. Grand Secretary.

## MEETING OF ROYAL ARCH CHAPTER.

At the Annual Convocation of the M. E. Grand Royal Arch Chapter of New Hampshire, held at Concord, Tuesday, June 9th, 1868, the following officers were elected:

M. E. Grand High Priest, Nathaniel W. Cumner, Manchester.

E. Dep. Grand High Priest, Daniel R. Marshall, Nashua.

E. Grand King, John A. Harris, Concord.

E. Grand Scribe, Edward Gustine, Keene.

E. Grand Treasurer, John Knowlton, Portsmouth.

E. Grand Secretary, Horace Chase, Hopkinton.

E. Grand Chaplain, James Adams, Candia.

E. Grand Captain of Host, Asahel A. Balch, Manchester.

## SOUTH CAROLINA.

## GRAND CHAPTER.

Proceedings of Grand Chapter (of February) at hand. The address of the Grand High Priest we have already noticed.

Comp. Montgomery Moses rendered a very able report on correspondence.

We find 20 Chapters made returns of 674 members. 137 exalted; 17 admitted; 18 dimitted; 19 suspended; 3 expelled; 11 died.

## TEXAS.

## GRAND LODGE.

Grand Officers for the ensuing year:

M. W. Peter W. Gray, Grand Master.

R. W. C. M. Winkler, Dept. Grand Master.

R. W. C. K. Stribling, Senior Grand Warden.

R. W. James Wrigley, Junior Grand Warden.

R. W. Benj. A. Bolls, Grand Treasurer.

R. W. G. W. Bunghurst G. Secretary.

## WISCONSIN.

The Grand Lodge of Wisconsin met in annual communication, at Milwaukee on the 9th ult. A very full delegation was present, over 150 Lodges being represented. The proceedings were harmonious and interesting. The following is a list of the Grand Officers elected for the ensuing year:

Harlow Pease, M. W. G. M.; Alexander Megatt, D. G. M.; Joseph Hamilton, G. S. W.; John Turner, G. J. W.; Wm. H. Hefner, G. Treas.; Wm. T. Palmer, G. Sec'y.; Rev. S. Fallows, G. Chaplain; Robt. Wooten, G. S. D.; Charles J. Pardee, G. J. D.; C. P. Mead, G. Marshal; S. N. Dickinson, G. Pursuivant; Homer S. Gess, G. Sword Bearer; J. A. Horlich and — Howard, G. Stewards; E. Clewett, G. Tyler.

## IMPOSTORS.

CHARLES STOW *alias* CHARLES STEWART, pretending to hail from Phenix Lodge, No. 18, Ypsilanti, Michigan.

JOHN CLAIBORNE, pretending to hail from Illinois. He is an Irishman, about 5 feet 10 inches high, blue eyes, light hair, rather sandy, fair complexion and gentlemanly in deportment. Dangerous impostor.

DR. R. C. AMBLER, pretends to hail from Neenah, Wisconsin.

H. C. POTTS & Co's. gift enterprise.

ED. WEINSTEIN's gift enterprise.

Mr. W. J. Thompson, High Priest of Western Chapter, No. 24, of this city, requests us to warn the Masonic fraternity against one C. C. Harris, who claimed, while here, to be a son of Governor Harris, of Tennessee, and High Priest of Haywood Chapter, Brownsville, in that State. He obtained money from Western Chapter, under some false pretense, and not complying with his promise, a correspondence ensued between the two Chapters, proving Harris to be a vile impostor. This man was in our office, being introduced as the son of the ex-Governor, and giving his name, as C. W. Harris. He was badly crippled, very communicative, often referring to his father, the Governor, and his misfortunes, naturally creating a sympathy amongst the numerous admirers of that statesman and patriot. He is rather intelligent, and is calculated to deceive the credulous. Our exchanges would do the Order a kindness by giving this notice publicly.—*Dalton Citizen*, 26th.

## Pollard &amp; Leighton, Boston, Mass.

We take pleasure in directing attention to the advertisement of this old and well established house. Please note their removal to 104 Tremont street, corner of Bromfield.

## Grand Encampment and G. G. Chapter of United States—Railroad Arrangements.

At the request of several Grand Officers of Grand Commanderies of other jurisdictions, we made efforts to secure half fare tickets from the Atlantic States to St. Louis and return.

We are happy to state that we succeeded in our mission during our recent visit to Philadelphia and through the General Ticket Agent of the St. Louis, Alton and Terre Haute R. R. here, Mr. Garland, and Mr. Gwinner, General Agent of the Pennsylvania R. R. at Philadelphia, all Knights Templar and Royal Arch Masons of the Middle and New England States can procure tickets through the Grand Commanderies of each of those States, to St. Louis and return on round fare, good from the 10th to the 30th of September. The same has been arranged for the North-Western State R. R. merging at Chicago, through the Illinois Central and other R. R. without change of cars and with superior accommodations. For the intermediate States and those of the South, we see no reason why the same advantages may not be secured, if the proper Grand Officers of those States will only make the necessary exertions. We feel that this will secure the largest representation in those Grand Bodies ever had since their organization.

The Grand Commandery and Grand Chapter of Missouri have appointed committees, whose duty it will be to make everything as comfortable for the visitors as they possibly can. It is hoped that the West and South will be well represented, as it was by their united efforts that this city was selected. A regiment or two of Templars in full uniform would be a sight worth seeing west of the Mississippi river.

## EXPULSION.

We have received the full report of the trial and case of A. R. Tompkins, formerly a member of Sturgeon Lodge, No. 174, of Missouri, and contrary to our general purpose we have decided to publish his expulsion by said Lodge: first, for deserting his first wife and children, then going South and marrying another lady of considerable property, getting possession of the same and deserting her in destitute circumstances. The dimit granted to said Tompkins, September 29, 1866, was unanimously revoked. He is now supposed to be sojourning in Texas or Mexico. Brethren will take due notice of this party.

## Dedication of Freemasons' Hall.

The new Hall in St. Louis will be dedicated during the session of the Grand Lodge in October next, say about the 14th, although the building will be ready for occupancy by the 1st of September.

The Lodges, Chapters, Councils and Commanderies will probably move in during September, and the General Grand Bodies of the United States will be able to meet in the hall during their triennial session.



### EXCHANGES. MONTHLIES.

*Masonic Sun*, Wilmington, North Carolina. We are pleased again to welcome the renewal of this sprightly monthly.

*Freemasons' Monthly Magazine*, of Boston, has again made its appearance on our table. Bro. Moore reviews the list of Bob Morris' premiums, and winds up by justly saying: "It is with such contemptible and insane promises that this notorious charlatan expects to replenish his exhausted finances, to enable him to wander like a vagabond around the world at the expense of his befooled and credulous victims." This is about the most sensible thing that has escaped the Monthly for a long while.

*Western Musical Review*, of Indianapolis, Indiana, still furnishes an interesting Masonic department.

The *Evergreen*, Dubuque, Iowa, has failed to make its appearance for some time. What is the matter, Bro. Gilbert?

The *Masonic Trowel*, Springfield, Illinois, continues on the even tenor of its way, and comes regularly.

The *Voice of Masonry*, Chicago, Illinois, is regular, but we would like if the publisher would use smaller type or more pages, and give us something fresh to read.

The *Mystic Star*, Chicago, Illinois, gives us a little more matter than the *Voice*, but from the amount contained in each, we should judge that Chicago is able to furnish one good, full journal, which would be more interesting than two of medium size. Still it is none of our business, and we wish them both success.

The *Masonic Monthly*, of Boston, possesses more than ordinary Masonic vigor and originality, and is always entertaining.

*Bulletin du Grand Orient de France*, Paris, is regular in its visits, and very valuable to the French Mason.

*Kentucky Freemason*, Frankfort, Kentucky, is, well printed, and is a very interesting monthly.

The *Craftsman*, Hamilton, Ontario, Canada, is regular, and contains the Masonic news over the border. The July number is filled with the proceedings of the Grand Lodge, which met last month.

### WEEKLIES.

*Square and Compass*, Raleigh, North Carolina, contains points of interest, but would be improved by crowding the advertisements into their own department, leaving the reading matter by itself.

The *Keystone*, Philadelphia, is the best printed journal on our table, and, while it furnishes considerable news, still there is a field for more editorial matter, which we feel that the editor and his friends in Philadelphia could easily supply.

The *National and Freemason*, formerly the *National Freemason*, of New York city, is well printed, and many of its selections are admirable, but its editorial department is rather limited, and we can not say that its long extracts from novels are any benefit to a Masonic journal. The *National* had the opportunity of filling a very important want in Masonic literature, especially after it became

a weekly, but we think it has lost its grip on the craft, for reasons above given.

No Masonic paper can succeed in America unless it possesses decision of character upon all vital issues. This course may displease a few, but the heart of the great brotherhood will always respond to a frank and independent line of action.

*Masonic Tidings*, of Warsaw, New York, is a sprightly journal, and the editor evidently has a mind of his own, but of late it is indulging in novel literature. Come, Bro. Ransom, give us more from your own pen, for it is always good.

*Der Triangel* (German), of Williamsburg, New York, is a spirited journal, only rather a little Germanic in its notions of Masonry, yet as our German Masons are in constant contact with their American brethren, their views generally accord with each other.

*Die Banhutte* (German), of Leipzig, Germany, is a good paper, as has been elsewhere noticed.

The *California Mercury*, New York *Dispatch*, New York *Courier*, Louisville *Courier*, Memphis *Appeal*, La Crosse *Democrat*, *Western World*, and a few others, contain Masonic columns, some of them well edited.

### QUARTERLY.

The *American Freemason*, of Cincinnati, is, we believe, the only Masonic quarterly in the United States, and contains more editorial matter than nearly all the Masonic papers put together. Still we have some objections to it, viz: We think its editorials entirely too long, some of them covering eight and ten pages, quarto. Notwithstanding its ability, we think its readers would prefer shorter articles and more of them. A well edited quarterly is an indispensable necessity in this country.

The new hall of Granville Lodge, No. 240, was dedicated on St. John's Day by Bro. Wm. Penn, Acting D. D. G. M., and the following officers were duly installed:

M. D. Blakey, Worshipful Master.  
C. W. Rash, Senior Warden.  
Geo. W. Webb, Junior Warden.  
T. S. Magruder, Treasurer.  
N. M. Read, Secretary.  
J. D. Evans, Senior Deacon.  
Eli Jackson, Junior Deacon.

### Drummond's Carbon Pictures.

We have been favored with specimens of A. J. Drummond's carbon prints, among which is a reproduction of the "Witches' Sabbath," a very old painting, copied by the carbon process. The richness of effect produced by carbon photography is truly wonderful and beautiful, and must soon supersede the old system. Bro. Drummond is preparing a work on this subject, containing full particulars of the process, written in a plain practical manner, and he has acted nobly towards the photographic art by thus making known all the little secrets of his discoveries for the small sum of one dollar. Published by Joseph H. Ladd, No. 91 White street, New York. We are also under many obligations to R. A. Lewis, No. 160 Chatham street, New York, for photographs of distinguished Masons for our album. To Mr. Lewis you may send orders for Drummond's carbon prints, or old paintings for carbon copies.

### THE ELIGIBILITY OF WARDENS.

A communication is before us in which the writer desires to know what action the Grand Lodge took at its last communication on the subject of the eligibility of Wardens who have served as such under a dispensation only, to election as Masters. We can only reply, and we are pained to do so, that in our judgment the Grand Lodge came to a conclusion which over-rode the constitution and its solemn enactments of former years. The doctrine of "*stare decisis*" should not, of course, apply to all of the acts of the Grand Lodge; but while a constitutional provision is in full force it should not be legislated into a nullity by a mere show of hands at one and the same communication of the Grand Body.

If the organic law stands in the way of either ambition or justice, or if popularity can be achieved by opposing it, let the opposition take the rational shape of an amendment to be proposed and then lie over for one year, as the law provides, instead of being made the sport of a minute and legislated out of being without due consideration. The Constitution of Masonry, like that of the country, is the sheet anchor upon which safety rests, and we should never forget the solemn vows which the whole brotherhood have taken to support its provisions.

The Grand Lodge decided that the Warden of a Lodge U. D., who has never previously served in that capacity in any other lodge, could be elected Master at the first election under its warrant, although the lodge had only been in existence for a little over three months previously to that election. Aside from the direct and positive violation of the constitution, the decision is a highly improper one, for the reason that the station of Master of a lodge is one of grave responsibility and requires experience in the part of the brother who may be called upon to fill it. A Master Mason of a week old can be made the Warden of a lodge, and after serving as such only four months, and without the examination usually given by the Grand Master when he appoints a Master of a lodge U. D., can be elected Master.

That we are just when we declare that the Constitution has been infringed, will appear by reference to the document itself. The 37th section is unequivocal, and reads as follows: "No member can be Master of a lodge unless he has previously been installed and served as an elected Warden for one year, except at the institution of a new lodge, when no Warden or Past Master is found to serve as Master."

The Grand Lodge has, in years gone by, given the construction to this sentence that we have given to it, and in debate, when the Constitution as it stands at present was adopted, it was unanimously held that the Warden of a lodge U. D. could not be made a Master of it at its first election. The language of the section may, perhaps, be susceptible of two constructions, but it is too late in the day to properly give it the one that the Grand Lodge did at its last communication. As the decision now stands, it makes the Master of a lodge U. D. a Past Master after having served but four months—something that the most lax of disciplinarians can not seriously contend would be right.—*N. Y. Dispatch*.

[We fully agree with the Masonic Editor of the *Dispatch* in the foregoing criticism.

ED. FREEMASON.]

### Died.

BUCKNER.—On the 2d inst., in the northwest part of Linn county, Missouri, W. W. Buckner. The deceased was a member of a Lodge in Meredosia, Illinois, and was buried with Masonic honors by Jackson Lodge, No. 82.

BERGBIGLER.—Died, May the 5th, 1868, in Cape Girardeau county Mo., Bro. John A. Bergbigler, a member of Mystic Tie Lodge, No. 221, Oak Ridge, Mo.



### Address of Grand Secretaries and Grand Recorders of Masonic Grand Bodies.

*Alabama*—Daniel Sayre, Montgomery, 1, 2, 3; E. M. Hastings, Montgomery, 4.\*

*Arkansas*—Wm. D. Blocher, Little Rock, 1, 2, 3.

*California*—Alex. G. Abell, San Francisco, 1; Lawrence C. Owen, San Francisco, 2, 3, 4.

*Canada*—Thos. Bird Harris, Hamilton, Ontario, 1, 2, 4.

*Colorado*—Ed. C. Parmlee, Central City, 1.

*Connecticut*—Jos. K. Wheeler, Hartford, 1, 2, 3; E. G. Storer, New Haven, 4.

*Delaware*—John P. Allmond, Wilmington, 1; D. C. Goodwin, Wilmington, 2.

*District of Columbia*—Noble D. Larner, Washington, 1, 2.

*England*—Wm. Grey Clarke, Freemasons' Hall, London, 1.

*France*—Thevenot, 1, 16 Rue Cadet, Paris.

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ST. LOUIS, MO., SEPTEMBER 1, 1868.

NO. 9.

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### EXCHANGES.

The *National and Freemason*, a weekly, of New York, has ceased to exist, and in its place the *National Freemason* comes to us as a monthly, instead of weekly, at the same price as the FREEMASON.

*Loomis' Musical Journal* has been considerably enlarged, and presents a very attractive appearance. Its Masonic column is interesting. It is published in New Haven, Connecticut.

The *Western Musical Review*, published in Indianapolis, Indiana, also continues to be a valuable musical and Masonic monthly.

### The Theory of Transmigration or Transmutation of Matter and Soul.

We are led to a reflection upon this subject by an address delivered by Gen. Albert Pike, July 22d, at Centre Hill, Mississippi, in which occurs an argument to show that we are but the reproduction of those who have lived and died before us. The following extract will give the idea as set forth by the General, and we will here say that the balance of the address is to us wholly unexceptionable, and evinces a great deal of care and thought in its production. He says:

The human beings of the past also devised us their bodies. Not a particle of any human body that ever lived has been destroyed. Mouldering away in the earth, or burned by fire, every atom has returned to the elements from which it came, to enter into other bodies; and ours are perhaps in part composed of particles that have belonged to others, perhaps to many in succession. It may be that in ours are some that once, for a time, composed parts of those of Socrates, of Cromwell, or the English Kings, of the martyrs and the persecutors, the tyrant and the prisoner, the pontiff and the penitent woman kneeling at the altar, the murderer and his victim, Alva or William of Orange, Cicero or Caesar. So that, if our bodies were ourselves, we should literally be, in part, the same persons as those whose bodies have furnished in part the materials for ours.

And who can say what real identity between them and us may not exist, by virtue of the sympathies or forces inhering in those particles, or caused by them, on entering into new combinations! It is said that there is electricity enough in a drop of water to shatter the globe. Who knows what forces may be in the atoms, or that they may not be permanently affected by the souls, of whose bodies they once formed a part? Contagion and infection are the results of some unknown quality or power communicated to such particles. May not those which were of the bodies of Herod, of Henry the Eighth and Louis the Fifteenth, still continue infected, into whatever new combinations they enter? Who understands the mysterious phenomena of the cholera? May not the vices of men be also causes of moral epidemics; and thus the excellence or baseness of one age bless or curse the future generations?

The excellence or baseness, the honor or treachery, the courage or cowardice, of a race are hereditary. The characteristics of race, indeed, seem to be indelible. The Norman and the Saxon are continually reproduced. The Hebrew and the Zingari remain unchanged. The Arab of to-day is the Arab of three thousand years ago. The negro is now what he was in the days of Sesostris. If isolated individuals of that low race improve, it is by the intermixture of white blood, or by imitation, like the Apes. The wars of races are continually repeated, and antipathies of races never die. They become diseased, also, dwarfed in body and soul, stunted and emaciated, by luxury, indolence and vices, or by the loss of self-respect that is the consequence of abject compliances with the demands of tyranny, and base submissions as the price of safety. We may submit to force, and wait with silent patience for the day of deliverance to come;

but if we crouch to receive the lash, like whipped hounds, deny our faith, and become the tame creatures and useful instruments of our oppressors, we become a degenerate branch of a great race, unworthy of its ancestral glories, and had better die than live. From such an ignominy a people never recovers. It is the suicide of the race.

Thus we are all parts of one whole, injured by the vices, and benefited by the virtues of those who have gone before us. They lived that we in due time might be born, and to prepare the way for us. They died to make room for us. The old Brahmins represented God as a Trinity—the destroyer, as well as the creator and the preserver, or continuer. Death is everywhere the source of life. If the old trees never fell, there would be no room for the young ones to grow; and the great branching oaks, on which the eagles fold their wings, and with which the tempest wrestles in vain, only grow alone, those that sprang up near them, if any, having died young. The death of the parents is the life of the children.

Here the reader will observe the oft repeated doctrine of transmigration of soul, or the influence of dead bodies upon succeeding generations. This doctrine represents a duality of principle wholly inconsistent in itself, for the reason that death can not be charged to the account of the soul which never dies, but is co-existent with the eternity of the God-head from whom all spirit emanates. The transmigration of soul, then, from one body to another, after the death of the body from which the spirit departs, is a myth, unless we deny the existence of a "Spirit Land," under the name of Heaven, Hell, or by what other name all ages and conditions of mankind have agreed upon. From the savage and unlettered Indian of the forest to the wisest philosophers of the past or present, have all agreed that "there is an immortal part within us that never, never dies;" in other words, every sentient being whom God has made recognizes the immortality of the soul and the existence of a God.

Now, having separated this duality or double principle of death, transmutation is reduced to the single idea of the influence of a dead body upon a living one. Our distinguished brother has endeavored to prove this theory by reference to the repetition of distinct types of mankind, such as philosophers and fools, tyrants and prisoners, Norman and Saxon, white and black, &c. He also refers to the change that takes place by the admixture of races and blood. This is all very specious, and, we think, very full of sophistry, as well as dangerous.

If there is an electricity in dead bodies, acting upon our systems through the medium of food, or air, or inspiration, then there is but one deducible conclusion, viz: that the same latitudes will always reproduce the same *genus homo*, regardless of circumstances. But look



at the contrary! A Caucasian might live in Africa, and there, through his posterity, live for ages, but unless he entirely changed his whole habit of life, and mixed his blood with the natives, he and his would remain Caucasians in mind and body till the end of time.

If this were not true, then the African race which has sojourned with the white for centuries would be changed from their color and nature to white men. But such a change has never occurred apart from the mixture of blood, and even in that mixture the pure negro blood has not been elevated, but only the white deteriorated in proportion as the mixture is effected.

Negroes have lived over the silent graves of dead Caucasians for centuries, but who has ever noticed a change in them, arising from the electricity of the dead? None.

We much fear that our brother in this, as in many other things, is a dreamer, and that such dreams will ultimately unsettle any well balanced mind there can be no doubt.

Whenever men attempt with their finite minds to analyze the infinity of soul, they are at sea without anchor or compass; they are simply trying to make the ocean subject to the power of the ship, instead of building the ship to suit the waves. Mind is of God; it is launched forth in human vessels for good or evil, the wide world is the boundless sea of its operations, and whether that immortal freight will be landed pure and safe at its eternal haven depends greatly upon the channel in which the vessel shall be directed, and the nature of circumstances and events that may control it. Whether the mind shall be held responsible for the nature and guidance of the vessel, God only knows, for He alone controls the destinies of men.

But to hold that this mortal or immortal matter and essence of man is controlled or influenced by the dead bones and flesh of departed millions, is to suppose that man at his first creation sprang from preceding races of animals—a theory wholly at defiance with the fundamental principles of natural and revealed religion. The same theory would lead us to look for a similarity of humanity in the flowers which grow over the tomb, and, on the other hand, of similarity of men to the vegetable or animal food he lives upon.

That the human system is influenced by exterior circumstances, or even by food which enters into his composition, and that the physical system, to a limited extent, influences the activities of the mind, there can be no doubt, but that it does so to an extent of shaping his immortal destiny, is to us perfectly inconsistent with common sense. It is these wild theories that pure Masonry has had to contend against since it had an existence, and this is one of the reasons why we have so obstinately opposed the introduction of Bro. Pike's Scotch Rite into our jurisdiction, for they are full of these vagaries, and in fact the above extract may be properly termed an extract from the lectures of the Rite, and we feel that the introduction of such transcendental doctrines will undermine the foundations of that religious philosophy which constitutes the basis and structure of sound, conservative society.

We hope that our brother will realize that there is one thing more than all others which controls the destiny of men, and that is education. It will not absolutely do it; that is, education will not always make a knave honest, but, without education, the knave will remain one still. As we believe in the rule that the great majority of men are born honest, so we believe that education increases in arithmetical progression the great superiority of the good over the bad. If men drink at a fountain of intelligence poisoned by the weeds of false philosophy, we always fear for the result, and we much fear that our brother has drank deeply at the source of transcendentalism, and that his mind runs too much in that direction, giving its fantastical glare to all he produces, whenever he departs from the practical things of life.

It is to save our people from the influences of what we believe to be a dangerous and useless education that we oppose the introduction of his so-called Masonic teachings, and hope he will think none the less of us for it, for we can assure him that our purpose is an honest one.

#### The Triennial Meetings in St. Louis.

On the third Tuesday of this month (the 15th) will meet in St. Louis the Grand Encampment of Knights Templar of the United States, and the General Grand Chapter of Royal Arch Masons of the United States.

It is generally expected that both bodies will have a larger representation present than has ever before assembled at a triennial meeting.

This opinion arises from several causes. There will be more important questions presented than generally occurs in one meeting, and the point selected is more accessible than any heretofore chosen in the Mississippi Valley; and, finally, this being the first meeting held since 1859, in which peace has absolutely reigned in the country, there is an earnest desire to have a general reunion and fraternal salutation.

These national bodies, in their triennial assemblies, are in one sense fraternal conventions, for the purpose of interchanging views, work, usage, &c. In this way the best posted Masons are brought together, and in the private rooms of delegates much valuable information is exchanged from one side of the continent to the other, not only on the work of Commanderies and Chapters, but as well on the lectures of Blue and Cryptic Masonry.

In the Grand Encampment the following constitute the membership:

The elective officers of the Grand Encampment, the Past first four Grand officers thereof, the Past Grand Commanders, and the first four present officers of State Grand Commanderies, and the first three officers of all subordinate Commanderies working under the immediate jurisdiction of the Grand Encampment of the United State in such States or Territories where no State Grand body exists.

One of the first things which will be brought up for consideration will be the proposed amendment offered at last Conclave by Sir Wm. Sewell Gardner, R. E. Deputy Grand Master, to change the name of "Grand En-

campment" to "Grand Conclave," for the National body, and for the State bodies, to change their name from "Grand Commandery" to "Grand Encampment."

So far as mere nomenclature is concerned, we do not suppose that there will be much objection to the change, for in reality the National body is but a "Conclave" or Convention of the chief officers of sovereign and independent State bodies, although there may be objection to any repeated change of the Constitution, as well of the National as of the State bodies; for the adoption of the amendment would necessitate a change of nearly all the Grand seals, &c., bearing the title of Grand Commandery.

We have greatly mistaken the temper and disposition of the American Masonic mind if we do not believe it to be utterly opposed to all dangerous centralizations of Masonic power. All Masonic national bodies exist by representations of sovereign powers, and State Grand Commanderies and Grand Chapters being the representative heads of the whole body of the craft in each State, the officers of those State bodies can not assign away to any national body those rights and privileges which belong inherently to the craft themselves, except it be assigned by a vote of the subordinates represented in Grand bodies assembled.

The national bodies exist more by courtesy and fraternal forbearance than by power, and any attempt to usurp power wherewith to enforce edicts against the sovereign rights of independent State bodies, would be the destruction of national harmony. From the wisdom already displayed by them, we have no fear that any such attempt will be made.

There is a question which it has been decided does not belong to the Grand Encampment, viz: that of drill, and it is one which we think does most properly belong to it; in fact we can scarcely think of any other duty that does belong to it, apart from the uniformity of conferring the Orders. We sincerely hope that the drill will meet the earnest and practical attention of the members this session, and the very necessity of it is seen whenever a large number of Templars are brought together in parade from different jurisdictions.

We are also led to believe that the question of dispensing with the Red Cross, and assigning it to the Chapter or Council, or, as an independent degree, will be brought up. It has been sufficiently agitated during the last three years to prepare the minds of members for its calm consideration.

Some have supposed that the status of the Grand Chapter of the District of Columbia would be considered, as the status of Royal Arch Masons affect that of Knights Templar, but we do not apprehend that any discussion will take place on this subject, for they might as well discuss the status of Lodges or Grand Lodges on the same theory. Every Templar must stand or fall according to his Masonic status, and with the status of different Masonic organizations we, as Templars, have nothing to do, so long as each move in an independent orbit, not interfering with each other.

GENERAL GRAND CHAPTER.

This body will meet on the same day as the



above organization, and is composed of the same relative membership, except that Past Grand High Priests are not members. One of the subjects for its consideration will be the amendment proposed by Comp. Jas. M. Austin, of New York, which is briefly to give to the General Grand Chapter a centralized control of State Grand Chapters, and also one proposed by Comp. Seymour H. Stone, of New York, striking out of the General Grand Constitution the section which reserves to the State bodies independent action over their own affairs; and both amendments being for the same purpose, we believe they will be defeated, for reasons already given under the head of Grand Encampment. We are of the opinion that all such amendments should be submitted to the State Grand bodies, and be voted upon by them before any further action is taken.

If the General Grand Chapter is to continue as a national organization, it would be better that *all* the State bodies should be represented, for this will help to save Royal Arch Masonry from injudicious or dangerous legislation, and secure greater uniformity in work generally. Suppose, for instance, that each State body was represented, and that the work of all the degrees could be fully exemplified, and then that work agreed upon by at least two-thirds of the intelligent members present, the other one-third would, for the sake of uniformity and harmony, adopt it, and see the result! In this way the General Grand Chapter of the United States would be of some use. As it is, it is very problematical whether it is "worth the candle." As for legislation, we are among those who believe that each State Grand body can attend to all that sort of business best for itself, and unless the national body devotes a little more time once in three years to "work," its legitimate mission may be safely considered at an end, and we would not be surprised if such should be the decision of the members at the present session.

There is one feature belonging to the triennial sessions that can not be taken from them, viz: that of having a good time generally, enjoying a pleasant interchange of thought and binding closely together the hearts of all sections of our common country; and this glorious feature will continue so long as they exist, and, on the part of the Masons and citizens of Missouri, we can bid one and all a genuine fraternal welcome.

#### ROYAL AND SELECT MASTERS.

Nearly all the Grand Councils have agreed to send expert workmen to meet each other at the triennial sessions of the Grand Encampment and General Grand Chapter, to take into consideration the absolute necessity which exists for greater uniformity in the work, and especially so of the nomenclature of Grand and subordinate officers. In our last report on correspondence before our Grand Council, we quoted at length the table prepared by Comp. J. H. Drummond, of Maine, in which the question is most practically set forth. It is one that should demand sensible and practical attention. From this convention we hope for the best results. It is distinctly understood that the delegates are in no manner to assume the powers of a governing body. This is right.

#### THE ENTERTAINMENT.

The General Grand Chapter will be entertained by the Grand Royal Arch Chapter of Missouri, by a banquet, to which nearly all the Chapters in the State have liberally contributed. This will be under the supervision of the Grand High Priest and his associate officers.

The Grand Encampment of the United States will be entertained by the Grand Commandery of the State, by a river excursion and banquet, to which all the subordinate Commanderies of the State have generously contributed funds, as well as some of our liberally disposed citizens outside of the Order. This will be under the supervision of the Grand Commandery committee of arrangements.

The Royal and Select Masters who come as delegates, will be taken care of by members of both bodies.

The members of the A. and A. S. Rite, who, we learn, have been ordered to assemble here at the same time as the above, will, we presume, be entertained by a few members of that Rite in the city, as it has no working bodies in this jurisdiction.

#### To our Philadelphia Subscribers.

To our brethren of Philadelphia we owe an apology for the failure of their *Freemason* on the first of August.

A new clerk was employed by the publisher to mail the papers, and in transcribing the list into a new book he entirely omitted the above city, and consequently no papers were mailed to it, except a few single wrappers. It was a simple mistake, such an one as might occur at any time, in any business, through the negligence of an employé.

These mistakes are no more vexatious to our subscribers than to ourselves, but the results of them must be borne with that ordinary patience necessary in all business transactions. We have nothing whatever to do with the paper after the proof-sheets leave our hands, and the publisher assures us that every diligence shall be used to avoid mistakes.

Some of our friends there supposed the paper was stopped on account of non-payment of subscription money, but such was not the case, as no money was over due at that time, besides we always give a subscriber liberal time to pay up.

"Better luck next time."

#### Special Notice to D. D. G. Masters.

It is the urgent request of the M. W. Grand Master that the D. D. G. Masters will hand in their official reports within the time prescribed by the law of the Grand Lodge, viz: THIRTY DAYS prior to the annual session.

It has been the custom of D. D. G. M. to retain their reports until the morning of opening the Grand Lodge, and even sometimes later, which entirely deprives the Grand Master of an opportunity of looking over and referring to in his annual address such matter as absolutely demands the consideration of the Grand Lodge.

Mail the reports to the Grand Master, at Jefferson City. July 1-2t

#### IOWA.

Grand Lodge met in Des Moines, June 2d, 1868, M. W. Bro. Reuben Mickel, Grand Master, presiding. 131 Lodges represented. He reports having granted 21 dispensations for new Lodges. His address is a full review of official doings. His decisions we published in our last number.

Grand Lodge of New Brunswick was recognized. Bro. E. A. Guilbert presented a report on correspondence, but which was not ready for the printer.

Bros. Parvin, Miller and Cotton are the next committee on correspondence.

We find 232 Lodges on the roll, 7 U. D., 181 represented, 19 new charters issued, 20 extinct, 214 working, 1467 initiated, 1827 passed, 1265 raised, 468 affiliated, 627 dimitted, 25 reinstated, 77 died, 76 suspended for non-payment of dues, 19 for unmasonic conduct, 19 expelled; members returned, 9774. Cash in Treasury, \$7 987 86.

Bro. Reuben Mickel, of Jefferson, G. M., and Bro. T. S. Parvin, of Iowa City, Grand Secretary.

#### Pennsylvania.

Grand Chapter met December 27, 1867. From the annual address we learn that there are 60 Chapters on the roll and 3 Mark Lodges, the latter, we believe, are the only ones in the United States. We find \$1 882 in cash, and \$2 500 in stock in the treasury.

The report before us contains several addresses delivered during the year, all of them interesting.

We regret that we have no recapitulation of chapters, work or members, especially so, as we believe that the outside masonic world understands less of the status and doings of Royal Arch Masonry in Pennsylvania than of any other State in the country.

#### TEXAS.

Grand Commandery met in Houston, June 8, 1868.

Sir N. B. Yard, R. E. Grand Commander, presiding. Four Commanderies were represented. We find no annual address.

Sir Peter W. Gray submitted a report on correspondence, extracted from that of Louisiana, which we have already reviewed.

We find no recapitulation of commanderies, work or members.

Sir Peter W. Gray is Grand Commander, (address not given); Sir Robert Brewster, of Houston, Grand Recorder.

#### NEBRASKA.

##### GRAND LODGE.

On the 24th day of June, A. L. 5868, the following brethren were elected Grand officers:

M. W. O. H. Irish, Nebraska City, Grand Master.

R. W. H. P. Deuel, Omaha, Deputy Grand Master.

R. W. Wm. Adair, Dakota, Grand Senior Warden.

R. W. H. O. Hanna, Falls City, Grand Junior Warden.

R. W. Geo. B. Graff, Omaha, Grand Treasurer.

R. W. J. N. Wise, Plattsmouth, Grand Secretary.



### St. John's Day--Grand Celebration of the Anniversary by the Masons of Memphis.

EXTRACTS FROM THE ELOQUENT ADDRESS OF  
BRO. A. J. WHEELER.

We regret that we can not give it in full, for it is one of the few Masonic addresses that is not on the stereotyped plates.

Brothers and friends, on such a day and occasion, it can not be expected that I should make a long or logical discourse. I would not, if I could, like many of the routine Masonic speakers of the present day, dwell only on the glories and beauties of Masonry, without exposing some of its hideous deformities, and should I dwell too much on the latter, my indiscretion might change this festal day to one of feasting and prayer. Should I indeed take you out into the valley of dry bones in Masonry, I know, like doubting Thomas, you would wish to thrust your "vulgar paws" into its side, and with unwonted anxiety ask, "can these dry bones live?" The committee, however, in the plenitude of their wisdom, have guarded you against any premeditated attacks of this kind, and while honoring me with their unanimous choice as speaker, they prescribed my augur to an half hour's length.

In this short space of time I shall touch on but few points, and these briefly. Like John the Baptist, I shall not call you a generation of vipers, but I desire to urge you to flee the wrath to come.

Masonry has become so universal an order that it now embraces millions of initiates; our own little State counts its 16,000 of contributing members. It holds communion with every grade of character, creed and opinion, except the infidel and the heathen. It is allied in a manner with all religious creeds, political beliefs and sectional differences, and yet it knows no climate, no intolerance, no sectional, political or religious dogma. Masonry in its purity stands upon a pinnacle, high above all these, and as an handmaid to the Protestant and Jewish religions, and to every virtue; and yet it ignores these when they teach more than a belief in God and the Holy writ, love to neighbors and ourselves, and life everlasting. Masonry teaches a purity of character that the most religious could not more than attain, and frees itself from those petty jealousies, bickerings and dogmas that so dishonor man, the church and the synagogue. With truth and virtue as its weapon, and He whose name is but as a breath for its guide, it plows through the mists and the errors of ages, and erects a standard that angels might worship at. I stand here to-day, my brothers and friends, to claim that Masonry, pure and unalloyed, is perfect. That it was established by God himself, to improve, perfect and elevate his creatures. That Masonry, in all of its vital parts, has remained unchanged and indestructible; "the wing of time has flapped over it in vain;" the anathemas of the Pope have been hurled against it; envy, hatred, malice, ignorance and superstition have assailed it; religious bigotry and political intolerance have endeavored to destroy it; but how true the words, "amid the changes of centuries it has stood changeless and serene." Brothers, it is my gospel, it is my religion, it is my faith. Blasphemy! do you say my Christian friends? "Judge not, that ye be not judged;" for I appeal to God as the rewarder of truth and the avenger of falsehood; as I shall answer at the great day, when the secrets of my heart shall be known, I answer for it.

Poor, weak, deluded man has many and many a time dragged the Masonic standard to the dust, polluted its pure garments, and cast a stain upon it that Heaven itself can only purify; the religious bigot has taken it to his arms to pour into unwilling ears his own peculiar doctrines. The clergy has dabbled in it to know but a smattering of its truths, and then place it upon their own temple, and demand that we shall follow and worship; the politician has fondled it to gain accession and power; the mercenary has grappled it to gain pelf and riches; the rouse has hugged it to his bosom to commit new crimes and debaucheries; and,

must I say it, the learned and intelligent Mason, well acquainted with its doctrines and precepts, its landmarks and its statutes, unable to rid himself of the bigotry of the age, and the pretended demand of his religion, must place within the books he publishes, and the monitors he distributes in our Lodges, language not palatable or proper for the Masonic world. Must we mumble prayers that our Lodges can not unite in? Must we toady to a religion in order to palliate feelings, gain members and popularity? Masonry forbids! To the Jew and not to the Gentiles are we indebted for the institution of Masonry; from him we received the landmarks of our Order. Let us not then prove ungrateful to our benefactors, but let our religious zeal be so tempered that we can pray to that God; that all acknowledge, and read from that scripture that all believe in. Masonry demands this much—it could demand no more.

How strange to me appear some of the Masonry of the present day. While all admit its origin, its faith, its landmarks, and its religion, yet an order claiming to be Masonic and of a higher grade than the Cryptic Rites proscribed the very ones that gave them Masonic birth. Do not think I am fault-finding, my dear brothers, for I came here to have some "home truths for home consumption," and I should feel very unhappy should I not make some of you feel very uncomfortable before I get through.

### NEW BRUNSWICK.

COUNCIL OF ROYAL AND SELECT MASTERS.

At the regular convocation of New Brunswick Council of Royal and Select Masters, No. 2, held in Masonic Hall, Princess street, on Friday, the 24th of July, the following officers were elected and installed into their respective offices by M. P. Grand Master Robert Marshall, assisted by Illustrious Master Thomas H. Keohan, as follows:

D. R. Munro, Thrice Illustrious Master.  
Dr. Jos. C. Hatheway, Right Illustrious Master.  
Henry Duffell, Illustrious Master.  
Rev. G. J. Caie, Chaplain.  
Benjamin S. Black, Recorder.  
James Domville, Treasurer.  
John Dean, Master of Ceremonies.  
Dugald Kelly, Captain of Guards.  
Archibald McLean, Conductor of Council.  
Henry Card, Organist.  
Peter Campbell, Steward.  
Henry Brown, Sentinel.  
Companions—Lewin, Peters and McLeod,  
Committee of Finance.

### NEBRASKA.

GRAND CHAPTER.

On the 22d day of June, A. D. 1868, A. I. 2398, the following companions were duly elected Grand Officers:

M. E. D. H. Wheeler, Plattsmouth, Grand High Priest.  
M. E. E. A. Allen, Omaha, Deputy Grand High Priest.  
R. E. O. H. Irish, Nebraska City, Grand King.  
R. E. R. W. Furnas, Brownville, Grand Scribe.  
R. E. J. N. Wise, Plattsmouth, Grand Secretary.  
R. E. Geo. B. Graff, Omaha, Grand Treasurer.  
E. John Reed, Nebraska City, G. Capt. Host.  
E. M. Dunham, Omaha, G. R. A. Capt.

### Gentryville Chapter, U. D.,

Was duly set to work on the 30th of July, by Companion N. M. Smith, P. H. P., who reports that the prospects of a good chapter there are very encouraging.

### HIGH PRIEST'S BREAST PLATE.

The Bible gives the arrangement of the Stones in the Breast Plate twice, (Ex. xxviii and xxxix) both times the same, and Canne's marginal notes assign them as follows:

Stone.	Color.	Tribe.
1 Sardius or Ruby,	Red,	*Reuben.
2 Topaz,	Yellow,	*Simeon.
3 Carbuncle,	Dark Red,	Levi.
4 Emerald,	Green,	Judah.
5 Sapphire,	Blue,	Issachar.
6 Diamond,	Light,	*Zebulun.
7 Ligure or Crysope,	Apple Green,	Dan.
8 Agate,	Bluish White,	Naphtali.
9 Amethyst,	Purple	Gad.
10 Beryl,	Bluish Green,	Asher.
11 Onyx or Cornelian,	Light Red,	*Joseph.
12 Jasper,	Crystal White,	Benjamin.

And following this order and assignment we arrange them as follows, reading from right to left in Oriental manner:

Levi,	Simeon,	Reuben,
Zebulun,	Issachar,	Judah,
Gad,	Naphtali.	Dan,
Benjamin,	Joseph	Asher.

This agrees very nearly with the order in which they formed under their Banners. Gad took the place of Levi, who went into the centre, and Asher formed into column with Dan and Naphtali, leaving space for the two half tribes in the last column.

Josephus gives them very circumstantially, and adds that they were assigned to the tribes according to their birth-right. As his account of the births of Jacob's sons agrees with the Bible, we are safe in assuming it to be correct, viz:

1 Sardius or Ruby,	*Reuben.
2 Topaz,	*Simeon.
3 Emerald,	Levi.
4 Carbuncle,	Judah.
5 Jasper,	Dan.
6 Sapphire,	Naphtali.
7 Ligure,	Gad.
8 Amethyst,	Asher.
9 Agate,	Issachar.
10 Crysolite or Diamond,	*Zebulun.
11 Onyx,	*Joseph.
12 Beryl,	Benjamin.

It will be seen that four agree in the two arrangements, viz: Reuben, Simeon, Zebulun and Joseph, which we may therefore consider correct.

If the arrangement of the stones agreed, we could not doubt that Josephus was correct as to their being assigned in order of birth-right; but the discrepancy is marked, and there seems no possible way of arranging them in 3x4 rows to make them agree. [Will our readers send us the solution if they succeed in so arranging them?]

The English assignment is probably taken from the Talmud, which is a collection of the "Traditions of the Elders" of the Hebrew Church, transmitted from Rabbi to Rabbi for thousands of years, as the Gospels of Matthew, Mark and Luke were handed down to their successors who finally wrote them out. These traditions, after having been for many centuries considered too sacred to be written, were at last collected by the Rabbis into "fourteen heavy volumes of thick, solid Hebrew and Aramaic consonants, without a vowel to be seen from the first word of the first volume to the last word of the last." Being mortal, we are content to take such information from this work as we can get without studying it. But the English assignment does not always harmonize with itself, thus: Judah's stone is green, but he has a scarlet banner, while Josephus gives him the red stone; Benjamin has a green banner with a white stone, while Josephus gives him green; Asher has a purple banner with a bluish green stone, while Josephus gives him purple; Reuben with a red banner, Simeon with a yellow, Issachar and Naphtali with blue, agree in both; Zebulun with a purple banner, Gad with a white one, disagree with both; on the other hand Dan has a green banner, agreeing with the English



"Figure," and disagreeing with Josephus' white Jasper; and in Revelations iv, 3, he that sat upon the throne "was to look upon like a jasper and a sardine stone"—the last (*omega*) and the first (*alpha*) in the English assignment; while if the emerald rainbow represented his power it would agree with the English assignment of green to Judah who typifies the Savior. Still there may be another meaning in Revelations, as *Dan* is there made the last by not being sealed, and Josephus gives him the Jasper; while the rainbow of a *green* color, which signifies *life* or *flourishing*, might well represent *Levi*, who signifies "truth in act, which is the good of life."

On the whole, we should prefer the assignment of Josephus, "so far as heard from."—*Token.*

#### Extract from Address of A. B. Kendig.

A man who does not feel God more than man, and who does not feel an inspiration for those nobler qualities of mind and heart which distinguish intelligence from instinct, is destitute of the first principles of beauty. Beauty is but the blossom of the useful. I declare that justice, equity, righteousness and truth ought to be clothed in beauty. Right things ought to be made beautiful in the sight of God and man. The old Hebrew looked up and said, "The heavens declare the glory of God, and the firmament sheweth His handwork." And all that wonderful profusion of beauty which God has placed in the portfolio of the heavens, which has instructed His old people, that symbolism which He carries into all beauty and all grandeur, and, if you will, all worship, is intended to produce within the hearts of all men a love of the beautiful, as these bestowments of God are the common heritage of all. For pictures of beauty you need not go to the rich man's house; nor for lessons in beauty need you depend upon art; for in nature, God's greatest picture-book, and in Revelation, that transcript of the Divine Mind, are drawn pictures of exquisite beauty, and lessons taught of unequalled excellence. Do but lend your mind to the study of these, and open your hearts to receive their impressions, and you will experience a greater transformation and be more filled with wonder than in that never-to-be-forgotten moment, when in the twinkling of an eye you were brought from darkness to light. When in our conduct is perfectly symbolized the presence of an intelligent virtue, and when the admirable tenets of our order shall be so enstamped upon our inward nature that they shall be patent in the life, we present to the world the beautiful ornaments of masonic allegory and truth.

Wisdom devised and projected the system of morality that is at once the glory and value of Masonry; strength has supported this system through the decades of the past; and now let each brother join in its ornamentation till garlanded with Faith, Hope and Charity, it stands before all the embodiment of beauty. Let the wisdom of our conversation, the strength of our personal devotion to the good and the true, and the beauty of our simple, earnest, useful lives, extort even from our enemies the confession, "We find no fault in them."

That which wisdom approves, what she dictates to be done or left undone, the path marked by her, resolve to follow. With the invincible determination of a virtuous soul, inspired with a pure and manly resolution, you will walk steadily and securely. Strong in the omnipotence of a holy purpose, build for immortality. And although adverse winds may blow and hostile elements conspire to oppose and destroy, cling to your purpose with the energy of despair, and with the terrible determination to conquer, though the victory cost you sleepless nights and anxious years of war. For only such a strength overcomes, and only from such conflicts are grand results evolved. And then, craftsmen, when, at the bidding of the Eternal One, the unseen angel hand shall lift the veil that now obstructs the sight and hides the completeness of the whole from the toiling workmen, you will rejoice at its symmetry and its perfect beauty. The result of your earnest work and manly efforts will fall

around your finished characters like beautiful drapery around the sculptured statue. Brethren! we are in the stream, and, despite our desires and our efforts, we are silently and imperceptibly, but earnestly, moving onward and downward to that mysterious hereafter. Quick and steady as the swing of Time's pendulum, do we move eternity-ward. And as we meet and mingle in the labors and festivities of this annual convocation, I can not forget that ere the next meeting of our clansmen, some of us here to-day will be summoned from the temporal to the eternal, and from the visible to the invisible. When the gavel of the Supreme Grand Master shall fall, may it be to call us from the labor of the terrestrial to the refreshment of the celestial Grand Lodge above.

Craftsmen! in laying out a plan of life that shall affect for weal ourselves and others, for the now and the to come, let us always be actuated by that higher law impressed in ineffaceable characters upon our consciences; let us strive in this human quarry to so prepare our work that it may be accepted as square and true by the Supreme Architect. Be attentive to the voice of wisdom, for "her ways are ways of pleasantness, and all her paths are peace." And as a beacon she comes to guide you, amid the hidden dangers of life to that safe, quiet harbor above, where all good Masons hope to come at last.

May Wisdom direct us, Strength support us, and Beauty adorn all we do; that God may be glorified, and the craft profited by, through and in us.

#### ROYAL ARCH BANNERS.

The Children of Israel had four Grand Standards which were borne by the Tribes of Judah, Reuben, Ephraim and Dan, (Numbers ii.) Rabbi Asche, in the Talmud, says that, Judah's banner was a Lion, Reuben's a Man, Ephraim's a Bullock (not an ox; the Jews had no oxen—it was against their express law—Josephus chap. 8.) and Dan's an Eagle, from which were made up the forms of the cherubim. This is universally accepted. The power of the Lord protected the Hebrews in their wanderings, and they represented it by the cherubim whose component parts were placed upon their banners. Judah went first, bearing the *Lion*, which represented the *Power* of the Lord; Reuben next, bearing the *Man*, which represented his *Wisdom*; Ephraim next, bearing the *Bullock*, representing his *Goodness*, and Dan last, bearing the *Eagle*, representing the swiftness of his *Thought*. Ezekiel saw the same figures in his vision by the river Chebar (chap. i.); so did John in Revelations (chap. iv.) It has come down to us from remotest ages, far back of Egypt and Assyria, even back to the time of Adam, when the same mighty figures kept watch and ward over the East gate of the garden of Eden with a "flaming sword which turned every way to keep the way of the tree of life." In later days, when mankind had lost all remembrance of the sublime meaning of the hieroglyph, they still retained the forms, and the Kings of Nineveh placed them, carved in stone at their palace doors, where for four thousand years they have stood, waiting to appear before us to-day from out of the sands of the desert, as silent witnesses of the mystic and symbolic meaning of the sacred writings.

Further than this, we have no authentic information, except that the Encyclopedias give Benjamin the Wolf

It is probable that the other tribes did not have large banners or standards, as they were ordered to pitch by their four standards, each with the *ensign* of his father's house; but that their ensigns were smaller than the four great standards.

In the Royal Arch Degree in England, they have the banners as follows:

Judah, a *scarlet* banner with a lion couchant.  
Issachar, a *blue* banner with an ass couching down between two burdens.

Zebulun, a *purple* banner with a ship.

Reuben, a *red* banner with a man.

Simeon, a *yellow* banner with a sword

Gad, a *white* banner with a troop of horsemen.

Ephraim, a *green* banner with a "steer."

Manasseh, a *flesh colored* banner with a vine by the side of a wall.

Benjamin, a *green* banner with a wolf.

Dan, a *green* banner with an eagle.

Asher, a *purple* banner with a cup.

Naphthali, a *blue* banner with a hind.

These probably are on the authority of the Talmud. They agree mostly with Jacob's blessings in Genesis xlix. Dan is the only one that differs, being there compared to a serpent. Ephraim and Manasseh are not mentioned in the blessings. Dan and Ephraim we were already assured about, and it seems reasonable that Manasseh should take the ensign of "his father's house."

We can not therefore do better than to accept this as the true arrangement.

#### O GOTT, DU FROMMER GOTT!

From a hymn by Johann Heerman, 1630. It was sung by the Prussian army, on the morning of the battle of Leuthen, Silesia, 15th of December, 1757, when it gained a victory over the Austrians, who were three times its number. King Frederick is said to have exclaimed: "What an energy there is in religion!" The words of the piece have no special appropriateness to such an occasion.

O God, thou faithful God!

Thou well-spring of all blessing!

In whom we all exist,

From whom we're all possessing!

Give me a body sound,

And in it, builded well,

Let an unblemished soul

And a good conscience dwell.

Afford me will and strength

To do the work assigned me;

Whereto, in my true place,

Thy law may call and find me.

Let it be timely done,

With eager readiness;

And what is done in thee

Have ever good success.

Help me to speak but that

Which I can stand maintaining,

And banish from my lips

The word that's coarse and staining;

And when the duty comes

To speak with earnest stress,

Then grant the needed force

Unmixed with bitterness.

When trouble shall break in,

Let me not turn despair;

But give a steadfast heart,

And make me a Cross Bearer.

When health and comfort fail,

Send to my side the Friend,

Who, closer than a brother,

Shall watch the sorrow's end.

#### WIFE.

There is no combination of letters in the English language which excites more pleasing and interesting association in the mind of man than the word wife. There is magic in this little word. It presents to the mind's eye a cheerful companion, a disinterested adviser, a nurse in sickness, a comforter in misfortune, and a faithful and ever affectionate friend. It conjures up the image of a lovely and confiding woman, who cheerfully undertakes to contribute to your happiness, to partake with you the cup, whether weal or woe, which destiny may offer. "The word wife is synonymous with the greatest earthly blessings; and we pity the unfortunate man who is condemned, by fate's severe decree, to trudge along through life's dull pilgrimage without one"—*Exchange.*

#### Kingston Lodge, No. 118, A. F. and A. M.

T. D. Clarkson, Worshipful Master.

Lemuel Dunn, Senior Warden.

Isaac Merchant, Junior Warden.

James L. Rhea, Treasurer.

Anson B. Mills, Secretary.

J. D. S. Cook, Senior Deacon.

W. A. Northup, Junior Deacon.

A. S. Gray, Tyler.



## OFFICIAL PUBLICATION OF EXPULSION.

Bro. Gouley, of the St. Louis FREEMASON, has been expelled from the Supreme Council of the A. and A. Rite for his attacks upon the high degrees. He takes it coolly, however.—*Masonic Tidings.*

You are right, Bro. Ransom. We never felt cooler in our life. We have been handed, by a friend, a copy of the result of the trial (which was little better than a farce), headed as follows:

(A DOUBLE-HEADED EAGLE.)

From the Grand Orient of Hierodom, at Charleston, in the State of South Carolina, near the B. B. and under the C. C. of that Zenith, which answers unto 32°, 46', 33" N. latitude.

The Supreme Council, Mother Council of the World, of the Sovereigns, the Grand Inspectors-General, Grand Elect Knights of the Holy House of the Temple, Grand Commanders of the Holy Empire, of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States.

By the Sovereign Grand Commander—To all Freemasons of all degrees of the said Rite, unto whom these presents shall come:

SHALOM! SHALOM!! SHALOM!!!

The following copy of charges preferred to our Supreme Council, and exemplification of the record of the tribunal of Grand Inspectors-General appointed by the same, at its session of May, 1868, are transmitted to you for your information, and, if need be, for your guidance in the premises:

Charges against GEO. FRANK GOULEY, of St. Louis, in the State of Missouri, a Prince of the Royal Secret of the 32d Degree of the A. and A. S. Rite of Freemasonry, of the obedience of the Supreme Council, Mother Council of the World, of the 33d Degree of the said Rite for the Southern jurisdiction of the United States of America.

[Here follows the Four Charges already published in the FREEMASON, June, 1868.]

*Findings of the Tribunal.*—The undersigned, Judges appointed to hear and determine on the charges and specifications against GEO. FRANK GOULEY, of St. Louis, in the State of Missouri, a Prince of the Royal Secret of the 32d Degree of the A. and A. S. Rite of Freemasonry, having duly performed the duty assigned them, and given the accused a full and impartial trial, do hereby declare that they find the said GOULEY guilty on all the charges and specifications; and the tribunal hereby declare and decree the punishment for the offense of the accused shall be "deprivation of all the rights and privileges of the Masonry of the Ancient and Accepted Scottish Rite."

T. A. CUNNINGHAM, 33d.  
ALEX. G. ABELL, "  
I. C. BATEMAN, "  
R. J. NUNN, "  
JOHN H. HOWE, "

I certify this to be a true copy from the records.

A. G. MACKEY, 33d,  
Secretary General Holy Empire Sup. Coun.,  
Southern Jurisdiction.

Which judgment having been reported to our Supreme Council and recorded, is in full force.

Given under my hand and the seal of the Grand Commandery, this 10th day of the Hebrew month [—], A. M. 5628, answering unto the 30th day of June, 1868, vulgar era.

[Seal.] ALBERT PIKE,  
Sov. Grand Commander.

Thus begins and ends a document that we would not take a good deal for. In the first place, it bears upon its face a proof of the nonsensical and high-sounding titles and flummery of a concern that never had an existence till about 1804, when it was born in Charleston by

a lot of traveling Masonic hucksters. It is the accredited fulmination of a hierarchy which never had any life or brains in it till Albert Pike joined it in 1859, since which time he has changed its rituals, &c., and run the machine on a line that he has vainly supposed would run him into a sort of Masonic Presidential office, wherein he could declare himself dictator. It is the perpetual evidence that any Grand Secretary or other grand officer of Masonic bodies must bend the knee to the golden calf, or be decapitated.

We are not ashamed, but proud of our fight for pure and legitimate Freemasonry, and are not at all surprised nor ashamed at the result of the trial, although from all we can learn we think those who defended (or should have defended) us, ought to be. It was, however, not to be supposed that Ancient Craft Masonry would be defended in the house of its bitterest enemies, with a hierarchial king on the throne, before whose frown men tremble, as they never did at the cannon's mouth. We have wrested one vast Commonwealth, with its fifteen thousand Freemasons, from his clutches, and that is glory enough for one life time.

We have so laid bare the whole argument and history of this pretentious Rite in the great State of Missouri that we do not believe that there could be found a dozen men, so lost to all love of their Masonry, and so green, as to be humbugged into the concern, even *gratis*.

We think the steel point was put on hardened brass, when the "Sovereign Grand Commander" summoned his council to meet in a city and State which has so emphatically repudiated his schemes, unless it was in a spirit of bravado, and an attempt to brow-beat or wheedle the members of the other bodies into his traps. We can assure him in advance that his star is on the decline; that charlatantry has seen its best days, and that the fraternity of Missouri were the first to crush the schemes of one Rob Morris, and will tolerate no others.

#### Calendrier Maconnique du Grand Orient de France. 1868.

We have been favored with this excellent calendar by the Grand Secretary of France, and find it replete with most valuable information. It contains an epitome of every Masonic Grand Body in the world, with the address of all the Grand Officers, and for this favor we return our sincere thanks.

The following publication in a Memphis paper fully explains itself. We have now the Dimit under which Robert C. Moore has been navigating since 1857.

MASONIC EXPULSION.

MEMPHIS, TENN., August 7, 1868.

By order of Leila Scott Lodge, No. 289, Memphis, Tenn., I am directed to publish Robert C. Moore as an impostor, and warn the Masonic Fraternity against him as such, as he has been imposing on the above Lodge and Fraternity generally. Robert C. Moore was expelled by Sibley Lodge, No. 115, Missouri, in the year 1857, which decision was sustained by the Grand Lodge of that State. The said Moore is about five feet eight inches high, stout built, fair complexion, grey eyes, heavy eye-brows, dark sandy hair and whiskers, by trade a carpenter and also a painter. All papers friendly to our institution are requested to publish the above for the benefit of the Craft at large.

C. CURTIS, Secretary.

#### ROB MORRIS.

This mountebank has at last begun to lose caste with his admiring victims. Morris has, somehow or other, been exceedingly fortunate in getting Masons, like moths, to flicker around his candle, until they become bankrupt and drop to earth, generally "used up." When he went to Palestine, he promised all sorts of things from all sorts of places, in return for the cash contributions, and we must say that we were perfectly astounded that he ever reached Palestine at all, as we anticipated hearing of him in London and Paris, writing home for more of the "needful;" but by some *hocus pocus* he got a free pass and landed in Syria, and since then has been writing begging-letters to help him hunt clam-shells and saw wood. He talks about places that never had an existence, and promises, for three dollars, to send things that have, in centuries gone, decayed and re-entered into the elements of original dust. We are glad to see that even the disciples of Morris CAN pause and reflect, and that he may be allowed to return home and be quiet, or like Geo. Francis Train get locked up in Europe, and thus save us a great deal of annoyance. If Barnum would only become a Mason, and by one of his adroit maneuvers get elected Grand Master, we would subscribe for a trip by him, and pit him and Morris against each other, and let them fight it out on the humbug line, if it took all their lives—the longer the better.

#### A Fine Field for the London "Punch"

Would be in St. Louis, September the 15th, to portray the Exalted and Sublime Sovereigns of all Masonry, consisting of the Most Potent and Most Powerful Hierarchy of Charleston hanging on to the coat-tails of the Grand Encampment of Knights Templar of the United States, just to get a little position. Very funny, but nevertheless true; and if the imp of the ink pot runs short in his sketch, he might draw a picture of the Asylum of the St. Louis Commanderies, which they have fitted up at considerable expense and guaranteed the rent of, and which asylums were asked for by the representative of the "Grand Monarch of all Masonry" to meet in, and which request was granted, notwithstanding the Grand Monarch pronounces all K. T. *clandestine*, &c. This picture might be represented by a full fledged and live peacock looking with pity upon the miserable jackdaw who tried to strut in borrowed feathers. "And another locust went in and took a grain of corn."

#### BEWARE

Of John Noble, a stout-built Irishman, who hails from Lodge, Chapter and Commandery. His actions in Cincinnati, Louisville and this city have been such as to remove from him all confidence of the Craft. A word to the wise is sufficient.

#### To Delegates between New Orleans and St. Louis.

By arrangements with the Atlantic and Mississippi Steamship Co., all Templars, R. A. Masons, &c., between New Orleans and St. Louis, can buy a full fare ticket to this city, take a receipt from the clerk, and when they return they can get a certificate from the Grand Recorder and return *free of charge*. This arrangement applies to all points between those named.



## PROCEEDINGS OF THE NATIONAL MASONIC CONVENTION,

*Held at Baltimore, Maryland, May, A. L. 5843—A. D. 1843.*

A triumphal arch is usually erected at the place where the ceremony is to be performed. The procession passes through the arch, and the brethren repairing to their stands, the Grand Master and his officers take their places on a temporary platform covered with carpet. An ode on Masonry is sung. The Grand Master commands silence, and the necessary preparations are made for laying the stone, on which are engraved the year of Masonry, the name and titles of the Grand Master, etc., etc.

The stone is raised up by means of an engine erected for that purpose, and the Grand Chaplain or Orator repeats a short prayer. The Grand Treasurer then, by the Grand Master's command, places under the stone various sorts of coin and medals of the present age. Solemn music is introduced, and the stone let down into its place. The principal architect then presents the working tools to the Grand Master, who applies the *plumb*, *square*, and *level* to the stone in their proper positions, and pronounces it to be "WELL FORMED, TRUE, AND TRUSTY."

The golden and silver vessels are next brought to the table and delivered, the former to the Deputy Grand Master and the latter to the Grand Wardens, who successively present them to the Grand Master; and he, according to ancient ceremony, pours the corn, the wine, and the oil which they contain on the stone, saying:

"May the all-bounteous Author of Nature bless the inhabitants of this place with all the necessities, conveniences, and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident, and long preserve this structure from decay; and grant to us all, in needed supply, the corn of nourishment, the wine of refreshment, and the oil of joy!"

*'Amen! so mote it be! Amen!'*

He then strikes the stone thrice with the mallet, and the public honors of Masonry are given.

The Grand Master then delivers over to the architect the various implements of architecture, entrusting him with the superintendence and direction of the work; after which he re-ascends the platform, and an oration suitable to the occasion is delivered. A voluntary collection is made for the workmen, and the sum collected is placed upon the stone by the Grand Treasurer. A song in honor of masonry concludes the ceremony, after which the procession returns to the place whence it set out, and the Lodge is closed.

### SECTION FOURTH.

#### CEREMONY OBSERVED AT THE DEDICATION OF MASON'S HALLS.

On the day appointed for the celebration of the ceremony of dedication, the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in a convenient room near to the place where the ceremony is to be performed, and the Grand Lodge is opened in ample form in the first three degrees of Masonry.

The Master of the Lodge to which the hall to be dedicated belongs, being present, rises and addresses the Grand Master as follows:

"MOST WORSHIPFUL,

"The brethren of ..... Lodge, being animated with a desire of promoting the honor and interest of the craft, have, at great pains and expense, erected a Masonic Hall for their convenience and accommodation. They are now desirous that the same should be examined by the M. W. Grand Lodge; and if it should meet their approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to ancient form."

The Grand Master then directs the Grand Secretary to read the order of procession, which is delivered over to the Grand Marshal; and a general charge respecting propriety of behavior is given by the Deputy Grand Master.

A grand procession is then formed in the order laid down in the first section. The whole moves forward to the hall which is to be dedicated, and upon the arrival of the front of the procession at the door, they halt, open to the right and left, and face inward; whilst the Grand Master, and others in succession, pass through and enter. The music continues while the procession marches three times round the hall.

The Lodge is then placed in the centre; and the Grand Master having taken the chair, under a canopy of state, the Grand Officers and the Masters and Wardens of the Lodges repair to the places previously prepared for their reception: the three lights, and the gold and silver pitchers, with the corn, wine and oil, are placed round the Lodge, at the head of which stands the pedestal, with the Bible open, and the square and compasses laid thereon, with the constitution roll, on a crimson velvet cushion. Matters being thus disposed, an anthem is sung, and an exordium on Masonry given; after which the architect addresses the Grand Master as follows:

"MOST WORSHIPFUL,

"Having been entrusted with the superintendence and management of the workmen employed in the construction of this edifice;

and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care when the foundation of this fabric was laid; humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation, and that of the Most Worshipful Grand Lodge."

To which the Grand Master makes the following reply:

"BROTHER ARCHITECT,

"The skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking have secured the entire approbation of the Grand Lodge; and they sincerely pray that this edifice may continue a lasting monument of the taste, spirit and liberality of its founders."

An ode in honor of Masonry is sung, accompanied with instrumental music.

The Deputy Grand Master then rises and says:

"MOST WORSHIPFUL,

"The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the fraternity that it should be now dedicated, according to ancient form and usage."

Whereupon the Grand Master requests all to retire but such as are Master Masons. A procession is then formed in the following order, viz.:

Grand Sword Bearer;

A Past Master, with a Light;

A Past Master, with Bible, Square and Compasses, on a Velvet Cushion;

Two Past Masters, each with a Light;

Grand Secretary and Treasurer, with Emblems;

Grand Junior Warden, with Pitcher of Corn;

Grand Senior Warden, with Pitcher of Wine;

Deputy Grand Master, with Pitcher of Oil;

Grand Master;

Two Stewards, with Rods.

All the other brethren keep their places, and assist in performing an ode, which continues during the procession, excepting only at the intervals of dedication. The Lodge is uncovered, and the first procession being made round it, the Junior Grand Warden presents the pitcher of corn to the Grand Master, who pours it out upon the Lodge, at the same time pronouncing, "In the name of the great Jehovah, to whom be all honor and glory, I do solemnly dedicate this hall to MASONRY." *The grand honors are given.*

The second procession is then made round the Lodge, and the Grand Senior Warden presents the pitcher of wine to the Grand Master, who sprinkles it upon the Lodge, at the same time saying, "In the name of holy Saint John, I do solemnly dedicate this hall to VIRTUE." *The grand honors are twice repeated.*

The third procession is then made round the Lodge, and the Deputy Grand Master presents the pitcher of oil to the Grand Master, who sprinkles it upon the Lodge, saying, "In the name of the whole Fraternity, I do solemnly dedicate this hall to UNIVERSAL BENEVOLENCE." *The grand honors are thrice repeated.*

A solemn invocation is made to Heaven, by the Grand Chaplain, and an anthem sung; after which the Lodge is covered, and the Grand Master retires to his chair. An oration is then delivered, and the ceremonies conclude with music. The Grand Lodge is then closed in ample form in the several degrees.

### SECTION FIFTH.

#### THE CEREMONY OBSERVED AT FUNERALS, ACCORDING TO ANCIENT CUSTOM; WITH THE SERVICE USED ON THE OCCASION.

No Mason can be interred with the formalities of the Order unless it be by his own special request, communicated to the Master of the Lodge of which he died a member, foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry; and from this restriction there can be no exception. Fellow Crafts, or Apprentices, are not entitled to funeral obsequies, nor to attend the Masonic procession on such occasions.

The Master of a Lodge, having received notice of a Master Mason's death, and of his request to be interred with the ceremonies of the order, fixes the day and hour for the funeral, and issues his command to summon the Lodge. He may invite as many Lodges as he thinks proper, and the members of those Lodges may accompany their officers in form; but the whole ceremony must be under the direction of the Master of the Lodge to which the deceased belonged, and he and his officers must be duly honored and cheerfully obeyed on the occasion\*. But in case the deceased was not a member of either of the attending Lodges, the procession and ceremony must be under the direction of the Master of the oldest Lodge.

All the brethren who walk in procession should observe, as much as possible, an uniformity in their dress. Decent mourning, with white stockings, gloves and aprons, is most suitable.

\*Except when the Grand or Deputy Grand Master is present and exercises his authority.



The committee on Grand Lodge certificates offered the following report, which was adopted:

The committee respecting Grand Lodge certificates beg leave to offer the following resolution:

*Resolved*, That the system suggested by the Convention held at Washington, March, 1842, in the following words:

"As an additional safeguard against the abuse of Masonic privileges to the unworthy, some of whom are constantly prowling through the land, and deriving a support from the charity of the Institution to which they are a disgrace, your committee recommend that the Grand Lodge advise, if they do not deem it necessary to require, their Lodges to demand certificates of the good standing of the brethren who are strangers, which certificates should emanate from the Grand Lodge, from the jurisdiction of which they hail. These certificates will not only shield the Institution from the underserving, but furnish the orphans and widows of deceased brethren the best evidence of their claims on the Fraternity"—be again by this Convention earnestly recommended to the consideration of the Fraternity, and where it has escaped attention in the deliberations of any Grand Lodge, this Convention call it to their view, as being a check admirably calculated to preserve the Fraternity from unworthy brethren from a distance, and an additional means of protection to the good and the deserving.

J. DELAFIELD, JR.,  
E. HERNDON,  
D. A. PIPER.

The report on consecration, installation, etc., was taken up, amended and adopted.

On motion of Bro. Field, it was voted to take the subject of prayers and charges from the Committee on Installation, and refer it to the Committee on Funeral Service.

Adjourned till 3 o'clock, P. M.

#### AFTERNOON SESSION.

Met pursuant to adjournment.

Bro. Moore, from the committee to whom was referred the subject of a Masonic Trestle-Board, made the following report, which was adopted:

That a committee be designated to prepare and publish at an early day a text book, to be called "The Masonic Trestle-Board"—to embrace three distinct, full and complete "Masonic Carpets," illustrative of the three degrees of Ancient Craft Masonry; together with the ceremonies of consecrations, dedications and installations; the laying of corner stones of public edifices; the funeral service and order of processions. To which shall be added the charges, prayers and exhortations, and the selections from Scripture, appropriate and proper for Lodge service.

The committee further report, that they deem it expedient that a work be published to contain archeological research into the history of the Fraternity in the various nations of the world.

All of which is respectfully submitted.

C. W. MOORE,  
J. DELAFIELD, JR.,  
S. W. B. CARNEGIE.

The report of the Committee on Jurisprudence was taken up, and after mature deliberation was, on motion of Bro. Carnegie, of Missouri, amended by striking out the first resolution and substituting therefor "Rules for the organization and establishment of a Grand Convention of Ancient, Free and Accepted Masons;" and then adopted as follows:

The Committee on Masonic Jurisprudence beg leave to report:

That their first inquiry was whether the evils which this Convention has met to rectify and remove, have arisen from any defect or fault in the present system of organization as adopted by the Fraternity of the United States.

Your committee beg to say that in their opinion the evils alluded to have originated therefrom, and they refer to the past history of the Order in confirmation thereof.

In comparing the results of the two systems of Masonic polity prevailing in Europe in the middle ages, to wit, the subordination of lodges to a Grand Lodge in the Kingdom of England, and the want of unity in the organization of the Masonic associations on the continent, your committee are most forcibly struck with the fact that, owing to these circumstances, in England, a purity and unity of work has prevailed, while on the continent the traditional instruction of the Order has been corrupted and subdivided into various rites, amongst which we still find the Rite Misraim, the Rite Ancienne, the Rite Ecossais, etc., etc.

When Masonry was introduced into the United States, each sovereign State, in imitation of the good example of the parent country—nay, in imitation (we may say) of the great original of Masonry itself—erected a Grand Lodge to supervise the Lodges throughout its jurisdiction. Wherever these Grand Lodges were active, the craft flourished.

But your committee now beg to say that in their opinion this sys-

tem, excellent as it is, has been only partial in its operation; the Grand Lodges acting entirely independent of each other, without intercommunication except by occasional visitors, began to vary in their modes of work in their several jurisdictions; and where they were careless, the work was essentially different even under their own observation.

This, your committee believe, has been the source of the evils this Convention is expected to correct.

UNITY throughout the whole Masonic family is all essential. Any system of polity tending to throw an obstacle in its way must be wrong. The simple truth that we are all brethren of one family, and look up to one common Father, the Lord our God, is the basis of all the ancient constitutions. And with reference thereto, your committee are called upon to report, what improvement can be made in the present system of Masonic government in this country which shall hereafter promote and preserve perfect unity in the work and lectures, in the rites and ceremonies, and in the determination of various questions of jurisprudence which may arise, and respecting which the several Grand Lodges may differ.

Two plans have received their most attentive consideration, viz.:

1st. A General Grand Lodge of the United States

2d. A triennial convention of representatives of the several Grand Lodges of the United States.

Your committee, without incumbering this report with long arguments, beg to recommend the latter course as being that which, in their opinion, will best attain the end proposed; and with a view to bring the subject fairly before the Convention for its action, they beg leave respectfully to propose the adoption of the following resolutions:

*Resolved*, That this Convention do recommend to the several Grand Lodges of the United States to enter into and form a National Masonic Convention for the organization and establishment of which the following rules are respectfully submitted:

*Rules for the organization and establishing a Grand Convention of Ancient, Free and Accepted Masons.*

SECTION 1. A grand Masonic Convention of Free and Accepted Ancient Masons is hereby established for the United States, and shall consist and be composed of representatives from the several Grand Lodges of the United States, one from each—to be chosen, elected or appointed in such manner as the Grand Lodges respectively may think proper to employ.

SEC. 2. The Convention, when duly established, shall have power and authority:

1st. To decide upon and settle a uniform mode and form of Masonic work, lectures and ceremonies, so as to retain the ancient customs, ceremonies and forms, and to provide for the necessary instruction therein.

2d. To prescribe for the fraternity a uniform mode and form for issuing certificates of good standing, and the effect thereof.

3d. To hear and decide all questions of difference which may be submitted to them in convention by two or more Grand Lodges. Provided, however, that such decision shall bind no Grand Lodge not a party to such reference.

4th. To adopt and enforce a set of rules for the government of the deliberations of the Convention.

5th. At each meeting of the Convention to determine and fix the time and place of each succeeding triennial meeting of the Convention.

SEC. 3. The several Grand Lodges which may adopt the foregoing rules, shall at their annual communication next before the last of March in the year 1846, and at corresponding meetings every third year thereafter, elect or appoint, in such manner as they each respectively may think proper, one trusty, well skilled Brother Master Mason (a resident of the State within which the Grand Lodge is held, of which he is a representative) a representative in said Convention.

SEC. 4. The Representatives of the several Grand Lodges shall each produce a certificate of his appointment, attested by the Grand Secretary, and the seal of the Grand Lodge from which he comes; which certificate so attested shall entitle the brother therein named to membership in the Convention.

SEC. 5. The Convention shall meet for business once every three years, at such day and place as may be ordered as herein provided.

SEC. 6. Whenever any Grand Lodge may so order that they will no longer remain a member of the Convention, such Grand Lodge shall not be represented in the Convention, nor bound by its acts.

SEC. 7. The foregoing rules and grant of power shall not be altered or enlarged, except by recommendation of the Convention, and the consent of two-thirds of the Grand Lodges belonging to the Convention.

SEC. 8. Whenever thirteen or more Grand Lodges, by resolution or otherwise, shall adopt the foregoing rules, the same shall be established and the Convention taken as duly organized as to such Grand Lodges as may so adopt them.

*Resolved*, That it is hereby recommended to the several Grand Lodges of the United States, that if they think proper to adopt the foregoing rules for establishing the Convention, that they will do so by adopting the following form of resolution:

*Resolved*, by the Grand Lodge of the State of ———, That the "Rules for the organization and establishing a Grand Convention of Ancient, Free and Accepted Masons," as passed by the Convention of Masons at the meeting in May, in the year 1843, in the city of Baltimore, composed of eight sections, as the same are set forth in



the printed proceedings thereof, be, and the same are hereby adopted by this Grand Lodge.

Your committee have further considered a question submitted to them by a vote of this Convention as to the right of any subordinate Lodge to try its Master; and believing that the Master is an integral part of its government, unable to sit in judgment on himself, and yet without whom the Lodge could not act, without, as it were, committing *felo de se*, your committee beg to offer the following resolution:

*Resolved*, That in the opinion of this Convention, a subordinate Lodge has not the right to try its Master, but that he is amenable to the Grand Lodge alone.

Yet one other subject has also come under the consideration of your committee, viz.: that instances are not rare where brethren are living in the vicinity of Lodges (where perhaps they may even have been made members), who, to avoid payment of dues and attendance at work, receive dimitts; and while they are still entitled to the benefits of the order, refuse to contribute thereto. With a view to call the attention of the Convention to this grievance, the committee recommend the adoption of the following resolution:

*Resolved*, That this Convention recommend to the several Grand Lodges, that they each require the officers of the several subordinate Lodges in their respective jurisdictions to make out, record and transmit to them lists setting forth, as correctly as can be ascertained, the names of all Masons residing in the vicinity of each subordinate Lodge as aforesaid, and that the said Grand Lodges require from the brethren so living, without contributing to the Fraternity as aforesaid, an annual sum, to said Grand Lodges, of money equal in value to the annual dues *per capita* of the subordinate Lodge in whose jurisdiction they reside, and in failure of said payment being so made, or a suitable excuse rendered therefor, that then the Grand Lodges take such measures as to them shall seem most expedient to enforce the payment aforesaid.

All of which is respectfully submitted, &c.

(Signed)

JOHN DELAFIELD, JR.,  
THOS. CLAPHAM,  
EDWD. HERNDON,  
JOHN H. WHEELER.

Adjourned till 8 o'clock P. M.

#### EVENING SESSION.

Met pursuant to adjournment.

Bro. Herndon, of Ala., presented the following preamble and resolution, which were read and adopted:

In pursuance of the wishes of the Grand Lodge of the State of Alabama, the following preamble and resolution are submitted to the Convention:

WHEREAS, This Convention have happily agreed on a uniform system of work to be adopted throughout the United States, freed from the defects which had crept in through times past, which system it is believed is truly founded on, and closely corresponds with the landmarks of the Order. And whereas, it is of the highest importance that unity should prevail throughout the world in all things appertaining to Masonry, that brethren of one nation may always be readily recognized and admitted to fellowship in every other: be it

*Resolved*, That this Convention do earnestly recommend to the several Grand Lodges of the Union, to unite in sending a delegate from the Masonic Fraternity of the United States to their brethren in Europe, with a view to lay the foundation of such an intercourse hereafter as shall promote a universal language and work, and extend the blessings of the Order far beyond its present range.

The Committee on Work exemplified the opening and closing of the Lodge in the third degree.

Bro. Piper, of Md., informed the Convention that the M. W. Grand Lodge of Maryland, then in session, had respectfully extended an invitation to the Convention to visit that body. Voted to accept the invitation.

Adjourned till 9 o'clock to-morrow morning.

#### TUESDAY MORNING, MAY 16—9 o'clock.

Met pursuant to adjournment. Prayer by the Chaplain. The roll was called, and all the delegates present, except from Florida.

Bro. Case, from the Committee on Prayers and Charges, made the following report, which was on motion adopted:

#### CEREMONIES AT OPENING AND CLOSING A LODGE.

##### *Prayer at Opening.*

Supreme Architect of the Universe—We invoke thy blessing at this time: may this meeting thus begun in order, be conducted in peace, and closed in harmony. So mote it be.—*Amen.*

##### *Charge at Opening a Lodge.*

Behold! how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head,

that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment:

As the dew of Hermon, that descended upon the mountains of Zion: for there the Lord commanded a blessing, even life for evermore.

##### *Prayer at Closing.*

May the blessing of Heaven rest upon us, and all regular Masons! may brotherly love prevail, and every moral and social virtue cement us.—*Amen.*

##### *Prayer at Initiation.*

Almighty Father of the Universe, vouchsafe thine aid to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us! Endue him with a competency of thy divine wisdom, that by the secrets of our art he may be better enabled to display the beauties of holiness, to the honor of thy holy name! So mote it be.—*Amen.*

##### *Charge to the Brother.*

BROTHER,

As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable Order: ancient, as having subsisted from time immemorial; and honorable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogating from their dignity to level themselves with the Fraternity, extend their privileges, and patronize their assemblies.

There are three great duties which, as a Mason, you are charged to inculcate—to God, your neighbor and yourself. To God, in never mentioning his name but with that reverential awe which is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good; to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will ensure public and private esteem.

In the State you are to be a quiet and peaceful subject, true to your government and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live.

In your outward demeanor be particularly careful to avoid censure or reproach. Let not interest, favor or prejudice bias your integrity or influence you to be guilty of a dishonorable action. Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it. At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well informed brethren, who will be always as ready to give, as you will be ready to receive, instruction.

Finally, keep sacred and inviolable the mysteries of the Order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him unless you are convinced he will conform to our rules; that the honor, glory and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

#### SECOND DEGREE.

1. *Reading of Scripture Lesson.*
2. *Charge to the Brother.*

BROTHER,

Being advanced to the second degree of Masonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which as a Mason you are bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value.

Our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren; but, in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship and reprehend with justice.

¶ The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the



honor which we have now conferred; and in your new character it is expected that you will conform to the principles of the Order by steadily persevering in the practice of every commendable virtue.

Such is the nature of your engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties.

*To be read in the Third Degree.*

Ecclesiastes xii: 1-7.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low: also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

*Prayer during the Work.*

Thou, O God! knowest our down sitting and our up-rising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears. Man that is born of a woman is of a few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he can not pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. Amen. So mote it be.

*Charge at Initiation into the Third Degree.*

BROTHER—

Your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem.

You are now bound by duty, honor and gratitude, to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce, by precept and example, obedience to the tenets of the order.

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied, must be your constant care; and for this purpose, it is your province to recommend to your inferiors obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and, by the regularity of your own behavior, afford the best example for the conduct of others less informed. The ancient landmarks of the Order, entrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

Your virtue, honor and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you this evening represent. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence that we have reposed.

All of which is respectfully submitted.

BALTIMORE, May 16, 1843.

ALBERT CASE,  
NATHANIEL SEEVERS.

The Committee on Expenses and Printing reported as follows:

That the use of the Grand Lodge room of the Masonic Hall having, by resolution of the Grand Lodge, through the M. W. Grand Master of Maryland, been tendered to the Convention now assembled, all incidental expenses arising therefrom are, agreeably to the general wishes of the Brethren of this State, included in that offer. Therefore no expenses have been incurred except those of printing, which will be as follows:

For 400 copies of 64 pages each, of proceedings in Long  
Primer type.....\$68 00  
For every additional hundred copies..... 5 00  
Respectfully submitted,

D. A. PIPER, Chairman.

On motion of Bro. Carnegie, it was

*Voted*, That a Committee of Three be appointed to prepare a Trestle Board for publication. Referred to Bros. Dove, Moore and Carnegie.

On motion, it was ordered that this Convention will, at the hour of six o'clock on Wednesday, the 17th, adjourn *sine die*.

The Lecture of the First Degree was given and repeated.

Bro. Carnegie presented the following, which was unanimously adopted:

*Resolved*, That the interest of the Masonic Fraternity, and the good of mankind may be greatly promoted by the publication of a periodical devoted to Freemasonry, this Convention therefore cheerfully and earnestly recommend the *Freemason's Monthly Magazine*, edited and published by Bro. Chas. W. Moore, of Boston, Mass., as eminently useful and well deserving the generous patronage, support and study of the whole Fraternity.

Adjourned to half-past three o'clock P. M.

#### AFTERNOON SESSION.

Met pursuant to adjournment.

Bro. Carnegie moved that the delegates contribute five dollars each to defray the expenses of printing.

Whereupon the following delegates paid their contributions:

John Dove, Virginia.....	\$5 00
Nathaniel Seevers, District Columbia.....	5 00
S. W. B. Carnegie, Missouri.....	5 00
Wm. Field, Rhode Island.....	5 00
Albert Case, South Carolina.....	5 00
John H. Wheeler, North Carolina.....	5 00
Thomas Clapham, New Hampshire.....	5 00
Thomas Hayward, Florida.....	5 00
Daniel A. Piper, Maryland.....	5 00
Edward Herndon, Alabama.....	5 00
John Delafield, Jr., Mississippi.....	5 00
Ebenezer Wadsworth, New York.....	5 00
Charles W. Moore, Massachusetts.....	5 00
	\$65 00

On motion of Bro. Carnegie, seconded by Bro. Seevers, it was

*Resolved*, That this Convention recommend to the several Grand Lodges that the next meeting of the Grand Masonic Convention of Free and Accepted Masons be held in the city of Winchester, Virginia, on the second Monday in May, in the year 1846.

On motion of Bro. Moore, it was unanimously

*Resolved*, That the thanks of this Convention in their own, and behalf of the Grand Lodges here represented, be tendered to the Grand Lodge of Maryland for the use of their elegant saloon during the session, and for the fraternal hospitalities which have been so promptly and generously extended to us.

The afternoon was spent in exemplification of work in the second degree.

Adjourned to 8 o'clock, evening.

#### EVENING SESSION.

Met pursuant to adjournment.

The President repeated the first section of the F. C. and M. M. degrees, and Bro. Moore the second sections of the same degrees.

The committee then exemplified the work in the third degree.

Adjourned till nine o'clock Wednesday morning.

#### WEDNESDAY MORNING, MAY 17.

Met pursuant to adjournment.

The chaplain addressed the Throne of Grace.

The roll was called and eleven delegates were present.

The minutes of the proceedings of Tuesday were read.

The committee exemplified the work in the Master's degree.

The President having left the Hall, Bro. Carnegie took the chair, and Bro. Moore offered the following resolution, which was unanimously adopted:

*Resolved*, That the sincere and hearty thanks of this Convention be presented to our beloved Bro. Dr. John Dove, of Virginia, for the intelligent, gentlemanly and acceptable manner in which he has discharged the arduous and responsible duties devolving on him as President of the Convention; and we beg individually to assure him of the high esteem in which we hold his masonic and personal worth, and to express to him, in this formal manner, our earnest prayer that he may return to the bosom of his family in safety and the full enjoyment of health.



**JURISPRUDENCE.**

**QUESTIONS AND ANSWERS.**

**Q. 1.** Are we to understand from our By-Laws that an E. A. or F. C. hailing from another Lodge must reside twelve months in this State before he can be raised?

**A.** The above was question 10 in our August number, and by some slip of the pen or mistake of the printer, we said "he must" instead of "he must not." We now correct our answer by saying that an E. A. or F. C. who possesses a certificate from his Lodge may apply at any time for advancement.

**Q. 2.** If a Warden, in the absence of the W. M., should call off the Lodge till September, and by mistake of words, say October, can the W. M. correct the mistake by calling the Lodge together in September?

**A.** Certainly he can.

**Q. 3.** Can a Lodge try a Mason not its member, but living in its jurisdiction, for offenses committed before he was a Mason?

**A.** Every Mason is subject to the discipline of the Lodge under whose jurisdiction he resides. In the next place, if a man has committed some heinous offense against morality before he was a Mason, and that fact was unknown to the Fraternity at the time, but such fact was known to the community, and his being a Mason casts reproach upon the Order, as a matter of course, he is amenable to Masonic law and punishment.

**Q. 4.** Is it necessary that the officers of a Lodge or Chapter U. D. should be installed?

**A.** It is not only not necessary, but it is not legal under our laws.

**Q. 5.** Is a M. M's. daughter, who has married a profane, entitled to Masonic aid?

**A.** All M. M's are bound to take care of a Mason's daughter, and we know of no exceptions to her being married or not. Her marriage does not neutralize that Masonic blood which flows in her veins—she is still a daughter of the Fraternity, but she must have a very mean scalawag of a husband (not a Mason) to allow her to be dependent on others when he is himself able to work for her.

**Q. 6.** Does the boundary of a river affect the jurisdiction of Lodges in this State?

**A.** It does not. The jurisdiction of a Lodge extends equidistant to every other Lodge around it, regardless of rivers, fences, post-roads, railroads or anything else.

**Q. 7.** Is an objection to a candidate equivalent to a rejection by ballot?

**A.** It is, so long as the objector insists on it. Objection to a ballot stops the ballot, so long as the objector is a member or is alive, and continues his objection. An objection after a ballot is the same. An objection may be removed at any time, but a ballot can not be renewed until the lapse of twelve months.

The old English regulations made *unanimity* one of the tests of membership, and the right of objection is the defense of that principle. This right may sometimes be abused just as the ballot is, but that is no more reason for dispensing with one more than the other. The name of the objector must be recorded by the Secretary to make it valid.

**Railroad and Steamboat Arrangements.**

Half fare rates to the triennial meetings in September have been made with the following through lines:

New York and Erie Railroad; Pennsylvania Central Railroad; Michigan Southern Railroad; Chicago, Burlington and Quincy Railroad; Chicago and Alton Railroad; Ohio and Mississippi Railroad; Baltimore and Ohio Railroad; St. Louis, Alton and Terre Haute Railroad; Missouri Pacific Railroad; and Hannibal and St. Joe Railroad; and Atlantic Mississippi Steamship Company.

Intermediate railroads on the lines of the above through routes will be subject to the rates of the above mentioned roads. This arrangement will include all the New England and Atlantic States; and we will here correct the following error in the New York *Courier*:

We are authorized to state that arrangements have been made by Most Ex. Comp. Martin Collins, G. H. Priest of Missouri and a member of the Southern Supreme Council, with the Pennsylvania Central, Little Miami, and Ohio and Mississippi Railroads, for the conveyance of Representatives or members of the two latter bodies coming from the Eastern States, New York, New Jersey, Pennsylvania or Maryland, to St. Louis for passage to and fro, for \$30 000, or half price for the round trip, the tickets to be good from September 8th to September 30th inclusive, the place of departure to be New York city.

In the first place, the arrangements were not made by the party alluded to, as we completed them at least a month before he went East. In the next place N. Y. City is not the only place of departure, but the terms apply to Philadelphia, Baltimore and other principal cities; and lastly, the terms are not limited to one degree of Masons, but to all who may attend the conventions. This correction is due to the railroads and to the Templar Committee of Arrangements, Sir Knights Aglar, Eheninger and ourself.

**To Visitors from Missouri.**

Arrangements for Templars and Royal Arch Masons visiting the National Bodies have been made with the Missouri Pacific and Hannibal and St. Joe Railroads, whereby all delegates from St. Joseph, Weston, Kansas City, Leavenworth, &c., can come here and be returned for ten dollars, which is less than half fare. Parties from local points on the line of either road, paying full fare, will probably be returned *free*.

The North Missouri Railroad refused to afford any accommodation less than regular rates.

**ACKNOWLEDGMENT OF PROVIDENCE.**—A little error of the eye, a misguidance of the hand, a slip of the foot, a starting of a horse, a sudden mist, or a great shower, or a word undesignedly cast forth in an army, has turned the tide of victory from one side to another, and thereby disposed of empires and whole nations. No prince ever returns safe out of a battle, but may well remember how many blows and bullets have gone by that might easily have gone through him; and what little, odd, unforeseen chances of death he has seen turned aside, which seemed in a full, ready and direct career to have been posting to him. All which passages, if we do not acknowledge to have been guided to their respective ends and effects by the conduct of a superior and Divine hand, we do, by the same assertion, cashier all Providence, strip the Almighty of his noblest prerogative, and make God, not the governor, but the mere spectator of the world.

**CHIVALRY.**

At the request of some of our readers, who have also seen the *Keystone* of Philadelphia, of July 4th, we republish the following beautiful address, so rich in its conceptions and appropriate to the occasion. It will well be worth perusal by all:

*Address of Sir J. Biddle Roberts, delivered before the Fifteenth Annual Conclave of the Grand Commandery of Pennsylvania, at Scranton, June 10, 1868.*

The origin of the Order, like its kindred institution, Chivalry, has been perhaps best described by the distinguished French statesman and author, Guizot, as "the progressive development of ancient facts, the spontaneous consequence of Germanic manners and feudal relations," and he further assures us that no institution has exercised a greater influence upon the world. Of one thing we may rest certain, and that is, that the barbarous nations never encouraged or maintained it, and Chivalry itself has been borne forward on the luminous wings of advancing civilization.

Chivalry, however, with all its flowers and its beauties, with all its gorgeous trappings, showy cavalcades, gleaming banners, knights and squires, pages and grooms, with all its devotion to woman, and that, too, in an age of comparative darkness, with all its lofty sense of honor, with all its Christian humility and courtesy, destined to win the grace of woman, with all the faith and devotion of the lover so glowingly given alike in prose and poetry (which to repeat, or attempt to repeat, would be a vain effort to epitomize the loveliest portions of the literature of the world), was not actually allied to religion so far as we can ascertain from the most authentic authorities, or at least no particular connection was said to exist between Chivalry and Religion until the Council of Clermont, which, it will be remembered, authorized the first Crusade, formally recognized Chivalry, and from that time the Order of Knights Templar may be said to have been embroidered upon that glittering institution.

From that time the Order of Knights Templar was certainly a semi-religious order, and in addition to its vows of high morality and its aspirations for military distinction, they took upon themselves obligations of a purely religious character, and devoted themselves to a work in which Christianity itself was engaged. When we reflect that for nearly two centuries Europe was said to have "precipitated herself upon Asia" for the redemption of the Holy Land, we may form some faint idea of the grandeur of the work in which Christianity was engaged, and the sublimity of the task which devolved upon the Knights Templar, who were the military leaders in this gigantic work.

While we may wonder that an enthusiast and a zealot such as Peter the Hermit, or such men as Godfrey and Raymond, could rouse the world to arms, we must also ponder upon the cause, and remember that Christianity itself was roused, and that the faith of the Christian was involved in the desire of that day to achieve distinction in arms. That all the nations of Europe had united for this common cause, and that in addition to the one great and noble incentive, was added the natural jealousy of nations desirous to excel each other in martial splendor, by achievements won against a common enemy in a common cause, and in the inspiring presence of each other. Amid all this, and as a cause added to others, forming a cogent, but private, reason for the particular exertions of the Templars, was the long cherished wish of the Christian Masons of Europe to once more gaze upon the splendors of that architectural beauty which had characterized the building of the Temple of King Solomon, from the erection of which Masonry itself securely dates. That temple, the work upon which was begun and completed under the blessings of the Most High, and which for beauty of construction and splendor of finish as a work of art, even at this day, challenges the admiration of the world. That temple, which, now—just now—near three thousand years



after its erection, is attracting the attention and claiming the examination of the learned, and delighting the antiquarian, for you will recollect that within a short time, and perhaps now, her Majesty's Royal Engineers are engaged in making excavations, with a view to the discovery and perpetuation of the ruins of the temple; and I gather from a beautiful description of the temple, lately published, that the great Mosque, one of the holiest shrines of Mohammedanism, now stands upon the very site of the ancient altar of the temple, surrounded by walls whose Cyclopean Masonry declares its Jewish origin, and that the most remarkable object in the sanctum of the Mosque is a huge bare crown of rock, the very summit of Mount Moriah, which rises above the floor about five feet, and is some sixty feet in diameter. Even the Mohammedans hold it sacred, and from it they give the Mosque its name, which, being translated, means "the dome of the rock." When we remember that this is the spot upon which Abraham sacrificed—upon which Ornan had his threshing floor—upon which David erected his altar, and on which the great altar of burnt offerings, erected by Solomon, stood in all after ages, we can faintly dream of the ardent desire of the ancient Mason to view once more, if not to possess and control this vast monument of Masonic power, and this vast and age-enduring evidence of the skill and devotion of the Widow's Son, as exhibited in this world-admired piece of work. One which, as we believe, has never been surpassed. With what anxiety must he have desired, having "put off the shoes from off his feet," to walk again amid its lofty halls—gaze upon the splendors of its stained windows—look at its gigantic walls, at its porch of Solomon, at its fountains of brass, at its flowing waters brought from the pool of Solomon and from the mountains of Hebron, at its ornamented terraces, at its golden fane, bright and gorgeous as a vision of paradise, and to stand upon its front porch and look up at the two famous pillars which stand upon its right hand and its left, and having advanced to its western end, throw back the veil, and in the Holy of Holies worship at its everlasting altar. Animated by the faith of the Christian, roused to enthusiasm by the martial beauties of Chivalry, and impelled to the performance of sacred duty by the obligations of a Mason, it is difficult to conceive of any grander or more commendable cause of action which could animate a human being than those which induced the Knights Templar to press forward for the redemption of the Holy City.

I do not attempt either to describe the Crusades or to picture the prominent part which our Order took in them. This has been done by more glowing pens. Nor will I make any effort to account either for their wonderful duration, the remarkable expenditure of time, money and men, or to account for the apathy which brought them to an inglorious conclusion. Like all things human, however, it had an end, and scarce had that end been reached when the persecution of the Templars commenced. Avarice pointed to their treasury, the jealousy of those who had been

"Laggards in love and dastards in war,"

created envy towards those who were covered with military glory, and the people, long tired of the drain which the continuance of the war had made upon them, looked with bitterness upon those, the exclusiveness of whose organization made them naturally the subjects of the dislike of the mob.

Among the first of those who commenced this persecution was, as you all know, Philip of France, surnamed the Fair, whose reputation for beauty of person is now only associated with the recollection of his infamous persecution of the Templars, and his lawless and outrageous attacks upon all, saint or sinner, who happened to stand in his way. The sad fate of Guy of Auvergne, De Molay, and numbers of others, are painfully familiar to you all. Their names, with those of other martyrs to our cause, now stand in proud array upon the banners of our and sister States, and their selection for the names of the different Commanderies attest

our reverence for their memories and our estimate of their devotion to principles so dear that life itself was not deemed too great a sacrifice to sustain them. Men who never bartered honor for life, and in such a sale could have seen nought but

"An earth of ashes  
And a sky of ink."

"If our blessings were flowers, their graves would be robed in perpetual bloom."

Philip, in the course of his persecution of the Templars, made charges against them: first, for the purpose of catching the ear of a credulous people, and next, to try to justify his own course. One of those charges, and I but glance at them, was, that the initiate in our Order was required to despise the Cross, and even to spit upon it; and the bitterness engendered by Christianity towards an order thus represented as false to all that is good, can be readily inferred; and this was but one among many equally malicious and malignant. It is difficult to conceive a charge more infamously false, or one which could have been more extraordinarily accredited. The Cross, the emblem of the Order—that sign in which of all others the Templars see strength and hope—that emblem of salvation, revered by us all, and held proudly aloft upon the banners of our Order, and embroidered upon all our decorations, graven upon our hearts, I trust, in indelible colors, first upon earth and first hereafter—that emblem which we claim it is our sacred and lofty duty to guard, protect and elevate.

Persecuted thus, the Knights Templar deprived of all their rights and privileges, robbed of their property, their altars desecrated, their leading men sacrificed to appease the vengeance of the mob and gratify the vanity of the monarchs, whose petty powers were endangered by the known love of liberty which was secretly cherished by the Templars, they sought in quiet and seclusion a refuge sometimes in England, sometimes on the continent, from the fury of the French Monarch. To England we were at times indebted for an asylum, although some of her monarchs were fearful of the Order and gave it but little encouragement. The first and greatest of all the Plantagenets was our friend and patron, Richard Cœur de Leon, was an honored member of our Order; whilst Edward the Second, a weak monarch, persecuted the Order. Indeed, those who befriended the Order during the period I speak of were too feeble, or the duration of their powers too limited to be of any permanent or lasting benefit, and their aid and countenance came

"Like moonlight on the troubled sea  
Brightening the storm it cannot calm,"

and the only real and substantial protection which the Knights Templar found was within the Masonic Lodges. There they securely rested, and in the language of another, "the shelter and countenance of the Masonic body, the same of old, as now, the liberal protectress of all the oppressed, particularly of those persecuted for their opinions, granted the shelter so much needed." In common with all who have done military service, and whose exploits upon the field have won for them the admiration of their fellow men, and at the same time gained for them the envy and the hatred of those who possess neither the enthusiasm nor the courage to compete with them, the Knights Templar found themselves, at the close of the Crusades, without friends and without occupation. Their exploits in the field were forgotten and unrewarded by the monarchs and powers referred to. The vast results which occurred to the world from the Crusades in a civil point of view, seemed also to be forgotten or disregarded.

When we remember that it was owing to the return of the armies from the Crusades that many of the Arts were preserved and perpetuated, we are filled with indignation and surprise, for, vrant as we may and call other nations barbarous, the Crusades unquestionably developed the fact that the barbarian world had preserved in Art what we had lost, and we are indebted to them for the revival of such arts as Chemistry, that most attractive of all sciences, with its beauty of coloring, brilliancy of exper-

iment and enlivening displays of gases and combinations, to say nothing of its incalculable benefits to man in the combination of his food, and, above all, the preparation and successful administration of his medical remedies. That science which delights in the kitchen, charms in the parlor, and elevates and ennobles in the laboratory. Astronomy with its wondrous calculations and gigantic immensity pointing out our globe as a small planet and telling us of worlds beyond, worlds that to our finite eyes are but brilliants in the great ether—stars that never set and that roll on in countless thousands for countless ages in that harmony and beauty and order that the spheres alone can shape.

Chemistry gives us the beauty and use of the veriest atom of matter, and Astronomy teaches us to contemplate immensity itself. But beyond these, they saved for us a knowledge of mathematics as wonderful as it was accurate and universal. The Arabic numerals stand to this hour unchanged—without their calculation would daily be at a loss, and it is only the hourly repetition of them which has so familiarized us with them as to prevent our special wonder. The universality of their language is co-extensive with the globe. All nations can comprehend, all can calculate by them. These and kindred sciences were thus preserved to us, and while it does not become us to say that the credit of this is due to the Templars, it is fair to presume that as the enlightened leaders of the great enterprise, they at least did their share in this incidental portion of the work; and it is safe to repeat that the Crusades were not without beneficial results, however barren they may have been of actual success in the object for which they ostensibly started.

It was amid the trials and temptations of the wonderful events in this extraordinary portion of the history of the world that the Order of Templars, as it now exists, found its germ. Hard soil was it, indeed, from which to propagate the flowers of Chivalry, or from which to call the garlands of that future system which was to adorn a faith, which had once been delivered to the saints. It had once been delivered to the saints and it was to be perpetuated so long as the earth should trace its pathway in the skies. The sign of salvation had been hung in the heavens. It was to be borne by Christian men as a Christian emblem. We believe that the garden in which it had first been seen was invaded by the barbarian—by the ruthless and the godless, and we rushed to its rescue.

"O, God! the last Crusader cried,  
And art Thou careless of Thine own?  
For us Thy Son in Salem died,  
And Salem is the scoffer's throne."

If we returned without securing possession of the spot we believes that we did not come back without a fresher and brighter renewal of the baptism of the faith:

"A faith that is of heaven; pure as its dews—  
Crystals are its skies, and based upon  
The Rock of Ages."

and that so long as Christianity exists, our Order will be found aiding in maintaining and exemplifying its truths. Do not misunderstand me. I do not claim that we are the ministering priests at the great altar of Salvation. I set up no such impious proposition.

Christianity stands all alone in its Godlike originality and magnificence. "Itself alone, can be its parallel." No mere human institution can be even compared to it. Finding its written faith in that inestimable gift of God to man, the Book of books, which Locke tells us had "God for its author, truth without any mixture of error for its matter and salvation for its end." We do not attempt to approach what we believe true Christianity should be, save as humble imitators. Nor do we with sacrilegious hands attempt to touch upon the precepts or precincts of Him who should rightly minister at God's great altar—but we do endeavor by inculcating a pure morality, a constant respect for Christianity and an uprightness of life and character, to prepare ourselves for the higher and nobler life of the elevated Christian; and I do contend that by the charm of secrecy, by the beauty of our ritual and the



sublimity of our ceremonies, many a man who might otherwise pass through life practically regardless of Christianity, is lured by the gentle voice of a fraternal love to the shades of our Commanderies, and there learns in an attractive form the early lessons of Christianity as exemplified by the history of the great and good of our Order in days gone by, and in time that novice become so interested in what is taught of Christianity amongst us, as eventually to reach the higher sphere of usefulness which awaits the true Christian.

One thing we have certainly achieved and without the least design to be invidious, I triumphantly call the attention of those out of the Order to it, and that is, that we have erected an altar so broad, so high, and upon which the flame of pure Christianity burns so brightly that all can kneel around it. Our Order knows no sect nor creed.

I claim of course that the true Templar should be a true Christian; but my friends, we are fallible, and I know and feel that we fall far short (with a few bright exceptions) of our intentions. No farther, however, than many who profess a livelier Christianity. All the Templar can do is to urge, to persuade, to advise, and above all, to set a proud example of an upright life and thus—

"As a bird each fond endearment tries  
To tempt its new fledged offspring to the skies,  
He tries each art, reproves each dull delay—  
Allures to brighter worlds and leads the way."

So much, Sir Knights, for what we ought to be and what we say we are. Now, to ourselves we must put the question—how are we discharging the great duties which we have undertaken?

Since our last Annual Conclave, held upon the western confines of our great State, our Commanderies have increased and hundreds have been regularly Knighted. This all speaks well for us numerically, but we are, with this increase in our ranks and this addition to the defenders of the faith, also growing in usefulness, in the Christian virtues and in that moral purity which constitutes the beauty and glory of our Order? Has each one as he rose to the honors of Knighthood been taught to

"Know no peace but that which virtue gives;"

and to adorn and honor his new professions by a career of usefulness and glory, and have those who have long belonged to the Order gone on in a life of improvement, and which is calculated to redound to the honor of our Order and the welfare of mankind. Let each Sir Knight answer these questions to his own conscience, in view of his grave obligations and his duty alike to himself, to society and to his God.

We have selected high names, beautiful systems, and we should draw from pure sources alike our outward emblems and our inward faith. I am asked frequently—is not your Order founded upon Monarchical forms, and were not the early Templars composed almost entirely of the nobility? I answer: the honors of Chivalry and of Knighthood were once conferred on the favored few, and a man's birth and lineage were made the subject of inquiry before he could receive its honors. Now, however, the American Templar asks the applicant for her honors for no patent of nobility, save that which the Creator has stamped upon him. With Juvenal we believe that "*virtus sola est vera nobilitas*, virtue alone is true nobility." It is to man himself that we look for his own name as he has made it—to his own acts as he has written them, and if

"His stately mien as well implied  
A high born heart—a martial pride,"

we receive him with all the warmth and all the courtesy,

"As if a Baron's crest he wore."

To a certain extent it is true, Masonry is an aristocracy; but not of birth, or lineage, or wealth. It is one, we think, of intellect, of choice, of a searching examination and a purifying ballot, liable constantly to the misapprehension of the ignorant, and to the attacks of the jealous; and at this instant a small cloud which has just made its appearance in the west,

in the form of a Convention in opposition to us, and which is finding a reflex in one press in the east, would seem to give indication of a coming storm. If it does come, may it purify the Order. If the timid quail, let the brave stand still—let us answer their anathemas, their falsehood and their vilification, not by recrimination or by descending to their level, but by the simple illustration of the grandeur of truth.

Just here let me say a word upon a question which every one out of the Order asks, and to which Masons usually make little or no reply, and that is as to our secrecy, or rather the privacy with which our meetings are held and our ceremonies conducted. It is often remarked, if what you do is good, why not let every one see it; if you are not doing wrong, why hold secret meetings, and exchange with each other secret greetings? If you are to do good, why not do so to all men, instead of a few, and an exclusive few? I answer, first, that secrecy has a charm which nothing else in this world can give. If you know something which your neighbor does not, however trifling, you feel yourself to that extent his superior; and certainly in that matter, whatever it may be, you are. "Knowledge is power." The axiom is as old as it is true. Again, if our ceremonies were known to all, and were celebrated in the market house, who would value them, and where would be the solemnity of them? All the charm of ceremonial is derivable from its surroundings—from its lights, and music, and decorations. Can any one pretend that lofty cathedrals, solemn music, rich paintings and eloquent diction is not more likely to attune the heart and subdue the feelings to prayer and praise than would be rude buildings, disorderly ceremonies and defective speaking? In this we but imitate others, and but keep ourselves in accordance with the age; and so far as keeping our business to ourselves is concerned, what prudent man ever did otherwise, and what organization, sacerdotal or secular, ever succeeded save by the same course? We admit that we have a contract amongst ourselves, not for the injury of others, nor the violation of their rights, but for the kindly protection of our own. We are commanded to do good unto all, but especially to those who are of the household of faith. In the glowing words of Virgil, I ask,

"Cur dextra jungere dextram  
Non datur, ac veras audire et reddere voces?"  
"Why is it not permitted us to join right hand with right hand,  
And to hear and give back true words?"

Our titles, it is true, are lofty in sound, but to us they have deep significance. They remind us of the past, and are like the modern beauties in architecture, which are all, or nearly all, derived from a feudal age. Turn where you will to look upon any lofty buildings, or any attempt at architectural decoration, and you see the shield with its bars—you see the armor and spear and helmet of the Knight. Why are they so admired? I answer, they are the symbols of Knighthood, the emblems of virtue, and of proud deeds in arms performed in a Christian warfare, and in an age when respect for woman first dawned upon a civilized world—that respect for woman to which I have before alluded, and which is the flower of Knighthood.

And now, Sir Knights, we thus give to the world all that we intend for them, the rest is for ourselves; and above and beyond all, the reward which awaits us hereafter, and which is reserved for the good, the faithful and the true alone. O! how sad the fate of him who is faithless and false, and how fearful the retribution that awaits him alike here and hereafter; and oh! how exquisite the joy, how resplendent the crown of him who has fought the good fight—whose sword has only been drawn in accordance with his vows, and has never been sheathed save in honor. Where shall I find words with which to depict to him the peace which awaits him. Contrast civilization in all its enlightening grandeur with the darkest era of barbarism, and the picture fails; compare the rudest wigwag of the savage of the West with the most finished piece of architecture, and all the adornments of one of our most luxurious city homes, and the comparison is feeble;

imagine all that is dark and gloomy, and all the pangs of unceasing remorse, contrasted with the brightness of perfect peace, resplendent and perpetual beauty, and unceasing and eternal joys, and even that contrast fails.

It is in some measure portrayed, or at least outlined, in that exquisite creation of the dramatist of the siege of Damascus. The Christians, it will be remembered, held the city and were besieged by the followers of Mohammed. Foremost amongst the valiant of the Christians was Phocyas, a brave and noble Syrian, who loved Eudocia, the daughter of the Governor of the city. Tired of the ill luck which had attended the efforts of himself and friends to hold the city and to drive away the barbarians who swarmed around it, and enraged that his own deeds in arms, which had been really great, had not been more fully recognized by the father of Eudocia, in an angry hour he sought the foe; not to betray his friends, but to endeavor to make terms. They received him, as may be supposed, kindly, and sought by all their arts to induce him, not only to betray the city, but to adopt the faith of the Mussulmen; and in terms most eloquent did they urge upon the youthful Christian an abandonment of his faith, and held up to him the rewards that awaited him who adopted theirs. They urged him to join their ranks, and thus portrayed his prospects if he did:

"Prepare ye now for boldest deeds,  
And know the Prophet will reward your valor,  
Think that we all to certain triumph move;  
Who falls in fight yet meets the prize above.  
There in the gardens of eternal spring,  
While birds of Paradise around you sing,  
Each, with his blooming beauty by his side,  
Shall drink rich wines that in full rivers glide,  
Breathe fragrant gales o'er fields of spice that blow,  
And gather fruits immortal as they grow;  
Ecstatic bliss shall your whole powers employ,  
And every sense be lost in every joy."

The picture of the voluptuous Saracen must have been seductive indeed to the youthful Christian, enraged as he was at the neglect of his friends, and maddened with his love for the beautiful Eudocia. Still he but half yielded; and having made terms which would save the lives of his friends, he returned in triumph to secure his bride. Eudocia, however, held her Christian faith high above her affection for her lover, and upon learning the truth, she upbraids him and exclaims:

"Oh thou hast betrayed the city,  
Distrustful of the righteous powers above  
That still protect the chaste and innocent.  
And to avert a feigned, uncertain danger,  
Thou hast brought certain ruin on thy country!"

Phocyas urges her to look at the lives he has saved, and finally appeals to her to remember the cause (their love) to which she triumphantly replies, in words that breathe the devoted Christian, and show the triumphs of that faith which we believe, and sets before us a picture so pure, so bright, so true, so just, so grand that I will add no words to hers. She exclaims

"The cause? there is no cause—  
Not universal nature could afford  
A cause for this. What were dominion, pomp,  
The wealth of nations, nay of all the world,  
The world itself, or what a thousand worlds;  
If weighed with faith unspotted, heavenly truth,  
Thoughts free from guilt, the empire of the mind,  
And all the triumphs of a god-like breast,  
Firm and unmoved in the great cause of virtue."

THE IMMORTAL MIND.—Daniel Webster penned the following beautiful sentiment:

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon our immortal minds—if we imbue them with principles, with the just fear of God and love of our fellow-men—we engrave on those tablets something which will brighten for all eternity."

The camel wanted to have horns, and they took away his ears.

Descend a step in choosing a wife, and mount a step in choosing a friend.

To slander is to murder.



**Letter of Bro. Manningham, Deputy Grand Master of England, to Bro. Sauer, of Hague, Netherland.**

(From the Archives of the Grand Lodge of the Netherlands.)

SIR AND BROTHER—I am quite ashamed that your obliging letter should have remained so long unanswered, but I hope you will excuse me when I assure you that it was not owing to negligence or disrespect, but want of opportunity to satisfy myself on some points relating to the variety of Masonry, which you mention by the name of Scotch Masonry.

I was determined to consult our brethren of Scotland, particularly our Bro. Lord Aberdour, who is son and heir to the Earl of Morton, and an exceedingly good Mason. As such he has filled the chair of Scotland, and is now elected Grand Master of England, on the Marquis of Camardan's resignation.

Lord Aberdour and all the Scotch Masons (or rather Scotch gentlemen who are Masons) that I had conversed with, and I made it my business to consult many, are entirely unacquainted with the forms and titles you mention, and which you justly call the charlatanism of Masonry. Amongst some of our lowest brethren I have met with, and frequently heard of, such irregularities—irregularities I justly call them, because they deviate so much from our usual ceremonies and are so full of innovations, that in process of time the ancient landmarks will be destroyed by the futile genius of brethren, who will improve or alter, if only to furnish specimens of their ability and imaginary consequence, so that in a few years it will be as difficult to understand Masonry as to distinguish the points and accents of the Hebrew or Greek language, now almost obscured by the industry of critics and commentators.

Three foreign gentlemen (and Masons) lately visited the Lodge I belong to, and were introduced by me to the Grand Lodge. On discoursing with those gentlemen, I found Germany, Holland, Switzerland, in some places, have an Order of Masonry unknown to us, viz: Knights of the Sword, of the Eagle, of the Holy Land, with a long train of etceteras. Surely those points of Masonry must be wonderful. I am certain they are very new. Besides those dignified and distinguished Orders, I find have signs, tokens, &c., peculiar to their respective dignities, and adorn themselves with different colored ribbons.

I should be glad, with your kind assistance, and of the brethren of Holland, to settle those intricate and confused points, and wish to know (especially from the brethren who distinguish themselves by the denomination of Scotch Masons) from whence they received their Constitution? The Grand Master of Scotland, who, I presume, they acknowledge as head of their society, is entirely unacquainted with their Order. To Lord Aberdour and several other Scotch noblemen and gentlemen, who are good Masons, I have communicated your letter, likewise the information I received from the three foreign brethren, one of whom was an officer in the Dutch service; but from the strictest inquiries I could make, can only say that they have racked their genius with endeavors to make Masonry unintelligible and useless.

Those innovations are of very late years, and I believe the brethren would find a difficulty to produce a Mason acquainted with any such forms in twenty, nay ten years. My own father has been a Mason these fifty years, and has visited Lodges in Holland, France and England. He knows none of those ceremonies. Grand Master Payne, who succeeded Sir Christopher Wren, is a stranger to them, so likewise an old brother of ninety, whom I conversed with lately. That brother assured me that he was made a Mason in his youth, and has constantly frequented Lodges till rendered incapable by his advanced age, and never heard or knew any other ceremonies or words than those used in general amongst us. Such forms were delivered to him, and those he retained. As to Knights of the Sword, Eagle, &c., the knowledge of them never reached his ears until I informed him about it. The only Orders we know of, are three—M., F. C. and E. A., and none of them ever arrive to the honor of knight-

hood by Masonry. And I believe you can scarcely imagine that in ancient times the dignity of knighthood flourished amongst Freemasons, whose Lodges heretofore consisted of operative, not speculative, Masons. Knight of the Eagle, Knights of the Sword I have read of in romance. The great Don Quixote himself was a Knight of the Brazen Helmet when he had vanquished the barber. Knights of the Holy Land, St. John of Jerusalem, Templars, &c., have existed, and I believe exist now; also, the Knights of Malta. But what is that to Masonry? I never heard they belonged to the Fraternity of Freemasons, though I do not doubt they have now, and have had, many Freemasons worthy members of their Order; but imagine they did not obtain their titles by Masonry alone. Universal benevolence, brotherly love, friendship, truth, acting on the square and living within the compass are, or ought to be, the tenets of Masonry—the rule and guide of our actions. Let us be good Masons; we may look with scorn on other honors or titles. It is at all times in our power to be good Masons, and I think we ought to be contented, and not search the aerial fields of romance for additional titles.

Use our utmost endeavor, dear brother, to prevent a really valuable society from degenerating and being lost in obscurity by aiming at titles, to which the very nature of our society can not give us a claim.

T. MANNINGHAM, D. G. M.

Jermyn street, July 12, 1757.

**ASHLARS.**

QUARRIED BY J. P. L., OF GRAND CHAPTER OF VA.

**The Journey of Azariah and his Companions from Babylon to Jerusalem.**

A portion of this narrative is lost. I give you all that I have been able to recover, which is merely a brief account of the travel made between the two places. The captivity of the Hebrews extended over seventy years; this is calculated from the first carrying away to Babylon, but there were successive removals extending over a space of eighteen years. We have the Bible statement that old men, who had seen the first Temple, wept when they saw how inferior was the second.

Azariah was one of those noble youths carried away with Daniel in one of the later forced migrations, who returned in old age to assist in rebuilding the Temple. He is better known as one of those three Hebrews who would not bow down to the idol set up, and who were, by command of the infuriated king, thrown into the fiery furnace. This is the narrative:

Well! We are once more without the walls of yon city of abominations, where we have been kept as captives (not without hope) for more than fifty years. We are now upon the plains of Shinar, where the descendants of Noah first assembled for the purpose of building a city. Our traditions inform us that in the year of the flood, 101, Noah commanded his posterity to disperse and take possession of the different divisions of the earth as partitioned by him.

As they journeyed from the West to the East they came to the plain of Shinar, where, being unmindful of the command of God through their father, Noah, and fearing the evil consequences of a separation, they said, "Let us here build a city and a tower, and make unto ourselves a name." Then commenced the Tower of Babel, and the foundation of this tyrant of the nations. But as this great work was begun in pride and disobedience, it ended in confusion; for the Lord confounded their language, and they were scattered into numerous tribes of different tongues, who finally became unknown to each other in after generations.

Our course will be up the river Euphrates. Here is the vast ditch dug by order of King Cyrus for the purpose of draining the waters of the river. We remember how the Babylonians, from their lofty walls, laughed at what they called his "folly;" and how they and their wicked King Belshazzar, in their drunken revelry, insulted the name of the Most High God in the desecration of the holy vessels of the

Temple. But Cyrus knew their weakness and his own strength; that, although a heathen, he was an instrument in the hands of that God whom they had insulted; and for their punishment, he drained the waters, entered the city by the bed of the river, and found an easy conquest.

Gratitude to that Exalted Being for conferring on him, as he supposed, the kingdoms of the earth, caused him to issue his royal proclamation, by which we are now made free. Glory to the God of Israel, who hath even made himself manifest to the heathen in the return of his captive and repentant people to the land of their fathers.

Let us cross this ditch by this good bridge, and in our way up the river the first place we shall come to will be the ruins of the city of Wapsacus, destroyed by King Cyrus, on his way to Babylon. The rubbish has, however, nearly all been removed for the purpose of rebuilding elsewhere, so that we shall have no difficulty in passing. \* \* \* These are the ruins, and beyond the river is the city of Aced.

When we come to the ruins of old Rabba, we may expect trouble, for I understand that there has been no clearing away of the rubbish, and it will be difficult and even dangerous to pass. \* \* \* The ruins are now in full view. What heaps of rubbish, stones and timber in grand confusion! Toppling towers, and columns leaning and ready to fall! Timbers charred, and seeming scarcely able to bear their own weight! We shall soon come to the bend of the river, and after passing it we shall leave the Euphrates and go out upon the desert. That country on the other side of the river is Mesopotamia, where our father Abraham once dwelt.

We are now entering upon the desert, and the first place we shall come to will be the ruins of old Tadmor, or Palmyra of the desert—the City of Palm Trees—built by our king, the wise and mighty Solomon, about fifteen or twenty years after the completion of the Temple. It was destroyed by the Chaldeans and Babylonians before they besieged Jerusalem. About two leagues to the left of these ruins lies the Valley of Salt, where King David smote the Assyrians.

We are now among the colonnades of Tadmor. What magnificence! What desolation! Stupendous rows of columns and obelisks all of exquisite workmanship. Broken arches, pillars of the richest sculpture lie scattered among the sand. King Solomon, in the selection of this spot for a city, and place of rest, and protection for caravans, showed that his political wisdom was equal to his knowledge of the arts and sciences. For it was situated in a beautiful oasis, shaded by lofty palms and refreshed by cool springs of water. Being thus well situated it became the resting place for the rich caravans on their way from the East, across the desert to the seaports of the Mediterranean, laden with gold, ivory, frankincense and precious stones. It was also well known to the robbers of the desert (the sons of Ishmael), who often derived rich booty by the heavy contributions laid on these merchant princes in their journeys.

To protect these rich caravans, as well as to divert the trade of the East by the way of Jerusalem, thence to Tyre (the great naval mistress of the world, then under the rule of his friend, the wise Hiram), Solomon built Tadmor in the wilderness, as a place of rest and protection for caravans, and provided safe escorts for them to Jerusalem, thence to Tyro, where they were received and carried to all parts of the then known world. The tribute levied by King Solomon for the security thus afforded was worth kingdoms, and enabled him to beautify and adorn our glorious city until she became the centre of attraction, and the report of the wise and good of all nations. We have now passed this scene of grandeur and of desolation, and are once more in the desert.

The next place of importance to us is Riblah, a little city on this side of Damascus, which was the headquarters of Nebuchadnezzar, while Jerusalem was besieged under the conduct of his generals. You remember that he was not at the destruction of our city in person, but



staid in Riblah after he defeated the King of Egypt, who had advanced with an army to raise the siege of Jerusalem.

It was here that Zedekiah, our king, was brought to him with his captive children, and the lords of his household. The King of Babylon ordered his eyes to be put out after making him witness the slaughter of his children. He was then carried to Babylon. Thus were fulfilled the two prophecies of Jeremiah and Ezekiel. Both prophesied against him—the one that he should be carried to Babylon, the other that he should never see Babylon. These seeming contradictions caused the king to persevere in his rebellion against the Chaldeans.

We are now approaching Damascus—"the City of Delights"—of pleasant groves and crystal fountains, of delicious fruits and flowers, and of noble scenery. We will have difficulty in passing these places, but courage and prudence and a firm reliance on Him in whom we put our trust, will sustain us through them all. We are now about to cross one of the many dilapidated bridges which cross these beautiful streams, and which, by their architectural beauty, once added to the rich natural scenery.

This city was the royal residence of Benhadad, who, you remember, sent his servant Naaman to the prophet of God to inquire of him how he should be cured of his leprosy. The prophet sent him word: "Go, wash seven times in the river Jordan." At which Naaman became indignant, and said: "Are not Albana and Pharpar rivers of Damascus better than all the waters of Israel? May I not wash in them and be clean?" Meaning that the Jordan was a sluggish, muddy stream, while the rivers of his own country were bright, fresh and sparkling.

We are now over the most of our difficulties, and except a few mountain passes and deep gorges in our own glorious Lebanon range, the way will not be at all dangerous. Yonder in the southwest, rising like a blue cloud in distant dreamy grandeur, I see the outlines of the noble mountains where the levies under Adoniram prepared the timber for the Temple of our God. Oh, glorious association! God-like scenery! God-like men, and God-like deeds for God-like purposes! We will soon cross the Jordan, and pass on our way the old quarries of Zaradatha, where the marble was prepared for the Temple.

From yonder rocky peak, which caps this hill, on the base of which we now stand, I have been told that Jerusalem can be distinctly seen. Oh, there it is! gloriously sleeping in the evening sunlight, nestling among the everlasting hills. I see the Valley of the Gehinnon; and, dancing in the sunlight as it merrily murmurs its way to the Jordan, sparkle the bright waters of the brook Kedron. Yon western ascent is Mount Zion; and opposite, sweeping up from the slumbering pool of Siloam, is Mount Moriah, whose summit also is covered with the fragments of our own glorious Temple, and where, mouldering and crumbling in the dust, are the mighty works of Solomon and the matchless sculptures of Hiram Abiff.

There, too, are thy walls and thy bulwarks. Oh! Jerusalem, torn down and scattered, and mouldering on the hill-sides; ye, which even Jewish valor could not preserve, when loud above the din of battle, the rush of chariot and the thundering of battering rams, pealed forth the war cries of Israel, "Ho for Judah! Onward, Naphtali! Glory to Zebulon!"

Oh! Jerusalem, Jerusalem, if I forget thee may my right hand forget her cunning; and if I prefer not Jerusalem above my chief joy, let my tongue cleave to the roof of my mouth.

We were led into captivity by the spoiler, and by the waters of Babylon we sat down and wept as we remembered Zion. We hung our harps upon the willows. They that carried us away captive requested of us a song, and they that wasted us required of us mirth, saying, "Sing ye one of the songs of Zion." How shall we sing Jehovah's praise in a strange land?

But now remember, O Lord, Jerusalem; and raise thy standard among us for thy name's sake.

Let Judah cry in triumph, "Beautiful for

situation, the joy of the whole earth, is Mount Zion on the sides of the North, the city of the Great King.

Walk about Zion; go round about her; tell the towers thereof, and mark ye her bulwarks; consider her palaces, that ye may tell it to the generations following.

#### OBITUARY.

THE LATE BROTHER W. GRAY CLARKE, GRAND SECRETARY, &C., OF GRAND LODGE OF ENGLAND.

The late Bro. W. Gray Clarke, Grand Secretary, was initiated in the Benevolent Lodge, late No. 480, Bombay (now extinct), and was passed to the second degree on the 9th December, 1841, in the Bank of England Lodge, No. 263, on which occasion he became joining member of that lodge, and was subsequently raised therein on the 13th of January, 1842. He continued a member of No. 263 for five years, and on the 13th of February, 1843, joined the Corner Stone Lodge, late No. 37, which was amalgamated with No. 5 in 1844, and to the united lodge he contributed up to December, 1846. On the 3d of January, 1849, Bro. Clark joined the Lodge of Perseverance, No. 164, Sidmouth, in which he served the office of W. Mastr in 1853, and subscribed to the lodge for eight years to December, 1856, when he removed to Guernsey and became a member of Doyle's Lodge of Fellowship, No. 84, the precise date being 9th of December. The late Grand Secretary was Senior Warden of this lodge at the time of his appointment in succession to the late Bro. W. H. White, Grand Secretary, in April, 1857. On his return to London, Bro. Clark rejoined No. 5 on the 11th of May, 1857 and of this Lodge, as well as of the Royal Alpha, No. 16, which he joined on 7th of June, 1858, he remained a member up to the period of his decease on the 15th ult. On the 22d of January, 1844, Comp. Clarke was exalted in No. 5 Chapter, and on his accession to the office of Grand Scribe E. in 1857, the Right Hon. the Earl of Zetland, M. E. Grand Z., was pleased to authorize, by dispensation, the installation of the deceased companion in the three chairs of the Order. Comp. Clarke had also, we believe, received the degree of Knight Templar and Ne Plus Ultra—the latter corresponding in some measure to the 30th degree now given under the jurisdiction of the Supreme Grand Council. Although not very popular with the Craft, our deceased brother was a thoroughly conscientious man, and a hard-working and zealous Secretary to the Grand Lodge. He was always to be found at his post, and provincial brethren especially can bear testimony to the promptness and accuracy with which he dealt with their several requisitions. Bro. Clarke was suddenly seized with an attack of paralysis on Monday, the 13th ult., when about to attend a meeting of the committee for carrying out the arrangements to celebrate the 25th anniversary of the Grand Master's accession to office, and on being conveyed to his residence never rallied and died on Wednesday, the 15th ult., as before stated.

—London Freemasons' Magazine,

#### Resolutions of Friendship Lodge on the Death of Wm. Morgan.

WHEREAS, It has pleased the Great Architect of the Universe, in his dispensation, to remove from our Lodge below to the celestial Lodge above, Bro. Wm. Morgan; therefore, be it resolved,

1st. That in the death of Bro. Wm. Morgan, society has lost one of her truest ornaments in the quiet citizen, kind neighbor, honest man and Christian gentleman.

2d. That his family have lost the devoted father, kind husband and truest guardian of their comfort and welfare, and that we, as a Lodge, tender to them our warmest sympathy in their bereavement.

3d. That this Lodge recognizes its irreparable loss in his death, his long tested devotion to the cardinal principles of our fraternity having

won for him the personal esteem and affection of every member thereof.

4th. That in token of the esteemed worth of our deceased brother the members of this Lodge wear the usual badge of mourning for thirty days.

5th. That a copy of these resolutions be furnished the family of the deceased; that a copy be furnished for publication to the St. Louis *Freemason* and also our city papers; and that a copy be spread upon the records of the Lodge.

WM. E. RHEA, }  
C. H. MANSUR, } Com.  
LOUIS MOBERLY, }

#### Funeral of W. Bro. Sewall Fisk.

We are indebted to Bro. John Mahon for the following report:

The funeral ceremonies of this venerable and revered member of the Masonic Fraternity, took place on Sunday last, the 16th ult. The friends of the deceased met at Saint Ann's Episcopal Church, Eighteenth street, near Fifth avenue, at 1 o'clock yesterday afternoon, and soon after the body was borne into the sacred edifice and deposited in front of the chancel, the Grand Lodge, Mariners' Lodge, No. 67, Phenix Chapter, No. 2, Adelpic Council, No. 7, and Morton Commandery, No. 4, of all which the deceased was a member, then took the places assigned them in the body of the church, and such other members of the Fraternity as could gain admittance soon filled the vacant seats. The building was soon crowded, and the services were commenced by the choir singing the hymn, "I Would not Live Always." The Rev. Sir Knight E. Benjamin read the opening verses of the Episcopal form of burial service, after which the choir sang the piece entitled "I Heard a Voice from Heaven." The services were then completed, and the assembled brethren proceeded to view the body.

By this time the whole of the Lodges had arrived in front of the church, every Lodge in the city being represented. The procession which extended over a mile in length, was then formed in the following order, under the direction of the Grand Marshal:

Master Masons' Lodges, according to date of organization, accompanied by their officers.

Grand Lodge, composed of the following officers:

Grand Master, M. W. John W. Simons.  
Deputy Grand Master, R. W. Wm. T. Woodruff.

Senior G. W., R. W. Jerome Buck.  
Junior G. W., R. W. J. W. Timson.  
Grand Secretary, R. W. James Austin.  
Grand Treasurer, R. W. N. B. Montford.  
Grand Marshal, R. W. J. J. Gorman.  
Grand Chaplain, R. W. Bro. Bauer.  
Grand St. B. R. W. J. Moon.  
Grand S. B. R. W. Capt. Helme.  
Grand Stewards, Bros. Davin, Boyd, Salt and Prime.

S. G. D., R. W. W. H. Thompson.  
J. G. D., R. W. H. T. Romertze.  
G. P. R. W. J. Clute.  
G. Tyler, R. W. J. Hoole.  
Morton Commandery, No. 4, forming Guard of Honor.

#### HEARSE.

Em. Com. Thomas Cassidy.

Past Em. Gr. Com. Robert Macoy  
Adelpic Council, No. 7, P. Ver Howen, T. Ill. M.  
Phenix Chapter, No. 2, G. Van Vliet, H. P.  
Mariners' Lodge, No. 67, J. Baskerville, M.

The procession formed on Sixth avenue, marched thence along Sixteenth street to Union square, along Broadway to Reade street, thence in front of the *Sun* office, along Nassau street to Fulton ferry. On arriving in Brooklyn, the procession again formed and proceeded to Cypress Hills Cemetery, where the Masonic portion of the funeral service was performed by the Grand Master in the presence of the Grand Lodge and brethren. The whole ceremony was the most imposing that has been witnessed in this city for a very long time.—*Ex.*



## GOVERNMENT OF A LODGE.

Every Lodge is to be ruled with dignity and decorum, and to be governed with mildness and moderation. There is a way of inspiring obedience and respect in a Lodge without haughtiness or austerity; in fact, they are forbidden.

Nothing can be more distasteful than the exercise of power among Masons simply because one *can* exercise it. Power is to be exercised when it *must* be—when necessity demands it, and to exercise it systematically at any other time is usually injurious. Yet Masters or those acting as such, are but human, and often are very positive, affirmative and representative men, and, unless they are constantly on guard and have their obligation ever before them, they are likely to administer the laws and usages in a way that they would not like to have enforced upon them. Such men, on the whole, make the most successful governors, but they need to govern themselves, both in and out of the Lodge.

Neither the voice nor the manner of the Master should indicate authority, disrespect, dislike or difference among the brethren. Any brother infirm in manner, poor in speech or timid among others, should be *first* noticed, then encouraged, then upheld, until the Master is certain that he has said all he wishes or ought to, and that he is understood. The brethren will readily sympathize with such treatment, and with fair opportunity all may be heard.

It should be the constant study of the Master and brethren to have every brother, at proper times, present any matter in his charge himself, instead of having some spokesman to do it for him. The nearer a Lodge can be induced to feel, live and speak like a well regulated family, the better for its comfort and success. There are few brethren who like to be spokesmen, and few who do so escape evil effects.

Every Master and every Mason should regard his obligation to sustain and obey the law, but this does not mean that every thoughtless disobedience or violation, every unintentional mistake, every misconception, every ebullition of temper, jealousy or folly, everything done out of order or place, is to be visited with punishment, censure or even notice. A child should learn that a willful and wicked disobedience is sure of its penalty, but a constant hectoring, punishing and reprimanding is sure to produce a dogged disposition or a crafty and deceitful character. Kind treatment, gentle reproofs, and rare but thorough punishment, are far more effective, in nearly all cases, than severer modes. Just so in the Lodge. Let love and affection rule; and if a Master, by equitable, impartial and genial government, can gain the love of his brethren and their confidence withal, his rule will be more in the name than in the fact. This only proves that a Master is to be ever watchful and ever guarded. Success, love and confidence are his certain rewards. —*Masonic Trowel.*

## Death of Grand Tyler Fisk.

"Full of years and at peace with God and man,  
He rests from his labors."

Again are we called upon to announce the death of another venerable brother—one, with whom for over thirty years we have been masonically acquainted, and than whom but few were more widely known and respected. We allude to the decease of W. Bro. Sewall Fisk, for some twenty years Grand Tyler of the Grand Lodge, for a much longer period Tyler of many of our Lodges, Chapters and Commanderies, and always an active and reliable working Freemason.

Initiated into our mysteries in Boston, Mass., where he received a thorough masonic education, he came to New York, many years ago, and became a member of Mariner's Lodge, No. 67, of which he was repeatedly chosen Master, and to his exertions in a great measure is that Lodge indebted, if not for its existence, certainly for its present standing.

Whether as Tyler of the Grand Lodge, or of subordinate bodies, there are few among us who can fail to recall to memory the kindly

greeting they received from him, when visiting either the one or the other of the bodies, whose outer avenues he faithfully guarded. But the familiar "How are you, Pap?" (all called him PAP Fisk) will be heard no more.

He had been in declining health for some time past, so much so that at the last Annual Communication of the Grand Lodge, he was too feeble to be in attendance; yet that Body estimating at their true value his long and faithful services, re-elected him, at the same time appointing an assistant to perform his duties. He literally died in harness, and his memory will long be cherished by thousands of the Craft here and elsewhere.

He was a member of Phoenix Chapter No. 2, Adelphe Council, R. and S. M. No. 7, and of Morton Commandery No. 4.

He left for his long home on Wednesday, 12th ult., aged eighty years.

## CERTIFICATES.

According to the London *Freemasons' Magazine*, *Certificates* were first ordered by the Grand Lodge to be sealed and signed by the Grand Secretary, and a fee of five shillings to be paid for each so signed and sealed on and after July 24th, 1755; so that sealed *Certificates* have been in use one hundred and five years. But the Grand Lodge of England as early as 1663 enacted a regulation that "no person who shall be accepted a Freemason, shall be admitted into any Lodge until he has brought a *Certificate of the time and place of his acceptance*, from the Master of the limit where he was made and the Lodge kept." It would seem, therefore, that *Certificates* have been in existence, and the Masters of Lodges have been authorized to demand them as evidence of regular initiation for two hundred years. The general rule in this country and in Europe, is concisely stated by the Deputy Grand Master of the Grand Lodge of Ireland, in an address recently delivered by him at Dublin, in the following words: "The Master has a right to demand all the evidence of a visitor's right to admission—the production of his *Certificate*—the proof of his being what he asserts himself to be, and any other test that he can devise. I can speak confidently on this head, as the decision of our own Grand Lodge has recently settled the question, that the admission of a visitor is not a matter of right."

## Use of Arms in Walking.

The first time you are at liberty, stop and hold them by your side. You will be surprised how soon your companion will leave you behind, although you hurry, twist wriggle and try very hard to keep up. One reason for slow walk among girls is to be found in the practice of carrying the arms motionless. Three miles an hour with the arms still is as hard work as four miles with the arms free. I have seen the queens of the stage walk. I have seen a few girls and women of queen-like bearing walk in the street and drawing-room. They move their arms in a free and graceful manner. Could this habit become universal among girls, their chests would enlarge, and their bearing be greatly improved.

See that girl walking with both hands in her muff. How she wriggles and twists her shoulders! This is because her arms are pinioned. Give them free swing and her gate would soon become more graceful. You have seen pictures of our muscles. Those of the upper part of the body, you remember, spread out from the shoulder in all directions like a fan. Now, if you hold the shoulder still, the muscles will shrink, the whole chest become thin and ugly. But some girls will say swinging the arms is very slight exercise. True, it is very slight. If you swing the arms but once or ten times, but if you swing them ten thousand times a day, you will obtain more exercise of the muscles of the chest than by all ordinary movements combined. Indeed, if I were asked what sort of exercise I thought most effective for developing the chests of American girls, I should reply at once, swinging the arms while walking.

HALL.

## Jerusalem.

A recent visitor at Jerusalem gives some of his impressions of that city, as follows:

It is cavernous, disagreeable, damp, desolate and very uninteresting. The narrow streets are arched like cellar vaults. It abounds in caves and cisterns, aqueducts and tombs. Creeping into a little fox hole just outside the Damascus gate, we wandered for hours through spacious and lofty caverns undermining half the city—the ancient quarries discovered by Dr. Barclay. In Warren's recent excavations we groped through arches and covered ways of Herodian time down to the original rock of Solomon's foundation. We are struck with the incongruity of new and costly modern buildings rising from among the rubbish and decay of the old city, and of no use except for the pilgrims of all Christendom, who watch with jealous care their respective rights in the Holy City and are kept from biting and devouring one another by the sabre of the Turks. There are great empty places of desolation within the walls. Just inside the Dung gate I saw Jerusalem plowed as a field, and got lost in the great cactus wilderness of the Tyropean valley, just where that magnificent causeway of Dr. Robinson's arch once connected Mt. Zion with the Temple. Stumbling over dead dogs and garbage up the steps of Zion, I was run at by a cow who was about tossing me on her horns when the herdsman came to my defense. And then going out of Zion gate I had to run the gauntlet of the lepers who there do congregate, whining horribly and stretching out their shapeless stumps.

## Talmudic Proverbs.

Even when the gates of prayer are shut in Heaven, those of tears are open.

When the righteous die, it is the earth that loses. The lost jewel will always be a jewel, but the one who has lost it—well may he weep.

The reward of good words is like dates; sweet and ripening late.

Thy friend has a friend, and thy friend's friend has a friend—be discreet.

If there is anything bad about you, say it yourself.

He who is ashamed will not easily commit sin. It is a good sign in man to be capable of being ashamed.

## Died.

BOWEN.—At Hannibal, on Sunday morning, May 31st, Captain Barton W. S. Bowen, aged 38 years and two months.

At a meeting of Polar Star Lodge, No. 79, A. F. and A. M., held on the evening of June 10th, 1868, upon motion of Bro. J. W. Luke, Past Master, and duly seconded, the following preamble and resolutions were adopted:

Inasmuch as it has pleased the Great Architect of the Universe to sever, by death, the connection long existing between Bro. B. W. S. Bowen as a member thereof and this Lodge, Resolved, That we cherish his memory amongst us and perpetuate it in our records as of a brother who living performed all his duties faithfully, and died a just and upright Mason and sincere Christian.

Resolved, That we tender hereby to his bereaved widow, mother and family our sincere sympathy in their affliction, fully appreciating the great loss they have sustained in his death, and sharing in their belief that our Heavenly Father has called him from his labors on earth to his eternal rest in heaven.

Resolved, That a copy of these resolutions be transmitted by the Secretary to the widow and mother of our deceased brother, and that they also be published in the *Freemason*.

FRANK H. STEVENS,  
Acting Secretary.

MORGAN.—Near Chillicothe, Missouri Aug. 20, 1868, of cholera morbus, Wm. Morgan, member of Friendship Lodge, No. 89.



## Battle of the Buzzards and Pelicans.

## NO. VII.

BY BRO. JACOB NORTON.

We have now arrived at that period of the history of our ornithological cross-breed of "Buzzards and Pelicans" indicated in our first communication. The buzzing and rumbling noise became audible. Everybody was surprised to learn that a rupture existed between P. G. M. Raymond and G. S. Chas. W. Moore. They were still more astonished to hear that an irreconcilable enmity prevailed between the Rev. P. G. M. Geo. M. Randall (the pastor of the church Bro. Moore belonged to) and Bro. Moore. Every one wanted to know what was the matter, and what does it mean? Echo answered "Mean."

Many of the less-informed brethren—who had hitherto imagined that the *feathered and sworded gentry*, who had always escorted the Grand Lodge in public processions, were the highest kind of Masons, or were the possessors of the very highest Masonic degrees known, and were naturally ambitious of rising to the exalted position of Knight Templarism—were astonished to learn that Templarism was not Masonry at all, but that it was all stolen from the "Ancient and Accepted Rite," and afterward altered and corrupted.\* Many who had hitherto believed that "Scotch Rite" meant simply some different system of work adopted by the Grand Lodge of Scotland, opened their eyes wide when informed that "Scotch Rite" meant "thirty-three" Masonic degrees, known and practiced in France thousands of years ago, and that those degrees embraced Royal Arch Chapters, Commanderies, and, indeed, what not. Curiosity was thus excited. The Sir Knights, whose appetites were already sharpened for chivalrous distinction, were among the foremost aspirants, ready to rush up into the seventh heaven of Masonry; and on the other hand, the young Masons, who had intended to climb slowly up through the several degrees called "the American system of Masonry," when they learned that for little or nothing they could be transformed in the twinkling of an eye, not only into *simple* Sir Knights, but would become ennobled with a series of titles such as only potentates of the highest pretension could confer, naturally turned their faces from their former aspirations and became desirous of possessing the real *simon pure* of Masonic knowledge. That our readers may be put in full possession of the dignities conferred on the possessors of the Scottish Rite, we furnish the following list of the names of the degrees, commencing with the fourth degree—the symbolic degrees being counted as the first three:

4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendant of the Building.
9. Elected Knight of Nine.
10. Master Elect of Fifteen.
11. Sublime Knight Elected, or Illustrious Elect Chief of the Twelve Tribes.
12. Grand Master Architect.
13. Knight of the Ninth Arch, or Royal Arch.
14. Grand Elect, Perfect and Sublime Mason.
15. Knight of the East, or Sword.
16. Prince of Jerusalem.
17. Knight of the East and West.
18. Perfect Prince Freemason of H. R. D. M., Knight of the Eagle [or Buzzard] and Pelican, or Knight of the Rose Croix.

\*We desire to here correct our esteemed correspondent in one point, viz.: none of the Templar orders were taken from the A. and A. S. Rite except the "Red Cross," which is a little Jewish degree, upon a Persian basis, and should never have been introduced into the Commanderies. The grand and beautiful Order of the Temple stands alone in its magnificence and solemn importance, and was not borrowed or extracted from any other system or organization. It originated in the Crusades, which of themselves were the wonder of the world; and any allusion to it in the A. and A. S. Rite is only the result of ignorance or charlatany, for its temples were hoary with the frosts of centuries before the inventors of the A. and A. S. Rite were born.—[ED. FREEMASON.]

19. Grand Pontiff.
20. Grand Master *ad vitam*.
21. Patriarch Noachide, or Chevalier of Prussia.
22. Prince of Libanus.
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
25. Prince of Mercy.
26. Knight of the Brazen Serpent.
27. Commander of the Temple.
28. Knight of the Sun.
29. Patriarch of the Crusades, or Knight of St. Andrew.
30. Grand Elect Knight of Kadosh (or Holy Knight).
31. Grand Inspector, Inquisitor, Commander.
32. Sublime Prince of the Royal Secret, and Knight of the White and Black Eagle.
- And last—
33. Sovereigns Grand Inspectors General, etc.

Now, dear, respected reader, are not those magnificent titles enough to make your mouth water? Of what use is it to take the mere "American degrees" when you can get an imported article of such *superior value* at a much lower price? For the insignificant sum of thirty dollars—only a dollar per degree—*dirt cheap*—you could be dubbed a Most Puissant and thrice Illustrious Emperor and a *most sublime* Knight and Valiant Prince, Thrice Equitable, etc. Is it any wonder when the barrier was thrown down, when the Masonic public at large were invited, nay, even pressed, to avail themselves of the opportunity thus given of acquiring such high marks of Masonic distinction, when the cry was "now or never"—we say is it any wonder that the said public rushed in like a floodgate to possess themselves of that wonderful bargain?

But we must now return to our belligerent camps. The fatal meeting of Wednesday, August 4, 1860, was, according to Bro. Raymond, especially called to hear and determine charges preferred by Bro. McClenachan against a certain illustrious worthy who was expelled for unmasonic conduct from a Blue Lodge. Bro. Starkweather (not a member of the Council) made a motion not to recognize the appointment of Bro. Peter Lawson as Illustrious Inspector General. That motion the Illustrious Sovereign refused to submit. The charges were then preferred against the aforementioned party, and in the afternoon session the said Illustrious was expelled by an unanimous vote, including that of the Illustrious Grand Sovereign. On the following morning there was another squabble. The Sovereign again refused a motion from the same member, who moved to close the Council, to be opened again at 4 p. m. The Chair claimed the sovereign privilege of closing and opening the Council whenever it thought proper; and, as the special object of the meeting was accomplished, and feeling indisposed, the Sovereign indignantly replied: "I shall close this Council to a different time from what has been proposed and seconded. I shall take the responsibility. I pronounce the Supreme Council closed till Friday, 10 o'clock A. M."

On Friday morning Bro. Raymond, finding that there was trouble brewing, closed the meeting *sine die*; whereupon the Illustrious Grand Sovereign and four other Illustriouses, but not members of the Raymond Council, formed themselves into a committee with Ill. Van Rensselaer in the chair. It happened just at that time (we may call it *providentially*) that the P. M. P. Sov. Gr. Com. J. J. J. Gourgass was on a visit in a neighboring town. The Ill. Bro. Van [for brevity sake we shall call that illustrious chieftain by the name of Van] and two other Illustriouses were appointed a committee by the said committee to consult the patriarch of all Buzzarddom as to the proper course to be pursued.

On Saturday morning the said committee reported that it was the opinion of the father of Buzzards that the Inspectors would be justified in placing one of their own number in the chair, and proceed with the regular Council. The opinion of so high an authority, and being withal so congenial to the party's feelings, was of course unanimously adopted. Illustrious Van took the chair and declared the Council

open. An election was then had by ballot, when the party elected themselves *unanimously* for the vacant several offices; after which the Illustriouses voted themselves mileage. Van got \$45, Starkweather \$60, Young \$30, and poor Christie only \$3 30. This was also *unanimously* adopted. As the Illustrious Grand Secretary General resided within half a mile of the "Holy Asylum," and was, therefore, not entitled to mileage, so the considerate Supreme Council had to find some other means of compensating him for his important services. The Illustrious (now Puissant Lieutenant Grand Commander) Van here informed the other Illustriouses that he obtained from the Illustrious Gourgass the records of this Supreme Council from its origin until March, 1851, inclusive, and other papers relating thereto, together with manuscripts, documents, etc.; whereupon it was resolved that the Illustrious Grand Secretary General have the proceedings transcribed since March, 1851, and the *necessary expense* be defrayed by the Supreme Council. All which was adopted.\* The Illustrious Van having obtained his coveted title of Lieutenant Grand Commander, the next thing done was the passing of the following resolution:

WHEREAS, It is the calm and dispassionate judgment of a majority of the members of this Supreme Council that, in view of the advanced age and physical infirmities of our present Most Puissant Sovereign Grand Commander—of the extreme opinions he entertains in respect to his official prerogatives, etc.; in view, also, of his having absented himself, and thereby defeated the opening of the Council, and, on a more recent occasion, closing its session without the consent of the members, but against their known wishes and expectations, the time has arrived when a change in the office of Most Puissant Sovereign Grand Commander has become a matter of vital necessity; therefore,

Resolved, That it is demanded by the best interest of the Ancient and Accepted Rite (meaning the five aforementioned Illustriouses) that the Council should, at an early day, proceed to elect a Most Puissant Sovereign Grand Commander.

After which they proceeded to the *hatching* of new Buzzards. Their next move was to alter the Constitution, setting forth in the introduction their attachment to the Supreme Council "as faithful guardians of the sacred treasure" committed to its care, "and are under the highest obligations to preserve and transmit the rite, in its *original integrity and purity*." Then, after giving a list of titles of the nine high officials which constitute the Council, they go on to say: "All the foregoing officers, except the Sovereign Grand Commander, shall be elected *triennially*, at an annual meeting of the Supreme Council."

We find a difference in the reports of the two parties. For instance: in Bro. Moore's report nothing is said about a motion to reinstate the expelled party. There are other discrepancies which may be noticed hereafter.

The next thing done by the parties was to obtain letters of confirmation from as many titled gentry as possible. From among those we shall make extracts from a letter addressed to the new Lieutenant Grand Commander by the thrice Illustrious Gourgass, dated December 31, 1860, in which he says: "I approve your ejecting and deposing your Grand Commander, after his having repeatedly treated you all in so unconstitutional, unamiable, and unbrotherly a manner—for which treatment no excuse can be given. Chance having vested in him a *little* power, he took upon himself to act the part of a petty tyrant." \* \* \* "It is a great pity that when you first began such a work

\*In the address of Bro. Raymond, 1861, he says: "I regret to say that we have had no book records since the Council has been located in this city. It has been the practice of the Secretary, from memoranda, to print some time during the year, and commonly toward the close, an account of the proceedings in pamphlet form. I was not aware of this neglect until within the last two years, when I gave great offense by remarks made relative to the subject." This demonstrates—first, that a private enmity existed between the parties; and second, it explains the reason why the "necessary expense" had to be incurred.



*last August* you should have stopped short, instead of going on at once until properly finished; and what can you all mean by waiting until next May?" \* \* \* "My last advice to you is—Do not give up for a minute the work you have undertaken until it is properly, thoroughly finished."

The printed proceedings of this curious Council were, naturally, anxiously looked for by those who adhered to Bro. Raymond, but some time passed before they appeared. Inquiries were repeatedly made of Bro. Tuttle, the printer who had hitherto done the printing for that body, but Bro. T. invariably answered that he knew of no proceedings. Bro. Raymond, however, in his annual address, 1861, informs us that "these proceedings were printed and clandestinely circulated in distant parts of our jurisdiction for weeks and months before they were permitted to see light in this part of the jurisdiction. About the middle of December, having learned that a pamphlet had been published purporting to be the proceedings of the Supreme Council, and circulated through the Western States, I immediately took measures to procure a copy of the same, but without success. The answer of the Secretary to a brother who applied to him for a copy was that the proceedings had not been published. This reply was repeated more than once, and as often as application was made. At length (December the 20th) a copy was forwarded to Boston from a Western State. The Secretary General, when finally confronted by a brother who had this copy in his pocket, furnished by Illustrious Bro. C. S. Westcott, of New York, sent to him by the (thrice) Illustrious Van Rensselaer, and after having again denied that these proceedings had been published, permitted the pamphlet to see the light."

What Bro. Moore said to all that, we are not informed; but if that is Masonry, the sooner we break up such an institution the better. But we have already shown that the so-called "Scotch Rite" is founded on the Machiavelian theory—"Power must be seized"—and Bro. Moore acted accordingly. This underhanded dealing, however, would scarcely have been credited if it was not attested by P. G. M. Raymond, P. G. M. Rev. George M. Randall, P. D. G. M. Rev. Lucius R. Paige, and others.

It appears, further, that there were two pamphlets of proceedings issued by Bro. Moore—the one just named, and another, printed in Charleston, which contained letters, some dated January 23, 1861, and that these two reports differ in some respects.

On May the 8th, 1861, the Moore Council met. The first business called for was for the Secretary to report the names of the active members of the Council, which he did, as follows: E. A. Raymond, S. W. Robinson, C. W. Moore, A. B. Young, A. Case, W. B. Hubbard, C. Gillman, and C. R. Starkweather. Van Rensselaer and Christie were Deputies, with powers of active members. Bull, Turner, and Gourgass were honorary members, with full powers. The reader will notice that though though there are no titles appended to those names yet E. A. Raymond is still placed at the head, and Van Rensselaer is only acknowledged as a Deputy, not as a Lieutenant; and furthermore, the new-fledged birds of Moore's Council are on the list of active members.

This meeting was called without consulting Bro. Raymond, though it appears he received an invitation to attend it, which, however, he disregarded. "On Sunday evening," says Bro. Raymond, "I received a note, which was left at my residence during my absence on Saturday evening, summoning me to appear before them on Monday morning for trial, but for what specific offense it would be difficult to determine." Frederick the Great was summoned to appear before his secretary and four burgo-masters. Of course Frederick would not go; indeed, those audacious rebels should have been incarcerated by Frederick in the dungeons of Glatz or Magdeburg, but, alas! this Frederick was not the other. The Boston Frederick had no dungeons and no way of punishing; so we find, accordingly, that on the 22d of May, 1861, the following bluster was issued by the

Illustrious Van, now Most Puissant Sovereign Grand Commander: \*

"WHEREAS, A spirit of insubordination has been aroused and encouraged in this jurisdiction for more than a year past by Edward A. Raymond, formerly Most Puissant Grand Commander, and Simon W. Robinson, formerly Grand Treasurer; and whereas, the said Raymond and Robinson have assumed to confer the 33d degree upon Peter Lawson, Geo. M. Randall, and others, and with their assistance organized a spurious and clandestine body," etc.: Now, therefore, know ye that this Supreme Grand Council, having duly cited E. A. Raymond and S. W. Robinson to appear at its annual meeting on the 21st inst., has, after due trial and by unanimous vote, expelled the said E. A. Raymond and S. W. Robinson from all rights and privileges of the Ancient and Accepted Rite for such gross unmasonic conduct. Furthermore, Lucius R. Paige is not known or recognized as a S. P. R. S. or S. G. I. G. by this Supreme Council. Papers and documents bearing his signature, with a seal purporting to be the seal of this Supreme Grand Council, N. J., U. S. A., were not issued by this authority, and are spurious."

Let us now take a brief review of those wonderful doings. The *illustrious sages* of both parties vehemently asserted, declared, assured, avowed, avouched, and asseverated their unflinching belief that Frederick the Great was the founder of the Ancient and Accepted Rite. Both Bros. E. A. Raymond and C. W. Moore were ready to go down on their knees and swear, with both hands on the Bible, and seal it any number of times with their lips, to their unqualified belief that *despotic* Frederick the Great created that Rite after his own image and likeness; that while he ordained that the maximum number of the Council should consist of *nine*, he nowhere limited what the minimum number should be, but apparently left to the discretion of the Commander to fill the vacancies with whom he pleased. We have seen that in August, 1860, the Council consisted of four, viz: the Sovereign and three others. Now the charges, it appears, were two fold: first, that the Most Puissant Sovereign had conferred the 33d degree on Peter Lawson; and second, that he had closed the Council against the wish of the majority. It is evident that when P. Lawson was *sublimed* (for the others alluded to in the charges did not undergo the *subliming* process until after Bro. Moore seceded) two out of the three legal members of the Council approved the action of the Commander; the majority was two to one in Bro. Raymond's favor.

Now we come to the second. Bro. Starkweather, *not a member*, made a motion to adjourn the meeting until 4 o'clock. The motion was seconded by Bro. Moore, who *was* a legal member, and the *only* legal member that approved of the motion. In the first place, every school boy would decide that a non-member has no right to make a motion; and secondly, supposing Bro. Raymond had put the motion to a vote, there is no doubt that two to one of the legal members would have sustained him. Here again Bro. Raymond evidently acted in accordance with the wishes of the majority of the legally-constituted members of his Council.

It is most strange that while Bro. Moore is a strong stickler for arbitrary powers of Grand Masters—while he maintains that there is no appeal from a Grand Master's decision—that he should have taken an opposite view with respect to the power of a Grand Commander. But the old story of the lawyer—"Then it was your cow; now it is my bull."

Another ugly feature developed itself. Be it remembered that Bro. Raymond was an old man, in feeble health, and that he introduced *these gems* of high degrees into the East. It appears, therefore, to our unsophisticated understanding that the "*Venerable Patriarch*," Gourgass, should not have been in such haste to advise extreme measures. The least he should

\* The Council first elected P. G. M. Hubbard, of Ohio, Supreme Buzzard; but as that brother was disgusted with the concern, and would not be buzzarded, so Illustrious Van Rensselaer succeeded to that dignity.

have done under those circumstances was to have delayed answering the committee until after he had remonstrated with Bro. Raymond. But the ethics of "Thirty-Thirds" are incomprehensible to us Master Masons. Fighting, quarreling, and false swearing appear to be their element.\*

When, therefore, we reflect on the character of the leading promulgators of that Rite, from Edward Da'cho down to Van Rensselaer and Moore; when we recall the fact that from 1783 until now these *Illustriouses* have again and again asserted their right to rule Grand Lodges, but only *waived* to do so; when we have seen that five "*thrice Illustrious Sublime Princes*" "congregated" and for trivial reasons deposed their chief, to whom each and all have sworn, over and over again, obedience, and transferred their allegiance to one of their own creation without the least manifestation of conscience; when we remember that their *illustrious predecessors* in France and other European countries succeeded in destroying the independence of their respective Grand Lodges, we candidly ask, What is to prevent a repetition of the same game here? who will be surprised to wake up some morning and learn that our cherished institution of Ancient Masonry was *sold out* the night before to the Grand Council? that the Grand Lodge Treasurer, a 33d, had transferred the funds to the said Council? that the Trustees of the Masonic Temple, who are also 33ds, have done the same thing with the building? True, there are some worthy brethren associated with them; but we know that those brethren are not the leaders; they are only the *Raymonds*; they are only to be tolerated as long as they continue to connive in the designs of the conspirators. The moment they dare to show any hostility to any of their nefarious schemes, from that moment schisms, with all the attendant evils, will surely follow. We therefore think it is time for the brethren at large to take the matter into their own hands. Let them boldly insist either on passing prohibitory laws against the promulgation of all Rites *mismanned Masonic*; or, by withholding all confidence and all offices of honor or trust (both in grand and subordinate Lodges) from those *would-be Sovereigns*. It is the only way to crush the serpent's head. The better-disposed brethren, who have been inveigled into their meshes will be glad to be freed from it, and the leaders are not as yet powerful enough to perpetrate their ambitious designs. They may show fight—they may even threaten to issue charters for Blue Lodges; but we believe that the mass of the brotherhood are not yet so thoroughly corrupted as to be induced to follow them. *It must be done, and soon, too!*

\* An eminent brother corrected an error which we have repeatedly asserted on the authority of Bro. Folger, viz.: that Gourgass was initiated in a spurious French Lodge. The brother assured us that though the Lodge "L'Union Français" was at one time spurious, yet when Gourgass was initiated the Lodge was subordinated to the Grand Lodge of New York. But on pressing the question (not hitherto mentioned in these papers), How was it that Gourgass was made a 33d before he received the Master Mason's degree? the brother admitted that he had searched the books of the said Lodge; that he had no doubt that Gourgass had never received the third degree in a regular Lodge; and added that Gourgass probably never visited a Blue Lodge since his initiation. The Most Illustrious Tardy must, therefore, have conferred the Master Mason's degree on Gourgass—another proof of the pliability of a 33d's conscience.

† Bro. Brennan, of Cincinnati, in his July number of the *American Freemason*, says that "in the Southern jurisdiction the chief has prepared a ritual, or translated the French one, for the three first degrees; and well-informed persons have assured us that it has been in rehearsal in Memphis for many months. In the Northern jurisdiction, at a meeting held during the present year, the subject of introducing this ritual and establishing symbolic Lodges was discussed at length, and only voted down because it did not appear that the Fraternity was yet sufficiently inoculated with the virus of Ancient and Accepted Scotch Riteism, throughout the United States, of that jurisdiction." We would earnestly recommend the brethren to read several exhaustive articles in that paper on the subject.

Forgive thyself nothing and others much.  
Truth may be suppressed, but not strangled.  
Little and often make a heap in time.



**KATIE LEE AND WILLIE GRAY.**

Two brown heads with tossing curls,  
Red lips shut ing over pearls,  
Bare feet white and wet with dew,  
Two eyes black and two eyes blue;  
Little boy and girl are they—  
Katie Lee and Willie Gray.

They are standing where a brook,  
Bending like a shepherd's crook,  
Flashed its silver, and thick ranks  
Of green willows fringed its banks—  
Half in thought and half in play,  
Katie Lee and Willie Gray.

They had cheeks like cherries red,  
He was tall-r 'most a head;  
She, with arms like wreaths of snow,  
Swung a basket to and fro  
As she loitered, half in play,  
Chattering with Willie Gray.

"Pretty Katie," Willie said,  
As there came a dash of red  
Cross the brownness of his cheek,  
"Boys are strong and girls are weak,  
And I'll carry, so I will,  
Katie's basket up the hill."

But she answered with a laugh,  
"No, but you may carry half;"  
And then tossing back her curls—  
"Boys are weak as well as girls!"  
Do you think that Katie guessed  
Half the wisdom she expressed?

Men are only boys grown tall.  
Hearts don't change much after all;  
And when, long years from that day,  
Katie Lee and Willie Gray  
Stood again beside the brook,  
Bending like a shepherd's crook,

Is it strange that Willie said,  
Whilst again a dash of red  
Crossed the brownness of his cheek,  
"Men are strong and girls are weak,  
Life is but a slippery steep,  
Hung with shadows cold and deep.

"Will you trust me, Katie dear—  
Walk beside me without fear?  
May I carry, if I will,  
All your burdens up life's hill?"  
And she answered with a laugh,  
"No, but you may carry half."

Close beside a little brook,  
Bending like a shepherd's crook,  
Washing with its silver hands  
Late and early at the sands,  
Is a cottage, where to-day  
Katie lives with Willie Gray.

Sits she in the porch, and lo!  
Swings a basket to and fro,  
Vastly different from the one  
That she swung in days ago;  
It is long, and deep, and wide,  
And has rockers on the side.

**KIT CARSON.**

Resolutions adopted by Montezuma Masonic Lodge, No. 109, Santa Fe, New Mexico, at its semi-annual communication of June 24, 1868:

WHEREAS, This Lodge has received the painful intelligence of the death of our esteemed and worthy brother, Christopher Carson, who departed this life, at Fort Lyon, Colorado, on the 23d of May, 1868, a man who in his boyhood sought a home in the far West, in the then wilds of the Rocky Mountains, who, by his courage, manhood and daring deeds of valor, enterprise and discovery, and by his well-known self sacrificing and tried devotion to his country, has made for himself a name and a fame, not only cherished in his Western home, but extending throughout the length and breadth of our vast Republic; and which is as imperishable as his beloved haunts, the Rocky Mountains themselves, who by his social intercourse with his fellow men endeared

himself to all; and by his devotion to his family and friends, his modesty and urbanity of manners, caused them to love him so well; and whose death we now mourn: Therefore, be it

*Resolved*, That this Lodge deeply sympathizes with his family in its great loss, and remembering his many virtues, will ever cherish his memory and emulate him in his walks through life, as a sincere and devoted brother of our Order.

*Resolved*, That, in token of our deep respect for his memory, this Lodge be draped in mourning until our next regular semi-annual Communication: and that the brethren of this Lodge shall wear the usual badge of mourning for the space of thirty days.

*Resolved*, That a committee of three be appointed by the W. M. to correspond with the relations and friends of the deceased, with a view of having his remains transferred to this place that they may be interred in the Masonic Cemetery, and to make suitable arrangements for such burial.

*Resolved*, That a committee of three be appointed for the purpose of soliciting subscriptions and securing the erection of a suitable monument sacred to the memory of our deceased brother.

*Resolved*, That an authenticated copy of these resolutions be transmitted, by the Secretary of this Lodge, to the family of the deceased, and also a like copy to the M. W. Grand Master of Masons of Missouri.

A true copy from the records of the Lo<sup>29</sup>

DAV. J. MILLER,  
Secretary of said Lodge.

**St. John's Day at Lexington.**

GRAND PROCESSION—ORATION—DINNER, ETC.

June 24th—St. John's Day—was celebrated this year at Lexington, in this State, with great solemnity. We learn from L. F. Weimer, D. G. C., that at 9 o'clock A. M., Lexington Lodge, No. 149, met and formed a procession, and marched to the Methodist Church, where Past Grand Master John F. Ryland, installed the officers.

After music by the choir, and prayer by Rev. Bro. J. Drennon, an oration was delivered by Rev. Bro. Thompson L. Smith, which, for beauty and grandeur of thought and eloquence of expression, was unrivaled.

Another ode to Masonry was sung by the choir, followed by prayer and benediction by Rev. Bro. E. S. Dulin, after which the procession reformed and returned to Arcana Hall, where the whole company, numbering several hundreds, sat down to a splendid dinner.

The whole celebration was conducted in the most admirable manner, and everything passed off to the entire satisfaction of all who participated.

**REORGANIZATION OF LEXINGTON COMMANDERY NO. 3, KNIGHTS TEMPLAR.**

Lexington Commandery, No. 3, Knights Templar, resumed labor on the 24th inst., and was set to work by V. E., L. F. Weimer, Deputy Grand Commander of Missouri, under a letter of dispensation from the Right Eminent Grand Commander.

The following is a list of the officers:

John E. Ryland, Eminent Commander.  
Henry Flint, Generalissimo.  
Henry C. Wallace, Captain General.  
Rev. E. S. Dulin, Prelate.  
James Cloudsly, Senior Warden.  
Robert Ha'e, Junior Warden.  
W. J. Piggot, Treasurer.  
Jos. L. Thomas, Recorder.  
David Russell, Standard-Bearer.  
Jos. F. Hassell, Sword-Bearer.  
Ethan Allen, Warder.

Speak little, speak truth; spend little, pay cash.

Handsome is that handsome does.

**LAWS FOR MASONS.**

Thou shalt neither vex a stranger nor oppress him; for ye were strangers in the land of Egypt.

Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows and your children fatherless.

If thou lend money to any of my people that is poor by thee, thou shalt not be to him a usurer, neither shalt thou lay upon him usury.

Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment.

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

Keep thee far from a false matter; and the innocent and righteous say thou not, for I will not justify the wicked.

Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren or of thy strangers that are in thy land within thy gates; at his day thou shalt give him his hire; neither shall the sun go down upon it; for he is poor, and setteth his heart upon it.—[Great Light.]

**ENERGY.**

"By much slothfulness the building decayeth: and through idleness of the hands the house droppeth through."—[Solomon.]

Labor is the salt of the earth. Everything that God has made must work or die. God is himself the chief worker of the universe. One moment's cessation of the vast machinery which works the planetary world would result in universal destruction. All that God has made is founded upon unceasing motion, either by animate activity or the unseen revolutions of chemical transformation. Man himself comes nearest to a direct violation of this Divine law of energy. In Freemasonry this law is made the condition of life. The drone has no business in the hive of laborers. Every Mason must work, either by the sweat of brains or hands, or step aside. If all, or nearly all, refuse to work, "the house droppeth through." Time will destroy the most substantial temples of the world if left alone. We must not only build, but we must preserve; and we can only do this by unceasing toil. Labor is God's signet to success; for "if ye will not work neither shall ye eat."

New Bloomfield Lodge, No. 60, of A. F. and A. M., held their regular anniversary for the election of officers, with the following result:

C. W. Samuel, W. M.; James C. Reynolds, S. W.; Jos. W. Chaney, J. W.; W. H. Wilkerson, Treasurer; B. O. Austin, Secretary; John P. Reynolds, S. D.; John B. Lavell, Tyler; John C. Longley, J. D.; After which the brothers partook of a sumptuous repast for the inner man. All passed off pleasantly, after which the officers elect were installed. Never has the 24th passed off more pleasantly. So mote it be.



**BROTHERHOOD.**

"Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up."—[Solomon.]

This simple proverb furnishes a picture of practical Freemasonry. Human association for mutual defense and support is coexistent with the human race. Man can not and will not live alone, isolated from the world and deprived of human sympathies. For men to seek admission to the mystic brotherhood is right, for sympathy and mutual assistance is not selfish, but is simply natural and commendable. If they do it to receive assistance without being as willing to lend their assistance, it is not only selfish, but contemptible and a fraud. Non-affiliated Masons occupy this position. They went into the Lodge expecting some great and immediate advantage, but failing in that, they admit to escape burdens; and yet, by being "Masons" in name, they expect, when the emergency arises, to claim support. Alas for their hopes! The active brotherhood would rather assist a profane than a dimitted Mason; he deserves no sympathy or assistance, and should receive none. When he falls "he hath not another to help him up." This proverb is a Divine defense of mutual associations, and is sufficient refutation to those penurious or bigoted persons who are continually babbling against secret societies of Freemasons.

**TENNESSEE.**

We have received the published obsequies of our late Bro. Chas. A. Fuller, Grand Secretary of the four Masonic bodies of Tennessee. From the biographical sketch furnished, we extract the following:

Charles Arnold Fuller was born in the town of Springfield, Otsego county, New York, on Saturday, 25th August, 1816.

In early life he was thrown upon his own resources and very soon developed that tenacity of purpose, strength and determination of will, strict attention to business, indefatigable industry, and unflinching fidelity to his business engagements, which characterized him through life.

His motto in business was, "that whatever was worth doing at all, was worth doing well," and to this mainly may be attributed whatever of success attended his efforts.

At about twelve years of age, he went into a printing office as an apprentice, and learned the "art preservative of all arts;" and for many years he followed that business, as journeyman, foreman, and proprietor.

He came to the city of Nashville in 1832, with but twenty-five cents in his pocket, and remained several days, vainly seeking employment. At last, when almost despairing of success, he was called upon to take the place of a printer who was enjoying a periodic spree—and thus he commenced life in Nashville. From this time forward he always had something to do; and he did perform more arduous labor, in different kinds of business, than falls to the lot of ordinary men.

From 1832 until his death he remained a citizen of Tennessee, except about one year, which he spent in Kentucky, in the effort to establish a newspaper, which not proving successful, was abandoned.

During this period, he lived in Columbia about nine years, and the remainder he spent in the city of Nashville, and was well and favorably known to its citizens.

**MASONIC.**

Bro. Fuller's Masonic history and career possesses, at this time, and to most of my hearers, peculiar interest.

He was made a Mason in Columbia Lodge, No. 31, in Columbia, Tennessee, in January, 1842, and subsequently was elected and served as Secretary, Senior Warden, and Worshipful Master of that Lodge.

He was made a Royal Arch Mason in La Fayette Chapter, No. 4, Columbia, Tennessee, in 1842, and was subsequently elected Secretary and High Priest of that Chapter.

He received the degrees of Royal and Select Master in Nashville Council, No. 1, and afterward assisted in resuscitating Concordia Council, No. 2, at Columbia, and was elected its Th. Ill. G. Master.

The orders of Knighthood were conferred upon him in Nashville Commandery, No. 1, on 22d December, 1848. He was subsequently elected Prelate and Eminent Commander, filling the latter position for several years.

Upon returning to Nashville, in 1847, to remain permanently, he affiliated with the different Masonic bodies here, and remained in good standing therein up to his death.

**GRAND LODGE.**

His connection with the Grand Lodge of Tennessee commenced with the annual meeting thereof in October, 1842, when he was present as one of the representatives from Columbia Lodge, No. 31, and was appointed by M. W. Wilkins Tannehill, at that time Grand Master of the State, to the office of Grand Pursuivant, which was the first position held by him in the Grand Lodge.

He was elected M. W. Grand Master of the State by the Grand Lodge, at its annual meeting, October 7, 1850; and was re-elected at the annual meeting in 1851.

Upon retiring from the office of Grand Master—having served the constitutional limit—he was elected, with but little or no opposition, to the important station of Grand Secretary, which position he held up to the time of his death—a period of sixteen years.

**GRAND CHAPTER.**

Bro. Fuller first attended the Grand Chapter of Tennessee at its annual meeting in October, 1844, when he was elected Grand Marshal, to which position he was re-elected in 1845.

In 1846, he was elected Deputy Grand High Priest, to which position he was re-elected in 1847.

In 1849, he was elected Grand High Priest, and re-elected in 1850. In the latter year, and also in 1855 he represented the Grand Chapter of Tennessee in the General Grand Chapter of the United States.

In 1852, he was elected Grand Secretary, to which position he was annually re-elected up to the time of his death.

From 1844, he attended every meeting of the Grand Chapter, and generally prepared for that body the reports of the Committee on Foreign Correspondence.

**GRAND COUNCIL ROYAL AND SELECT MASTERS.**

He was present and participated in the formation of the Grand Council of Tennessee, was appointed Secretary of the Convention which organized the Grand Council, and was elected Grand Recorder of that body. From the formation of the Grand Council, in 1847, (October 13) until his death, he was its Grand Recorder, except the two years of 1850 and 1851, while he was acting as Grand Master, by election of the Grand Lodge.

**GRAND COMMANDERY.**

At the formation of the Grand Commandery of Tennessee, October, 1859, in the formation of which he was mainly instrumental, Bro. Fuller presided; and, upon the election of officers, he was chosen R. E. Grand Commander, and would have been re-elected, but positively declined.

In 1865, he was elected Grand Recorder, and continued in that position up to the time of his death.

**"MASONIC ORPHANS' HOME."**

At the organization of this institution by its Board of Managers, on the 20th of February last, Bro. Fuller was complimented by being unanimously elected the first President of the Board of Managers, although it was at the time

believed by all that he would never be able to actively participate in the business.

This institution is now under way, with favorable prospects; and to Bro. Fuller we are indebted, so far as I know, for the suggestion out of which its organization has grown.

A few hours before his death, Bro. Fuller called me to his bed-side, and gave me his last words for his Masonic brethren, which I repeat, as nearly as I can, in his own language:

"Tell them," he said, "that my last request is that they will give a united and earnest support to the 'Masonic Orphans' Home;' that this enterprise has been the chief solicitude of my life for years past; that an earnest effort in its behalf will insure success; that its permanent establishment, upon the plan agreed upon by its projectors, would be to me the proudest monument which could be erected to my memory, or which they could erect for themselves; that it can, that it must succeed, and that I die believing it will be done.

"Bid them a long, a last farewell. Thank them for the many acts of kindness shown me. Tell them that nothing would afford me more pleasure than to meet them again, but our Heavenly Father has ordered otherwise, and I cheerfully submit. Say to them that should my spirit be permitted to revisit earth, there is no place I would sooner be than with the brethren in Grand Lodge."

Bro. Fuller died fifteen minutes before seven o'clock on the morning of the 5th instant, at the residence of his son-in-law, Bro. H. B. Plummer, calmly, and in his right mind, surrounded by his family and friends.

**CONNECTICUT.****GRAND LODGE.**

Grand Lodge met May, 1868. From the address of the Grand Master we extract the following:

These annual gatherings are indeed occasions of deep interest, and their importance can not but be appreciated by those who study the principles of our institution, and endeavor to exemplify its teachings in their daily intercourse with the world. We meet not as politicians, to concoct schemes of party triumph or self-aggrandizement. We meet not as speculators in bonds and stocks, to try our skill in overreaching and circumventing our neighbors—to strive for the accumulation of wealth, at the expense of our less crafty fellows. We meet not as sectarians, who too often, under the guise of solicitude for the welfare of their fellowmen, have a greater desire to build on the ruins of others equally deserving as themselves. Nor do we meet as the votaries of pleasure, to while away a few hours in pursuit of a phantom, which, however industriously pursued, is sure to elude their grasp. Ours is a nobler purpose than any of these. We meet on the broad platform of friendship, morality and brotherly love. We meet to exchange fraternal greetings; to form new and strengthen old attachments; to encourage one another in well-doing; to perfect plans of benevolence; to legislate for the government and perpetuity of an institution which has been the admiration of the world almost from the earliest existence of human society—an institution which has ever gone in advance of civilization, fostering and patronizing and building up the arts—which has developed science, and thus ameliorated the moral, social and religious condition of humanity—an institution reared on the broad and solid foundation of fraternal charity, and whose capstone is inscribed with the glorious motto, "Good will to man!"

Freemasonry is something more than a mere system of forms and ceremonies. It is a living reality—a tangible good; and while it does not claim to be religion, or even a substitute for religion, it has, nevertheless, a direct tendency to make all men better who will practice its teachings. It inculcates every virtue, and discourages every vice. It teaches its votaries to be temperate in all things; to be fearless; though not reckless, in maintaining the right; to be cautious and prudent in the indulgence of thought, word and action; to practice the



strictest and most inflexible integrity in all his dealings. It is a noble science, and opens to the searcher for truth an unfathomable depth of knowledge. He who most diligently pursues the profound study of Masonry, is most thoroughly aware that there is much more yet to be learned.

We find 103 Lodges on the roll, with 11,957 members. 1,000 were initiated; 920 raised; 95 admitted; 202 dimitted; 119 died; 411 rejected; 9 suspended; 10 expelled, and 5 reinstated.

The Grand Secretary, Bro. J. K. Wheeler, rendered a very valuable report on correspondence.

#### A Venerable Item of American Masonic History.

The Grand Lodge of New Jersey, in response to an application for the same, addressed to the Grand Secretary of the Grand Lodge of England, in 1864, received the following as "a copy of the Deputation to Daniel Cox, Esq., to be Provincial Grand Master of the Provinces of New York, New Jersey, and Pennsylvania, in America." We believe it settles the mooted question of relative seniority between New Jersey and Massachusetts in favor of the former, as to the reception of a commission appointing a Provincial Grand Master in those States:

SIC SUBSCRIBITUR.

[L. S.] NORFOLK, G. M.

To all and every our Right Worshipful, Worshipful and loving brethren, now residing or who may hereafter reside in the Provinces of New York, New Jersey, and Pennsylvania. His Grace, Thomas, Duke of Norfolk, Earl Marshal and Hereditary Marshal of England, Earl of Arundel, Surrey, Norfolk, and Norwich, Baron Mowbray, Howard Segrave, Brewse of Gower, Fitz. Allan, Warren Clan Oswald, estre Maltravers, Greystock, Farnival Verdon, Lovelot, Strange of Blackmere, and Howard of Castle Rising, after the Princes of the Royal Blood, first Duke, Earl, and Baron of England, Chief of the illustrious family of the Howards, Grand Master of the Free and Accepted Masons of England, sendeth Greeting:

Whereas, Application has been made unto us by our Rt. Worshipful and well-beloved Brother, Daniel Cox, of New Jersey, Esq., and by several other Brethren, Free and Accepted Masons, residing and about to reside in the said Provinces of New York, New Jersey, and Pennsylvania, that we would be pleased to nominate and appoint a Provincial Grand Master of the said Provinces: Now, know ye, that we have nominated, ordained, constituted, and appointed, and do by these presents nominate, ordain, constitute, and appoint, our Right Worshipful and well-beloved Brother, the said Daniel Cox, Provincial Grand Master of the said Provinces of New York, New Jersey, and Pennsylvania, with full Power and Authority to nominate and appoint his Deputy Grand Master and Grand Wardens for the space of two years from the feast of St. John the Baptist now next ensuing; after which time it is our Will and Pleasure, and we do hereby ordain, that the Brethren who do now reside, or who may hereafter reside, in all or any of the said provinces, shall and they are hereby empowered, every other year on the feast of St. John the Baptist, to elect a Provincial Grand Master, who shall have the power of nominating and appointing his Deputy Grand Master and Grand Wardens: And we do hereby empower our said Provincial Grand Master, and the Grand Master, Deputy Grand Master, and Grand Wardens for the time being, for us and in our place and stead, to constitute the Brethren (free and accepted Masons) now residing, or who shall hereafter reside, in those parts, into one or more regular Lodge or Lodges, as he shall think fit, and as often as occasion shall require. He, the said Daniel Cox, and the Provincial Grand Master, Deputy Grand Master, and Grand Wardens, for the time being, taking special care that all and every member of any Lodge or Lodges so to be constituted have been or shall be made

regular Masons, and that they do cause all and every the Regulations contained in the printed Book of Constitutions, except so far as they have been altered by the Grand Lodge at their Quarterly Meeting, to be kept and observed, and also such other Rules and Instructions as shall from time to time be transmitted to him or them by us, or Nath'l Blackersly, Esq., our Deputy Grand Master, or the Grand Master or his Deputy for the time being; and that he, the said Daniel Cox, our Provincial Grand Master of the said Provinces, and the Provincial Grand Master for the time being, or his Deputy, do send to us or our Deputy Grand Master, and to the Grand Master of England, or his Deputy for the time being, annually, an account in writing of the number of Lodges as constituted, with the names of the several members of each particular Lodge, together with such other matters and things as he or they shall think fit to be communicated for the prosperity of the Craft. And, lastly, we will and require that our said Provincial Grand Master, and the Grand Master for the time, or his Deputy, do annually cause the Brethren to keep the feast of St. John the Evangelist, and dine together on that day, or (in case any accident should happen to prevent their dining together on that day) on any other day near that time, as the Provincial Grand Master for the time being shall judge most fit, as is done here; and at that time more particularly, and at all Quarterly Communications, he do recommend a General Charity to be established for the Relief of poor Brethren of the said Provinces.

Given under our hand and seal of office at London, this fifth day of June, 1730, and of Masonry, 5730.

#### Dispensations Issued since June 8.

*Monteau Lodge*, Jamestown, Monteau county.—Chas. G. Hickcox, W. M.; Washington Wood, S. W.; Jackson Bruce, J. W. June 8, 1868.

*Grove Lodge*, Webster Grove, St. Louis county.—B. J. Bristol, W. M.; George W. Gore, S. W.; F. B. Howe, J. W. June 11, 1868.

*Lodge*, at Fair Grounds, Green county.—J. G. Huff, W. M.; Wm B. Epps, S. W.; George W. Huff, J. W. June 17, 1868.

*Marble Hill Lodge*, Marble Hill, Bollinger county.—Wm. C. Tally, W. M.; Stephen A. Calvert, S. W.; J. Henry Rider, J. W. July 1, 1868.

*Cassia Lodge*, Kansas City, Jackson county.—Asa Maddox, W. M.; James R. Horder, S. W.; C. A. Carpenter, J. W. July 1, 1868.

*Doric Lodge*, Forkner's Hill, Dallas county.—David M. Jameson, W. M.; Spencer Marlin, S. W.; William Marlin, J. W. July 7, 1868.

*White Hall Lodge*, near Prairie Park, Nodaway county.—Ephraim Myers, W. M.; Evander Agee, S. W.; Robert G. Hubbard, J. W. July 14, 1868.

*Lick Creek Lodge*, Perry, Ralls county.—Richard A. Mayhall, W. M.; Peter A. Salling, S. W.; William H. Ely, J. W. July 18, 1868.

*Cainsville Lodge*, Cainsville, Harrison county.—John Woodward, W. M.; Joseph H. Burrows, S. W.; Conrad Mooter, J. W. July 21, 1868.

*Hamilton Chapter*, Hamilton, Caldwell county.—William Wilmott, H. P.; Willis Griffing, K.; William P. Withers, S. July 4, 1868.

#### Kansas City Lodge, No. 220, A. F. and A. M.

Wm. E. Whiting, Worshipful Master.  
H. R. Holman, Senior Warden.  
T. W. Letton, Junior Warden.  
Frank Askerr, Treasurer.  
D. W. Wells, Secretary.  
H. E. Brown, Senior Deacon.  
Chas. Brooke, Junior Deacon.  
Wm. Holden, Tyler.

#### HYMN.

BY THE LATE LORD BROUGHAM.

"There is a God," all Nature cries;  
A thousand tongues proclaim  
His arm almighty, mind all-wise,  
And bid each voice in chorus rise  
To magnify his name.

Thy name, great Nature's Sire divine,  
Assiduous we adore,  
Rejecting godheads at whose shrine  
Benighted nations blood and wine  
In vain libations pour.

Yon countless worlds in boundless space  
Myriads of miles each hour,  
Their mighty orbs as curious trace,  
As the blue circle studs the face  
Of that enameled flower.

But, Thou too, madest that flower gay  
To glitter in the dawn;  
The hand that fixed the lamp of day,  
The blazing comet that launched away,  
Painted the velvet lawn.

"As falls a sparrow to the ground  
Obedient to Thy will."  
By the same law those globes wheel round,  
Each drawing each, yet all still found  
In one eternal system bound  
One order to fulfill.

#### Sir Christopher Wren.

In the *Daily Post*, of Wednesday, February 27th, 1723, there is the following paragraph:—"On Monday last, died Sir Christopher Wren, aged 92. He was formerly Surveyor General of the King's Works; he rebuilt St. Paul's Church and all the rest of the churches that were burned down in the great conflagration. He was deservedly reckoned one of the best and greatest Architects in Europe; but as his Character is universally known, it is needless to enlarge upon that Head." *The Post Boy*, No. 5245, from Saturday, March 2d, to Tuesday, March 5th, 1723, states:—"This evening the corpse of that Worthy FREEMASON, Sir Christopher Wren, Knight, is to be interred under the Dome of St. Paul's Cathedral." And in *The Post Man* and the *Historical Account*, No. 6100, from Tuesday, March 5th, to Thursday, March 7th, we read:—"Last Tuesday Night the corpse of Sir Christopher Wren was carried from his late Dwelling House, to be interred in the Vault under the Dome of St. Paul's: the Hearse was preceded by a handsome cavalcade bearing torches, and followed by fifteen Mourning Coaches and Six, as well as by several gentlemen's Coaches.—*National*."

#### A Hindoostanee Masonic Song.

Ub mujlis ke beech bolo "Khoosh amudeed"!  
Our Rett ka oojala har wukt rahega,  
Jub dil ke moohubbut se dostee, gurdeed,  
Har sucha Biradur humesh milega.  
Kisee Peer ne butlaya jo Sone ka Khan  
Insanon ke undur chipa pura hy,  
Ostad ke zuban se ub mila buyan,  
Biradur ke dil men Sona bhura hy.  
Ub mujlis ke beech, &c.

#### A TRANSLATION.

Let's welcome the hour when thus happy we meet,  
May the light of our Order long gloriously shine,  
While in kindest feeling and harmony sweet  
All true Brother Freemasons to rever combine!  
Some sage once declared that a portion of gold  
In mankind lay concealed, but he'er could impart  
The secret recess, till our Masters of old  
Proved the ore was Freemasonry, lodged in the  
Then welcome the hour, &c.

LIVING.—The man who will live above his present circumstances, is in great danger of living in a little time much beneath them.—*Addison*.

Handsome apples are sometimes sour.  
It is easier to blame than to do better.  
Our neighbor's children are always the worst.



### Address of Grand Secretaries and Grand Records of Masonic Grand Bodies.

*Alabama*—Daniel Sayre, Montgomery, 1, 2, 3; E. M. Hastings, Montgomery, 4.\*

*Arkansas*—Wm. D. Blocher, Little Rock, 1, 2, 3.

*California*—Alex. G. Abell, San Francisco, 1; Lawrence C. Owen, San Francisco, 2, 3, 4.

*Canada*—Thos. Bird Harris, Hamilton, Ontario, 1, 2, 4.

*Colorado*—Ed. C. Parmlee, Central City, 1.

*Connecticut*—Jos. K. Wheeler, Hartford, 1, 2, 3; E. G. Storer, New Haven, 4.

*Delaware*—John P. Allmond, Wilmington, 1; D. C. Goodwin, Wilmington, 2.

*District of Columbia*—Noble D. Larnier, Washington, 1, 2.

*England*—Wm. Grey Clarke, Freemasons' Hall, London, 1.

*France*—Thevenot, 1, 16 Rue Cadet, Paris.

*Florida*—Hugh A. Corley, Tallahassee, 1, 2; Jno. B. Taylor, Tallahassee, 3.

*Georgia*—Simri Rose, Macon, 1; Renj. B. Russell, Augusta, 2, 3; C. A. Armstrong, Macon, 4.

*Illinois*—H. G. Reynolds, Springfield, 1, 2, 3; James H. Miles, Chicago, 4.

*Indiana*—Wm. Hacker, Indianapolis, 1, 2, 3; Jno. M. Bramwell, Indianapolis, 4.

*Iowa*—Theo. S. Parvin, Iowa City, 1; Wm. B. Langridge, Muscatine, 2, 3, 4.

*Ireland*—Chas. Walmsley, Dublin, 1, 2.

*Kansas*—E. T. Carr, Leavenworth, 1, 2; Oscar T. Beeler, Leavenworth, 3.

*Kentucky*—J. M. S. McCorkle, Louisville, 1; Philip Swigert, Frankfort, 2; A. G. Hodges, Frankfort, 3; Wm. C. Munger, Louisville, 4.

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*Maine*—Ira Berry, Portland, 1, 2, 3, 4.

*Missouri*—Geo. Frank Gouley, St. Louis, 1, 2, 3; A. B. M. Thompson, St. Louis, 4.

*Massachusetts*—Solon Thornton, Boston, 1, 3; also for Mass. and R. I., 4; Thos. Waterman, Boston, 2.

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*Mississippi*—D. P. Porter, Jackson, 1, 4; Oscar T. Keeler, Columbus, 2, 3.

*Montana*—Wm. F. Saunders, Virginia City, 1.

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*New Jersey*—Joseph H. Hough, Trenton, 1; Jno. Woolverton, Trenton, 2; Thos. J. Corson, Trenton, 3, 4.

*New Brunswick*—Wm. F. Bunting, St. John's, 1; D. R. Munro, St. John's, 3.

*New York*—Jas. M. Austin, M. D., N. Y. City, 1; Christopher G. Fox, Buffalo, 2; Josiah Shove, Box 3737, N. Y. City, 3; Robt. Macoy, 432 Broome street, N. Y. City, 4.

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*Texas*—George H. Bringham, Houston, 1; Robert Brewster, Houston, 2, 3, 4.

*Vermont*—Henry Clark, Poultney, 1; Jno. B. Hollenbeck, Burlington, 2, 3, 4.

*Virginia*—John Dove, M. D., Richmond, 1, 2, 3, 4.

*West Virginia*—T. H. Logan, Wheeling, 1.

*Wisconsin*—Wm. T. Palmer, Milwaukee, 1, 2, 3, 4.

*Washington Territory*—Thos. M. Reed, Olympia, 1.

*United States*—John D. Caldwell, Cincinnati, Ohio, 2, 4.

\*Those marked 1, are Grand Lodge; 2, are Grand Chapter; 3, Grand Council; 4, Grand Commandery.

Corrected monthly for the readers of the Freemason; and any errors noted by our brethren in the above offices will oblige us by sending corrections.

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VOL. II.

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## THE FREEMASON,

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R. W. GEO. FRANK GOULEY,

G. Sec. G. Bodies of Mo., Editor.

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### FIDES--"FIDELITY."

"She was the goddess of faith, oaths and honesty, worshiped by the Romans. Numa was the first who paid her divine honors. Fidius Deus was a divinity, by whom the Romans generally swore. He was also called Sancus or Sanctus, and Semipater, and he was solemnly addressed in prayers on the 5th of June, which was yearly consecrated to his service."—Lempriere.

### MASONIC INDEPENDENCE AND OBEDIENCE.

To the masonic student, there has always appeared an anomaly in masonic government. On the one hand, he constantly learns implicit obedience and respect to the authority placed over him; while, on the other, he as constantly learns throughout the principles of pure masonic government that he possesses an independence of action guaranteed in no other form, outside of a pure republican government.

In the same lodge he is the subject of a monarch, yet himself a sovereign. At first glance he does not understand this strange contradiction, and will only arrive at a correct conclusion by a close study of the many forms of government to which Masonry has been subjected during its vicissitudes of centuries. In the first place, the student must realize that Masonry is the very embodiment of order and system, hence there must be a controlling mind. In the next place he must realize that he and every other Mason is a *Freemason*, whose every right is guarded with all the jealousy of individual sovereignty.

Here the problem is presented which, to many, is difficult of solution. To begin the process of unraveling this thread, we must recognize every Mason as standing upon an equal floor. Absolute equality is the life blood of Freemasonry, for so soon as it degenerates to castes and divisions, then the heart of the institution is paralyzed.

Every Mason being equal, each has the right and opportunity to occupy the most exalted position, therefore he is impressed with that sublime golden rule "to do to others as he would be done by." He may be the subject to-day, to-morrow he may wield the sceptre which, in the Lodge, none can disobey. To-day he may sit on the throne, and, if he rules with an arbitrary will, he may to-morrow, by an election, be put under the command of one whose rights he has outraged. Revenge, to be sure, is not a masonic tenet, but humiliation and failure to command the respect of his fellows is a masonic disgrace. Again: every Mason is taught at each step that, above all things, the law is supreme. He has, in his defense, land marks which none can change, as well as written constitutions which may not be altered without his right of vote on the question.

Here we begin to see light into this seeming anomaly of masonic government, for here we see the relative position between the governor and the governed. All spring from a perfect level of equality, and all must return to it during the life of a Mason. From the moment a man becomes a member of a lodge, his vote is

felt from the election of the lowest officer to the choice of a Grand Master, either directly or by representation. From the simplest amendment of a subordinate by-law to the adoption or alteration of the grand constitutions, he has a direct vote, for nothing can be done without reference to the entire Craft in lodges assembled.

Here is the simple key which unlocks the mystery; the right of government springs directly from the governed; and all time, and all experience of all nations has proven that whenever this sacred principle of individual sovereignty is violated, anarchy or oppression follows. Pure Freemasonry has no royal family from which to select its monarchs, and yet no monarch rules with so absolute and incontestable a right as the one chosen by the free, unsought, unbought and independent suffrages of the Craft. It is the most beautiful system of government among men. It was the model of our American forefathers in framing this Republic, and even the noble Magna Charta of England owes much to the teachings of the intelligent Craft. Our forefathers knowing the frailty of men, when placed in great power, wisely divided the government into its three independent and co-ordinate branches—one as the check and balance of the other; and for fear that all or some of them might get out of order, the constitution reserved the most sacred rights of all to the sovereignties of States from which the very government derives its existence. This idea rests upon the broad foundation that the people are sovereigns, and are capable of self-government. Through all this we can trace the fundamental principle of Masonry, though in a less concentrated form. Washington and Franklin, the two leading minds and Masons at the formation of our constitution, well knew that the sacred bond of harmony, which holds a lodge in willing subjection, could never be relied upon in a vast country permeated by political parties, hence the absolutism of the W. Master was not bestowed upon the President, for that would be making him a king.

Masons elect their king under laws they themselves have made and may alter, knowing well that he is doubly bound to obey them. Washington and Franklin well knew that what would be safe in the limited circle of a lodge, or even Grand Lodge of a State, would be the most dangerous experiment ever tried in the vast circle of a continent, the home of yet unborn millions.

These reflections lead us still further into a field of observations. We look around and see changes that are continually attempted to be



made in this pure masonic ideal of government. Whence do they arise? Certainly not from the teachings of our masonic fathers, either in the written or unwritten laws. We naturally turn to other institutions, so-called masonic. In some of them, we find but one grand ideal, viz: hierarchy. Their whole system tends to grand concentrations of power into oligarchies or masonic monarchies. They act upon the principle that the right of government arises from the governor, and that he, not they, must dictate masonic existence. Lodges need never be jealous of Grand Lodges, because *they are the Grand Lodge*, and need not, therefore, be afraid of themselves.

How different is this from the concentration of Supreme Councils! In them the Craft have no voice, no vote, no representation. It can take away their life, or create them, and place tyrants to rule over them. Their existence is a mere sufferance; their "Grand Lodges of Perfection," throughout an entire State, can only be represented by about one man, and never more than two, and neither he nor they, members thereof, nor elected by them to the office of representation, but by the limited number of the Council which *elects itself*, and the "grand monarch" who presides rules for life, and may appoint his successor.

Here the masonic student sees at a glance the fearful contrast between the beneficent system of pure and spurious Freemasonry. One is founded upon the grand and sublime principles of the equality and sovereignty of men and Masons; the other upon the autocratical dogma that the Craft are not to be trusted, but only to be used and ruled. There is no anomaly about "obedience and independence" in a hierarchy, for there is no independence; the government is all on one side, and hence in it, as in politics, the most ambitious and dangerous men seek, and generally get, the few solitary positions of power, because they can retain them for life, regardless of the wishes or voice of the Craft.

In pure Masonry, the system is reversed, for in it the Craft seek their rulers for a limited service—a service which all may enjoy by merit and worth. But in these two systems we also behold the natural tendency of things. There is a place for all men, it is said, and it is but natural therefore that they will find it just as water finds its level. If the Craft do not see proper to place upon every man the worth he places upon himself, and hence passes him by in making their choice, it is but natural that he should drift into a position he can get by asking for it, regardless of ability or masonic qualifications.

In the one system, the office seeks the man; in the other, the man seeks the office. One is masonic, the other is unmasonic. The rational deduction of all this teaches us to beware of the aggregation of masonic power, and that the larger the field of jurisdiction given to any body of men the more jealously must be guarded the powers given them. For ourselves, we are utterly opposed to placing any *absolute* power in a larger jurisdiction, than a State—the smaller the better. There is a limit to all things, and experience has amply demonstrated that all hierarchies are death to Masonry.

#### PYTHAGORAS AND THE PROBLEM.

Geometry and Masonry are said to have been once synonymous terms. The Fellow Craft Degree, more than the others of symbolic Masonry, lays stress upon the science of Geometry, and the name of the greatest of philosophers and geometers is immortalized in the lecture of that degree. We shall give a brief summary of him from the best authorities. Pythagoras was born in the island of Samos, 586 years before Christ. His father, Mnesarchus, was a person of distinction, and the son received an elegant education. At the age of eighteen he won the prize for wrestling in the Olympic games. In Egypt and Chaldea he gained the confidence of the priests, and learned from them the artful policy and symbolic writings by which they governed the people and the princes; and after he had spent many years in gathering all the information which could be collected from antique traditions concerning the nature of the gods and the immortality of the soul, he revisited his native island. He was saluted at the games as the philosopher. From Olympia he visited the republics of Elis and Sparta, and retired to Magna Græcia, where he fixed his habitation in the town of Crotona, at about the fortieth year of his age. Here he founded a sect which has received the name of *the Italian*. He was soon surrounded by a great number of pupils, and his skill in music and medicine, and his knowledge of mathematics and natural philosophy, gained him friends and admirers, and his addresses produced a great reformation among the people of Crotona, who had been debauched by a voluptuous life. The females were exhorted to become modest, and they left off their gaudy ornaments; the youths were called away from pursuits of pleasure and intemperance, and rendered a proper submission to their parents. The old were directed to no longer spend their time in amassing money, but to improve their understanding and to seek that peace and those comforts of mind which frugality, benevolence and philanthropy alone can produce. Pythagoras was admired for his manly person, venerable aspect, harmonious voice, persuasive eloquence, great knowledge acquired by distant travels, and being crowned at the Olympic games.

When his disciples were capable of receiving secret instructions, they were taught the use of cyphers and hieroglyphic writings, so that they could correspond together, though in distant regions, in unknown characters; and by signs and words which they had received, they could discover all who had been educated in the Pythagorean school, though strangers and barbarians. So great was his authority among his pupils, that to dispute his word, was deemed a crime. The legislators and rulers of all the principal towns of Greece, Sicily and Italy deemed it an honor to boast of having been a pupil of Pythagoras. Like all philosophers who allow their minds to run too long on one subject, he became chimerical, and he was the first who supported the doctrine of *metempsychosis* or transmigration of soul into different bodies, and those notions he seemed to have imbibed among the priests of Egypt, or in the solitary retreats of the Brachmans. To support this theory, he declared he recollected the dif-

ferent bodies his soul had animated before it became his own. He remembered to have been Æthalides, the son of Mercury, to have fought with the Greeks in the Trojan war, in the character of Euphorbus; to have been Hermotimus, afterwards a fisherman, and finally Pythagoras! His whole doctrine of religion was based on this theory, and part of it we reviewed on the first page of the last *Freemason*, in noticing the address of Bro. Pike.

The philosophical works of Pythagoras and succeeding philosophers, such as Voltaire, Rousseau and others, have laid the foundations of and furnish the sum and substance of nineteenth of the spurious Freemasonry extant. It was in the field of mathematics and astronomy that Pythagoras gained the greatest reputation and performed the greatest good for his fellows. It is to him that the world is indebted for the demonstrations of the forty-seventh proposition of the first book of Euclid's element, about the square of the hypotenuse of a right angle triangle, being equal to the square of the other two sides. It is said that he was so elated after making the discovery, that he made an offering of a hetacomb to the gods, but the sacrifice was undoubtedly of small oxen made of wax, as he was ever an enemy to shedding the blood of all animals.

The time and place of the death of this great philosopher are unknown, yet many suppose that he died at Metapontum, about four hundred and ninety-seven years before Christ.

NASHVILLE, August 29, 1868.

MR. EDITOR: *The Freemason*, of the 1st, was sent to me by some kind, unknown friend, for which I thank him.

The noble appeal which you make to the Brethren of our Order to assist in putting a stop to the gross immoralities of the day, is worthy the head and heart of the true Mason, and should meet with a hearty response from every Mason of our country.

Five hundred thousand good and true men, when united for a great purpose, as Masons should ever be, can save any country on earth. The five hundred thousand Masons, who were supposed to have been in the United States before the late disastrous war, if they had been united, and each brother felt the weight of his obligations to his God, his country and his neighbor, and had acted in accordance therewith, in spite of politicians, in spite of demagogues and disrupted churches, could have saved our American civilization from a disgrace which will darken its historic page centuries hence.

How many happy homes have been made desolate? How many noble sons have been slaughtered on the battle field, perished in hospitals, or have come home dishonored drunkards, or thieves, or worse than all, the insulters of unprotected innocence? How many daughters, who were once the ornaments of society and the pride of happy homes, are now leading lives of hopeless misery? And how many gray-haired fathers and mothers, with bowed heads and broken hearts, have besought death to relieve their distresses, and old mother earth to open her graves and bury them and their griefs and their shame forever? Great God! And all this because five hundred thousand Masons neglected their duty!

Sir and brother, you are right. We can, we must remedy the social evils and the national immorality which now surround us, and which, if not soon averted, will engulf all that we, as Americans, hold dear on earth. But how are we to begin? Where are we to begin? By purifying ourselves from all that is impure among us; by guarding our doors against the captivating debauchee, the genteel drunkard, the gambler, the speculator in alcoholic drinks,



the profaner of God's holy name—the man whose professed love to God does not manifest itself in his “humanity to man.” When our Order is once purified of these and all kindred evils, we will be able to exert a hopeful influence on society. Our respectability will not only be acknowledged, but felt everywhere. Our lodge meetings will be places of delightful resort; and when a Mason meets a Mason *they will know* that they are friends. Then welcome to Masons, whether rich or poor, may be written upon the mantel over the grate; for we will feel that the masonic guest is not a viper that will sting the hand that warms it, but a friend and brother, who, though not “bone of our bone,” is spirit of our spirit, and, as the Great Teacher defines it, he is “our neighbor.”

Then let us unite together, and have a congress of the true and the good. The questions for discussion should be well understood before it meets, and the qualifications for the honors of Masonry be designated; and let the standard be so high as to make giddy the heads of the thoughtless, the profane, the dissolute and the selfish, and deter them from the attempt to pollute our sacred mysteries by their presence. Let the great secret get out that we do not receive into our Order—

1st. The man who does not honor, love and cherish the sex to which his mother belongs.

2d. The man who is not kind and benevolent to the poor, and just in all his dealings.

3d. The man who would not be as zealous to vindicate the *good name* of his neighbor or his neighbor's wife as he would his own, and who could not be provoked to disparage the *good name* of even an enemy.

4th. The man, whose business, no matter how profitable, is calculated to degrade himself or demoralize the community in which it is carried on.

5th. In short, the man who has not studied the “Decalogue,” believes in its superiority over all human enactments, and is governed by its teachings.

When we recommend a man to be a Mason we should be honest, and remember that we recommend him to the most intimate confidence of every brother as a fit associate for the dearest objects of his household. Thus prepared, we will be able to exert an influence which will be irresistible. Mothers will point out to their sons and their daughters the perfect Mason, and will say to them: “There goes a man who never wronged a widow or ate up the substance of the orphan.”

Yours fraternally,  
JOHN McCLELLAND.

“Prier ensemble, dans quelque langue, dans quelque rite, que ce soit, c'est la plus touchante fraternité d'esperance et de sympathie, que les hommes puissent contracter sur la terre.”—[MME DE STAEL.

To pray together, in whatever tongue,  
It matters not, and with what rites it be,  
Is sign divine of sympathetic hope,  
That binds the links of Man's fraternity,  
On Earth!

I heard Thee worshiped in the sculptured dome,  
Beneath the arches of Cathedral halls;  
I heard the grand “Te Deum's” swelling sound  
Reverberate against the gilded walls.  
Omnipotent!

I saw the incense rise into the air,  
And heard the organ's awe-inspiring tone  
Commingling with the bell's deep-sounding peal,  
Uplift the mortal's soul before Thy throne.  
Creator!

I marked the worship of the Protestant,  
Their joyous hymns and their imploring wail;  
The Hebrew prayers of our priests I heard,  
In gorgeous temples raised by Israel.  
Omniscient!

But I have prayed to Thee upon the field  
Of battle, and amidst the cannons' roar,  
And never have I felt, in temples proud,  
Man's prayer with such fervor, upwards soar,  
As on that field!

It matters little by what name we call  
The Being, whose assistance we implore;  
The Moslem's Allah, or Jehovah's name,  
The Spirit, which the Indian Braves adore,  
Is God!

Memphis, Aug. 13, 1868. SEYMOUR L. LEE.  
—Israelite.

[For the Freemason.]

## Battle of the Buzzards and Pelicans. NO. VIII.

BY BRO. JACOB NORTON.

We have already furnished the reader with an outline of the structure called Scotch Rite; we have given an insight into its workings and its laws; we have exhibited its nomenclature, its pompous pretensions, and enumerated the titles of their thirty degrees.

These thirty degrees are somewhat irregularly parceled out into five groups or institutions. Thus, the 33d degree, or “Supreme Grand Council,” is the centre. Next to it revolve fourteen degrees, called “Sublime Princes of the Royal Secret.” These commence with the 19th and finish with the 32d; next to these is the most important group, as far as *sublimity* is concerned, viz., the Rose Croix Chapter, consisting of the 17th and 18th degrees; next to these again are located the 15th and 16th, the “Council of the Princes of Jerusalem;” and last, or the outside ring of that wonderful constellation, is the “Lodge of Perfection.” These extend from the 4th up to the 14th, both inclusive. Of the five Supreme Councils that, in 1861, squabbled for power in the United States, four of them adhered to the original constitution; their Councils consisted of nine “thirty-thirds.” But owing to ambition and thirst of power, the Van Rensselaer or Moore concern, in 1861, altered its constitution, and made its Council to consist of thirty-three “33ds.” The original five seceders had, therefore, to hatch a batch of twenty-eight young buzzards and pelicans to make up the required number. The whole number of groups in the Northern jurisdiction, in 1860, was, according to Bro. Moore's report, about forty. They varied from eight up to sixty-three members each; but as the same *illustrious* belonged, or were members of all the groups, it is impossible to ascertain the total number of A. and A.'s. The best business, however, during the year, was done in Lowell, Massachusetts, where ten joined the Princes of Jerusalem; and in Cincinnati, as many as eleven became Sovereign Princes of the Royal Secret. Nine of those institutions reported “no work,” and nearly half of the institutions made no report at all. This report was submitted on May 17, 1860, when Raymond was still in the chair.

May 21, 1861.—The Raymond Supreme Council assembled. We have already noticed that, in the interim, Bro. Raymond hatched several new buzzards, and partially filled up his shattered ranks. Among those, the Rev. G. M. Randall received the appointment of Minister of State; Rev. Lucius Paige succeeded to the Secretaryship; and Bro. Simon W. Robinson was promoted to Lieut. G. Commander. The first in order was to confirm themselves by vote, that they were all right; second, that the others, or the Moore party, were all wrong. “Therefore,” say they, “be it known that all documents, &c., emanating from any other source than that of E. A. Raymond, the real *simon pure*, are spurious, void and of no effect;” and further, be it known, “that by the powers vested in me as G. C. of the Supreme Council of the N. J., of the U. S. A., \* \* \* I hereby recall and revoke the *exequatur* of H. K. Van, as Deputy for any portion of the N. J. of the U. S. A.”

In the afternoon session, a committee was appointed to ascertain the names of the deserters, and also a letter of caution, warning all buzzards and pelicans not to nestle in the Van and Moore rookery. Next, we have the address of the G. C., which has several times been alluded to. The G. C. congratulates all present that the Hon. W. B. Hubbard, of Ohio, expressed contrition for having suffered himself to be deluded by the misrepresentations of the spurious body. He also complains that Bro. Moore stole a march on him. He says, “It appears from their printed proceedings that this spurious body, calling themselves a Supreme Council, adjourned to meet on the 15th of May, 1861 (so says the second edition of their printed proceedings, the first edition not naming any time), the annual meeting of this (Raymond) Supreme Council, of the N. J., having been fixed by that body to be held on the third Tues-

day of May, or the 21st,” intimating that that was a trick; that the Moorites met purposely earlier, in order “to mislead and deceive the brethren.” \* \* \* “making a great display on paper, they would be likely to deceive some honest brethren, who might take the spurious for the regular, the counterfeit for the genuine. It was part of the plot; it was in the programme, and must be carried out.”

In January, 1862, the Raymond Council issued their Belustre, and such a bluster. It ran thus: *Universi Terrarum Orbis Architectoris Gloriam, Igentis*—Health, Stability and Power—*Deus, Meamcne Jus*. From the Grand East of the Supreme Grand Council of Sovereign Grand Inspectors General of the 33d and last degree of the *Ancient and Accepted Rite* for the Northern Jurisdiction of the United States of America, under the C. C. of the Z., near the B. B., which answers to 42 deg, 21 min. and 22 sec. north lat

To all sister Supreme Councils throughout the “Universe,” (meaning thereby all suns, moons, stars, planets and comets that revolve in illimitable space):

“To all Sov. G. Ins. Gen. of the Thirty-third degree; to all Illustrious, Most Valiant and Sublime Princes of the Royal Secret; Knights of Kadosh, Knights of the Rose Croix, Princes of Jerusalem, Princes and Knights; Grand, Ineffable and Sublime Free and Accepted Masons of all degrees, ancient and modern, over the surface of the two hemispheres,” (and everybody else). Then goes on the usual whereas, &c., “spurious, clandestine body,” &c., “disorderly and rebellious proceedings,” &c.:

“Now, therefore, know ye, That this Supreme Council deferring final action at this time in regard to others, has selected two of the principal offenders, viz: *Illustrious* Charles W. Moore, of Boston, formerly G. S. Gen., H. E., (a) and *Illustrious* (still *illustrious*) K. H. Van, of Cambridge, O.”

Thus much for the Raymond Council. We must now proceed with Van, Moore & Co.'s Council.

In May, 1862, *Illustrious* J. H. Drummond drummed up charges against the principal rebels of the Raymond faction. He goes on to say that “the Grand Minister of State of the Sovereign Grand Consistory presents the following charges against (no more illustrious) Wm. Field, Peter Lawson, Geo. M. Randall, Chas. S. Wescott and John A. Foster, Sovereign Princes of the Royal Secret:

1st. That they have rebelled against this Consistory, and were aiding and abetting in the organization of a spurious and clandestine body.

2d. That they have aided in conferring the degrees in the said spurious body; and,

3d. That they have aided in doing something else in the said body “to the great scandal of the Order, and in derogation of its interest and rightful authority.” Thereupon, it was

*Resolved*, That the aforementioned Field, Randall & Co. be forthwith unbuzzarded, and henceforth and forever are expelled from all rights and privileges of the A. and A. Rite.

From the reports of the committees and Secretary, we learn that they counted, under their jurisdiction, four Sovereign Consistories, eight Councils of the Royal Secret, four R. C. Chapters and eight Lodges of Perfection. The majority of those bodies did no business whatever during the previous year, and in the remainder we find forty-six brethren went through the several machines; twenty-four of these ascended the first step toward the summit of Perfection, and again eleven of these were initiated in the Grand Lodge of Perfection, Detroit, Michigan. From the *Illustrious* Deputy's report of Massachusetts, we learn that the principal stronghold of that body in Massachusetts was among the spindles. Lowell was blessed with all the appendages or planetary groups of the A. and A., so that Bostonians and all other aspirants from the State had to make a pilgrimage to that Mecca to receive there the various shades of *sublimation*. We ascertained the minimum price hitherto charged for conferring those in-

(a) C. C. means celestial canopy; Z., zenith; B. B., burning bush; H. E., holy empire.



estimable honors from Raymond's proceedings, 1861. The following was the bill of fare:

For the Lodge of Perfection, eleven degrees.....	\$10
" " Council of P. of Jero., two degrees.....	20
" " Chapter of R. C., two degrees.....	25
" " Consistory of S. P. R. S., fourteen deg.:..	50

Total for the twenty-nine degrees (b).....\$125

That was, no doubt, the regular price in both of the rival establishments; but during the year 1862, a mighty reduction took place in the price. The A. and A.'s literally went begging; price was no object. This was brought about from the following cause:

We have, in a former paper, intimated that those *Illustriouses*, who had hitherto held their meetings in the Masonic Temple, have, somehow or other, evaded compensating the Grand Lodge of Massachusetts for the use of the building. We searched their reports and proceedings, but while we found specified in their expenditure the sum of \$4 paid to a printer, and \$3 30 paid for mileage, there is no mention made of *paid for rent*. In 1862, a number of brethren, who sympathized with the Raymond concern, went to New York (c) and there became full blown, or grown buzzards. This was done preparatory to the opening a regular *hatching* establishment in Boston. These new *Illustriouses* applied to the committee, or Board, of the building, for renting rooms in the Masonic Temple. The Board passed, *unanimously*, a resolution, granting certain rooms at a stated rent. About a fortnight after that, the chairman, Bro. C. C. Dame, called a meeting of the said Board, and laid before them a letter from Bro. C. W. Moore, informing the Board that the party who had hired rooms, or the use of the rooms for stated evenings, were a bogus, spurious and clandestine body, and therefore should not be suffered to meet in a Temple consecrated to genuine Masonry. The letter excited contempt and indignation. The question asked was, "What right had the Grand Secretary to dictate to us to whom we should let the rooms?" We have shown before that Bro. Moore was more feared than loved in Boston. The split in the A. and A. lost him the support of three Past Grand Masters and several other members of the Grand Lodge, hence the members of the Board began to breathe a little more freely and speak more openly. The result was, the Board again *unanimously* decided that the rooms should be granted to the Raymondites, notwithstanding Bro. Moore's objection. In the meantime, Bro. C. C. Dame, the chairman, had already made a treaty with the Raymond party to be treated with the *ineffable degrees*, not for \$125, but for a nominal price as soon as the shop was opened for business. The new fledged birds were now jolly. (d) They thought, this time at least, they had the start of Bro. Moore; that they would soon have a Consistory of their own in Boston, and in the Masonic Temple, too, while the would-be Moorites would have to travel to Lowell to get their degrees. But horror of horrors! Just when they imagined the game was entirely in their own hands, they found themselves flanked and out-flanked. One evening, shortly after the re-affirmation of the vote by the Board, as above given, two of the Raymondites were sauntering on the Boston Common, with heads full of high degreeism, congratulating themselves on the result of the last vote of the Board, anticipating the pleasure of soon buzzarding in the building before them, when one of them happening to raise his eyes to the upper story, suddenly exclaimed, "*a light up there!*" Who can be up there to-night?"

(b) Each of the above-named groups required a separate charter, for which the 33d received \$50, \$20, \$25 and \$50 respectively, besides an annual contribution and fee for each candidate initiated. With this they paid themselves mileage, printing and suppers. Of course, an institution of Princes needs no charities.

(c) The Raymond (New York) Consistory did not go over to Moore, as the Lowell one did. Hence, those that wanted to become Raymondites, had to go to New York to be *subtitled*.

(d) It is natural for outsiders to suppose that the body which met in the regular Masonic Temple was genuine, while those who had to hire another hall were outcasts and spurious; hence their jollity—they would get most customers.

"Let us go up and see," said the other. So up they went. When lo, and behold! they witnessed a scene that made them stagger. There—there were ever so many brethren, including Bro. C. C. Dame and the members of his Board, and Bro. Moore, as busy as possible, giving directions how the buzzarding process should be conducted. It will not surprise the reader to learn that, at the next meeting of the *Honorable Board*, their former decision was *unanimously* reversed, and the Masonic Temple formed thereafter the headquarters of the Moore concern. (e)

The excitement produced by that disappointment was intense. Ft. Sumter, the burning of the fleet at Norfolk, Bull Run, &c., was nothing compared with the indignation manifested amongst that branch of A.'s. It was now a life and death struggle, so the Raymondites immediately hired Nassau Hall and fitted it up in grand style. The excitement now began in real earnest. Bro. Moore, who had hitherto thrown every obstacle in the way of suffering any one (except the upper tens) to get the *blessed degrees*, now kept shop open every night, and gave them away by wholesale. The mysterious light was regularly seen every night in the upper story. The Raymondites had to follow suit. Both parties were satisfied that the battle would have to be fought in the Grand Lodge. Both parties, therefore, sent emissaries throughout the length and breadth of the State, urging Masters and Wardens to join their respective bodies for nothing. Each member was valued according to the number of recruits he could bring into the field. Their *modus operandi* was this: Bro. A. would ask Bro. B if he would like to take the *ineffable degrees*? Bro. B. answered indifferently, "I don't know." All at once B. received an invitation to call on a certain evening at either the Freemasons' or Nassau Hall. B., calling according to invitation, would naturally inquire why he was invited. "Oh," said A., "you are elected." "Elected!" said B.—"Why, I did not authorize you to propose me." A.: "Oh, never mind; you are elected; so come in and strip." B.: "But what have I to pay?" A.: "Only thirty dollars." B.: "I shan't pay it." A.: "Oh, never mind trifles; pay twenty, pay ten; oh, never mind, pay nothing—only join us." Two brethren of the legal profession assured us that committees of both wings waited on them, each offering the degrees for *nothing*. A merchant informed us that a committee brought with them the initiation fee and offered it to him, so that he may seemingly pay for the degrees. Another brother stated that he inquired of Bro. Martin, the Grand Lecturer, as to which party he should join? Bro. M. said: "I am not going to decide which party is right; but, Johnny, if you are going to join either party, I would advise you to join the winning one." Shutting one eye and looking knowingly, he added: "Moore will have the best of it." In short, no Yankee peddler ever showed more adroitness in disposing of his wooden nutmegs than did our *illustrious* vendors of the high degrees. In the first place, whatever they got was all profit; and second, it was essential to secure every member of a lodge, so that he might vote at the next election for the *party that took him in*. Runners or drummers (as they are called in commercial parlance) of both parties visited lodges nightly, so as to catch the unwary fish into their nets, and many became 32ds within a few days after they received the M. M. degree. The bitter hatred engendered among the Fraternity, caused lodges to become divided into factions of buzzards and pelicans, each trying to get the mastery of the lodge.

Bro. Raymond retained his charter—that was some advantage; there was also more sympathy generally felt toward him than for the Moore party. But, on the other hand, Bro. Moore was editor of a Masonic journal, in which black could be turned into white, &c., while Raymond had to resort to publishing pamphlets and circulating them gratis. At last the Raymondites obtained the use of a column in

(e) For that meritorious act, Bro. Dame was made G. I. G., and, of course, a 33d—doubtless without any pay.

the Boston *Sunday Herald*, and the Moorites opened a battery in New York, commanded by the editor of the New York *Courier*. Both editors of the aforementioned paper were afterwards expelled in their respective jurisdictions from Masonry, owing, no doubt, to their having become entangled in the high degree squabbles.

With such zealous missionaries and such appliances, the reader will not wonder that there was a tremendous rush into the two rival establishments. Every one that was blackballed several times (in the blue lodges in Boston) had to resort to the irregular mode of getting himself smuggled in in some other State. Every foolish hunter after novelties that had money to throw away, especially bargain hunters, were sure to be candidates for the *ineffable* (or some called them "infernal" and others again "inflammable") degrees. (f) The *hatching* process in the hall, as described to us by an eye-witness, must have been *sublime in the extreme*. "Imagine," said he, "the hall crowded with spectators, the thermometer raging upwards of 90°. A gross, (yes, a gross, he repeated with emphasis) consisting of clergymen, doctors, lawyers, merchants, peddlers, mechanics and curbstone brokers amongst them—some of the hardest characters that wriggled themselves into the Fraternity. This motley crowd were uniformed in long white gowns, with Roman crosses, reaching from top to bottom—some with black gowns and hooded. We were marched in twos in grand procession, round and round the hall, ever so many times, led by *Illustrious* Bro. Puff, booted and spurred—and such boots and such spurs—the uppers of the former reached up to the waist, round which they were fastened with straps. These were also marked with crosses; the soles and heels were very thick, so as to make the wearer look tall; each spur was about a foot long. The Frederick hat and sword made him look *fine*. I tell you *Illustrious* Bro. Puff was hot. He was puffing away like a steam engine, and was stewing in his boots like a lobster in its shell; but he marched and tramped valiantly on. So, after marching and marching till we got tired of marching and pressing through the crowd, we were, by a certain process of *injection*, known only to the double A.'s, suddenly inoculated with twenty-nine degrees all in a lump." (g)

"That ceremony and procession of white and black dominoes, boots, spurs, &c., must have been very *imposing*," said wa. "Ah," said he, "Wait, wait, my boy, you may yet see us turn out in grand procession on St. John's day with the GRAND STANDARD OF THE ORDER. We shall eclipse, in attraction, anything ever seen in the Boston Theatre. You will see the grand dignitaries of State of our 'HOLY EMPIRE' all garbed and decorated with tinsel and glitter. We shall march with Father Adam and Patriarch Noah, with Zerubbable, Cyrus and Frederick the Great, with Hebrews, Persians and Prussians to the music of trumpets, drums, cymbals, showphers (h) and jewsharps; and, above all, our ecclesiastical bodies, our Grand Pontiffs and Holy Friars, black and white, all mitred and robed, gowned and hooded, with our

Holy crosses, holy bells,  
Holy relics, holy jewels,  
Holy candles, holy taper,  
Holy parchment, holy papers,  
Holy broaches, holy rings,  
Holy kneelings, holy censings,  
Holy hoods, holy caps,  
Holy mitres, holy hats,  
Holy lustrations, holy libations,  
Holy crutches, holy staves,  
Holy boots, holy kna—

Here we peremptorily interrupted the speak-

(f) The *Trowel* enumerated a list of D. D.'s., L. L. D.'s. and M. D.'s., who adorn the Scotch Rite. We venture to assert that all the *respectabilities*, who figure as 33ds, paid little or nothing for their *illustrious* Princeships. It was the *greenhorns* only that were mulct of their \$30 each.

(g) The wholesale *hatching* process, as above described, we have submitted to several brethren who were victimized. It left no doubt in our mind that the account is correct.

(h) "Showpher" is an ancient musical instrument made from a cow's or ram's horn.



er with the question, "But what did you learn by all this?" "Learn?" said he, drawing himself up to his full height, "I learned that I was a Most Sublime Prince of the Royal Secret, a Most Valiant Prince of Jerusalem, a Knight of the Royal Ax and of the Royal Sword, of East and West, Grand Judge Provost, Holy Pontiff and Knight of Hero-dom." "What proof have you that you were all this?" we demanded.—"This mystic, consecrated holy ring," he said, "was presented to me in the G. E. by the M. P. S. G. C. of H. U. M. B. U. G., under the C. C., near the B. B., of the Z. N. L. and E. L., deg., min., sec., and sec., min., deg., N. J., U. S. A."

On examining the ring, its triangles, crossed swords and the mysterious figures, 32, with a small circle, we exclaimed, with the gravity inspired by the occasion, "Ah! who would not become a member of so ancient, so valiant, so philosophical, and so holy an association," at the same time meekly doffing our chapeau and bowing with that humility due from a humble individual to so distinguished and exalted a personage.

We may here mention a curious episode recently communicated to us that will furnish an additional illustration of the *trustworthiness* of 33ds. We have before shown that great importance is attached by Councils to being acknowledged by foreign Consistories of Supreme Councils. In 1862, Brother H. J. Seymour, Grand Master of Ceremonies of the Cerneau Council, went to France, and got the Grand Orient to acknowledge the Cerneau concern, who, at the same time, appointed as a Grand Orient representative to the Cerneau concern, a certain *Illustrious Bro.*, J. Crane, Grand Master of the Grand Lodge of New York. Great was the joy among the Cerneauts at such an important accomplishment. The French document was translated into English, but Mr. Seymour complained that the document was falsely translated—thus: the original reads "Council of the State of New York." The translation reads "*Sitting in the valley of New York.*" And again (original), "*Supreme Council of the State of New York.*" Translation, "Supreme Council, U. S. A." That fraud was opposed by Bro. Seymour, so the Cerneauts expelled him from the Scotch Rite. Thereupon, Bro. Seymour returned to France and got himself appointed Grand Hierophant of the Memphis Rite. So instead of being merely a 33d, he was made a 96th, since which time the two Rites have been battling among themselves. The next thing we expect to hear that somebody has been to France and got himself nominated Chief of the Rite of Misraim. Give us your money and take your choice. The Memphisites, however, claim their superiority to the Scotch. First, that Memphisism is not sectarian; and second, they don't pretend to waive or renounce, but fully acknowledge the superiority of the Grand Lodge. An expelled member from a Blue Lodge is equally expelled in Memphisdom, while those of the Scotch Rite will affiliate with expelled Masons of Blue Lodges. As instances, Van Rensselaer re-admitted the expelled *Illustrious Cassard*, though he was an expelled Mason from the York Rite; and the Cerneau Council affiliated with Foulhouze, though he was expelled by the Grand Lodge of Louisiana.

#### THE NINE WORTHIES.

Famous personages are often alluded to and classed together rather in an arbitrary manner, like the "Seven Wonders of the World," "Seven Wise Men of Greece," &c. They have been counted up as follows:

- |                             |                   |
|-----------------------------|-------------------|
| 1. Hector, son of Priam,    | } Three Gentiles. |
| 2. Alexander the Great,     |                   |
| 3. Julius Caesar,           |                   |
| 4. Joshua,                  | } Three Jews.     |
| 5. David,                   |                   |
| 6. Judas Maccabæus,         |                   |
| 7. Arthur, King of Britain, | } Three Christ's. |
| 8. Charlemagne,             |                   |
| 9. Godfrey de Bouillon,     |                   |

#### JOHN RANDOLPH, OF ROANOKE.

*Graphic Description of the Man, and of his Initiating a Brother Senator into an Old-Time Virginia Steeple Chase.*

From the Atlanta Intelligencer.

While Mr. Randolph rarely, if ever, bet on racing, yet he was a great admirer of the sports of the turf, as it was his custom to attend all races between horses of established or supposed celebrity. As a pistol shot, or on the wing with a double-barreled gun, he was unequalled. He has been known to mount one of his thorough-bred horses, with dueling pistol in hand, and strike a particular window-sash at full speed. Also to stand with a double-barreled gun in hand, and hit an ordinary size marble thrown with the utmost velocity in any direction. As a horseman and fox hunter he was no less celebrated. He always rode with very short stirrups, at a rapid trot or sweeping gallop. In person, Mr. Randolph was very feminine and diminutive in stature. He was five feet eight inches high, perfectly formed and very erect; his step quick and elastic; weight never exceeding ninety pounds, complexion dark, with very large black eyes—and such eyes mortal man never had before nor since. His hair was a lustrous black, and parted in the middle, over a low forehead which resembled a white band around a black hat. The rest of the features were in perfect accord with the whole face, and while young he was regarded not only as handsome, but almost beautiful. He had not a sprig of a beard, and as age and disease wore upon his fragile frame, his whole appearance was much changed. He suffered from manhood to his death with gout in the most excruciating form. In fact, his physical infirmities, the constant gnawing of disease, made him a confirmed misanthrope, and doubtless had much to do with that eccentricity which was so notable a feature of his character.

Before leaving Washington he learned that his friend Crawford intended visiting Georgia during the Christmas holidays on important business, and as he lived immediately on the route the Georgia Senator had to travel, he made him agree that he would call at Roanoke and eat his Christmas dinner. To this Senator Crawford agreed; and true to his promise, reached Roanoke, the home of Mr. Randolph, on Christmas eve, the 24th of December, 1810.

The usual custom of those days with gentlemen traveling, was in the old fashioned two-wheeled gig. Mr. Randolph was, of course, much pleased to receive so distinguished a guest. Senator Crawford says he found Mr. Randolph greatly improved in health since he parted with him in Washington City, and in a fine flow of spirits. They sat up until a late hour, discussing the political news of the day, and men as statesmen, warriors, poets and philosophers. On retiring to bed, Mr. Randolph remarked to his distinguished friend that he had been invited to take Christmas dinner with an old and esteemed friend, and that, inasmuch as he did not know whether he, Crawford, would come or not, he had promised to attend and added that if he, Crawford, would consent to go, they would "ride over in the morning." Senator Crawford, thinking Mr. Randolph's friend lived only in the neighborhood, consented at once. At this Mr. Randolph bade him good night. The weather being clear, but intensely cold, and Mr. Crawford much fatigued from his ride from Washington City to Charlotte county, slept soundly.

About half-past 3 o'clock, however, Senator Crawford says he was aroused from his slumbers by Mr. Randolph and servant who informed him that he must "be up, as it was time to start on the ride to dine." Mr. Randolph approached the bed with a large bowl of strong coffee and brandy, and said to his friend: "Drink this, Crawford, it will open your eyes, brace you for the ride, and give you an appetite for dinner." While the Senator was dressing and sipping the coffee and brandy, Johnny approached and adjusted a huge pair of old English spurs, of the pure metal, of great age and artistic design. The spurs on, the Senator

was admonished that the horses were ready at the door by the pawing and champing of the bits; at the same time Mr. Randolph, in that peculiar voice like the mellifluous notes of a silver trumpet, said: "Crawford, all is ready—let's ride." The distinguished Georgian approached the door, and by the light of numerous pine torches he saw three horses in readiness. Mr. Randolph, pointing to an immense black stallion, champing, pawing and snorting, held by two stalwart negro fellows, said: "Crawford, mount that horse." Mr. Crawford being a very large and corpulent man, said: "Mr. Randolph, I can't ride that horse." "Mount him, Crawford, mount him," was the reply. Mr. Crawford remonstrated by saying that he was not accustomed to horseback exercise, and he doubted his ability to ride that animal—pointing to the restless black stallion. Mr. Randolph seemed irritated, and replied sharply, "Mount, sir, mount him!" Mr. Crawford saw that no excuse would do, and he finally consented to mount, which he did after great efforts, the stallion neighing, panting, pawing and rearing, but the negroes held him securely till the ponderous Georgian got fairly and squarely in the saddle, well in the stirrups, and the reins well in hand.

Mr. Randolph then mounted a large bay stallion of high mettle, and then came forth Juba, the trusty body servant, dressed in full livery, with cocked hat and trumpet. Juba mounted the thoroughbred mare, Trifle. Mr. Randolph then said, in a clear and shrill voice, "All ready;" at that the negroes unloosed the grip on the black stallion, Juba brought one long loud blast on his trumpet, and the horses for a moment stood as if poised in mid air, and then, with a tremendous plunge, they started. Juba led the way, followed next by Mr. Randolph and the bay stallion, then Mr. Crawford last, on the impetuous and hard-mouthed black stud. The weather being cold and dry, and the roads hard frozen, the morning atmosphere smote the face as with a shower of needles, and the clattering hoofs of those thoroughbreds upon the hard and frozen ground, in the stillness of the winter, soon resounded through those old Virginia hills like the roar of a cavalry charge. Mr. Crawford being a man of great muscular power, made several efforts to stop the headlong career of his stalwart charger, but the more he pulled the faster he ran; he halloed finally to Mr. Randolph to "stop—stop, that he couldn't stand it;" but to all of his entreaties Mr. Randolph turned a deaf ear, and the only response he could get would be the bugle blast of Juba, far in the van, mounted on the mare Trifle, who flew through the air like an arrow. Every time Juba blew on the trumpet the black stud ran faster and faster, until the corpulent Georgian felt that all was lost.

But on they sped, until nearing the flat lands of the Staunton river, when the cry of hounds was heard. And to the left Mr. Crawford cast his eye, beheld an immense pack streaming around the hills towards the Christmas riders. On came the hounds and on went the horsemen. Soon the Staunton river came in full view, which, for the moment, promised great relief to Mr. Crawford, of Georgia. Consequently he watched Juba and the mare, considerably in advance, as they neared the turbid and foaming river. But as Juba and the mare struck the river bank, to the great mortification and disgust of Mr. Crawford, in they went, then followed by Mr. Randolph on the mettled bay stallion; and finally, Mr. Crawford felt that all hope was now gone, and with a secret reservation to make one more desperate effort to check the wild career of his mighty charger, he pulled with all the power of a giant against the bit; but it was not of the slightest consequence, for the first plunge the black stud made he was in swimming water.

By this time Mr. Randolph's full pack of hounds had caught the party, and were swimming and yelping as though they were within fifty yards of a wounded stag or red fox. The current of the river was rapid, and the water intensely cold, and while swimming and drifting to the other bank, the thought and hope struck Mr. Crawford that when safely across the balance of the trip would be at their leisure. Hence it was that Mr. Crawford watched



again, with no little anxiety, Juba and the mare still nearing the opposite bank, when, to his horror, as the mare ascended the bank, Juba again brought a blast or two on his trumpet; the mare switched the water from her flaxen tail, and on she went—Mr. Randolph second, and Mr. Crawford and the black stud third. The hounds having an even start from the south side of the river, now kept up with the Christmas party and in full cry as though they were on the warmest trail. Soon a second pack joined the first and so on, for every few miles a new pack would join the chorus, and on they went. Finally Juba and the mare quit the road and struck out through the fields, followed by Mr. Randolph and Mr. Crawford, across gullies, ditches, over fences, through briars, ponds, creeks and everything that obstructed a straight line.

At last relief came, for the party reached Colonel Barksdale's about 1 o'clock. Mr. Crawford was greatly exhausted, and his pants having slipped above his knees, his legs were scratched by briars, bruised by fence rails and saplings, and chafed no little by the stirrup leathers. The premises were thronged with some half dozen packs of hounds that had joined the Christmas party on the route. The distinguished guests were received with much satisfaction and great consideration. The old-fashioned Virginia gentry were present in full force. The first thing that greeted the visitors on their entrance into the mansion, after the usual salutations and introductions, was an immense silver bowl full to overflowing with hot apple toddy. While Mr. Crawford enjoyed the warm toddy, yet he was suffering greatly from the terrible morning ride; still, neither Mr. Randolph nor any of the party made any allusion to it. Dinner being announced, Mr. Crawford found much difficulty in getting to the table, still there was no allusion made to the morning ride. After being seated around the table for at least about five hours, and after having ate and drank through a truly Christmas course, and undergoing the excitements of the rich food and viands, discussions and speech-making, in addition to his corporeal suffering from the ride, suddenly the distinguished Georgian wished to be excused. He informed Colonel Barksdale that he would be glad to retire. But little sleeping was done, as the phantom of the black stud constantly aroused the great Georgian, who awoke himself more than once by halloing "wo—wo, sir!" and holding to the bed post. About 11 o'clock the next day Mr. Randolph went to the room of his friend and said: "Crawford, if you go to Georgia next winter call and see me; good bye, old fellow." No allusion was made to the ride.

Senator Crawford never got away from Colonel Barksdale's for about six weeks. From Colonel Barksdale's to Mr. Randolph's was forty-two miles. Such was an old Virginia steeple-chase more than fifty years ago.

[From Loomis' Musical Journal.]

### Knight Templar's Funeral Hymn.

BY JAMES B. TAYLOR, K. T.

Hark to the solemn, stately tread,  
Hearts subdued, by duty led,  
Valiant Knights in saddest gloom  
Bear a brother to the tomb,  
Bear him to the tomb.

Earth to earth, in manhood's pride,  
Dust to dust, his relics hide,  
Duty calls us, wrapt in gloom,  
Bear our brother to the tomb,  
Bear him to the tomb.

Ever mindful of the fate  
Which awaits our mortal state,  
Shrouded in the deepest gloom,  
We commit him to the tomb,  
Bear him to the tomb.

Now the mystic chain is broke  
By the Tyrant Death's fell stroke;  
Mourning, now, alas! in gloom,  
Will not call him from the tomb,  
Bear him to the tomb.

### RED CROSS KNIGHT.

"The Red Cross Knight was a prominent character in Spenser's 'Fairly Queen.' To him is assigned the adventure of slaying a dragon, by which the kingdom of Una's father was laid waste and his person endangered. Una herself had gone to the court of the Fairy Queen to solicit a champion, and, at the commencement of the poem, is represented as accompanying the Knight upon his expedition. After various vicissitudes of fortune, the dragon is at last met and completely destroyed, when the Knight marries Una, and departs to engage in other adventures assigned him by the Fairy Queen. The Red Cross Knight is St. George, the patron Saint of England, and in the obvious and general interpretation, typifies holiness, or the perfection of the spiritual man in religion; but in a political and particular sense, his adventures are intended to shadow forth the history of the Church of England:

Like the Red Cross Knight they urge their way,  
To lead in memorable triumph home  
Truth—their immortal Una."

### THE VIRTUES.

All the Virtues were made deities among the Romans. Marcellus erected two temples—one to Virtue and the other to Honor. They were built in such a manner that to see the Temple of Honor it was necessary to pass through that of Virtue—a happy allegory among a nation free and independent. The principal Virtues were distinguished each by their attire. Prudence was known by her rule and her pointing to a globe at her feet; Temperance had a bridle; Justice held an equal balance; Fortitude leant against her sword; Honesty was clad in a transparent vest; Modesty appeared veiled; Clemency wore an olive branch; Tranquility was seen to lean on a column; Health was known by her serpent; Liberty by her cap, and Gayety by her myrtle.—*Lempriere.*

### PAX—"PEACE."

The Athenians raised her a statue, which represented her as holding Plutus, the god of wealth, in her lap, to intimate that peace gave rise to property and wealth. She was represented among the Romans with the horn of plenty, and also carrying an olive branch in her hand.—*Lempriere.*

God.—Pluck that beautiful flower, look at it a long time. Become conscious that it is the expression of a beautiful thought of some mind. This is the magic key that will unlock the reason of all nature. All the flowers are thoughts realized. Pass from the flowers to the trees. The rounded maple, the graceful elm, the straight poplar, the bending willow—every tree is the thought of some mind. Pass from trees to mountains. How mighty these realized thoughts! Look at the sea. What an undivided thought! Ponder the whole earth. A world of some creating mind. Gaze at the stars. Thoughts line the firmament. How great, how wise, how lovely, how potent, how incomprehensible the spirit whose thoughts are thus put forth! "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." He that built all things is God. We walk upon and in the midst of His realized thoughts. How carefully and lovingly toward Him should we walk!

### THE BIBLE.

The *Edinburgh Review*, referring to the space which the Bible occupies in the history of literature, says:

We see nothing like it, and it may well perplex the infidel to account for it; nor need his sagacity disdain to enter a little more deeply into its possible causes than he is usually inclined to do. It has not been given to any other book of religion thus to triumph over national prejudices, and lodge itself securely in the heart of great communities, varying by every conceivable diversity of language, race, manners, customs, and indeed agreeing in nothing but a veneration of itself.

It adapts itself with felicity to the revolutions of thought and feeling which shake to pieces all things else, and flexibly accommodates itself to the progress of society and the changes of civilization. Even conquests—the disorganization of old nations, the formation of new—do not affect the continuity of its empire. It lays hold of the new as of the old, and transmigrates with the spirit of humanity, attracting to itself by its own moral power in all the communities it owns a ceaseless intensity of effort for its propagation, illustration and defense. Other systems of religion are usually delicate exotics, and will not bear transplanting; but if the Bible be false, the facility with which it overleaps the otherwise impassable boundaries of race and clime, domiciliates itself among so many different nations, is assuredly a far more striking and wonderful proof of human ignorance, perverseness and stupidity, than is afforded in the limited prevalence of even the most abject superstitions; or, if it really has merits, which, though a fable, have enabled it to impose so comprehensively and variously on mankind, wonderful indeed must have been the skill in its composition, so wonderful that even the infidel himself ought never to regard it but with the profoundest reverence, as far too successful and sublime a fabrication to admit a thought of scoff and ridicule.

[For the Sunday Appeal.]

### LITTLE FLORENCE.

So lightly falls the hand of Death—  
So fair the life-like seeming,  
The placid soul, with half-drawn breath,  
Seems only hushed in dreaming.

The snowy flowers she loved to touch—  
Ah! still their perfume lingers—  
Dew-crowned, they deck her chilly touch,  
And fill her marble fingers.

Say, when she grasped such white flower-bells,  
And smiled as they were given,  
Viewed she not faddeless asphodels  
That bloomed for her in Heaven?

So brief her date, so little Earth  
With sordid strifes had bound her,  
The memories of her heavenly birth  
Must still have hung around her.

Her golden locks are floating now  
Where float seraphic measures—  
Oh, Heaven! what royal wealth hast thou  
Won from Earth's brightest treasures!  
Greenwood, La. JULIA PLEASANTS.

SILENT INFLUENCE.—Rev. Albert Barnes says: "It is the bubbling stream that flows gently; the little rivulet which runs along day and night by the farm house, that is useful, rather than the swollen flood or roaring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as He pours it from the hollow of His hand; but one Niagara is enough for the continent or the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets that water every farm and meadow, and every garden, and shall flow on every day and night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of the martyrs, good is to be done, but by the daily and quiet virtues of life, the good qualities of relatives and friends."



## PROCEEDINGS OF THE NATIONAL MASONIC CONVENTION,

*Held at Baltimore, Maryland, May, A. L. 5843—A. D. 1843.*

The following resolution, offered by Bro. Carnegy, was unanimously adopted:

*Resolved, unanimously,* That the grateful thanks of the Convention are due and tendered to the Rev. Bro. Albert Case, of South Carolina, for the very faithful and efficient discharge of the many arduous duties devolving upon him as Secretary of the Convention during the long and laborious convocation. And that he bears with him the grateful recollections of every brother, and their ardent prayers for his future health and happiness.

Adjourned to half-past three o'clock P. M.

### AFTERNOON SESSION.

Met pursuant to adjournment at half-past three o'clock.

Eleven delegates present.

Bro. Case, from the committee to whom was referred the subject of addressing a letter to the Masonic Fraternity, reported that it was expedient that such letter should be addressed, and presented the following, which was adopted:

### TO THE MASONIC FRATERNITY OF THE UNITED STATES

**BRETHREN**—The venerable institution of Masonry was planned in wisdom, and established on the firm and unshaken foundations of LOVE and FRIENDSHIP, in ages long since rolled away. These foundations were laid broad and deep by those master spirits of yore, who we trust are now conversant with other scenes in that blissful and immortal Lodge which no time can remove. They constructed the Temple of the choicest materials of past ages, and it is ours to embellish it with the finest ornaments of modern times. Masonry is, therefore, venerable with age. It nobly lived in the hearts of those worthy spirits of ancient days before even science had thrown her beams over the world, or put forth the embodied expressions of her glory in the combination of letters into words.

This fair fabric of Masonic splendor was planned and reared and finished for durability.

It has withstood the shocks of time, the revolutions of ages, the concussions of empires, and the convulsions of hostile contending nations.

When they have rolled garments in blood on fields of war, and shaken thrones to the dust, she has stood in her retiring and solitary grandeur, retaining all her ancient glory, and continually gathering around her brow fresh wreaths and new accessions of majesty and splendor.

Regardless of nation, kindred, tribe or tongue, she speaks a language understood and felt by all, and has united the hearts of her votaries in the same mystic tie of enduring LOVE and FRIENDSHIP; and by the mild glance of her eye has melted even the rough Indian into tenderness, and turned away the tomahawk and scalping knife from the victim at which they were aimed.

While everything unsolid in nature falls, and even kings and kingdoms are lost in the vortex of revolutions, and thrones crumble into ruin and totter and fall from their basis, Masonry towers above all that is awful and ruinable in nature's realm, stands unmoved as the mountain rock, and undismayed listens to revolution's stormy voice. She has passed safely through the dark ages of superstition and bigotry, when wars and commotions convulsed the world to its centre, and when change seemed to sway a sceptre of universal empire.

We, in this happy land of the brave and the free, have raised our eyes and gazed upon her venerated splendor.

Thousands became entranced, entered the sanctuary of her consecrated Temple, and the tide of popularity, rather than principle, has swept some of the unworthy, unhallowed and profane into her holy of holies.

A hand stained with crime has been raised against her principles, a night of darkness has gathered around her brow, and an army led on by unprincipled recreants has assailed her fortress in more than the horrors of war. Convolving clouds of stormy darkness have gathered round her. The lightnings of vengeance have shot their fires of death, and the rolling thunders of human wrath and indignation have been heard in reverberating peals. The storm has spent its violence. Her enemies in despair have retired from the field of conflict. The unprincipled have been cast out of her sanctuary, and many of those who were neither cold nor hot have been spewed out of her mouth.

Having thus passed the fiery ordeal of public scrutiny, opposition and rage, she has come forth from the furnace purified from evil men, and from those stains which the conduct of the time-serving and unworthy had fixed upon the bright escutcheon of her character: she has put on her beautiful garment, and, shining with renewed accessions of splendor, she stands among us in the firm majesty of war-worn grandeur, like some lofty Appenines sublimely towering o heaven, while the very earth rocks at her feet.

On her venerable head which pierces the dark cloud, we see the beams of the Omniscient EYE resting, and around it the Light of Eternity playing, while on her stainless vesture Faith, Hope and Charity are written. There she stands, and will stand till the last vibrating pendulum of time—till the pillars of Wisdom, Strength and Beauty, that support and adorn the fabric of nature, shall fall.

It now remains for us to add that the system involving the Work. Lectures and Ceremonies as agreed upon after mature deliberation by this Convention, will be laid before you by your respective delegates. To that which may be emphatically termed a NATIONAL SYSTEM, believing it to be in accordance with the ancient landmarks and usages of the craft, we invite and urge a strict and unswerving adherence.

It being the solemn duty of all who wear the Badge of a Mason to square their actions and to keep themselves within the bounds of morality, a strict watchfulness is necessary on the part of all faithful Masons, and in those instances where a departure from duty, after repeated admonition, is willfully persisted in, the Lodges should exercise their powers and cleanse the sanctuary. To all faithful Brothers, we say stand like men to your posts of duty and imitate those worthy Masons of yore.

Be true to your principles, and the great moral edifice will stand beautiful and complete.

Together brethren, be true and faithful.

ALBERT CASE,  
CHAS. W. MOORE,  
NATHANIEL SEEVERS,  
J. DELAFIELD, Jr.

Bro. Case presented the following, which was unanimously adopted:

*Resolved,* That the unfeigned thanks of this Convention be tendered our venerable Bro., the Rev. Dr. Wyatt, for his services as chaplain during the session.

The President delivered the following address:

**BRETHREN**—Permit me to return you my sincere acknowledgments for the liberal and valuable wages you have been pleased to award me for my poor services while presiding over your deliberations—liberal as being greatly beyond my merit in amount, and truly valuable as coming from Masons.

I was, my brethren, at the commencement of our meeting, for a moment betrayed into an expression of my opinion of the difficulties of the office; a moment's reflection convinced me of my error, and I now ask pardon of you and our time-honored institution. I said we were strangers and unacquainted with each other. I was wrong. We are brothers and children of one common parent, and though the external lineaments of countenance were not familiar, yet the far more useful, the ennobling traits of the heart were so perfectly alike that all must have felt as though we were one family assembled under the fostering hand of one common master, to take sweet counsel from each other, whereby to perpetuate to the latest record of time the inestimable privileges of a Freemason and the tenets of our Order.

With what success our efforts in this holy cause shall be crowned, time and truth, the common arbiters and tests of all sublunary undertakings, must decide; of this, however, I take much pleasure in testifying to your several constituencies, should it appear hereafter that you have failed, you will enjoy the pleasing gratification of knowing that it did not arise from a neglect to bring into the Convention as fervent zeal, unwearied assiduity and ardent devotion, as I have ever witnessed in any association of individuals whatever.

And now, my beloved brothers, farewell; may your journeys to your several homes be safe and pleasant, and may you find your homes happy, and receive from your several constituencies the cheering and well-earned salutation, "well done, good and faithful servant."

After fervent thanksgiving and prayer by the chaplain, the Convention adjourned *sine die*.

JOHN DOVE, President.

ALBERT CASE, Secretary.

### ADDRESSES OF THE MEMBERS OF THE CONVENTION.

Thomas Clapham, *Portsmouth, N. H.*  
Charles W. Moore, *Boston, Mass.*, R. W. G. Secretary.  
William Field, *Pawtucket, R. I.*  
Ebenezer Wadsworth, *West Troy, N. Y.*, R. W. P. G. Secretary.  
Daniel A. Piper, *Baltimore, Md.*, G. Lecturer.  
Nathaniel SeEVERS, *Georgetown, D. C.*, G. Lecturer.  
John Dove, *Richmond, Va.*, R. W. G. Secretary.  
John H. Wheeler, *Raleigh, N. C.*, M. W. G. Master.  
Albert Case, *Charleston, S. C.*, M. R. G. Chaplain.  
Lemuel Dwelle, *Augusta, Ga.*, G. Lecturer.  
Edward Herndon, *Gainesville, Ala.*, P. G. Master.  
Thomas Hayward, *Tallahassee, Florida*, P. D. G. Master.  
John Delafield, Jr., *Memphis, Tennessee*, G. Lecturer.  
John Barney, *Worthington, Franklin county, Ohio*, G. Lecturer.  
S. W. B. Carnegy, *Palmyra, Missouri*, P. G. Master.  
Joseph Foster, *St. Louis, Missouri*, S. G. Warden.

### AND THE FOLLOWING VISITORS:

W. J. Reese, *Lancaster, Ohio*, M. W. G. Master.  
Charles Gilman, *Baltimore, Md.*, M. W. G. Master.  
Hiram Chamberlain, *St. Charles, Missouri*, R. R. G. Chaplain.  
Joseph K. Stapleton, *Baltimore, Md.*, D. G. G. M. G. E. U. S.  
R. W. E. Cruben, *Louisiana*.  
R. W. F. Billon, *Missouri*, P. G. Secretary.  
R. W. Edward John Hutchins, *P. P. D. G. M., South Wales*.  
R. W. Cornelius Smith, *S. G. W., Maryland*.

Received of Albert Case, sixty dollars in full, for printing the foregoing proceedings.

BALTIMORE, May 20, 1843.

JOS. ROBINSON.



**BETTER LATE THAN NEVER.**

Life is like a race where some succeed  
While others are beginning;  
'Tis luck in some, in others speed,  
That gives an early winning;  
But if you chance to fall behind,  
Ne'er slacken your endeavor;  
Just keep this wholesome truth in mind—  
" 'Tis better late than never! "

And if you keep ahead 'tis well,  
But never trip your neighbor;  
'Tis noble when you can excel  
By honest, patient labor;  
But if you are outstripped at last,  
Press on as bold as ever;  
Remember, though you are surpassed,  
" 'Tis better late than never! "

Ne'er labor for an idle boast  
Or victory o'er another;  
But while you strive your uttermost,  
Deal fairly with a brother;  
Whate'er your station, do your best,  
And hold your purpose ever;  
And if you fail to do the rest,  
" 'Tis better late than never! "

Choose well the path in which you run—  
Succeed by noble daring,  
Then, though the last, when once 'tis won,  
Your crown is worth the wearing.  
Then never fret if left behind,  
Nor slacken your endeavor,  
But ever keep this truth in mind—  
" 'Tis better late than never! "

**FOOLS' WIT.**—Some of the sayings or answers ascribed to fools are very good. We think it was Will Somers, Henry the Eighth's jester, who said of Wolsey, against whom he had a grudge, that if he was made Pope, it would be a great boon; "for that Peter the first Pope, being a fisherman, had ordered people to eat fish in Lent for the good of the trade, but that Wolsey, being a butcher's son, would be all for butcher's meat." We know well the revenge poor Archie Armstrong took upon Archbishop Laud, who had forbidden him to speak of such magnates, but could not prevent him from saying, as his grace before meat, "Great praise to God and little Laud to the Devil." It is reported of more than one court fool, and among others of Triboulet, the fool of Francis I., that when told by his sovereign that if a certain courtier beat him to death, as he threatened, he would hang him the hour after, his request was that his Majesty would rather do so the hour before.

The earliest French fool on record seems to have been named Jean, at the court of Charles the Simple, of whom Dr. Doran tells us some anecdotes. "This good fellow's influence was so great, that Charles once remarked to him he thought they had better change places. As Jean did not look well pleased at the proposal, Charles asked him if he were not content at the idea of being a king. "Oh, content enough," was the reply, "but I should be exceedingly ashamed at having such a fool." It was this fool who once tried his master's nerves by rushing into the room, one morning, with the exclamation, "Oh, sire, such news! four thousand men have risen in the city." "What!" cried the startled king, "with what intention have they risen?" "Well," said Jean, placing his finger to his nose, "probably with the intention of lying down again at bedtime."

One of the best examples of this kind of unlooked-for sagacity occurs in the story in Rabelais, where a cook seeking to charge a porter for eating a crust of bread to the accompaniment of the savor that came from his kitchen, the dispute is referred to a poor fool who is passing, and who, after gravely hearing the parties, decided that the cook shall be paid for the smell of his shop with the *chink* of the porter's money.

**WHAT MEN HAVE DIED FOR.**—Colonel Montgomery was shot in a duel about a dog. Col. Ramsey in one about a servant. Mr. Featherstone in one about a recruit. Sterne's father in one about a goose; and another gentleman in one about an "acre of anchovies;" one officer was challenged for merely asking his opponent to the second goblet; and another was compelled to fight about a pinch of snuff. General Barry was challenged by Captain

Smith for declining wine on a steamboat, although the General pleaded as an excuse that wine invariably made him sick; and Lieut. Cowther lost his life in a duel, because he was refused admittance to a club of pigeon shooters.

In 1777 a duel occurred in New York city between Lieut. Fethersonhaugh, of the 76th and Capt. McPherson, of the 45th British regiment, in regard to the manner of eating an ear of corn, one contending that the eating was from the cob, and the other contending that the grain should be cut from the cob before eating. Lieut. Featherstonehaugh lost his right arm, the ball from his antagonist's pistol shattered his arm dreadfully, so much that it had to be amputated. Graham, Major Noah's assistant on the *National Advocate*, lost his life in 1827, at the dueling ground, Hoboken, with Barton, the son-in-law of Edward Livingston, in a simple dispute of what was trumps in a game of cards.

**FUN AND FANCY.**

**"GIRLS" ON FARM LIFE.**—The "Fat Contributor" flatters himself that he knows something about farm life, and proceeds to give his experience and hopes, after the following style:

I will say here that it has been the ambition of my whole life to be an honest farmer—to earn my bread by the sweat of a hired man's brow. How delightful life on a farm must be. I can imagine what vigor is imparted to the frame and what strength to the muscles, by reclining in the shade and watching the mowers as they gaily swing their threshing machines, and then what an appetite one must acquire for the noontide lunch by observing the merry reapers at work digging their wheat and binding their potatoes and their—fall apples.

How often in the imagination I have followed you as you went forth of a summer's morning when the dew was on the grass seed, neatly attired in white linen suits, with patent leather boots, with your corn shellers swung lightly over your shoulders, to cut your winter's wood. I have seemed to hear your merry songs sweeping up from the meadows, as you gathered your watermelons and turnips into—your corn house, while mingled with the busy hum of your sorghum evaporators, came the musical bleating of your cattle and the lowing of your sheep and poultry.

Then, when the winter comes, and the sun prevents you from continuing your haying, and the cold north wind shakes off your ripening strawberries, I picture you sitting by your gas stoves mending your fanning mills, in preparation for your spring plowing, or amusing yourself with books on agriculture.

Winter on a farm, how delightful! What a pleasure it must be to fodder the chickens in the dairy, and to hear the musical clucking of the pigs as they clamor for their oats and hay. Then, when the winter evenings come, and the robin and bobolink have ceased their song and gone to roost on the well sweep, I can imagine no greater delight than to gather around the blazing fire place, regardless of the fascinations of the storm without, and amuse yourself with apple paring, knitting, base ball, seven-up and other athletic games.

**THE GARDENS OF GREECE.**—Modern society can scarcely form a conception of the extent to which flowers were cultivated in Greece, not merely for the sake of their beauty when beheld in the garden, but on account of the immense use made of them in religious ceremonies, as well as in the circumstances of daily life. The lover crowned himself with flowers when he went to visit his mistress, hung garlands of flowers upon her door, and adorned with wreaths the statues of the divinities who were supposed to preside over love or marriage. Scarcely any one entered a temple uncrowned, and according to the character of the deity worshiped there, the flowers of the wreath were changed. Again, when the Athenian repaired to the theatre, which contained an audience of between twenty and thirty thousand persons, nearly every one wore a garland on his head. At private parties likewise, when they dined or drank together, their brows were

decked with flowers, while the apartments in some instances were covered so deeply with roses that they reclined upon them as upon sofas. This taste which prevailed more or less throughout the whole country, as well as in Magna Græcia, Sicily and Asia Minor, may convey some idea of the extent of floral cultivation which everywhere constituted an important branch of industry, just as the cultivation of roses still does in parts of Central Egypt and the northern provinces of India. In these Eastern countries vast quantities of roses are needed for the manufacture of ottar, the most lasting and delicate perfume ever invented by man. In the present day the Greeks convert roses to several uses not much thought of in the West. At Athens, for example, is made a conserve of roses, imported occasionally into England, which may be reckoned among the most delicate articles of luxury than can be imagined, being equally remarkable for taste and scent, as well as for its power of stimulating digestion and promoting health.

**THE HARMONIES OF THE SOUL.**—I read a story of a church in the old country, the organ of which was accustomed to be played at the evening service by a very poor player, but he being laid aside by sickness one evening, a stranger offered to conduct the services, and as the twilight fell, he sat himself at the instrument and played the simple airs that the service required. When he had completed that, he began to feel his way along the keys with such strange and hitherto unknown power that the instrument seemed to those who listened to be something different from what it had ever been before. He, forgetful of himself, went on, opening sweeter and sweeter harmonies, until every one was amazed, and no one knew the organ because it was played so upon.

When the day comes that God's hand shall play upon the key-board of man's soul, and He shall bring out that long delayed melody, and those wonderful harmonies which we can not compass, but of which the mind is capable, then methinks Heaven will stop to listen and hear the song of redemption—brought out, not in one, but in according hearts innumerable, in the kingdom of God's glory. We do not know what we are, nor what we are capable of becoming; and we shall not know until we stand in the full experience of it in the plenitude and blessedness of our Father's Kingdom.

Flowers, "the poetry of nature," and the beauty of the sweet spring-time, are left us as mementoes of the ancient paradise. They speak a language, and that is the language of purity and love. They also serve to show us the vanity of all things terrestrial. These beautiful emblems of purity act as so many finger-pointers, to point us back to Eden's lovely bowers, intimating to us the happiness of that place, and to point us to the flowery plains of the paradise yet to come.

The Rev. George L. Chaney, in a recent address, said: "I know of only two ways in which a young man or a young woman can make disinterested friends on coming into Boston. The first is by meeting with an accident, and the second is by stealing something. There are two places which the Christian city opens with the greatest cordiality—the one is the hospital; the other is the jail. This is the short and long of the story we have to tell."

**MADNESS.**—One man goes mad, and from the wreck of what he was, by his wild talk alone, we first collect what a great spirit he had.—*Browning.*



### THE TRIENNIAL MEETINGS.

On the 15th of September, the Grand Encampment and General Grand Chapter of the United States met in the city of St. Louis in Triennial Conclave. Through the invitation of the Grand Commander of Missouri to the various Grand Bodies throughout the United States and arrangements made with the various railroads, the representation to the National Bodies was larger than ever before held in this country.

The delegates began arriving on Saturday, the 12th, and, by the morning of the 15th, nearly all the delegations had arrived at their various headquarters. The Grand Commander issued the following General Orders: Order No. 1, to St. Louis Commandery, No. 1, to escort Apollo and Wisconsin Commanderies; Order No. 2, to Ivanhoe Commandery, No. 8, to escort Excalibar and Beauseant Commanderies; Order No. 3, to Elwood Commandery, of Springfield, Illinois (who courteously volunteered their service-), to assist in the escort of Apollo and Wisconsin Sir Knights; Order No. 4, as follows:

The following will be observed as the Order of Parade for Tuesday, September 15, 1868, by which the Grand Encampment Knights Templar of the United States will be escorted from the Southern Hotel to Freemasons' Hall.

All Commanderies appearing as distinctive bodies, under their own officers, will form as such according to rank or number, as follows, promptly at 9 o'clock, to be ready for march at 9½ o'clock precisely:

I. St. Louis Commandery, No. 1, will form on east side of Fourth street, south of Walnut, right resting on Walnut.

II. The Commanderies of Missouri, except St. Louis, No. 1, will form on east side of Fourth street, north of Walnut, right resting on Walnut.

III. Pennsylvania Commanderies will form on west side of Fourth street, north of Walnut, right resting on Walnut.

IV. Wisconsin Commandery, No. 1, will form on north side of Walnut street, above Fourth street, right resting on Fourth.

V. Apollo Commandery, No. 1, will form on east side of Fifth street, south of Walnut, right resting on Walnut.

VI. The Commanderies of Illinois, except Apollo, No. 1, will form on east side of Fifth street, north of Walnut, right resting on Walnut.

VII. The Commanderies of Tennessee, Alabama, Mississippi and Louisiana will form on south side of Walnut street, above Fifth, right resting on Fifth.

VIII. The Commanderies of Virginia, Maryland and District of Columbia will form on west side of Fifth street, south of Walnut, right resting on Walnut.

IX. The Commanderies of New York and New Jersey will form on east side of Sixth street, north of Walnut, right resting on Walnut.

X. The Commanderies of Indiana, Ohio and Kentucky will form on east side of Sixth street, south of Walnut, right resting on Walnut.

XI. The Commanderies of Iowa, Kansas and Nebraska will form on west side of Sixth street, north of Walnut, right resting on Walnut.

XII. Those Sir Knights as individuals, or in small detachments, but not as distinctive Commanderies, will form on Walnut above Sixth, right resting on Sixth; or, they will fall in as members with such Commanderies as they may select.

XIII. The officers and Past Grand Masters of the Grand Encampment of the United States will be furnished with carriages at the east front of the Southern Hotel, and such State Grand officers and members of the Grand Encampment, who do not appear with their subordi-

nate Commanderies, will immediately precede the Grand Encampment, on foot.

XIV. Wisconsin Commandery, No. 1, will fall in with the Grand Encampment as body-guard, subject to the order of the M. E. Grand Master.

### DIVISIONS IN THE ORDER OF MARCH.

The following divisions will form in line at command "march," as follows:

- I. Missouri.
- II. Pennsylvania.
- III. Illinois.
- IV. Virginia, Maryland and District of Columbia.
- V. New York and New Jersey.
- VI. Tennessee, Alabama, Mississippi and Louisiana.
- VII. Indiana Kentucky and Ohio.
- VIII. Iowa, Kansas and Nebraska.
- IX. All Sir Knights appearing as individual and not as Commanderies.
- X. Members of Grand Encampment of United States *ex-officio*, or by proxy, on foot.
- XI. Officers of Grand Encampment of United States in carriages.

### SPECIAL ORDERS.

1. The various Reception Committees at hotels will appear in full uniform at their hotel headquarters promptly at 9 o'clock, A. M., and the chairmen of said committees will appoint detachments of one or more to escort the Sir Knights of various foreign jurisdictions to the streets assigned them in General Orders I to XII, and see they are promptly at their places.

2. The Reception Committees, after performing the duty of Special Order No. 1, will immediately resume their places in the lines of their respective Commanderies.

3. All Sir Knights will appear on foot except the Grand Encampment, who will be in carriages, and the Grand Commander and his Aids, who will be mounted.

4. The Aids who have been appointed will meet the Grand Commander at his headquarters, in Freemasons' Hall, at half-past eight o'clock precisely, to receive instructions.

### LINE OF MARCH.

I. Down Walnut street to Main, up Main to Washington avenue, up Washington avenue to Fourth, down Fourth to Pine, up Pine to Seventeenth, up Seventeenth to Lucas' place, down Lucas' place to Fourteenth, up Fourteenth to Washington avenue, down Washington avenue to Eleventh, down Eleventh to Locust, down Locust to Seventh, down Seventh to the east entrance of Freemasons' Hall.

II. The head of the line will be halted at the entrance to the Hall, when the command will be formed in open ranks, and the Grand Master, with the officers and members of the Grand Encampment, will pass through the lines, with the body-guard, to the Hall, after which the lines of all Commanderies, except those of Missouri, will be closed, and march in their order into the Hall, where they will be dismissed.

III. The Commanderies of Missouri will stand firm in open ranks until all other Commanderies have passed through.

IV. Sir Knights of Missouri, when off duty, will wear cover on fatigue caps.

GEO. FRANK GOULEY,  
G. C. of Missouri and Officer of the Line.

JAS. F. AGLAR,  
Chairman Gen. Com. of Arrangements.

Order No. 6, which corresponded with No. 4 in forming in line, and made full detail for the march to the steamers Lady Gay, Mississippi and Belle of Alton on the afternoon of the 16th.

The Eminent Commander of St. Louis, No. 1, Sir Wm. H. Stone, issued his Special Order, No. 1, as follows:

I. Every Sir Knight, a member of this Commandery, is hereby prohibited, under any circumstances whatever, from entering or approaching any saloon where intoxicating liquors are sold, when dressed in full or fatigue dress, that will exhibit any emblem of the Order during the meeting of the Triennial Conclave

of the Grand Encampment of the United States.

II. Any violation of this order will subject the Sir Knight to charges.

He also issued his General Orders 1 and 2 to his Commandery to comply with the General Orders of the Grand Commander relative to escort duty. Sir Wm. K. Spinney, Eminent Commander of Ivanhoe, No. 8, issued Order No. 1, to unite with Elwood, of Illinois, to perform like duty. Eminent Sir James F. Aglar, the zealous and indefatigable chairman of General Committee of Arrangements, labored day and night in conjunction with his special committees, and perfected every department of affairs in such a manner that success was doubly assured.

At the appointed hour, the Sir Knights of St. Louis and Ivanhoe were promptly at their posts, and stood faithfully on guard at every post assigned them during the momentous week of as heavy engagement as was ever experienced by so small a corps of Knights.

The Grand Commander will ever hold in grateful remembrance the volunteers of Springfield, Illinois.

We had at first determined to publish a full list of all present from State and sister Commanderies, but our limited space will not permit, and we must, therefore, be careful that we make no invidious distinction.

*Tuesday Morning, 15th.*—The lines were formed agreeably to the foregoing General Order, No. 4, to escort the Grand Encampment in carriages, in which were also seated the chief officers of the General Grand Chapter. The Grand Commander, Sir Geo. Frank Gouley, as officer of the line, together with Sir Lewis F. Weimer, Deputy Grand Commander, and Sir Jas. F. Aglar, Grand Generalissimo, and Sir Knights Erastus Wells, J. W. Bloomfield and Jeremiah Fruin as special Aids, were mounted, and conducted the parade over the ground already indicated. The exact number in line was not correctly arrived at, but was pronounced by all present as the grandest knightly pageant witnessed since the Crusades. It won the admiration and praise of the many thousands of spectators. The Templar display from every side of the Republic was so demonstrative, so emphatic and so imposing that every representative could not but feel that the Grand Encampment of the United States was safely seated in the firm affections of knighthood throughout the country.

The Grand Encampment and visiting Sir Knights were welcomed to the magnificent room of Freemasons' Hall, corner of Seventh and Market streets, by the Missouri Commanderies. The visitors afterwards repaired to the banquet hall, where a standing collation was prepared. The Grand Encampment was opened and proceeded to business, by the M. E. G. M., Sir Henry L. Palmer, delivering his triennial address, which was a most beautiful production, and elicited general applause. The Grand Body adjourned till 9 A. M. the next day. In the evening

### A GRAND BANQUET

Was given by the Grand Chapter of Missouri to the General Grand Chapter of the United States, to which about four hundred sat down



and enjoyed the good things of life. After the music and eating had subsided, the Grand High Priest, Comp. M. Collins, welcomed the G. G. High Priest, who replied in a brief and happy address. Addresses were also delivered by Companions J. Q. A. Fellows, of Louisiana; Worrell, of Kentucky; Mackey, Bruns and Buist, of South Carolina; Simons and Austin, of New York; Guilbert, of Iowa; Buck, of Illinois; Bro. Pike, of Tennessee; and Companions Anderson and Gouley, of Missouri.

On the morning of the 16th, the Grand Encampment and G. G. Chapter reassembled, and appointed committees and transacted considerable business. On the afternoon of that day the lines were again formed as on the 15th, and marched up Fourth to Washington avenue and down that street to the levee, where all were safely put on board the steamers above mentioned, the party including all Knights Templar and representatives to the General Grand Chapter, together with many ladies and the city and county authorities. The three steamers had on board over 3,000 persons. They were appropriately decorated with flowers and evergreens, and over the tables were suspended the following mottoes: "Faith, Fortitude, Charity;" "Immortal Truth the Victor;" "*In hoc Signo Vincas*;" "The Ashlar, the Arch, the Temple—one and indivisible," and many others not now remembered. Bands from Milwaukee, Chicago, Springfield and St. Louis were placed on the different boats, and the saloons and decks were crowded with beauty and manly forms. Never in the history of the Republic were there as much "brain" put on one excursion of three boats; it was the representative intellect of the nation. The steamers went to Jefferson Barracks, where all had a good time, and returned to St. Louis about 9 o'clock in the evening. The Mississippi struck a sunken steamer and began sinking, but by a hard run of a mile she reached a bar and sunk in about twelve feet of water. The entire list of passengers were safely transferred (through the discretion of the officers of the boat and the Templar officers in charge) to the steamer Belle of Alton, without a single accident. It was a providential deliverance. Everything went as merry as a marriage bell, and the universal feeling was "sorry it was over." A sumptuous banquet was prepared for all on board, and the river breeze gave them a good appetite to enjoy it.

The next morning the two National Bodies again met, and closed up their business. The Grand Encampment got through at 12½ o'clock in peace and harmony. The following officers were elected:

Wm. Sewell Gardner, of Mass., M. E. G. M.  
J. Q. A. Fellows, of La., R. E. D. G. M.  
Kent Jarvis, of Ohio, V. E. G. G.  
Geo. W. Belt, of Mo., V. E. G. C. G.  
Jno. Frizzell, of Tenn., V. E. G. S. W.  
Wm. Munger, of Ky., V. E. G. J. W.  
Jno. W. Simons, of N. Y., V. E. G. Treas.  
Jno. D. Caldwell, of Ohio, V. E. G. Rec.  
Alfred Creigh, of Penn., V. E. G. S. B.  
Wm. Barrett, of N. H., V. E. G. S. B.  
T. W. Chandler, of Ga., V. E. G. Warden.

The delegations to both bodies from the States were the fullest ever present at a trien-

nial meeting. The G. G. Chapter continued its session till 11 P. M. The Grand Chapter of District of Columbia was recognized. The Grand Chapter of Delaware was considered in abeyance until its affairs could be examined into. The following are the officers of the G. G. Chapter:

Jas. M. Austin, of N. Y., G. G. H. P.  
Robert S. Bruns, of S. C., D. G. G. H. P.  
Wm. Hacker, of Ind., G. G. K.  
M. Collins, of Mo., G. G. S.  
Jno. McClellan, of Mass., G. G. Treas.  
Jno. D. Caldwell, of Ohio, G. G. Sec.  
Isaac S. Titus, of Cal., G. G. C. H.  
O. H. Miner, of Ill., G. G. R. A. C.

Both bodies adjourned to meet in Baltimore on the second Tuesday of September, 1871.

Of the many interesting incidents of the week we would gladly speak, but a volume would not suffice. It was a glorious reunion, and one that will never be forgotten. New bonds were created and old ones cemented. We formed many valuable acquaintances, for which no sacrifice can repay us. Our time, on account of our official position, was most heavily tasked, hence we could not devote as much personal attention to individuals as we could have desired; but taking it all in all, each one felt the scriptural sentiment, "It is good for us to be here." If we can get our list of delegates in time, they will be printed in this number; if not, then in the next.

One of the happy incidents of the week was the marriage of our very dear and particular friend, Sir Thomas Brown, of Philadelphia, to Miss Fannie A. Bosbyshell, of this city, at the Southern Hotel, and all the Knights gladly paid their respects. A solemn duty, from which we could not shrink, so occupied our time during the festive hour, that we were absolutely prevented from being present, and could only send our regrets, and deep was the regret.

We are barely able to begin this brief report on the eve of going to press, and the "devil" is raising one with us for "copy." We have written nearly from memory, for two full copies of the *Freemason* would not suffice to record all the happy scenes. Adieu! Sir Knights and Companions, and may God bless you in your far off homes, and prosper you in the noble work of pure Freemasonry in all its branches—from the Entered Apprentice to the Order of the Temple.

NOTE.—Owing to the late hour of closing the G. G. Chapter, the convention of Royal and Select Masters was not able to meet.

#### Diplomas of Honorary Membership in Commanderies.

There have been Diplomas for nearly all masonic purposes, except that of honorary membership in Commanderies, and this want has been supplied by Sir Knight P. M. Pinkard, of this city. The certificate has been beautifully lithographed on excellent paper for framing. The words and blanks are suitable to any Commandery in the United States, except those of Massachusetts and Rhode Island, where the subordinates are styled "Encampments." The heading is beautifully designed, and when properly filled up, the whole, when framed, would be an ornament in any position. For sale by P. M. Pinkard, 510 Pine street, St. Louis.

#### BURNS, THE FREEMASON.

A writer in a Scotch paper gives an interesting account of a meeting with a real acquaintance of Burns, who spoke sensibly of his character and genius. He says: "I happened, in the presence of this old man, to be singing, in my own way, 'Farewell to the Masons' Lodge,' Tarbolton." "Haud your tongue, mon, and no spoil that sang," quoth he. "I heard it once sung to perfection, and canna think to hear onybody abuse it." "And where happened ye to hear it?" said I. "I heard it," said he, with emphasis, "the first time it was sung in this kintrv." "Ye couldna do that," said I, "for Burns himself sung it in Tarbolton, the first time it was sung in public." "Ay, did he, mon, and I sat at his right hand," quoth the old man. I made some inquiries about several things connected with the meetings, which inquiries he answered in the following manner: "It was a great treat to see and hear Burns that night. There was a number o' us belonging to the Lodge wha had been often meeing wi' him and making speeches, and we thought it was a pity to see him gaun awa' without hearing us in such a shape as to be sensible o' our greatness. We met, and looked out subjects for our speeches, every one taking up his favorite theme. We met and rehearsed our pieces to our ain satisfaction. The night cam' when we were to have a farewell meeting o' the Lodge, in honor o' his gaun awa'. There were about ten o' us sat that night as if we had been at a burial. We were sue fu' o' our speeches, we durstna open our mouths for fear some bit o' them would fa' out. I had repeated mine twice or thrice to mysel', and supposed the rest were doing the same thing. We had determined to astonish the bard for ance, so he might hae mind o' us when far frae us. He was late coming in that night—a thing uncommon wi' him. He came at last. I never in my life saw such an alteration in onybody. He looked bigger-like than usual, and wild-like. His een seemed stern, and his cheeks fa'n in. He sat down in the chair, as Master. He looked round at us. I thought he looked through me, and I lost the grip o' the beginning o' my speech, and no' for the life o' me could I get it again that night. He apologized for being late. He had been getting a' things ready for gaun abroad. He could get to us no sooner. He intended to have said something to us, but it had gone frae him. He had composed a song for the occasion, and would sing it. He looked round on us and burst into a song, and such as I never heard before or since. If ever a sang was sung, it was that ane. O, mon, when he came to the last verse, where he says—

"A last request permit me here,  
When yearly we assemble a',  
One round—I ask it wi' a tear—  
To him, the bard that's far awa'."

That last sight o' him will never leave my mind. He arose and burst into tears. They werna sham anes. It was a queer sight to see many men burst out like bubbly boys, and blubber in spite o' themsel's. Soon after the song, he said he could stay no longer. Wishing us a' weel, he took his leave, as we thought, forever. We sat and looked at each other, fu' as we were wi' great speeches. Nane o' them cam' to the light that night. The greatness o' Burns was not understood by onybody; but there is a feeling remains I wouldna like to part wi'.

"I looked on this old man as a great man. I respected his state of mind, and excused him for not being pleased with my singing, although it was my attempt at it which brought out his great speech."

MEETINGS OF GRAND LODGES IN OCTOBER.—Ohio, on the 20th; Kentucky, on the 9th; Tennessee, on the 5th; Colorado, on the 6th; Kansas, on the 20th; Illinois, on the 6th.

THANKS.—We return thanks to Bro. J. L. Hutchinson for copy of proceedings of Lodges of Sorrow in memoriam of the late Bro. Wm. B. Schneider, Grand Tyler of Pennsylvania.



**THE A. & A. S. RITE IN MISSOURI.**

There are times in the lives of all men when the heart is moved to pity, even for those with whom we do not agree. A wide field for the exercise of this virtue was presented to the Masonic Fraternity and Templars of Missouri during the week of the Triennial Conclave of the Grand Encampment and General Grand Chapter of the United States in this city.

The Sovereigns of the Supreme Council of the Southern Jurisdiction of the A. and A. S. Rite adjourned from Charleston to meet in St. Louis during the week mentioned, for reasons explained in our last number, and it was not believed by them until the morning of the 15th, but that they, the "Sovereigns," would rule and overshadow everything else, and carry off the prize, as buzzards do helpless victims. They were made to believe that the Grand Commandery of Missouri was weak and powerless; that its spirit was the mere evanescence of a few young men, and that the Templars from abroad would not pay much attention to its invitation. As it was, thousands were kept away by the unceasing rains and the great distance of travel. Alas, for human vanities! On the morning of the 15th the sun rose on the proudest columns of masonic chivalry, representing the cultivation and refinement of a continent. It was a sight sufficient to strike alarm in the ranks of its enemies, and it did.

There could be no mistake in its spirit; it was not a body of men to be trifled with nor diverted from its sublime mission. Let us look on the other side of this picture. The individual and his coadjutors against whom the Grand Commandery of Missouri had set its lance, were sorrowful and forlorn. They had much to mourn over, and, finding nothing better to do, they held a "Sorrow Lodge."

In the meantime a "council of few" was held ready, to receive the repentant Knights of the State, but, be it said to the glory of the fraternity, not one more victim could be found to offer himself a Masonic sacrifice on the altar of an ice-bound hierarchy, and of those who had already been victimized by the songs of the siren, only two were willing to advance the last step into the yawning chasm of Masonic death. On Saturday evening, the 19th, a public Lodge of Sorrow was held by the Supreme Council, corner of Seventeenth and Market, after first opening a *Lodge of Master Masons without a Charter*, and the usual ceremonies of such occasions were gone through with, based on the philosophy of those who die without any other hope than that of good works. We attended to listen to the addresses of several of the orators selected, the one on the memory of our late Bro. A. O'Sullivan being delivered by Bro. T. E. Garrett, of this city, and one of the newly created thirty-thirds. In all the addresses we heard, it was impossible to see one particle of evidence that any of the deceased ones had acquired one particle of Masonic reputation or had ever done any Masonic work outside of the Lodge, Chapter or Commandery, and as we sat quietly meditating on the scene before us, the thought came instinctively to us that it much resembled a scene we once read of, wherein a certain Irish family had been by the church deprived of liquor, except at a

funeral, and to make a raise, they had *borrowed* a corpse over which to hold a "wake." Such was the beginning and ending of what was intended to be a grand triumph over the Fraternity in this State.

It was a pitiful failure, and merits the commiseration of those outside of pure Masonry, as it did emphatically many thirty-seconds and thirty-thirds present who did not by any means sympathize with the movement on foot.

Before concluding, we desire to show how Masonic reputation is manufactured for a concern that has no Masonic foundation. The following we clip from the *Missouri Republican* of the 21st of September.

**THIRTY-THIRD DEGREE IN MASONRY.**—The following persons were admitted to the Thirty-third Degree in Masonry, during the Triennial Conclave. The names were omitted in our last report: R. G. Bower Keokuk; J. M. Griffith, Des Moines; W. F. Kidder, Davenport; P. C. Tucker, Galveston, Texas; J. B. Maude and T. E. Garrett, St. Louis; Isaac Titus, California; John H. Brown and T. E. Carr, Leavenworth; A. E. Frankland and F. Bowgen, Memphis; Thos. M. Chandler, Atlanta, Illinois; C. W. Nash, St. Paul; A. W. Freeman, Louisville; E. A. Gilbert, Dubuque.

From this publication the outside world could draw no other conclusion than that Masonry is composed of thirty-three degrees, and that those composing it held a triennial meeting, and those names therein mentioned are "Sovereigns in Masonry." What is the truth? Masonry proper has but *three* degrees, and that there are six others which complete the entire system and explanation of the first three. Against such publications and against such assumptions, we do, as an officer of the Grand Lodge of Masons of Missouri, enter our solemn protest. By whom the publication was authorized we do not know, as we are not connected with that paper.

It was also published in the papers (by parties interested) to the world, that "O'Sullivan Lodge of Perfection" met and held a meeting, &c., and gave a banquet. What is the truth of this? O'Sullivan Lodge of Perfection was organized in the summer of 1867; it met *one night*, and the officers (ourselves among them) refused to go any further into disseminating false Masonry and violating our duty to our Grand Lodge and other State bodies, and there the Lodge *died on that night* and never met afterwards, and any announcement that it met as a Lodge during the week mentioned was without authority, except from a council that can run Lodges without charters as well as with them, and to whom a corpse is as good as a live man, so long as it will answer the same purpose. *Hic jacet.*

**TROUBLE IN THE CAMP.**

A difficulty has arisen between the Louisiana and Chicago Consistories of the A. and A. S. Rite, about the latter body having conferred the degrees on Gen. Herron, and the former body claiming jurisdiction over him. The point appears to be a very fine one, and the *Trowel* argues the case very ably in favor of Chicago. The earth trembles when Sovereigns cross swords, although we think it very doubtful whether either Consistory would be justifiable in throwing stones at each other on the question of legitimacy, if Folgers' history is founded on facts, which we believe it is. We are thankful that Missouri Masonry has no interest whatever in the quarrel.

**SENSIBLE REMARKS.**

We copy the following from the *New York Dispatch*, and refer it specially to the attention of Masters and examining committees:

**THE REOPENING OF THE LODGES.**—We are gratified in being able to state that a very large number of Lodges gave heed to our remarks with reference to the closing of their communications during the summer as a sanitary measure. Now that the warm season has about closed, they will all be speedily at work again, and a few suggestions as to several matters may not be thrown away. In this city there is now at work a clandestine body of Masons, aside from the Lodges of colored men, and those working under the Grand Lodge of Hamburg, and some of its members are so lost to honor and decency as to declare themselves regular, under the tests known to the craft, and, hailing falsely from regular Lodges, visit our bodies. This, we are informed, has been done on many occasions, and it has even led to these conscienceless visitors being vouched for on subsequent occasions by those who were regular, and had sat in a Lodge with the spurious people. These things show the necessity of the most rigid scrutiny as to the eligibility of every one who may seek to visit, and the necessity also of the exercise of great and, indeed, unusual caution by all the brethren before passing a voucher for the standing of any one. These schismatics must be taught the unpleasant lesson that perjurers will not be tolerated in the society of honest men and Masons. There is but one baser man than a persistently clandestine Mason, and that is one who has been justly expelled from a regular Masonic body. While true Masons can look with loathing upon a schismatic, the latter can look with contempt upon one who has been expelled for crimes against the just laws of the craft.

The country, as we see by our exchanges, is flooded with impostors; some begging and others making use of their assumed Masonic standing for the purpose of disposing of merchandise. There are plenty of objects of charity to be found in every community of material size, who are worthily entitled to Masonic sympathy and assistance, and all who beg in the name of Masonry should be severely tested before they receive funds that have been consecrated to the widow, the orphan and the honest and deserving Freemason; nor should any attention be given to itinerant dealers in wares who make use of their alleged Masonic connection to further their ends in the way of trade. When justly made Masons put on their cards and signs representations of the emblems of the craft, they should be severely let alone, and more severely should the go-by be given to those who can not place themselves beyond suspicion, who make Masonry a means of traffic.

**WHICH IS THE CHEAPEST MASONIC MONTHLY!**

Our good brother of the *Trowel* in Springfield raises this question in its last number. It says:

We have always claimed that *The Trowel* was the cheapest Masonic periodical in this country. This has been doubted. In order to prove our claim, we publish the statement below, giving the number of pages of reading matter furnished in one year by each one of the various masonic periodicals for the sum of one dollar. This does not include the space devoted to advertising. The pages are all the same size as this page:

<i>Trowel</i> .....	132 4-5 pages.
<i>Freemason</i> (St. Louis).....	129 "
<i>Kentucky Freemason</i> .....	120 "
<i>Evergreen</i> .....	96 "
<i>National Freemason</i> .....	84 "

Masonic Review (Cincinnati) magazine, pages reduced to the size of this page, 92 for one dollar.

*The Trowel* and all the other periodicals alluded to have but sixteen pages, quarto, except **THE FREEMASON**, which contains twenty-four quarto pages monthly, making it the largest masonic monthly in the world! The price for



*The Trowel* is, we believe, \$1 25 per annum, the others \$2 for one hundred and ninety-two pages annually, while **THE FREEMASON** is only \$2 for two hundred and eighty-eight pages, to single subscribers, and \$1 50 to clubs of ten or more! From this, it will be seen by a close calculation, that **THE FREEMASON** and *The Trowel* are about the same price; in fact, the difference is in favor of the former at \$1 50. The *original* matter of **THE FREEMASON** averages about twelve pages to each number, or one hundred and forty-four pages annually, which is within forty-eight pages of the entire number of pages issued by the other quarto monthlies, including their copied matter, advertisements and everything else. We are not much disposed to drawing comparisons, and only do so when others raise the question; but as we issue the only twenty-four quarto-page monthly in the world for the sum of \$1 50 to clubs and \$2 to single subscribers, we do not hesitate to submit to the ordeal of comparison with any masonic paper published.

#### WISCONSIN.

Grand Lodge met June 9, 1868. One hundred and forty-one Lodges were represented, M. W. Bro. Harlow Pease, G. M., presiding. The annual address is replete with good thoughts. From it we learn that the Grand and Subordinate Lodges of Wisconsin contributed \$1,320 to our Southern brethren. He reports having granted four Dispensations for new Lodges.

The report on correspondence, by Bro. G. Bouck, is arranged according to subject-matter, and not as to States, and is an interesting report. He recommended the recognition of West Virginia, and, as we think, without giving a sufficiently good reason.

Resolutions were adopted relative to the death of P. D. G. Master L. M. Strong, and P. G. Treasurer, S. S. Daggett.

Initiated, 1,284; passed, 1,099; raised, 1,073; admitted, 385; dimitted, 504; suspended, 63; expelled, 3; died, 2; rejected, 707; members, 7,713; Grand Lodge dues, \$5,269.

Bro. Harlow Pease, of Watertown, was re-elected Grand Master; and Bro. William T. Palmer, of Milwaukee, Grand Secretary.

#### KEEP COOL, BRO. BAILEY.

Bro. Bailey, of the *Voice of Masonry*, in Chicago, got himself into quite a fever over our little *critique* on the masonic publications of the day in September, but rather lets out the animus of the reply by giving us a very coarse handling for our having dared to republish Bro. C. W. Moore's views of Bro. Rob. Morris' trip to Palestine. Since that time we have learned that the *Voice* is one of the children of Bro. Morris; but still Bro. Bailey should not "fly off the handle" because we do not see the traveler in the same immaculate light he does. He should keep his good temper under control, and appreciate this one fact—that some people devote their whole time to Masonry and do it a service, for which they get a remuneration, and that there are other people who tax the Craft heavily, and yet do the fraternity a great deal of injury.

#### GRAND BODIES OF MISSOURI.

Grand Commandery meets on Monday, October 5.

Grand Chapter on Wednesday, October 7.

Grand Council on Friday, October 9.

Grand Lodge on Monday, October 12.

The above bodies meet in St. Louis in the new Freemasons' Hall, corner Seventh and Market streets. This Hall will be dedicated on the 14th of October by the M. W. Grand Master, and it is expected that all the subordinate Lodges will be duly represented to participate in the ceremonies. Invitations have been sent by the M. W. Grand Master to the elective Grand Officers of all sister grand jurisdictions, and from many of them responses have been received that they will be present. October being a month in which most of the Grand Bodies meet, many of them can not be represented here (on that account) at that time.

#### Officers and Members of Grand Encampment of Knights Templar of U. S. A., Seventeenth Triennial Convocation, St. Louis, Mo., Sept. 15, 1868.

Sir Henry L. Palmer, M. Em. Gr. Master.

Sir William S. Gardner, Deputy.

Sir John Q. A. Fellows, G. C.

Sir Kent Jarvis, G. C. G.

Sir Jos. S. Evans, G. Prelate.

Sir Geo. W. Belt, G. S. W.

Sir Vincent L. Hulburt, G. J. W.

Sir John W. Simons, G. T.

Sir John D. Caldwell, G. Rec.

Sir Wm. C. Munger, G. Standard Bearer.

Sir Ezra L. Stevens, G. Sword Bearer.

Sir James M. Cole, G. W.

Sir R. C. Elmes, G. C. G.

Past G. M. Benj. B. French.

Past G. C. G. J. V. Z. Blaney.

Past G. C. G. A. T. C. Pierson.

ALABAMA.—Sirs Peleg Brown, Dep. G. C.; Oliver S. Beers, proxy, G. Generalissimo; Porter King, proxy, G. C. G.

CALIFORNIA.—Sir Isaac S. Titus, proxy for four grand officers.

CONNECTICUT.—Sirs Amos S. Treat, G. C.; Eli S. Quintard, Dep.; James L. Gould, proxy, G. Generalissimo; James Wilson, proxy, G. C. G.; Past G. C. W. R. Higby.

GEORGIA.—Sir Thomas W. Chandler, G. C. proxy for other officers.

ILLINOIS.—Sirs V. L. Hurlbut, G. C.; Jerome R. Gorin, Deputy; H. G. Reynolds, proxy, G. G.; Chas. E. Munger, G. C. G.; Past G. C. Josiah Hunt; Past G. C. J. V. Z. Blaney; Past G. C. Jerome R. Gorin.

INDIANA.—Sirs Thomas Newby, G. C.; David P. Whedon, Dep. G. C.; Thomas Pattison, G. Gen.; Eldridge G. Hamilton, G. C. G.; Past G. C. Harvey G. Hazelrigg; Past G. C. Wm. Hacker; Past G. C. Ephraim Colestock.

IOWA.—Sirs James R. Hartsock, G. C.; Horace Tuttle, Dep.; Jos. N. Griffiths, G. Gen.; W. B. Langridge, proxy, G. C. G.; Past G. C. Theo. S. Parvin; P. G. C. Wm. Leffingwell.

KENTUCKY.—Sir Rev. J. M. Worrell, G. C.; Sirs Harry Bostwick, Dep.; Wm. A. Warner, G. Gen.; R. Albert, proxy, G. C. G.; Past G. C. S. F. Gano; Past G. C. Wm. C. Keys.

LOUISIANA.—Sirs J. C. Batchelder, proxy, G. C.; Jos. P. Horner, Dep. G. C.; Jno. A.

Stevenson, G. G.; Wm. L. Stanford, proxy, G. C. G.; P. G. C. Saml. M. Todd.

MAINE.—Sir Moses Dodge, G. C.

MASSACHUSETTS AND RHODE ISLAND.—Sirs John McClellan, proxy, G. C.; Benj. Dean, Dep.; Wm. B. Blanding, G. G.; Wm. S. Shurtleff, G. C. G.

MICHIGAN.—Sirs Jno. H. Armstrong, G. C.; T. A. Flowers, Dep.; A. B. Cudworth, proxy, G. G.; S. O. Coffinbury, proxy, G. C. G.

MINNESOTA.—Sirs James M. Cole, G. C.; W. S. Combs, proxy, Dep.; Charles Nichols, proxy, G. C.; Geo. A. Camp, proxy, G. C. G.

MISSOURI.—Sirs Geo. Frank Gouley, G. C.; Lewis F. Weimer, Dep.; Jas. F. Aglar, G. G.; James Carr, G. C. G.; P. G. C. Thos. Wannenell; P. G. C. Geo. W. Belt.

MISSISSIPPI.—Sirs John K. Fulson, G. C.; S. M. Stuart, G. C. G.

NEW HAMPSHIRE.—Sirs Danl. R. Marshall, proxy, G. C.; Edw. Gastine, proxy, Dep.; Jno. A. Harris, proxy, G. Gen.; Wm. Barrell, G. C. G.

NEW JERSEY.—Sirs Thos. J. Corson, proxy, G. C.; Wm. W. Goodwin, proxy, G. C. G.; Geo. B. Edwards, proxy, G. G.; P. G. C. Geo. B. Edwards; P. G. C. Wm. W. Snow; P. G. C. Thos. J. Corson.

NEW YORK.—Sirs Jno. A. Lefferts, G. C.; Orrin Welch, proxy, Dep.; Dan. Sickles, proxy, G. C.; Robt. N. Brown, G. C. G.; P. G. C. Orrin Welch.

OHIO.—Sirs Heman Ely, G. C.; W. A. Herisher, Dep.; F. N. V. Spice, proxy, G. C. G.

PENNSYLVANIA.—Sirs John Vallerchamp, G. C.; James H. Hopkins, Dep.; Alfred Creigh, proxy, G. G.; Chas. E. Meyer, proxy, G. C. G.; P. G. C. C. F. Knapp; P. G. C. Robt. Pitcairn; P. G. C. Jere. L. Hutchinson.

TEXAS.—Sir Phil. C. Tucker, proxy for four officers; P. G. C. P. C. Tucker.

TENNESSEE.—Sirs John Frizzell, G. C.; Jno. Zent, Dep.; David Crook, G. G.; Jno. B. Morris, G. C. G.; P. G. C. Jno. McClelland; P. G. C. Lucius J. Polk; P. G. C. J. J. Worsham.

VERMONT.—Sir John Q. A. Fellows, proxy for four officers.

VIRGINIA.—Sirs Grattan Cabbell, proxy, G. C.; Thos. H. DeWitt, proxy, Dep.; Wm. B. Isaacs, G. G., and proxy G. C. G.

WISCONSIN.—Sirs Alvin B. Alden, G. C.; A. V. H. Carpenter, Dep.; Jas. A. Bate, G. G.; J. A. Horlich, G. C. G.; P. G. C. H. L. Palmer.

ARKANSAS (subordinate).—Hugh De Payens.—Sirs Luke E. Barber, Em. C.; James A. Henry, proxy, Gen.; J. H. Van Hoose, proxy, G. G.

MARYLAND.—No. 1, Maryland Commandery.—Sirs D. A. Piper, prox., Em. C.; Edward T. Schultz, G.; W. E. Hamer, proxy, G. G. Baltimore Commandery, No. 2.—Sirs Emanuel Corbett, E. C.; Hiram D. Musselman, Gen.; T. W. McComas, proxy, G. G.

DISTRICT OF COLUMBIA.—Washington Commandery, No. 1.—Sirs Jos. B. Will, Em. C.; J. F. Wollard, G.; R. A. Champion, G. G. Columbia Commandery, No. 2.—Sirs Joseph Daniels, Em. C.; C. W. Hancock, G.; Jno. W. Griffith, C. G.

SOUTH CAROLINA.—South Carolina Commandery.—Sir A. G. Mackey, E. C.

NEBRASKA.—Mt. Calvary, No. 1.—Sirs R. W. Fumas, proxy, E. C.; Geo. B. Graff, proxy, G.; C. S. Chase, C. G.



## STRIKING FROM THE ROLL.

This is a mode of suspension unknown to the law of the Grand Lodge of Missouri; and we fully concur with the following views expressed by the *Canadian Freemason*, and our readers will be tempted to imagine that the author received his instructions from the same source as that which has defined the masonic policy of Missouri:

Some of our lodges and brethren do not appear to understand the difference between *suspending* for non-payment of dues and *dropping from the roll* for the same cause. To us the difference is great, indeed, though the means taken to accomplish the one or the other ought to be the same, for we hold that no Mason can be suspended from the privileges of Masonry, or stricken from the roll, except upon conviction after trial: and that striking his name from the roll of members of the lodge under a by-law, whilst it does not affect a brother's standing in the Fraternity, nor debar him from any privileges of Masonry, except that of membership in the particular lodge, ought to be after trial only. Indeed, in a case not a year old, the Grand Master of Louisiana thus decided, and that decision has met the approval of our most enlightened jurists. Suspension from the rights and privileges of Masonry is next to the severest penalty in the catalogue of masonic punishments. It is, in fact, a masonic imprisonment, or deprivation of rights guaranteed to every Mason on his first admission to the Order, and of which he was only to be deprived after a fair trial and impartial judgment by his fellows. The suspension of a Mason by the mere operation of his lodge without any opportunity having been given him to explain or defend his conduct—to offer reasons why the law should not be enforced in his case, or to prove that he has not violated its provisions—would, under any other circumstances, and in relation to any other offense, be at once admitted everywhere to be a most manifest violation of all masonic law and equity. If then, it be admitted, as we have no doubt it will, that suspension can not be inflicted without a trial, and that simply because it is a punishment, and because punishment should always follow, and not precede, conviction; then to strike the name of a member from the roll of his lodge, would be equally as illegal, unless he was called upon to show cause why it should not be done. The one principle is strictly analogous to the other. If you can not suspend without trial, neither can you strike from the roll without trial. This striking the name from the roll of a lodge is altogether a modern practice, taking its rise since the modern organization of permanent lodges. In ancient times, lodges were temporary organizations of Masons for special and limited purposes. Preston informs us that, originally, a "sufficient number of Masons met together within a certain distance, with the consent of the sheriff or Chief Magistrate of the place, were empowered to make Masons, and practice the rights of Masonry without warrant or Constitution." Then, of course, there being no permanent organization, there were no permanent members, and consequently no payment of arrears and no striking from the roll. It was only after 1717 that all those things were introduced, and as lodges pay some contribution to the Grand Lodge for each of their members, it is evident that a member who refuses or neglects to support the general lodge fund will become peculiarly onerous to the lodge. Still, the non-payment of dues is only a violation of a special voluntary obligation to a particular lodge and not to the Fraternity at large. The punishment therefore inflicted (if it is to be so considered at all as a punishment) is only a particular, and not a general one, affecting his relations with the whole Order. When, then, his name is stricken from the roll, it should only be after an opportunity has been afforded of defense—that is, after a fair trial, precisely as in the case of suspension, which is a punishment, not particular, but general in its effects.

## PERSONAL.

## Dissolution of Copartnership.

I some months since accepted an interest in the general agency of the Continental Life Insurance Company, of New York, with Mr. B. Kimball. Time and experience have since satisfied me that my official duties, being now heavy and daily increasing, will render me unable to transact any other than my Masonic responsibilities; I have, therefore, by mutual consent, dissolved my connection with the said agency.

I deem this notice necessary in justice to my successor, Bro. Kimball (who has my best wishes), as well as my friends throughout the country.  
GEO. FRANK GOULEY.

## ENGLAND.

## The Lonsdale Memorial Church—Laying the Foundation Stone.

Yesterday, the foundation stone of the body of St. Mary's Church, Lichfield, which it has been determined to rebuild as a memorial to the Right Rev. John Lonsdale, D. D., late Bishop of the Diocese, was laid with an amount of *eclat* in every way worthy of the memory of the "good old man" whose virtues and pastoral labors the structure is designed to commemorate. Shortly before 1 o'clock, a procession started from the Guildhall, headed by the band of the 24th Staffordshire Rifle Volunteers, and composed of the city officers, the Mayor and corporation, the members for the city (Major Anson and Lieut. Col. Dyott), the Lord Lieutenant, Bishop Trower, the Vicar and Curate of St. Mary's, the building committee, the architect, the builders and the Provincial Grand Lodge of Freemasons of Staffordshire, the latter wearing the picturesque garb and badges of the brotherhood, and bearing both the usual emblems and the corn, wine, oil, coin, documents, plumb-rule, square, mallet and other things necessary for the due performance of the ceremony. The procession traversed Bore street, Bird street and Market street, and, on arriving at the stone, the Freemasons formed an avenue through which the Lord Lieutenant, the Mayor and corporation, the Deputy Provincial Grand Master and his provincial attendants passed upon the platform. The other officers and brethren then followed and grouped themselves around the stone, their gay dresses and glittering regalia adding materially to the attractiveness of the scene, but it is to be feared by their corporeal presence shutting out a view of the pageant from the ladies, who, in the brightest of toilettes, crowded the benches around, and added an additional grace to the proceedings. The preliminaries arranged, however, Bishop Trower read a series of prayers, the responses being led by a choir of picked voices, and Psalms 87 and 122 were then sung. The Earl of Lichfield next laid the stone, placing within the cavity a roll of documents bearing a record of the incidents of the day, and a vessel, containing a series of British coins, and covering the cavity with a brass plate, bearing the following inscription: "In memory of the late Bishop Lonsdale, this foundation stone of St. Mary's Church, Lichfield, was laid July 30, 1868, by the Right Hon. the Earl of Lichfield, assisted by the Rev. John Gylby Lonsdale, vicar, and the Provincial Grand Lodge of Freemasons of Staffordshire. G. S. Tudor, D. P. G. M., Poster Gough, P. D. P. G. M.: Charles Gillard, Rowland Crosskey, church wardens; Frederick Symonds, Major B. Morgan, W. Marshall, John Brace, Charles McLean, building committee: Jas. Fowler, architect; Crutchlow and Ward, builders." In the ceremony his lordship used a finely-engraved silver trowel, bearing the inscription, "Presented to the Rt. Hon. the Earl of Lichfield, Lord Lieutenant of the County of Stafford, on the occasion of laying the first stone of the body of St. Mary's Church, Lichfield, as a memorial to the late Bishop

Lonsdale, 30th July, 1868." A paraphrase on Psalm 127, "Unless the Lord conduct the plan," &c., was sung; the Provincial Grand Chaplain implored a blessing on the proceedings; and the D. P. G. M., Captain Tudor, tried and proved the stone with square and level and plumb-rule, declaring it well and truly laid. He next, in succession, poured corn, and wine and oil upon the stone, as emblems of plenty, and prosperity and universal happiness the choir leading an appropriate response after each outpouring. Other ceremonies were gone through, the Bishop pronounced another short prayer, the brethren gave "grand honors by seven," and the D. P. G. M. delivered a short address, congratulating his lordship the Mayor and corporation, and the assembled visitors on the auspicious circumstances under which the stone had been laid, and wishing a prosperous and successful issue to the undertaking.

The structure which has thus so auspiciously been commenced, is intended to take the place of the old body of St. Mary's, which was in a sadly dilapidated state, and which was far from being in unison with the fine tower and spire built some dozen years ago to the memory of the late Rev. H. G. Lonsdale, another member of the Lonsdale family, and which still remains to form a part of the new structure. The style is to be gothic, of the geometrical decorated variety; and the building will comprise a nave, north and south aisles, a chancel, an organ loft on one side and a vestry on the other and a Dyott chapel over a vault belonging to the family. The materials to be used in the erection, both inside and out, will be polished stone. A fine east window, with seven lights, is to be constructed, as a memorial to the late Bishop, and there will be six windows in each aisle, the two at the east end being four-light, and the others three. It will contain a fine polished stone circular pulpit, a handsome reredos of Devonshire marble, and the chancel stalls, altar rails, reading desk, and lectern, pillar caps and other parts of the building will be elaborately carved. The roof will be of timber and open, and the building will be fitted up with Haden's warming apparatus. The architect is Mr. J. W. Fowler, of Louth, late of Lichfield, and the builders are Messrs. Crutchlow and Ward, Uttoxeter. The clerk of the works is Mr. Mathewson, Lichfield. The cost will be about £8,000, and up to the commencement of yesterday's proceedings about £2,000 of the amount had been contributed the greater part of it by the Lonsdale family.—*Birmingham Post*, July 31st.

## DO OUR DEAD REMEMBER!

BY BERTIE LAWRENCE.

There is a land where the sunlight never  
Fades from the sky through the endless day;  
Where loved ones meet by the peaceful river,  
And every tear shall be wiped away.  
Their voices join in the blissful singing,  
And their hands o'er the golden harp strings sweep:  
And into the hours their glad flight winging,  
No shadow or darkness shall ever creep.  
We know that land is full of gladness,  
That soft and balmy is its air,  
They know no grief and they know no sadness,  
But oh! do our dead remember there?

As they wander through the gold-paved city,  
As they stand beside the crystal stream,  
Do they never think with a tender pity  
Of those who have mingled 'mid life's short dream?  
Do they never think of old time greetings,  
Or miss the clasp of some vanished hand?  
Do they never long for the happy meeting  
With those they have loved in the weary land?  
We know their hearts never grow weary,  
Nor faint beneath a weight of care;  
That the night comes not, nor the day grows dreary,  
But, oh! do our dead remember there?

Is it naught to them that our bitter wailing  
Rings out for the idols whose feet were clay?  
When a life is wrecked, or a heart is failing,  
Do they pay no heed in that land of day?  
Does the mother care for the child she cherished,  
Or the child the mother beloved of old?  
Or has the love of a lifetime perished,  
When they crossed the stream to the city of gold?  
We know when they crossed Death's stormy river  
They dropped Life's burden of pain and care;  
That the "sting of death" is gone forever,  
But, oh! do our dead remember there?



## VIRGINIA.

**Elegant Extracts from the Address of Bro. C. C. Bitting, of Lynchburg, June 24, 1868.**

On the 9th day of August, in the 70th year of the common era, Titus stood, for the first time, within the holy place of the Temple in Jerusalem. Never before had Gentile eyes gazed upon its glories. Now, the Roman commander was thrilled with its splendors. Columns and cornices, ceilings, sides and pavement glittered with burnished gold; carvings and curtains, combined with lavish plating of treasure, with strength and symmetry of structure, and with the solemn mystery of the recent tenant, to awe the soldier's soul.

But God was gone. Three days before, the daily sacrifice had ceased forever. The Shekinah had long vanished. The veil, wrought in blue, and purple and scarlet, with its cherubim of gold, was rent in twain. No ark, no mercy seat, no Deity was there. The next day, the Roman stood among its blackened ruins. The torch had done its work. The smell of fire mingled with the scent of flowing blood. All was desolation, death and feter.

This scene is no unfit similitude of one who, with foreign heart and victor's feelings, stands amidst the furnishings of our Masonic Temple. He who sees in Masonry only its sanctum and its draperies, its costumes, its rites and its adornments of implements, symbols and investiture, stands with Roman nature in the sanctuary of an Israelite. Amid the novelties of a first spectacle he may be amazed, but it is only to return, another day, to a scene transformed, desolated and disgusting. Among us he may have been, but not of us. Such a view forms the foundation of most of the perversion, cavils, opposition and enmity to our Order, both within it and without.

What is Masonry? Is it only a conglomeration of singular dress, draperies and illusions? Is it simply a succession of graduated rites? Is it mere sandwiches of solemnity and nonsense? Is it compounded of secluded revelries, farces and forms with enough of prayers and Scripture to bait the intelligent, the dignified and the pious into the orgies of the thoughtless and profane? Did such as this charm and captivate a Locke, a Howard, a Clinton, a Franklin, a Lafayette, a Washington? Even our bitterest enemy must admit that some wise, some virtuous, some pious men are Masons now but who believes that they are retained by things like these. Where were you first made a Mason? Were these things there?

Masonry is often misunderstood even by our own members. Its rites are but the scaffolding to facilitate the erection of a moral temple made of living and prepared material. Masonry is a symbolized system of social and personal ethics. He who discerns in our Order only its accidents of observances and emblems, is unprepared to use either the hoe or the hod to temper or to bear the moriar for the workmen. Masonry has a meaning which constitutes its essence. It has a moral soul, and he is yet in darkness who has not seen its immaterial grandeur.

The perplexing question of the origin of Ancient Freemasonry has been variously answered. Some, with irrational solicitude for mere chronological merit, have made the Order coincident with the creation of man. Others would trace it to Noah; to the Egyptian mysteries of Osiris or Isis; to the Thracian rites of Osphus or Eleusis, or to those of the Gothic Sigge or Odin. Much labor and learning have been expended in mapping up this social Nile to its source in some illusive Mountains of the Moon. But we must remember that nothing is Masonry simply because it is mysterious, or only because it teaches some truths common to our system and its own. Where the most competent have failed it would be folly here to essay the task, but inclined to the reasonableness and probability of Steinbrenner's views, it is sufficient now to claim what will not be disputed—that Masonry is modeled upon the building of Solomon's temple, and is, of its kind, the oldest existing human institution.

There is instruction in its age. It must be eminently conservative. In most natures there

is a commendable conservatism which cherishes those time-honored institutions which link the present to the past. The feeling itself, controlled by truth and reason, counteracts a tendency to stray into unknown or untried paths which drain our energies in undoing the errors of a blind and hasty advance. It promotes that true progress which is secured by persistence in an intelligent, noble and settled purpose, and which adds advancement so previous attainments. Masonry is thus conservative, as its age attests, but it is not effete. It is ancient, yet not antiquated.

Nor is it worthy merely as it is or is not aged. Its teachings of doctrine, or of practice; its deeds of benevolence, or of charity; its restraints, or its stimuli; its sanctions or rewards are not weighed in years or measured by length of time. However they may be heightened by circumstances or by emergencies, their verity is constant and their worth intrinsic, for truth and principles have inherent value.

If God had only now revealed those sacred truths that blaze forth from our Greater Light, their nature would be no less Divine, their effulgence no less sublimely glorious than they are. The plan of redeeming and immortal hope proffered to a ruined world would be no less gracious, grand and efficient if, stripped of its drapery of centuries, it came freshly adorned with angelic lustre through newly rifted clouds. So the moral truths of Freemasonry, derived, as they are, from the Bible on our altars and essential to the being of our Order, would be no less necessary, no less weighty, no less beautiful, no less true, if we were now met to found the Institution which binds us into brotherhood. Age may commend our Fraternity, but Truth ennobles it.

Yet time may develop and test what it can not originate. We are taught to know the tree by its fruits, but fruit is found only after the tree has weathered its winters and flourished through fostering summers. Centuries have been our seasons. Persecutions and patronage have alternately left us stripped to endure, or foliaged and fruited to shade the fainting and feed the famishing.

Thus the centuries of masonic history disclose the wisdom of our code in its adaptation to our purposes; the honor of its administrators and the virtue of the masses of our membership. The fiery trials of our Order have refined away much dross and melted into oneness the members of our Fraternity. Time has laid open the foundations of moral truth and duty, and proved them to be deeply and compactly laid. Vigor and vitality are fully determined by length of testing, and the very age of our Order witnesses much in its favor.

But the salt that has saved us remains for mention. Beneath and beyond all our symbols, ceremonies and appliances is a *vis vite* of eternal truth. The oriental and ancient process of instruction by parables, emblems, scenes and action is unattractive, and, indeed, distasteful to many minds. Some endure it from benevolence for more primitive natures, but some are intolerant of the method. These latter will never become Masons. They can not condescend to secondary and intermediate means even for other's sakes, yet they must not be judged censoriously. They love the jewel divested of its setting and freed from a casket inferior in beauty and value. The moral truth employed in Masonry they revere, although they may misapprehend the purposes of the mere mechanism of the Order.

The essential basis of all enduring Fraternity, all social virtue, all true morality is religious truth, and religious truth is the life of Freemasonry. Take the Great Light from the Lodge and you strip the heaven of its sun. The centre of its system is gone and its universe is a crashing ruin. Its life and sustenance is departed with the fountain of its heat and the very chaos is deluged in darkness.

Without the Bible we can not open a Lodge; we can not confirm a pledge; we can not enforce a duty; we can not inculcate an important truth. The first cardinal avowal of a Mason is his belief in God—the God of the Bible. The first posture is that of prayer. The Master's

greeting is over an altar spread with the open Scriptures, and declares that "the Holy Bible is the inestimable gift of God to man as the rule and guide of our faith and practice," and that "it points out the whole duty of man." The virtues there commended and the vices there condemned are also commended or condemned by Masonry. In our first charge profanity is solemnly prohibited when we are solemnly enjoined never to mention the name of Deity "but with that reverential awe which is due from a creature to his Creator." Prayer is inculcated when we are instructed to "implore God's aid in all our lawful undertakings," and when the example is presented in every assembly of the Lodge. Revealed truth—the truth of the Bible—is the essential soul of the institution. From this fountain of living waters flows every stream which permeates our field of action. Its language, its parables, its history, its sanctions are habitually employed in our assemblies. The world knows that all this is printed in our text books. We know that it is taught in our Lodges. Which knows that it is practiced in our lives? Yet this is the very thing, which, more than all besides, has contributed to our stability, vigor and permanence. Take this away, and the soul is departed; the remnant is only a carcass.

## NEW BRUNSWICK.

The M. W. Grand Lodge of the Province of New Brunswick, which was organized in January last, will be convened in this city on Wednesday next. As, by permission of the Grand Master, any member of the Craft may witness the proceedings of the Grand Body, it is thought a large number of Masons, as well as representatives, will be in attendance. Through the politeness of the railway officials, excursion return tickets, to Masons, will be issued at all the stations at one fare and good to return at any time from Tuesday next till the Saturday following, both days inclusive. The International line of steamers will also carry passengers from Eastport and return for half fare.

At the Annual Convocation of New Brunswick Chapter, No. 10 on the Registry of the Grand Royal Arch Chapter of Canada, held 14th Sept., 1868, in the Masonic Hall, Princess street, in the city of St. John, by special authority from the Grand Principal Z. J. D. Harrington, the Grand Scribe N. Edward Willis duly installed Robert Marshall as Grand Superintendent of Royal Arch Masons for the Province and District of New Brunswick, under Canada, after which the following officers were duly elected, viz.:

D. R. Munro, 1st Principal Z.  
John Mullin, 2d Principal H.  
J. McNichol, Jr., 3d Principal J.  
Robert Shives, Treasurer.  
David S. Stewart, Scribe E.  
Thomas A. Peters, Scribe N.  
Dr. Jos. C. Hatheway, Principal Sojourner.

This Convocation was numerously attended. The remaining officers which, under the Constitution of Canada is in the prerogative of Principal Z to select, will be appointed and the annual installation will be had on the evening of the second Monday in October.

## COLORADO.

## Caution.

One W. G. Hunt, Jr., alias John M. Pearson, claiming to be a Master Mason in good standing, having left this place, this is to warn all Masons and other persons not to place any confidence in him whatever, as he is not to be trusted. Said Hunt or Pearson is about thirty-five years of age, about five feet five inches in height, heavy set, sandy complexion, brown hair, sandy beard, is a fluent talker, with an insinuating manner; invariably claims to be personally acquainted with any man of note whose name may be mentioned. Photographs of this man can be had if wanted.

B. W. WISEBART, W. M.,  
Chivington Lodge, No. 6, A. F. & A. M.



**GOOD CHEER.**

The following letter from the M. E. Grand Master of Templars of the United States expresses the feelings of our distinguished visitors so fully, and coming as it does from their representative head, we have been constrained to publish it, by our friends here, as an act of justice to the Fraternity generally who participated in the festivities:

GRAND ENCAMPMENT OF U. S.,  
Office G. M. of Templars of U. S. A.,  
BOSTON, MASS., Sept 24, 1868. }

To Right Eminent Sir Geo. Frank Gouley,  
Grand Commander of Missouri:

MY DEAR SIR KNIGHT--After returning home from the meeting of the Grand Encampment, I can not let the occasion pass without adding my own tribute of thanks to you personally, to the officers and Knights of the Grand Commandery of Missouri, and to the brethren and citizens of St. Louis, for the unbounded hospitality with which the members of the Grand Encampment were received during its recent session in your city.

Every care and attention which the most provident foresight could determine awaited the delegates of Knighthood upon their arrival in St. Louis, and followed them during their sojourn there while the most profuse and generous prodigality surprised them each day in the banquets and excursions which were provided for their entertainment.

The Knights and Companions of Missouri have placed the whole Fraternity of the United States under the deepest obligations for the brotherly love and knightly courtesy which have been so nobly displayed in the truly royal reception of the representatives of Masonry and Knighthood from all parts of the Union.

With knightly regards, fraternally yours,  
WM. SEWALL GARDNER,  
Grand Master.

**CHICAGO.****Resolutions Commendatory to Saint Louis.**

The Apollo Commandery of Chicago, who were present at the recent Knights Templar Conclave in this city, arrived home last Friday, and expressed themselves highly pleased with their visit to St. Louis in the following complimentary resolutions:

*Resolved*, That R. E. Sir Geo. Frank Gouley, Grand Commander of Missouri; James F. Aglar, Grand Generalissimo; W. H. Stone, Eminent Commander of St. Louis Commandery, No. 1, and the Sir Knights of St. Louis and Ivanhoe Commanderies, deserve our most cordial recognition of their ability and zeal in making the most generous provision for our happiness, and that, in constant attention to their guests—and, above all, in their magnificent liberality in providing the excursion and magnificent banquet upon the Mississippi, on board the splendid steamers Mississippi, Lady Gay and Belle of Alton—they have outrivalled all previous displays of liberal hospitality, and are entitled to the commendation and admiration of all true Sir Knights.

*Resolved*, That the Common Council of St. Louis, by the official resolutions and action in offering the Sir Knights the hospitality of their noble city, deserve, and hereby receive, our most grateful acknowledgments.

The M. W. Grand Master of England has been pleased to appoint the V. W. Bro John Hervey, P. S. G. D., to the office of Grand Secretary, vacant by the lamented decease of the late Bro Wm Gray Clarke. Bro. Hervey is eminently qualified for this position, not only on account of his great administrative talents and Masonic experience, but also of the esteem with which he is regarded by the Masonic body generally.—*Keystone*.

[For the Freemason.]

**ASHLARS.**

QUARRIED BY J. P. L., GRAND CHAPTER OF VA.

**THE TEMPLE.**

The dedication of Solomon's Temple began on the 14th of October, in the year of the world 3,001; the ceremonies lasted for fourteen days. Not only was all Israel present, but our noble Craft was there to receive the final reward of their labor; and doubtless del-gates from all the allied nations were brought together through fear and wonder—fear of the king and wonder at the mighty work accomplished by him—to witness the ceremonies and pay homage to the Lord of earth and heaven. We too much underrate this Temple, and think of it chiefly as a building on which David and Solomon lavished an unheard of amount of treasure, which, with barbaric pomp, they poured out upon it.

Let us look at this subject of temple-building, not only in regard to the three Temples which stood successively on Mt. Moriah, but in relation to Temples generally, for we all desire to know what a Temple means, and why such care, skill and experience should be lavished upon them. I will speak of Temples as they existed among the heathen and then of some special peculiarities which rendered this Temple of Solomon unlike and superior to any other building that ever existed.

Temples were the habitation of the gods to whom they were dedicated. They were generally small buildings, with extensive courtyards and numerous porticoes surrounding and enclosing them. They were of various forms, but always either square, oblong or circular; the sides were built up without windows, an aperture in the roof afforded light, and allowed the smoke of incense and of sacrifice to escape. They contained the statue of the god, and before it an altar. These buildings were highly and richly ornamented within and without. Underneath them were deep and extensive vaults; the entrance and the way of escape from which were known only to the priests. These served for storehouses. Indeed, the ancient Temples were treasuries, where kings and wealthy people often deposited, for safe keeping, their gold and silver, or where a city or community would place, in time of peace, its superfluous treasure, in the shape of a gold or silver statue or vase, to be recovered and melted down for use in time of war. They were used very much like a modern bank, being safe and sacred places of deposit, constantly guarded by the numerous priests who lived in and about the Temples. Solomon's Temple was like and unlike to these. They were built with care and toil, and were highly finished and richly adorned; but they were built just as other magnificent houses were erected, with stones polished on the outer side and cemented together, to make an appearance of unity.

I say nothing here of the fact that God himself gave the design of this building to David and to Solomon, as he had given Moses the model of the Tabernacle in the wilderness. I speak only of the manner of the work, and of the finish and perfection required in every part. In the first place then, the spot selected had never been a human habitation. Although within the city, it had been used only as a threshing floor—a high, bare spot, swept by every wind. Here on this threshing floor of Ornan, the Jebusite had King David met the destroying angel of the Lord, and by prayer, penitence and sacrifice averted God's anger and stayed the pestilence. Here Abraham had prepared to offer up Isaac; here Melchisedek had met Abraham returning with rescued Lot from the slaughter of the kings and blessed him; here in antediluvian times Enoch had sacrificed, in pure faith and true worship to God, amidst a corrupt people, and from its summit he is believed to have been translated to heaven.

This sacred spot was chosen, and from over and around it the earth was carefully removed until the foundation rock was reached. It was necessary to dig down to the rock; no earth foundation would serve. Not only is God spoken of as the Rock of his people; not only, therefore, should the foundations of this house of his habitation be upon the immovable rock,

thus representing by a type or figure his immutability but it was necessary to dig thus deep for another reason. No human remains—no buried body of any man, however great or good—should have this Temple erected over it. So prone was the race to idolatry, that had such remains been there left it might have been turned into a place of heathenism. Moreover, any grave was pollution, and this Temple was purity, hence they dug to the rock and built up from it. No cement was used. A wall of cemented stones may be strong, but it shows this defect—that such a wall consists of stones too small and too irregular in shape to fit tightly together and to stand alone. The employment of cement implies weakness; its very use shows imperfection. There was no bad masonry in this building. Solomon's overseers rejected all rough and imperfect ash-lars.

The stones used in every part were large in size, square or oblong in form, of good white marble in substance, without flaw or stain, perfectly square at every angle and every corner, and having every side perfectly smooth, true and polished. They were squared into the foundation rock; its sloping sides were cut, as into steps, to receive the square masses of prepared stone; all was smooth and polished. In other Temples the outside alone was thus smoothly finished. In this, every stone everywhere—whether it formed part of the outer wall on which the eye of man would rest, whether it was buried deep within the wall or formed a part of the very foundation itself—all were alike—good, true and square. No difference was made in the workmanship of the corner stone or the copestone, and the layer of ash-lars, which were squared into the solid rock below. The house was meant for God to dwell in, and must, therefore, be perfect in every part, for the eye of the Omniscient seeth everywhere. There was no need for iron tools to chip off the rough corners of stones, the better to fit them for the builder's use.

God's holy Temple had in it no rough ash-lars. Hence, when completed, the building looked as though it had been cut out of the solid rock, for the stones were so perfectly squared and polished; they fitted with such exact nicety. No line of cement was visible to mark out the different layers of stone, and so true was the line of wall that no separate stone could be distinguished. Add to this beautiful marble wall a roof of cedar covered with plates and spires of pure gold, and we can imagine what must have been the wonder and amazement of the multitude, who were allowed to enter the courts within the porticoes, as the brilliant noon-day sun shone and was reflected from this glorious building. We judge most erroneously when we think that this Temple was placed on a high point to be seen and admired by all. It was not built for show. The porticoes, which entirely surrounded it, were higher than the Temple, and completely hid the true building from all who did not enter the courtyard. It was a jewel hidden in its case.

And now, brethren, as these stones were each perfect—square, good and true in every respect—as each in its place, and by itself was perfect, that together they might make up this perfect building, so should we be in the moral and masonic Temple of our God. We are each as a stone in this building, and should ever be, as they were—good, true and square; and this, whether our place is a chief corner stone, or one hidden away in obscurity, where man does not and can not know our worth. There were other differences between this and other Temples. This had an inner shrine—the sanctum sanctorum—into which no man, save the High Priest, and he only once a year, could enter. Any Hebrew could enter the sanctuary and offer his sacrifice. In this inner shrine no sacrifice was offered; the ark dwelt there, and on it the cherubim, and between them, over the Mercy Seat, hovered the Shachinah. It had no opening above. God dwelt in thick darkness. Other Temples were roofed with stone; this with the everlasting cedar of Lebanon. Whatever shape other Temples might have in the body of the building, their roofs were angular; this was a perfect level, and hence the form of the sanctum sanctorum was a perfect cube. It was in this respect like the sanc-



tum sanctorum of the tabernacle, erected by Moses, only larger; that was a cube of ten cubits, this of twenty. Of this peculiar form (the cube), I will speak more fully at another time.

In regard to this Temple I doubt not that it served as a model and source of architectural inspiration all over the then known world. The work being done, and well done, the Craft were free to travel in foreign countries to work wherever the skill and training, acquired by this noble apprenticeship under Solomon, could find them employment. To have been one of the skilled workmen at the building of Solomon's Temple, was a sufficient passport in any neighboring country. And these workmen who prepared material, and the builders who erected this Temple, were not all Hebrews, or men of one nation only. Hiram's servants and Solomon's servants wrought together in Lebanon; Hiram's builders and Solomon's builders and stone squarers hewed stones and laid them. The principal architect was a man of Tyre, and Solomon and Hiram consulted together in reference to the work. Jew and Gentile planned and wrought together that they might erect the grandest Temple ever built to the one living and true God. The completeness of the plan, the perfection of the arrangements, the immense abundance, and the thorough discipline exercised over so vast a body of workmen were plainly shown in the very short time required for completing this mighty work.

This Temple of Solomon, like the God to whom it was dedicated, stood alone on earth—superior to and unlike any other building ever erected by the hand of man. There was another peculiarity about this Temple and its successors that deserves notice. It was never struck by lightning, although standing on a high peak, in a country famous for its tremendous storms. Josephus mentions it as a special mark of Divine favor. This exemption is due to the fact that it was so constructed as to possess a perfect lightning rod. Its roof was of metal, and was also covered with sharp points or spikes of gold. From this metal roof metal tubes passed down to be joined by other tubes of brass, to carry off the blood, &c., shed in the building, and these draining tubes extended continuously down to the stream or pool of water below. A hollow lightning rod is the best of all, and, to be a perfect conductor, this rod should terminate in running water. There was design in this although the builders knew it not. The best representation of the style of building, of which we are speaking, is found in the remains of the Temple of the Sun at Palmyra. This city was built by Solomon.

These ruins consist of an immense oblong courtyard, surrounded by high-closed porticoes. The Temple itself is within this courtyard, at the north-east end of it, and is not visible until you have passed the gates and entered within the enclosure. It was doubtless planned from Solomon's Temple, although upon a much larger scale of proportion.

**Extract from Eloquent Address delivered by Bro. John Potter, D. G. M., at Helena, Montana Territory, June 24, 1868.**

BRETHREN: Masonry is a subject that has commanded the most thorough investigation and the profoundest admiration of the great and good of every age. Intellectual power has imparted to it the pulsation of eternity. Its principles bear the impress of Divinity and were deeply planted in the heart of man when he came spotless from the hands of his Creator. His heart was then full of tender emotions and human kindness; he was quick to see—strong to feel, and anxious to relieve the suffering of his fellow-men. He was then adorned with the moral image of the grand Architect of revolving worlds, basked in the refulgent sunlight of his soul cheering smiles, held communion with his God, and stood approved at the stern tribunal of the great Jehovah. The history of his fall and the glorious plan of his restoration to divine favor, is not a subject of discussion among Masons. We now find man a rough ashlar. It is the great object of the Masonic institution to impart him wisdom—to invest

him with the cardinal virtues—to urge upon him the entire code of moral duties, and so increase his love of goodness and truth, that he may become a perfect ashlar, and nobly fill the design of his creation.

Free from all sectarian creeds of religion—untarnished by the f-rina of politics uninfluenced by mercenary motives, urged on by a charity broad as the universe, Masonry aims to fraternize the whole human family and bind it together with the cords of love. The principles upon which our institution is founded are the principles of Brotherly Love, Relief and Truth, the eternal foundation and source from which all blessings arise. The Bible is its great light, its polar star, its meridian sun. With Masons this is the book of all books. As a history of the grand epoch when God said "let there be light," what mind can conceive or what pen portray, that terrible convulsion of nature, that awful dis-entanglement of its elements which must have accompanied the divine command, "let there be light."

We feel when we meditate on this subject that stillness and silence must have fled before the Almighty voice, and the earth itself have trembled in its new existence when the gloomy pall of darkness was rolled as a curtain from the face of nature; it stands alone clothed in the majesty of Divinity. As a chart of human nature, of human rights and wrongs, and of the design of creative wisdom, its delineations, in precision, fullness and force of description, far exceeds the finest touches of the master spirits of every age of literature.

As a system of morals and religion it is clothed with all the force and eloquence of primary truth. As a book of sublime poetry, it soars in grandeur above the noblest productions of the most brilliant talents that have illuminated and enraptured the classic world. As a book of revelations, it sheds a flood of light upon the intellect of man and adds fresh lustre to Reason, Science and Philosophy. As a book of prophecy, its divinity and truthfulness are spread broadcast over the pages of well authenticated histories. As a book of types, shadows, symbols, ceremonies, mysteries, allegory and parables, its richness in the beauty of instructive illustrations eclipses the ablest productions of the most profound writers of all time. As a book of counsel, its wisdom is boundless, meeting every emergency intimate; a golden chain that reaches from earth to heaven. It teaches how to live and how to die; arms the good man in panoply complete; snatches from death its burning sting and from the grave its boasted victory, and points the immortal spirit to realms of unfading glory. Blot out this sacred volume and you extinguish the great light in Masonry, of the church, and of social order.

From this pure fountain Masons draw their lessons of morality. On this immutable foundation they are bound to build their superstructure—one that will be proof against the assaults of every temptation to do wrong, one that shall shield them against the follies and vices of this world, and prepare them to depart peacefully, when called to that undiscovered country, from whose bourne no traveler returns.

**DON'T CHANGE THE LECTURES.**—Some brethren who write themselves high in the Order, think that it makes no difference what language is used in communicating the Masonic Lectures, provided the ideas are all embodied in their instructions. They think that a talented Master should have license to display his learning. We have no objection to proper additions to the lectures, when *negrees are being conferred*; but any attempt to display is very apt to make the author appear as ridiculous as the subject of the following anecdote:

A mother asked her little boy what Jacob did when he heard of the supposed death of Joseph? The answer is, "He rent his garments and put on sackcloth;" but the little fellow, wishing his mother to see that he could answer in his own words, said, "He hired out his clothes and put on a sack."

It is folly to paint the lily.—*Masonic Sun.*

#### Dedication of Freemasons' Hall.

On the 14th inst. Freemasons' Hall will be dedicated by the M. W. Grand Lodge of Missouri, and it is expected that all Lodges who can attend will do so to assist in the important ceremonies.

The programme will doubtless be promulgated by the M. W. Grand Master, at the opening of the session, October 12th; in the meantime it is hoped that the members will hold themselves in readiness to meet on published notice in the papers of the city.

#### FOUND,

On the Steamer Mississippi, September 15th, two gold thirty-second jewels, which the owners can have by describing property and sending to the office of the FREEMASON.

#### ILLINOIS.

##### Bro. Harmon G. Reynolds.

From a circular issued by our R. W. Bro., Grand Secretary of Illinois, we extract the following, which eloquently explains itself, and in his retirement from office, we wish him that good cheer and quiet peace which is due to those who have served the craft so long and so well:

DEAR BRETHREN.—This is my last circular to you as Grand Secretary. For eighteen years I have served you, and have labored for the good of Ancient Craft Masonry, with how much of industry, zeal or ability, does not become me to say. The numbers of Lodges stood at ninety-six when I commenced, and of those numbers full one-third were extinguished, or in a dormant and crippled condition. Our numbers now stand at 572, 542 of which are living Lodges, a with membership of about 30 000.

My age and infirmities and the vast labor and greater care devolving upon a Grand Secretary in such a Grand Lodge as ours, admonish me that a more vigorous and more able man than myself is indispensably necessary. I can not, for any compensation, carry the office any longer. For all your kindness, all your forbearance, your patience and your good-will, I tender you my heartfelt thanks, and as I bear you in remembrance to Deity in my daily orisons, so, my brethren, may I have an humble share in your daily prayers. And may the God of Abraham, Isaac and Jacob ever have you in his holy care and keeping, and save you from falling. Farewell.

#### Corner-Stone.

We have received the following invitation to be present in Springfield, October 5th. and regret that official engagements here will positively prohibit us from being present on that happy occasion:

SPRINGFIELD, ILL., Sept. 10, A. L. 5868.  
TO THE M. W. GRAND SECRETARY OF THE M. W. GRAND LODGE OF MO., A. F. & A. M.

Dear Sir and R. W. Bro.: Hon. J. R. Gorin, R. W. Grand Master of Masons for this State, has accepted the invitation of the State-House Commissioners to lay the Corner-Stone of the new State Capitol, in this city, on Monday, October 5th. A. L. 5868, at High Twelve. You are cordially invited to be present and assist in the ceremonies, with your appropriate clothing and official jewel.

Please inform Hon. Wm. Lavelly whether you will attend, and in case you do, please report to Hon. Wm. E. Shutt, Mayor, Chairman Committee of Reception.

By direction of Committee of Arrangements and the order of the Grand Master

Given under my hand and the seal of the Grand Lodge, at Springfield, this 10th day of September, A. L. 5868

HARMON G. REYNOLDS,  
Grand Secretary.



**"Masonry is the Centre of Union between Good Men and True."**

REFLECTIONS ON THE TRIENNIAL MEETINGS.

Since we first nailed the above motto to the flagstaff of the FREEMASON, we never so realized its full force as during the third week of September last.

The sentiment became a reality, it became a living thought. Every section of our common country was represented, from the Atlantic to the Pacific, from the lakes to the gulf, from Maine to Texas. They came bound by no political creed to carry out the behests of a party for spoils or power—they came imbued by none of the peculiar tenses of a church; but they represented every party, every church and every shade of intelligent thought. In all the vast throng there was but one idea which seemed to weld them together as one man, it was "Brotherly Love." Everything else was forgotten but the hearty "welcome" and the sad "good bye." Men met each other for the first time, who had been firing at each other for years in reports on correspondence, and the more they had disputed the more they seemed to love each other when they got acquainted, for Masonic candor is one of the noblest attributes of our order. We sat and listened to officers who fought on the field against each other, recapitulating in fraternal terms their various vicissitudes. We saw men of the most ultrapolitical views agree to disagree and retire to occupy the same couch. Catholic and Protestant, Jew and Gentile, fraternized as members of the same church communion; each had his own peculiar views, and each other knew it and respected it. This was Masonry. If the National Masonic bodies never accomplish anything else but the interchange of thought, and this noble reciprocity of fraternity, they will be of incalculable value to the order and to the country, for the Masonic sentiment of unity so practically illustrated can not but have an ameliorating influence upon the asperities of sections. If the National Parliament could only be composed of as much intelligence, education, honor and honesty, as was represented in the National Masonic meetings in St. Louis, universal peace, justice and prosperity would be secured before they were in session forty-eight hours. If the time ever comes when it will be as high an honor to be a politician as it is to be a Mason, and when politicians, who are Masons, will be governed by their Masonic teachings, then and not till then will this republic be what it was intended it should be by our beloved Washington, Franklin and others who laid the foundation on stones of the constitution. It was intended as the land of brethren, "among whom no contention should ever exist, save that contention, or rather emulation, of who could best work and best agree."

We do not look upon one dollar spent in the festivities as squandered. The thousands that were disbursed were but peace offerings on the altar of Harmony, the beacon light and hope of the world, and the altar was worthy the sacrifice. Every dollar saved from fraternal entertainment is a contribution to the exchequer of war; every thread saved from the silken cord of Love is a strand which is bound to be used in the cable of internal hate, sooner

or later. Masonic friendships are among the dearest of life, and whatever tends to cement and strengthen them is great gain at any pecuniary sacrifice, for who shall weigh the miserable paltry dollar against the brightest gem of the heart? We are led to these reflections, anticipating, in some measure, the criticisms of those who, like Judas, reprehended the loss of the spikenard while he held the bag, and will, perhaps, inquire why was not all this given to the poor? In reply to such question we will answer that he who appreciates and entertains his friend for the sake of pure friendship is just the Mason who never sees a poor man go away empty. Well did the poet say

"How many pleasant faces shed their light on every side,  
How many angels unawares have crossed thy way!  
How often in thy journeyings hast thou made thee  
Instant friends,  
Found, to be loved a little while, and lost, to meet  
No more;  
Friends of happy reminiscences, although so transient  
In their converse,  
Liberal, cheerful, and sincere, a crowd of kindly  
Traits.  
I have sped by land and sea, and mingled with much  
People,  
But never yet could find a spot unsunned by human  
Kindness;  
Some more and some less—but truly all can claim a  
Little,  
And a man may travel through the world, and sow  
It thick with friendships."

**"REMEMBER THE JUDGMENT."**

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."  
—Solomon

Perhaps no man ever lived who so closely observed the waywardness of men as our first M. E. Grand Master as is shown in all his works. His wise sayings are the keynotes of the wisdom extant in the world, for one can scarcely think a thought, or read those of others, without finding the inspiration in the words of Solomon. How true to-day the above picture of thousands of years ago! Men will not learn from the past, they but repeat century after century their own history of folly and disaster. Nothing is more inelastically stamped upon the face of mankind, aye, upon the face of the earth itself, than that the judgments of God are sure and positive. Notwithstanding this, ever since the creation of the world, we find men mistaking his mercy for weakness. They will not realize the force of Italy's greatest painting, which represents mercy with two wings and justice with only one, signifying that God is more willing to forgive than punish. Because one wicked man is prosperous for a time, a thousand good ones will, forestalling the judgment of the Almighty, at once decide wickedness is more prosperous, more pleasant and equally as safe as righteousness. They forget the JUDGMENT, which one might as well endeavor to escape as death itself. They forget that every day demonstrates the calamity to some wicked doer, for even in this life no man can escape the penalty of his wrong.

**"THE EVERGREEN."**

We acknowledge the receipt of back numbers of this interesting Masonic monthly. We had the pleasure of making the personal acquaintance of its versatile editor, M. W. Bro. E. A. Guilbert, and found him an excellent brother.

**GRAND BALL ON THE 14TH.**

On the 14th of October Ivanhoe Commandery, No. 8, of this city, will give a grand complimentary ball to the Grand Lodge of Missouri, in Freemasons' Hall, on the evening of the dedication. Tickets have been limited to two hundred, and from the character of the parties having the affair in charge, every guarantee is assured that it will be of a respectable character. Price of tickets \$5, which will admit one gentleman and ladies to the ball, and one gentleman and one lady to the banquet; each extra lady to the supper will be charged \$2 additional. No extra charge for carriages when ordered in time. Tickets can be procured from the committee.

**GROWING OLD TOGETHER.**

BY F. H. STAUFER.

Friends may be false—friends may be true,  
And friends deceive us sadly;  
But what is that to me or you,  
Who love each other gladly?

You have your faults, and I have mine—  
We have good traits in common;  
Angels alone serenely shine,  
And they are more than human.

The years go by, and age creeps on,  
And white, wan hands grow nervous;  
More clearly know we right from wrong,  
And honor those who serve us.

Together we have thus grown old—  
Not guilty of deceiving;  
A Kingdom lies beyond Death's fold  
For those who die believing!

We know the grave is very nigh,  
Cold, shivering and careless;  
And yet we heave no weary sigh,  
And eyes are calm and tearless,

For Death but opens wide the gate  
To Life that is immortal;  
And the Saints who in patience wait  
Are first to cross the portal!

**MASONIC EMBLEMS.**

You wear the SQUARE, but do you know  
That thing the Square denotes?  
Is there within your inmost soul  
That principle that should control  
All deeds, and words, and thoughts?  
The square of virtue—is it there,  
O you that wear the Mason's Square?

You wear the COMPASS! do you keep  
Within that circle due,  
That's circumscribed by law divine,  
Excluding hatred, envy, sin,  
Including all that's true?  
The Compass—does it trace that curve  
Inside of which no passions swerve?

You wear the TYPE OF DEITY;  
Ah! brother have a care;  
He whose all-seeing eye surveys  
Your inmost thoughts wide open gaze,  
He knows what thoughts are there!  
Or, send no light, irreverent word  
From sinful man to sinless God.

You wear the TROWEL! do you have  
That mortar old and pure  
Made on the recipe of God,  
Recorded in His ancient Word,  
Indissoluble, sure?  
And do you spread with Master's care  
The precious mixture here and there?

You wear the CROSS! it signifies  
The burden Jesus bore—  
Who staggering fell, and bleeding rose,  
And bore up Calvary the woes  
Of all who'd gone before;  
The Cross! oh let it say "forgive,  
Father forgive, to all that live!"

My brothers, if you do display  
These Emblems of our Art,  
Let the great moral that they teach  
Be graven, each for each,  
Upon your inmost heart!  
So they will tell to God and man  
Our ancient, holy, perfect plan.



# A LETTER WRITTEN BY LAFAYETTE TO HIS WIFE.

CHARLESTON, June 19, 1777.

My last letter to you, my dear love has informed you that I arrived safely in this country after having suffered a little from sea sickness during the first weeks of the voyage; that I was then, the morning after I landed, at the house of a very kind officer; that I had been nearly two months on the passage, and that I wished to set off immediately. It spoke of everything most interesting to my heart; of my sorrows at parting from you, and of our dear children; and it said besides, that I was in excellent health. I give you this abstract of it because the English may possibly amuse themselves by seizing it on its way. I have such confidence in my lucky star, however, that I hope it will meet you. This star has befriended me, to the astonishment of everybody here. Trust to it yourself, and be assured it ought to calm all your fears. I landed, after having sailed several days along a coast which swarmed with hostile vessels. When I arrived, everybody said that my vessel must inevitably be taken, since two British frigates blockaded the harbor. I even went so far as to send orders to the captain, both by land and sea, to put the men on shore and set fire to the ship, if not yet too late. By a most wonderful good fortune a gale obliged the frigates to stand out to sea for a short time. My vessel came in at noonday without friend or foe.

At Charleston, I have met General Howard, an American officer now in service. The Governor of the State is expected this evening from the country. All with whom I wished to become acquainted here have shown me the greatest politeness and attention. I feel entirely satisfied with my reception, although I have not thought it best to go into any detail respecting my arrangements and plans. I wish first to see Congress. I hope to set out for Philadelphia in two days. Our route is more than two hundred and fifty leagues by land. We shall divide ourselves into small parties. I have already purchased horses and light carriages for the journey. Some French and American vessels are here, and are to sail together to-morrow morning, taking advantage of a moment when the frigates are out of sight. They are armed and have promised me to defend themselves stoutly against the small privateers, which they will certainly meet. I shall distribute my letters among the different ships.

I will tell you about the country and its inhabitants. They are as agreeable as my enthusiasm had painted them. Simplicity of manners, kindness, love of country and liberty and a delightful equality everywhere prevail. The wealthiest man and the poorest are on a level; and, although there are some large fortunes, I challenge any one to discover the slightest difference between the manners of these two classes respectively toward each other. I first saw the country life at Major Huger's. I am now in the city, where everything is much after the English fashion, except that there is more simplicity, equality, cordiality and courtesy here than in England. The city of Charleston is one of the handsomest and best built and its inhabitants among the most agreeable that I have ever seen. The American women are very pretty, simple in their manners, and exhibit a neatness which is everywhere cultivated even more studiously than in England. What most charms me is, that all the citizens are brethren. In America, there are no poor, nor even what we call peasantry. Each individual has his own honest property, and the same right as the most wealthy landed proprietor. The inns are very different from those of Europe; the host and hostess sit at the table with you, and do the honors of a comfortable meal, and, on going away, you pay your bill without higgling. When one does not wish to go to an inn, there are country houses where the title of a good American is a sufficient passport to all those civilities paid in Europe to one's friend. As to my own reception, it has been most agreeable in every quarter; and to have come with me secures the most flattering welcome. I have just passed five hours at a grand dinner, given in honor of me by an individual of this

city. Generals Howe and Moultrie, and several officers of my suite, were present. We drank healths and tried to talk English. I begin to speak it a little. To-morrow I shall go with these gentlemen to call on the Governor of the State, and make arrangements for my departure. The next day the commanding officers here will show me the city and its environs, and then I shall set out for the army.

Considering the pleasant life I lead in this country, my sympathy with the people (which makes me feel as much at ease in their society as if I had known them for twenty years), the similarity between their mode of thinking and my own, and my love of liberty and of glory, one might suppose that I am very happy. But you are not with me, and there is no happiness for me far from you and them. I ask you if you still love me; but I put the same question much oftener to myself, and my heart always responds yes. I am impatient beyond measure to hear from you. I hope to find letters at Philadelphia. My only fear is, that the privateer which is to bring them may be captured on her passage. Although I suppose I have drawn upon me the special displeasure of the English by taking the liberty to depart in spite of them and by landing in their very face, yet I confess they will not be in arrears with me, should they capture this vessel, my cherished hope, on which I so fondly depend for letters from you. Write frequent and long letters. You do not know the full extent of joy with which I shall receive them. Embrace Henrietta tenderly. May I say embrace tenderly our children? The father of these poor children is a rover, but a good and honest man at heart; a good father, who loves his family dearly, and a good husband who loves his wife with all his heart.

Remember me to your friends and my own, to the dear society once the society of the court, but which, by the lapse of time, has become the society of the *Wooden Sword*. We republicans think it all the better. I must leave off for want of paper and time; and if I do not repeat to you ten thousand times that I love you, it is not from any want of feeling, but from modesty, since I have the presumption to hope that I have already convinced you of it. The night is far advanced, and the heat dreadful. I am devoured by insects; so you see the best countries have their disadvantages. Adieu.

LAFAYETTE.

## THE WIFE OF LAFAYETTE.

BY F. H. DAVIDGE.

At the beginning of the French Revolution, we behold Lafayette standing forth, the foremost advocate of curtailment of the royal prerogative, and the restoration of their rights to the French people. When, in the fury of popular excitement, at a subsequent period, an attempt was made by the Parisians to sacrifice the unfortunate Louis X. at Versailles together with his interesting family, we behold our hero, as the Commander of the National Guards, jeopardizing his life for their preservation, and snatching them from almost inevitable destruction. The advocate of rational liberty, he was on all occasions the stern opposer of the excesses of anarchy. He could not, either as a loyal Frenchman, or as a Republican, sanction the appalling scenes of bloodshed, by which the latter period of the French Revolution was disgraced; in consequence of which, at a later period, we see him in exile from the country he would have died to save. Being thrown by the chances of fortune within the grasp of despotic sway, he became the victim of its jealousy, and was made, during three long years, for the greatest portion of which he was cut off from all communication with those who were the nearest and dearest to his affections, to endure the tortures of imprisonment.

It was during this unhappy period, that the companion of his life the chosen one of his young affections, manifested such heroic devotion to her persecuted husband. She, together with her two daughters, at the tender ages of thirteen and fifteen, had been confined in the loathsome apartment of a Parisian prison, where, entirely ignorant of the fate which had

befallen the husband and father, they suffered for a long time the most painful privations. So soon as they had regained their liberties, their first object was to gather tidings respecting a friend so dear to them, and having ascertained that he was still lying in the dungeons of Olmutz, this devoted, exemplary wife, under an assumed name, proceeded to procure an audience with the Emperor of Austria. From this monarch she obtained, not her husband's liberation, which was refused to her entreaties, but the melancholy privilege of being, together with her daughters, imprisoned with him.

She then proceeded to Olmutz, where she remained with the beloved partner of her affections, soothing his sorrow and beguiling his sufferings, until the termination of his captivity, which took place about two years afterwards. It was also during this melancholy portion of Lafayette's life, that our gallant countryman Huger, of Charleston, in company with Bollman, a German, attempted, unsuccessfully, to liberate him, and acquired to themselves immortal honor. Intercession had been made in favor of the noble prisoner, from various powerful quarters, and, among the rest, the government of this country, but all without avail, until the young conqueror of Italy made his liberation a condition of his signing a treaty, at that time on foot, and the obtention of which was very desirable to the powers by whose sanction he was imprisoned, and thus gladdened the hearts of thousands who had sympathized in his sufferings.

## A FINE MASONIC MELODY.

[The following, which we find in the New York Courier, is worthy of the pen of Burns:]

A friendly word to my auld acquaintance, George C. Leys, of Central Lodge, No. 361.

BY BRO. DAVID CAVAN.

Dear auld cronie, joy be wi' ye,  
As ye sit in Eastern chair;  
May ye never ken the feelin'  
That interprets fash an' care!

Don't forget, tho' sittin' in it,  
Every rose has got a thorn;  
An' promotion brings its worry,  
Just as sure as you are born!

Dinna think ye'll fin' the cushion  
Stuffed wi' feathers or wi' hair;  
For my ain experience tells me  
Nettles sometimes get in there!

Many a time the lads will bother,  
Raisin' points in spite o' law;  
When they do it, don't get angry—  
Gavel, though, baith big and sma'!

Let a smile, however, lie then  
Up your face whene'er ye rule;  
Vinegar's nasty acid,  
An' it never fails to cool!

Teach the boys mair by example  
Than by precept when ye can;  
Aye rememb'rin', tho' y're Maister,  
Still for a' y're only man!

Joy, again, my frien', be wi' ye,  
As ye sit in Eastern chair;  
Joy as sweet as I partook o'  
Years ago, when sittin' there!

DEATH OF THE OLDEST MASON IN MASSACHUSETTS.—Mr Thomas Hooper was the oldest Mason in Massachusetts, and is thought to be the oldest Past Master in the United States. He was Master of King Solomon Lodge, in 1812. He was a public spirited and enterprising man, and took great interest in the prosperity of his native city. He was one of the selectmen of the town long before Charleston was a city, and was elected to the Board of Aldermen in 1847 and 1848, the first two years of the city government. His funeral took place on Sunday, July 26th, at the Unitarian Church, and was largely attended by the order and citizens generally.—*Boston Post*.

Adversity is the trial of principle: without it a man hardly knows whether or not he is an honest man.



**HUMAN DEPENDENCE.**

"They that trust in the Lord shall be as Mt. Zion"—*Great Light.*

Trust in God is the condition precedent to masonic initiation, for several reasons, and one of them we may refer to with propriety. A man who leans on his own strength in any undertaking is certain to be confounded. We have seen such men flourish for a while like a green bay tree, but have always, in the end, seen them cut down and perish like the untimely grass. Trust in God implies belief in God, and that belief is also a condition precedent. None but fools have said in their heart "there is no God," and Masonry is not anxious to increase its numbers by the admission of those who lack the ordinary intelligence of mankind. When we see a man ignore a Divine Providence in all his ways, we tremble for him, for his fate is already determined. God may raise him apace only to let him drop and show him his helplessness, or may tolerate the infidelity of a man out of mere mercy for his dependent family. Whoever knows his cause to be just and leans upon the Almighty arm for support, manfully fighting for the truth will never fail to win the victory in the end. This is as true as there is a God, and when a Mason lets go that hope and trust, he has lost the sheet anchor of his earthly and eternal joys. Mount Zion was the type of immutability; it was as the foundation rock which should never be moved; be ye, therefore, as Mount Zion.

**PALESTINE.****English Explorations in the Holy Land. Remarkable and very Important Discoveries.**

[From the London Times, June 12.]

Yesterday evening a meeting was held under the presidency of the Archbishop of York, in support of the Palestine Exploration Fund which has for its purpose the accurate and systematic investigation of the archæology, topography, geology and physical geography of the Holy Land.

The Secretary, Mr. Holland, read the report, which stated that, though there has been an increased number of subscribers, the amount received in the year has fallen short of the sum required to carry out the whole scheme of operations proposed, and the committee had been compelled mainly to confine their attentions to explorations in or near the city of Jerusalem.

In spite of many difficulties, Lieut. Warren had succeeded in carrying on extensive excavations with little interruption, and had made discoveries of the utmost importance, which not only tended to throw new light upon the original features of the Temple Hill, but led to the hope that before long sufficient data would be obtained for forming a tolerably accurate opinion upon the various sites in the Holy City, which had been so long matters of dispute. "For the first time," the report went on to say, "the actual streets of the ancient city have been reached, underground passages, which have been hidden for centuries by the mass of superincumbent ruins, have been brought to light, and by degrees a complicated network of drains and reservoirs is being laid bare, which, when fully explored, will, no doubt, aid very considerably in settling many difficult points connected with the level of different portions of Jerusalem."

In the valleys of the Kedron and Tyropæum, by a succession of shafts, many of them sunk to enormous depths, discoveries of intense interest have been made with regard to the original course and character of those valleys. The limits of the hill and position of the wall

of Ophel have been in a great measure ascertained, and shafts sunk on the south of the wall of the Haram area have shown that the account given by Josephus of the giddy height of the battlements of the ancient city at this point is not after all the gross exaggeration that up to this time it has always been believed to have been. The report went on to speak of the difficulties to be met with in carrying out such an exploration as this among a population like that of Jerusalem, difficulties which had been increased by the treacherous character of the soil and the imperfect nature of the apparatus which had to be employed.

The zeal and perseverance of Lieut. Warren in overcoming these difficulties were warmly commended; through his ability the field of excavation at Jerusalem had never appeared so open while, at the same time, the discoveries of last year gave the sure promise of future excavations being attended with still more interesting results; and if, as Lieut. Warren hoped, we should be able to pierce the Haram area itself it was impossible to overrate the interest of the discoveries that were in store. The researches of Jerusalem had caused other operations to be suspended, but several surveying expeditions had been made, and Lieut. Warren had thoroughly surveyed the Philistine Plain as far north as Gaza, together with a large tract of country to the southwest of Jerusalem. He had also surveyed portions of the Jordan and its valleys.

The report, after stating other general facts as to the operations carried on by Lieut. Warren, went on to say that the work had been supported by subscription from many classes, and among others, by the large and influential body of Freemasons, who had encouraged the attempts being made to search out the sites of the works erected by the famous operative craftsmen of that ancient order. The excavations carried on by Lieut. Warren who would start on Saturday for Palestine, would entail a cost of £300 a month; therefore it was earnestly desired that further subscriptions should be given, and it was proposed, it was said, to found a museum of the curiosities found in the Holy Land.

Lieut. Warren was then called upon to speak, and on rising to do so was cordially cheered. He proceeded to read a very interesting report of considerable length, and he explained the works being carried out by means of a small map of Jerusalem, of which every visitor had a copy. He said there were at present engaged on the works two corporals of engineers and about seventy Mussulmans of different races, and, though the latter required great supervision, yet, what with the jealousies of race and religion, the dragoman being Greek and the overseers Jews, anything going wrong soon "cropped out." Very few articles found in the works had come to hand, a detail had been found consisted mostly of pottery, bronze, nails and glass (the former of many different dates, and the glass of the third and fourth centuries of the Christian era); but a few Hebrew coins had been turned up. Among the findings was a seal with characters showing it to be that of "Haggai, the son of Shebaniah," and it was supposed in Jerusalem to be of the time of Ezra. However the main object of the work was with regard to neither Jerusalem in its topography, and it was desired particularly to find out where the Temple stood. (Cheers.) In studying the Holy Land it was most disappointing to find a dearth of evidence as to sites of places, and the more the matter was looked into the more difficult it became. There were points which were known beyond contradiction, such as Jaffa, Jerusalem and others; but when details were sought there was the most conflicting evidence. All parties agree that the Temple stood somewhere in rectangular spot, called by the names of Haram and Moriah and that the Mount of Olives was on the whole or part of a hill indicated on the map. It was probable, too, that the valley of the Kedron could be traced; but about all other points there were controversies, and if he made use of Biblical names in speaking of places he did so because they were generally received as names and not because they were established as such. The

explorers must be content, he feared, to be baffled and perplexed for a long time to come before they could bring out Jerusalem as it was; for starting as it might appear, they had not yet a single fixed point from whence to commence. For instance, though the Temple was known to be on a particular space (the Moriah area), yet there was space there for three such cities, and Mount Zion was put to the north of Moriah by some and to the west by others of authority. It was only by patient investigation that hopes could be entertained of a satisfactory conclusion. He then proceeded to describe the Haram area, in which he said there was no doubt a mine of information. The Moriah area was scooped out into large tanks, and one would hold one million gallons of water, another was found capable of holding seven hundred thousand, and all together about five million gallons could be stowed away. Near here was a place called the Well of the Leaf, of which the legend was told that a man wandered down it and coming to a door opened it. He found himself in a beautiful garden, and plucking a leaf he returned. On telling his tale he was greeted as of little consequence for leaving a garden which his listeners believed to be Paradise, which he would never have another chance of seeing again. The gallant officer continued at some length, and explained that the stables of Solomon had been discovered as well as streams of water, which led to the opinion that the source of King Hezekiah's hidden spring of water would be discovered. He concluded, amid warm cheers, by expressing the interest taken in the works by those who are called the Anglo-Saxon race from both Britain and America.

Mr. W. Morrison, M. P., the treasurer, read a report showing that all the money received had been expended, save £1 909 17s. 11d.

Mr. Layard, M. P., said that few persons could understand how arduous were the labors Lieut. Warren had carried out, not only as respected the heat and the other influences, but from the fact that the exploration party were working among a hostile people, who saw places given over to strangers which they regarded as sacred. As to the "findings," he reminded those present that he warned them they were not to expect any monuments like those found at Nineveh, for the Jews did not make such things for religious reasons, and for another, they had no material. He spoke about the monuments in the Louvre at Paris, at one time stated to be Jewish, and threw grave doubts upon the character of those monuments.

The resolution was carried unanimously.

Sir Henry Rawlinson moved a resolution to the effect that a systematic survey of Jerusalem should be made at the same time as the excavations were being carried on. He dwelt upon the necessity there was for having a true map of Palestine, so that we might have a "local habitation and a name" to the places well known to every Bible student.

The Rev. Henry Allon seconded the resolution, which was carried unanimously.

**THE MEETING OF THE GRAND BODIES** at St. Louis was, from first to last a very great and brilliant success; the earlier proceedings of which we gave in our last. On Thursday, many of the delegates, after having been literally overborne and overcome by the warm hospitalities that were lavished upon them all, took their departure amid enthusiastic expressions of regard and fraternal kindness, and although many a headache was brought away from the gay city, it is certain that many a headache was left there in the custody of the owners of the heads who resided there.—*N. Y. Dispatch.*

That "headache" is good.

**GRAND COMMANDERY OF NEW YORK.**—The Grand Commandery of the State of New York will hold its Annual Conclave in the City of New York, commencing on the 6th day of October, inst. The place of meeting selected is the new and beautiful hall of Kane Lodge, and it is expected the attendance will be very large.



### FIRST LODGE MEETING IN NEW HALL.

Missouri Lodge, No 1, was the first to meet in new Freemasons' Hall, October 1, 1868. It was a fortuitous circumstance for the old Lodge, in its fifty-second year, to be the first to meet in the new Hall, for which it began to collect money over forty years ago, when it was the only Lodge in the city of St. Louis. It was a very large meeting, and all the city Lodges were largely represented. The Lodge opened in the third degree, with the following officers present: Bro Wm A. Prall W. M.; Bro. Jno D. Melvin, S. W.; Bro. James H. Tolman, J. W.; Bro. John D. Daggett Treasurer; Bro. Geo. W. Ferris, Secretary; Bro. Jas. X. Allen, S. D.; Bro. S. B. Ballew, J. D.; Bro. R. Elms, Tyler.

The following Past Masters of Missouri Lodge were in attendance: J. D. Daggett, I. Forbes, Jno Goodin, J. A. Hart, Jas. O. Alter, D. N. Burgoyne, Geo. Frank Gouley, Jno. McKittrick. The following Masters and Past Masters of city Lodges were present: Bros. Jas. A. H. Lampton, William H. Stene and Jno Buchanan, of George Washington, No 9; Bros. E. Randals and E. Nathan, of St. Louis, No 20; Bros. R. W. John W. Luke, D. D. G. M.; W. C. Defriez and J. H. Pottenger, of Polar Star, No. 79; Bros. Martin Collins and J. B. Austin, of Occidental No. 163; R. W. Bro. T. E. Garrett, Grand Lecturer, Pride of the West, No. 179; Bro. Thos M. Wannall, of Keystone, 243, together with Senior and Junior Wardens of other Lodges of the city and State. Also, Bro Thos W. Chandler, P. M., from Georgia; Bro. S. M. Stewart, P. M., from Mississippi; Bro. Thos J. Cornell, P. M., from Illinois.

The sister States were represented by the following brethren:

Massachusetts—Wm. A. Cary.

New York—S. A. Moore, Jno D. Willard, Wm Bower, T. Wright, Wm. M. Shepherd and N. D. Rogers.

New Jersey—J. M. Williams.

Illinois—J. J. Rich, C. H. Gillick, Homer Stanford, M. L. Baker, E. Bruce Sprague and Jas. McWherry.

Ohio—J. F. Humphrey.

Tennessee—G. D. Plummer and A. J. Heath.

Louisiana—Wm. Wilcox.

California—J. Silverstein.

Indiana—A. D. Mathews.

Florida—T. D. Pergrin.

Iowa—S. B. Boneparte.

Kentucky—W. B. Grabble.

The third degree was conferred, and the W. M. afforded the following brethren an opportunity of participating in the first work in the new Hall, in conjunction with his regular officers, viz: Bros. J. B. Austin, T. E. Garrett, D. N. Burgoyne, J. A. H. Lampton, Jno Buchanan, T. C. Ready and Geo. Frank Gouley. The latter brother delivered the charge, and at the close, on behalf of a brother and his wife, presented to the new member (Bro. C. B. Clarke) a beautiful bouquet of flowers, as a memento of the happy occurrence, with appropriate remarks.

The Lodge was closed, and the brethren repaired to the banqueting-room, where an elegant supper had been prepared, and enjoyed

themselves to a reasonable hour. Thus we have placed upon record the proceedings of this pleasant occasion, so auspicious and satisfactory in every respect.

### DEATH IN THE LODGE-ROOM.

BY E. W. H. ELLIS, M. D.

Surgeon Morton, of Boston, Mass., relates this incident as occurring at Fredericksburg, Va.

"I was professionally engaged in the Baptist church this morning; it is almost packed with wounded. The tank intended for immersion is used as a bathing tub, and the operations are performed in the small pastor's study back of the pulpit. The Freemasons' Hall is also filled with the wounded, and there remains much of the paraphernalia of the Lodge in which Washington received his degrees. I found one poor fellow who was a member of the Fraternity and at his request had his bed moved to the platform once occupied by the Master's chair, where he lay and gazed upward at the mystic letter 'G,' as if secure under its protection."

And this touching incident, so suggestive of the faith and hope of the Mason, I have ventured thus to paraphrase:

The patriarchal lodge was filled  
With weary, wounded men.  
And noisy tongues were sudden stilled,  
For life was ebbing then;  
And eyes that once flashed manly fire,  
With film of death were gazed,  
And others with a maniac gaze—  
How witlessly they gazed!

Then one brave soldier thus they tell—  
Upstart from his bed,  
As if awakening from a spell—  
"And do I dream?" he said;  
"This altar—how it speaks of home,  
The gavel and the square—  
And yon mysterious letter hung  
Suspended in the air!"

The soldier closed his eyes again,  
With sparkling tears suffused,  
And thought of brethren far away,  
And to himself he mused:  
"Here, where our Washington once trod,  
Beneath 'Omni-scient Eye,  
Where all things upward point to God,  
How blest it were to die!"

"Ho! comrades," said the dying man,  
"Come, lend a helping hand,  
My sands of life are almost run,  
I seek the better land;  
Place me beneath that vaulting arch,  
Whose dim outlines I see,  
And let me breathe my spirit out  
Beneath the letter 'G.'"

They laid him down—no word he spake,  
No murmur on his breath.  
But calmly waited he the touch  
Of the grim monster, Death;  
That mystical initial o'er  
His dark eye wandered o'er,  
And when the evening sun went down,  
The soldier was no more.

They hollowed him an humble grave,  
Under a spreading tree,  
And carved him no memorial, save  
That mystic letter "G,"  
And a finger pointing steadily  
Up to the throne of Love,  
For they deemed his spirit joyfully  
Soared to the Lodge above.

—Western Musical Review.

### ABOUT PRECIOUS STONES.

In writing and talking about gems, it is customary to give precedence to the diamond, although a ruby of the same size and quality is really more valuable. Diamonds, however, are, after all, the crown jewels of the world. They are more used than any other gems as investments, and in this country especially the wealthy flaunt them as a sort of placard of their ability. In times of commotion, princes and nobles have found diamonds their best friends. Indeed the largest diamonds in the world have each a history, and more than one brilliant has been the witness of bloody and tragic scenes.

The Koh-i noor, for instance, has changed hands in many an East Indian conflict before it was taken by the English troops at Lahore, and presented to Queen Victoria. The Orloff diamond, set in the sceptre of the Czar of Russia, is said once to have formed one of the eyes of an idol in the Brahmin temple, and to have been set in the peacock throne of Nadir Shah.

It was stolen by a Frenchman, and ultimately fell into the possession of Catharine II, of Russia. The Sancy diamond was actually taken from the body of the Duke of Burgundy, and found its way, in 1849, to Baron de Sancy, who sent it as a present to the King of Portugal. The servant, by whom it was sent, being attacked by robbers, swallowed the stone, and it was found after his death in his body.

The diamond is composed of pure carbon crystallized, and is the hardest known substance. The English were, at one time, famous as gem cutters, but the art is now wholly lost among them and most of the valuable stones are intrusted to Dutch Jews.

The ruby is the next hardest thing in nature after the diamond. The finest rubies are found in the East Indies, and the King of Burmah takes one of his titles from them—that of the "Lord of the Rubies." In old times, the ruby was considered to possess many magical properties. It was thought to be an amulet against poison, plague, evil thoughts and evil spirits. It was supposed to darken when the wearer was in peril, and to become bright when the danger was over.

The sapphire is composed of identically the same elements as the ruby, except the coloring matter. It is blue, instead of red, and is less valuable than its kindred jewel.

The emerald comes next to the diamond and ruby. A fine emerald is of a brilliant green color. The ancient used to ascribe wonderful properties to it, and it was thought to endow the owner with courage. The finest emeralds are found among the limestone rocks of New Grenada.

The frideseent, wondrous-tinted opal is, we are told, nothing but quartz and water. Still it is the only precious stone which defies imitation. Fine opals are very valuable, and several thousand dollars has not uncommonly been paid for a large stone for a ring or a brooch.

The opal suggests the pearl, which is not strictly a gem, but an excrescence. The finest pearls are found in Ceylon, in the shells of a large species of oyster. Pearls should be pure white, regular in shape and slightly transparent. The possessors of fine pearls should bear in mind that they are liable to be discolored by contact with acids and gas, and noxious vapors of all kinds. This is the reason why gas is never seen in the balls of the British aristocracy—neither the ladies' beauty nor their pearls can bear it.

THE ICE AND THE SNOW—A FABLE.—"You are as white as a sheet" said the ice to the snow. "You are falling; are you faint?"

"My robe is spotless, my flakes harmless, and my fall noiseless," replied the snow.

"I think you lack firmness," quoth the ice, "and more solidity and weight would render you less the sport of wintry winds."

"We've more to fear from the sun than from the wind," answered the snow.

"Indeed!" observed the ice. "I should pity your weakness on the approach of such a foe."

"I shall commend myself to his mercy by my whiteness and purity," said the snow.

"I shall resist his power by my hardness and strength," returned the ice.

The sun now shd his beams on our two cold friends. The snow began to weep and the ice to melt.

"Where's your whiteness and purity now?" said the ice.

"And where's your firmness and strength?" inquired the snow.

"We are returning to water from whence we came," said the ice.

"Why, 'tis not death, but change," said the snow, joyfully.

"By this change we are becoming one," said the ice.

"And seeking the lowest places," replied the snow.

"We can now ascend to heaven," said the ice, "whereas we never could while I retained my boasted firmness and you your vaunted whiteness."

Death is not a destroyer, but a restorer.



## A "GEM" INDEED.

We are in receipt of a beautiful "Masonic Gem," from our brother, the Rev. L. A. Alford, of New York. We have carefully combed the work and pronounce it fully deserving the appellation; it is truly a Masonic Gem. We can pay the author no better compliment than by offering a few extracts:

"Thou silent tongue, thou list'ning ear,  
Thou anchor hope, thou blazing star,  
Thou triple lights, that always shine,  
Thou holy writings, all divine,  
Thou altar, where we bow the knee,  
As worshippers of Deity,  
Canst thou control the immortal mind?  
Canst thou the human passions bind—  
Ambition, avarice, malice, pride,  
Canst thou these hateful passions hide?  
Fit the rough ashlar for a place  
In God's most glorious work of grace?"

"'Tis hoped, through thy broad reign of peace,  
That wars throughout the world will cease;  
That love and joy from shore to shore  
Will rid this earth of human gore,  
As Masons love a worthy brother,  
That Jews and Gentiles will unite  
To worship God with pure delight,  
And spread o'er earth His knowledge far,  
By that mysterious blazing star."

"Prepare the floats from Lebanon,  
In Joppa let the work be done.  
Take the rough ashlar, have it raised,  
And let the Masier's work be praised;  
Number the finished marble stone,  
Inscribe your mystic mark when done,  
And then the outside world can see  
The beauties of Freemasonry."

"O! mystic brotherhood, arise,  
Thy ladder stretches to the skies;  
By its mysterious rounds we see  
Our faith, and hope, and charity.  
Here esoteric beauties tower—  
Faith looks beyond the dying hour;  
Hope, like an anchor to the soul,  
Will all our fear and foes control;  
And charity, that heavenly guest,  
Will soothe the weary heart to rest,  
And spread its peaceful mantle where  
A suffering brother needs our care.  
Then o'er the globe, from shore to shore,  
Where mountains rise or oceans roar,  
A Master Mason there may find  
A present help, a kindred mind.  
Thus, let each brother try to live,  
Each fault o'ercome, each wrong forgive;  
And by the angle of the square,  
Honor the Craft, no labor spare,  
To be an upright Master Mason,  
In every place, in every station."—Trowel.

### Masonic Bodies Meeting in Freemasons' Hall, Seventh and Market, St. Louis.

Missouri Lodge, No. 1, first and third Thursdays.

George Washington Lodge, No. 9, second and fourth Tuesdays.

St. Louis Lodge, No. 20, first and third Tuesdays.

Naphtali Lodge, No. 25, second and fourth Thursdays.

Polar Star Lodge, No. 79, second and fourth Wednesdays.

Keystone Lodge, No. 243, first and third Wednesdays.

Missouri Chapter, No. 1, second and fourth Mondays.

St. Louis Chapter, No. 8, first and third Fridays.

St. Louis Council, No. 1, second and fourth Fridays.

St. Louis Commandery, No. 1, first and third Mondays.

Ivanhoe Commandery, No. 8, second and fourth Thursdays.

There are two ends to things—the right and the wrong. Life, its success or its failure, depends upon the choice. Few people exhibit the slightest intelligence in choosing. The result is—failure. As a matter of fact the world over, not more than two men in ten succeed; the two successful ones are not necessarily those of the most general merit. The secret—if it is a secret—is in beginning at the right end. All philosophers can teach no more than this; the smallest grain of common sense teaches the whole.

## LIGHT.

"And God said, let there be light; and there was light."

"And God saw the light that it was good, and God divided the light from the darkness."

The following poem, full of poetic beauty, was written by William Pitt Palmer. Let the Mason read it and clip it for his scrap-book:

From the quicken'd womb of the primal gloom  
The sun roll'd, bleak and bare,  
Till I wove him a vest for his Ethiope breast,  
Of the threads of my golden hair;  
And when the broad tent of the firmament  
Arose on its airy spars,  
I pencil'd the hue of its matchless blue,  
And spangled it round with stars.

I painted the flowers of the Eden bowers,  
And their leaves o' living green,  
And mine were the dyes in the sinless eyes  
Of Eden's virgin queen;  
And when the fiend's art, on her trustful heart,  
Had fasten'd its mortal spell,  
In the silvery sphere of the first-born tear  
To the earth I trembling fell.

When the waves that burst o'er a world accused  
Their work of wrath hath sped,  
And the Ark's lone few, the tried and true,  
Came forth among the dead;  
With the wondrous gleams of my braided beams  
I bade their terrors cease;  
As I wrote on the roll of the storm's dark scroll  
God's covenant of peace.

Like a pall at rest on a pulseless breast,  
Night's funeral shadow slept,  
Where shepherds swains on the Bethlehem plains  
Their lonely vigil kept;  
When I flash'd on their sight, the herald bright  
Of Heaven's redeeming plan,  
As they chanted the moan of a Savior born—  
Joy, joy to the outcast man!

Equal favor I show to the lofty and low,  
On the just and unjust I descend;  
E'en the blind, whose vain spheres roll in darkness  
and tears,  
Feel my smile, the best smile of a friend;  
Nay, the flower of the waste by my love is embraced,  
As the rose in the garden of kings;  
At the chrysalis bier of the worm I appear,  
And lo! the gay butterfly's wings!

The desolate Morn, like a mourner forlorn,  
Conceals all the pride of her charms,  
Till I bid the bright Hours chase the Night from her  
bowers,  
And lead the young Day to arms;  
And when the gay rover seeks Eve for his lover,  
And sinks to her balmy repose,  
I wrap their soft rest, by the zephyr-fann'd West,  
In curtains of amber and rose.

From my sentinel steep, by the night-brooded deep,  
I gaze with unslumbering eye,  
When the cynosure star of the mariner far  
Is bloated from out the sky;  
And guided by me through the merciless sea,  
Though sped by the hurricane's wings,  
His compasses bark, lone, weltering, dark,  
To the haven-home safely he brings.

I waken the flowers in their dew-spangled bowers,  
The birds in their chambers of green,  
And mountain and plain glow with beauty again,  
As thy bark in my maternal sheen;  
O, if such the glad worth of my presence to earth,  
Though frail and fleeting the while,  
What glories must rest on the home of the bless'd,  
Ever bright with the Derry's smile!

## EXPULSION FROM MASONRY.

A brother of the Order can be expelled from Masonry after certain forms have been gone through with. A careful and impartial trial must take place, and the accused has the right to employ counsel, provided the latter is a Master Mason. An ex-master of a Boston Lodge was recently tried before one of our Lodges, and after a long hearing, was acquitted. The ruling of the Master on the occasion of the trial has created much discussion, and is worthy of notice. He ruled out the second count in the indictment, because it charged the defendant with slandering a lady, and that lady is the daughter of a Master Mason of excellent standing. If a brother ruins the reputation of a Mason's daughter, it strikes us that he has violated her good name, and rendered himself an object for Masonic discipline, just as much as though he had violated her chastity.

The Master ruled that as the lady was not a Mason, the Lodge had nothing to do with words spoken to her detriment. We do not believe that such ruling is good Masonic law, and we would like to hear from several influential Masons on the subject. The defendant was

acquitted, for the impeachers found that their strength was gone when the ruling was made by the chair. The defendant also told his own story, and thus created much sympathy in his behalf.

In case of expulsion it deprives the party expelled of all the Masonic rights and privileges that he ever enjoyed, not only as a member of the Lodge from which he has been ejected, but also of all those which were inherent in him as a member of the fraternity at large. He is at once as completely divested of his Masonic character as though he had never been admitted into the institution. He can no longer demand the aid of his brethren, or require from them the performance of any of the duties to which he was formerly entitled; nor visit any lodge, nor unite in any of the private or public ceremonies of the Order. No conversation on Masonic subjects can be held with him; and he is to be considered as being completely without the pale of the institution, and to be looked upon in the same light as a profane in relation to the communication of any Masonic information. So mote it be.—*Ex.*

We are much surprised at the ruling above quoted, and we hold that any Lodge which would not expel a member for crimes against morality, such as above given, should have its charter arrested and the Master left to enjoy his rulings where Masonry and the honor of woman are not concerned. ED. FREEMASON.

### OFFICE OF THE GENERAL GRAND SECRETARY OF THE GENERAL GRAND CHAPTER R. A. MASONS, U. S. A.

CINCINNATI, O., Sept. 23, A. Inv. 2398.

This is to certify that the General Grand Chapter of the United States of America, at its Convocation in St. Louis, Mo., on the 18th inst., adopted resolutions as follows, the latter unanimously:

*Resolved*, That the Grand Chapter of the District of Columbia is hereby recognized as a regular Grand Chapter, and its officers entitled to seats in this General Grand Chapter.

*Resolved*, That Potomac Chapter, within the Territorial jurisdiction of the Grand Chapter of the District of Columbia, not having united in the formation of said Grand Chapter, is now under the jurisdiction of this General Grand Chapter, but without Territorial jurisdiction over candidates for the Capital Degres.

*Resolved*, That all acts of censure, suspension or expulsion, growing out of the formation of the Grand Chapter of the District of Columbia, be declared null and void, and Companions of the District of Columbia, who may have affiliated with the Potomac Chapter, be and are hereby, declared to be in good and regular standing, as members of such Chapter.

Attest,

JOHN D. CALDWELL,  
General Grand Secretary.

## ETERNITY.

Eternity, says an elegant writer, has no gray hairs! The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulchre of ages; but time writes no wrinkles on the brow of Eternity.

Eternity! Stupendous thought! The ever present, unborn, undecaying and undying—the endless chain compassing the life of God—the golden thread entwining the destinies of the universe.

Earth has its beauties, but time shrouds them for the grave. Its honors, they are but gilded sepulchres: its possessions, they are but toys of changing fortune; its pleasures, they are but bursting bubbles. Not so is it in the untried bourne.

In the dwelling of the Almighty can come no footsteps of decay. Its day will know no darkening—eternal splendors forbid the approach of night. Its fountains will never fail—they are fresh from the eternal throne. Its glory will never fade, for there is the ever present God. Its harmonies will never cease—exhaustless love supplies the song.—*Tidings.*



### Address of Grand Secretaries and Grand Records of Masonic Grand Bodies.

*Alabama*—Daniel Sayre, Montgomery, 1, 2, 3; E. M. Hastings, Montgomery, 4.\*

*Arkansas*—Wm. D. Blocher, Little Rock, 1, 2, 3.

*California*—Alex. G. Abell, San Francisco, 1; Lawrence C. Owen, San Francisco, 2, 3, 4.

*Canada*—Thos. Bird Harris, Hamilton, Ontario, 1, 2, 4.

*Colorado*—Ed. C. Parmlee, Central City, 1.

*Connecticut*—Jos. K. Wheeler, Hartford, 1, 2, 3; E. G. Storer, New Haven, 4.

*Delaware*—John P. Allmond, Wilmington, 1; D. C. Goodwin, Wilmington, 2.

*District of Columbia*—Noble D. Larner, Washington, 1, 2.

*England*—Wm. Grey Clarke, Freemasons' Hall, London, 1.

*France*—Thevenot, 1, 16 Rue Cadet, Paris.

*Florida*—Hugh A. Corley, Tallahassee, 1, 2; Jno. B. Taylor, Tallahassee, 3.

*Georgia*—Simri Rose, Macon, 1; Renj. B. Russell, Augusta, 2, 3; C. A. Armstrong, Macon, 4.

*Illinois*—H. G. Reynolds, Springfield, 1, 2, 3; James H. Miles, Chicago, 4.

*Indiana*—Wm. Hacker, Indianapolis, 1, 2, 3; Jno. M. Bramwell, Indianapolis, 4.

*Iowa*—Theo S. Parvin, Iowa City, 1; Wm. B. Langridge, Muscatine, 2, 3, 4.

*Ireland*—Chas. Walmsley, Dublin, 1, 2.

*Kansas*—E. T. Carr, Leavenworth, 1, 2; Oscar T. Beeler, Leavenworth, 3.

*Kentucky*—J. M. S. McCorkle, Louisville, 1; Philip Swigert, Frankfort, 2; A. G. Hodges, Frankfort, 3; Wm. C. Munger, Louisville, 4.

*Louisiana*—Jas. C. Bachelor, New Orleans, 1, 2; Gustavus Sotag, New Orleans, 3; Alfred E. Bilings, New Orleans, 4.

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Corrected monthly for the readers of the Freemason; and any errors noted by our brethren in the above offices will oblige us by sending corrections.

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### Married.

**BROWN-BOSBYSHELL.**—At the First Presbyterian Church, St. Louis, Missouri, on Thursday morning, September 17th, 1868, at 11 o'clock, by the Rev. S. S. Nicolls, Sir Thos. Brown, of Philadelphia, P. M. of Union Lodge, No. 121, and High Priest of Oriental H. R. A. Chapter, No. 183, Pennsylvania, to Fannie A., daughter of Sir Wm. Bosbyshell, of St. Louis.

Referring to the above, it is difficult to know what to say in justice to our feelings. The bridegroom is one of nature's noblemen, a true and genuine brother in all the relations of life. The bride was one of the fairest and most beautiful daughters of our city, and it may be truly said, that our Western loss has been an Eastern gain, and may they both, in after years, when age shall have thrown its mantle over a happy and prosperous life, be able to say that it was a precious thread in the masonic cord which first drew Bro. Tom Brown on a trip to St. Louis.

**Mechanics.**—They are the palace builders of the world; not a stick is hewn, not a stone shaped in all the lordly dwellings of the rich, that does not owe its beauty and fitness to the skill of the mechanic. The towering spires that raise their giddy heads among the clouds depend upon the mechanic's art for their strength and symmetry. Not an edifice for devotion, or business, or comfort, but bears the impress of their hands. How exalted is their vocation, how sublime their calling. Their path is one of true glory, and it is their own fault if it does not lead them to the highest point of honor and renown.

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# The Freemason.

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VOL. II.

ST. LOUIS, MO., NOVEMBER 1, 1868.

NO. 11.

## THE FREEMASON,

PUBLISHED ON THE FIRST OF EACH MONTH,

R. W. GEO. FRANK GOULEY,

G. Sec. G. Bodies of Mo., Editor.

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A man that hoards riches and enjoys them not, is like an ass that carries gold and eats thistles.

SPECIAL NOTICE.—Mr. Fitzgerald Tisdall, for many years the editor of this department, is no longer connected with the *Courier* establishment. The gentleman who has succeeded him intends giving industrious attention to all masonic interests, and will be glad of the co-operation of all brothers in good standing.—*N. Y. Courier.*

### THE ANNUAL MEETINGS.

The annual Communications of the Masonic Grand Bodies of Missouri, just ended, have been well attended, and not without considerable interest to the craft.

In another column we give the list of elected officers, and shall here briefly refer to points in the proceedings.

In the Grand Commandery, the statutes were amended, so as to compel each applicant for Commandery orders, or membership, to have a membership in some Lodge or Chapter, either in or outside of this jurisdiction.

All the Commanderies, except Lexington, U. D., made returns, and this one was referred to the Grand Commander and Grand Recorder, to examine their records when submitted, and, if found correct, to restore to them their charter, No 3, surrendered in 1861.

The portraits of the Past Grand Commanders, Sir Knts. Geo. W. Belt, Thos. M. Wannall and Geo. Frank Gouley, were ordered to be painted.

### GRAND CHAPTER.

In this body the Constitution and By Laws were left intact. A construction to one of the sections was adopted, compelling any Royal Arch Mason applying for membership to apply to the nearest Chapter.

Also another, that a Master Mason holding Lodge membership in another State, but residing in this one for twelve months, need not get permission from the Chapter under whose jurisdiction he formerly lived, but may be received by the Chapter in this State without such consent.

### GRAND COUNCIL.

The business of this body was chiefly of a local character, except the recognition of the Grand Council of New Brunswick.

### GRAND LODGE.

This body held its forty-eighth annual session, with about 130 Lodges represented.

The address of the M. W. Grand Master (Bro. W. E. Dunscomb) was practical and to the point. His decisions were all concurred in.

The returns of nearly all the Chartered Lodges were promptly in, and were generally well made up. We have not yet added up the total membership, but estimate it at 15,000.

There were 54 charters granted to new Lodges, the highest number on the rolls being 303. Several dispensations were granted and old ones continued. Thomasville Lodge, 161, was changed from Thomasville to Clifton Hill, Randolph county, to be known as Clifton Hill Lodge, 161.

The interesting public feature of the session

was the dedication of the new Hall, and the unveiling of the monument erected to the memory of late Bro. A. O'Sullivan, full particulars of which will be found under the proper head.

The most important act, we think, of the Grand Lodge, was in giving force and vitality to the system of D. D. G. Masters and District Lecturers.

It has been found of late years that the system was practical and could be made successful by reducing the size of the districts, consequently the Grand Lodge, by a large majority, increased the districts from sixteen to forty-one, forty of them being in this State and one in New Mexico. This will give to each D. Deputy, on an average, about three counties. The By Laws were also amended by separating the functions of D. D. G. M. and District Lecturers. The former are appointed by the G. M., and the latter by the G. Lecturer. The G. Lecturer may select or not a D. D. G. M. as his District Lecturer, as in his judgment he deems best.

The work of the Grand Lecturer was exemplified in the three degrees, before the members of the Grand Lodge, and that body, by a vote, adopted the same, and made it the work, not of Bro. so and so, but of the Grand Lodge of Missouri. This will tend greatly to give us uniformity and system in the Lectures.

Portraits were ordered of P. G. Masters L. S. Cornwell, J. W. S. Mitchell, S. W. B. Carnegie, W. B. Sharp and W. E. Dunscomb.

A resolution was adopted, authorizing an expelled Mason, when restored to good standing, to apply to any Lodge under whose jurisdiction he may reside, for membership.

A large amount of local business was transacted, and the Grand Lodge closed in peace and harmony, at one o'clock P. M., on the 16th of October.

### FIRST CHAPTER MEETING IN NEW HALL.

On Friday evening, October 2, 1868, St. Louis Chapter, No. 8, held the first Chapter meeting in the new Chapter room. The following officers were present: Comp. R. H. Huzza, H. P.; Geo. Frank Gouley, King; I. H. Pottenger, S., *pro tem*; Chas. M. Caswell, P. S.; Thos. M. Wannall, C. H., *pro tem*; Wm. N. Loker, Treasurer; Jno. Williamson, Secretary; W. W. Ehninger, R. A. C.; W. H. Vittinghoff, third veil; T. H. Russell, second veil, *pro tem*; A. J. Dreas, first veil. Comp. M. Collins, M. E. G. H. Priest, opened the Chapter. A Mark Lodge was also held, and the H. P. and officers conferred the Mark degree upon four candidates.



**THE GRAND BODIES OF MISSOURI.**

The Grand Commandery Knights Templar of Missouri met on its annual convocation at the Asylum, Freemasons' Hall, on Monday, Oct. 5th, Sir Geo. Frank Gouley, Grand Commander. A fair representation of the Commanderies in the State was present, and the prospects of Templar Masonry appeared to be encouraging. The business of the convocation was concluded by the election and installation of the following Grand officers for the ensuing year:

**OFFICERS OF THE GRAND COMMANDERY.**

Sir James F. Aglar, St. Louis, Grand Commander.  
 Sir Jno. D. Vincil, Macon, Dep. Grand Commander.  
 Sir James Carr, Hannibal, Grand Generalissimo.  
 Sir B. D. Wallingford, Weston, Grand Captain General.  
 Sir W. M. Rush, St. Joseph, Grand Prelate.  
 Sir Wm. N. Loker, St. Louis, Grand Treasurer.  
 Sir Geo. Frank Gouley, St. Louis, Grand Recorder.  
 Sir P. B. Groat, Hannibal, Grand Senior Warden.  
 Sir Washington Jones, St. Joseph, Grand Junior Warden.  
 Sir Wm. Bosbyshell, St. Louis, Grand Sword Bearer.  
 Sir F. H. Lewis, Weston, Grand Standard Bearer.  
 Sir Wm. H. Stone, St. Louis, Grand Warden.  
 Sir John Geekie, St. Louis, Grand Sentinel.

**GRAND ROYAL ARCH CHAPTER.**

The Grand Royal Arch Chapter of Missouri, M. E. Martin Collins, G. H. P., assembled on its annual convocation on Wednesday, October 7th, in Freemasons' Hall, with a full attendance of the subordinate Chapters in the State. The condition of Capitular Masonry was represented as prosperous, and the Chapters are increasing rapidly. After a harmonious session of two days the Grand Chapter closed its labors by the installation of the following officers for the ensuing year:

**OFFICERS OF THE GRAND ROYAL ARCH CHAPTER.**

Oren Root, Jr., of Columbia, G. H. P.  
 Rufus E. Anderson, of Palmyra, G. King.  
 Lewis F. Weimer, of St. Joseph, D. G. H. P.  
 L. W. Mitchell, of Jefferson City, G. Scribe.  
 John D. Daggett, of St. Louis, G. Treasurer.  
 Geo. Frank Gouley, of St. Louis, G. Secretary.  
 Rev. Jno. D. Vincil, of Macon, G. Chaplain.  
 Alex. M. Dockery, of Chillicothe, G. C. H.  
 Robt. H. Huzza, of St. Louis, G. R. A. C.  
 Will A. Prall, of St. Louis, Grand Lecturer.

**GRAND COUNCIL OF MISSOURI ROYAL AND SELECT MASTERS.**

This Masonic body—Thomas E. Garrett, Grand Puissant, presiding—met on its fourth annual convocation, in Freemasons' Hall, on Friday, October 9th. There was a good attendance, and much interest was manifested in the progress and extension of Cryptic Masonry. This branch of the Masonic Order is but young in the State, but it was represented as being in a prosperous condition. The following officers were elected and installed for the ensuing year:

**OFFICERS OF THE GRAND COUNCIL OF ROYAL AND SELECT MASTERS.**

Geo. W. Belt, Weston, W. P. G. M.  
 Martin Collins, St. Louis, Dep. M., P. G. M.  
 Jno. G. Foss, Hannibal, D. G., Th. Ill.  
 Bennett Marshall, Clarkton, G. P. O. W.  
 F. H. Lewis, Weston, G. C. G.  
 P. M. Pinckard, St. Louis, G. Chap.  
 Wm. N. Loker, St. Louis, G. Treas.  
 Geo. Frank Gouley, St. Louis, G. Rec.  
 Robt. L. Fisher, Clarkton, G. Marshal.  
 D. P. Wallingford, Weston, G. Steward.  
 Jno. Geekie, St. Louis, G. Sent.

**GRAND LODGE OF MISSOURI.**

The Grand Lodge of Missouri met at Freemasons' Hall on Monday, October 12th, at its annual Communication, M. W. Wm. E. Duncomb, Grand Master, presiding. One hundred and fifty Lodges were represented, and the attendance was unusually full. The session was particularly interesting, as the order of business included the dedication of the new Masonic Hall—a particular account of which will be found in these columns. About fifty new Lodges were chartered, and dispensations were granted for a number of others. The chartered Lodges in the State now working number 310, and the whole number of affiliated Masons exceeds 15,000.

The Grand Lodge closed its session on Friday morning, October 16th, by the installation of officers. The following are the officers elected and appointed for the ensuing year:

**OFFICERS OF THE GRAND LODGE.**

John D. Vincil, Macon City, Grand Master.  
 Rufus E. Anderson, Palmyra, D. Grand Master.  
 Wm. D. Muir, Boonville, S. G. Warden.  
 Alex. M. Dockery, Chillicothe, J. G. Warden.  
 Wm. N. Loker, St. Louis, G. Treasurer.  
 Geo. Frank Gouley, St. Louis, G. Secretary.  
 Thos. E. Garrett, St. Louis, Grand Lecturer.  
 Geo. Frank Gouley, St. Louis, Committee on Foreign Correspondence.  
 Rev. P. M. Pinckard, St. Louis, }  
 Rev. A. C. Osborn, St. Louis, } Grand Chaplains.  
 Rev. Edward F. Berkley, D. D., }  
 St. Louis, }  
 Rev. Wesley G. Allen, Weston, }  
 Rev. James A. Drennan, Lexington, }  
 Rev. P. Lorean, Dresden, }  
 Rev. H. W. Egin, Macon, }  
 Wm. E. Glenn, Rolla, } Grand Orators.  
 Oren Root, Jr., Columbia, }  
 J. G. Anderson, Steelville, }  
 John M. Marmaduke, Mexico, } Grand Marshals.  
 T. J. Starke, Otterville, G. Swordbearer.  
 Robt. Hale, Lexington, S. G. Deacon.  
 D. N. Burgoyne, St. Louis, J. G. Deacon.  
 R. L. Fisher, Cotton Plant, G. Steward.  
 J. C. Statler, Oak Ridge, G. Steward.  
 J. M. Orchard, Salem, G. Pursuivant.  
 John Geekie, St. Louis, G. Tyler.

**APPOINTMENTS OF DISTRICT DEPUTY GRAND MASTERS.**

First—Lewis, Clarke, Scotland and Knox counties—John C. Anderson, Monticello.  
 Second—Marion, Shelby—John Ure, Hannibal.  
 Third—Pike, Ralls, Monroe—John Ralls, New London.  
 Fourth—St. Charles, Lincoln, Warren—J. H. Alexander, St. Charles.  
 Fifth—Audrain, Montgomery, Callaway—John B. Henderson, Concord.  
 Sixth—Boone, Howard—Frank D. Evans, Columbia.  
 Seventh—Randolph, Macon—James Lovern, Calico.  
 Eighth—Livingston, Linn, Chariton—Alex. M. Dockery, Chillicothe.

Ninth—Adair, Schuyler, Putnam, Sullivan—Wm. T. Baird, Kirksville.  
 Tenth—Grundy, Mercer, Harrison, Davis—D. J. Heaston, Bethany.  
 Eleventh—Carroll, Ray, Caldwell—Willis Griffing, Hamilton.  
 Twelfth—Genry, Worth, DeKalb—Ahira Manning, —.  
 Thirteenth—Platte, Clay, Clinton—Benj. L. May, Barry.  
 Fourteenth—Buchanan, Andrew—Lewis F. Weimer, St. Joseph.  
 Fifteenth—Holt, Nodaway, Atchison—Hiram Patterson, Forest City.  
 Sixteenth—St. Louis (city and county)—John W. Luke, St. Louis.  
 Seventeenth—Jefferson, Franklin—Wm. R. Bibb, Labadie.  
 Eighteenth—Ste. Genevieve, St. Francois, Madison—Willey Lano, Libertyville.  
 Nineteenth—Cape Girardeau, Perry, Bollinger—Wm. B. Wilson, Cape Girardeau.  
 Twentieth—Stoddard, Scott, Mississippi—J. H. Bethune, Charleston.  
 Twenty-first—New Madrid, Dunklin, Pemiscot—Bennett Marshall, West Prairie.  
 Twenty-second—Butler, Carter, Ripley, Wayne—Joseph W. Baldwin, Poplar Bluff.  
 Twenty-third—Washington, Iron, Reynolds—B. Shepherd, Ironton.  
 Twenty-fourth—Gasconade, Osage, Maries—Allen L. McGregor, Arlington.  
 Twenty-fifth—Crawford, Phelps, Dent—R. P. Faulkner, Rolla.  
 Twenty-sixth—Oregon, Shannon, Texas, Howell— —.  
 Twenty-seventh—Cole, Moniteau, Miller—James E. Carter, Jefferson City.  
 Twenty-eighth—Pulaski, Laclede, Dallas, Camden—Josiah Ivy, Lebanon.  
 Twenty-ninth—Wright, Douglas, Ozark, Taney, Christian— —.  
 Thirtieth—Webster, Green—M. J. Hubbell, Springfield.  
 Thirty-first—Newton, McDonald, Barry, Stone—Wm. S. Street, Granby.  
 Thirty-second—Lawrence, Jasper—J. C. Gaston, Carthage.  
 Thirty-third—Dade, Barton, Vernon—Allen McDowell, Greenfield.  
 Thirty-fourth—Polk, Cedar, Hickory—A. F. Renfro, Humansville.  
 Thirty-fifth—Henry, St. Clair—Benj. L. Quarles, Clinton.  
 Thirty-sixth—Bates, Cass—C. L. Mayo, Pleasant Hill.  
 Thirty-seventh—Benton, Morgan—L. E. Williamson, Versailles.  
 Thirty-eighth—Cooper, Pettis—Wm. D. Muir, Boonville.  
 Thirty-ninth—Saline, Lafayette—J. W. Petty, Cambridge.  
 Fortieth—Jackson, Johnson—Isaac W. McDonald, Kansas City.  
 Forty-first—Territory of New Mexico—R. Frank Greene, Santa Fe.—*Republican, 17th.*

**AGAIN!**

Oh, sweet and fair! oh, rich and rare!  
 That day so long ago.  
 The Autumn sunshine everywhere,  
 The heather all aglow,  
 The ferns were clad in cloth of gold,  
 The waves sang on the shore;  
 Such suns will shine, such waves will sing,  
 For ever, evermore.  
 Oh, fit and few! oh, tried and true!  
 The friends who met that day,  
 Each one the other's spirit knew;  
 And so in earnest play  
 The hour flew past, until at last  
 The twilight faded from the shore;  
 We said, "Such days shall come again  
 For ever, evermore."  
 One day again, no cloud of pain  
 A shadow o'er us cast,  
 And yet we strove in vain, in vain,  
 To conjure up the past:  
 Like, but unlike the sun that shone,  
 The waves that beat the shore,  
 The words we said, the songs we sung,  
 Like—unlike—evermore.  
 For ghosts unseen crept in between,  
 And, when our songs flowed free,  
 Spoke dissonant in an undertone,  
 And marred the harmony.  
 "The past is ours, not yours," they said;  
 "The waves that beat the shore,  
 Though like the same, are not the same,  
 Oh! never, never more!"—*Fraser's Magazine.*



## BE MERCIFUL.

"A bruised reed shall he not break, and the smoking flax shall he not quench."—*Great Light.*

In this promise we have the assurance of that tender mercy of God towards His people. What is more frail than a "bruised reed?" Even in its strength, it is at the mercy of the passing wind. What is more easily quenched than "smoking flax?" The slightest breath will extinguish it. Yet the Father of all has promised us that in our most helpless and erring condition he will have mercy, if we but show the faintest symptoms of reformation and goodness of heart. What a lesson is here, brethren, for the duty that one Mason owes to another! God, who is perfect, is willing to overlook the faults of imperfect man; how much more should we, who are all imperfect, be merciful one towards the other. In the heat of passion, when burning under the impulse of a temporary wrong, we are apt to condemn and consign to hate even those who may have intended us no wrong.

Under these impulses, when the blood is coursing high, we may feel that we can cut loose from a friend without a pang; but when the sober second thought comes to us, and the nobler feelings of the soul assume their sway, then the sweet smile of forgiveness peeps into our face, and causes the eye to drop in shame.

There is no sensation so hallowed to the honorable mind as the reconciliation of brethren, and there is hope of that pleasure, so long as there remains even a spark of friendship between honorable men.

We would rather live in a grave yard, and daily walk among the tombs of relatives, than wander through life treading upon the shattered links of sundered friendships. Let there be no skeleton of dead love in any Lodge room, but if thy brother offend thee, reconcile thyself to him before the morning sun, if possible, and under no circumstances swear that you will never be friends again.

When old age comes upon us, and these stiffened limbs will with tottering step carry us to our long earthly home, let us remember then what worlds we would give to call back the parted brother and baptize the yawning grave with forgiving tears. There is no occasion for hate among Masons. All may honestly differ, and in differing let it be always of mind, and never of heart.

There is a holiness in fraternal love, second only to the love of home and of God; it yields a pleasure which consecrates the soul, and proves that it is the spirit of Heaven. The heart that can ask or grant forgiveness possesses a treasury of joy "which nothing earthly gives or can destroy."

A NOVEL photograph picture, one only visible in the dark, has, it is announced, been invented. It is stated that there are certain compounds of phosphorus which, after a short exposure to light, retain a certain amount of luminosity for days and even weeks afterwards. The image from the photographer's lens is allowed to fall upon a plate covered with one of these preparations; the light excites the surface to phosphorescence wherever it falls; the shadows of the image produce no effect. When the plate is removed from the camera and brought to the light, nothing is visible upon it; but if carried into utter darkness, the picture develops itself with an unearthly glow, as if it had been drawn with the point of a lucifer match.

## FIRST COMMANDERY MEETING IN NEW HALL.

St. Louis Commandery, No. 1, K. T., held its first meeting in the new Asylum, corner Seventh and Market streets, on the evening of the 14th of September. The following officers were present: Sir Wm. H. Stone, E. C.; Sir T. E. Garrett, Generalissimo; Sir J. A. H. Lampton, C. General; Sir Robert Huzza, Prelate; Sir Jno. D. Daggett, Treasurer; Sir John Williamson, Recorder; Sir T. H. Russell, S. W., *pro tem.*; Sir Wm. Bosbyshell, J. W.; Sir Jas. H. Tolman, Warder; Sir Jno. Geekie, Sentinel.

R. E. Sir Samuel M. Todd, V. E. Sir Joseph P. Horner, and E. Sir Jno. A. Stevenson, of Louisiana; R. E. Sir Thomas W. Chandler, of Georgia; E. Sir and Rev. Dr. Burrows, of Virginia; and Sir Knights Chas. O. Klett, Joseph H. Livingstone, Chas. H. Kingston, Alfred C. Ireland, Jno. Harold, of Philadelphia, and many other distinguished Sir Knights, visitors from abroad, whose names we do not now recollect.

Sir Wm. H. Stone, E. C., and Sir Geo. Frank Gouley, G. C., conferred the Order of the Temple upon two Red Cross Knights.

## "The Hour of Death"—A Scientific Investigation.

In Mr. John Trimble's "Notable Things of Our Own Time," are some accounts of the curiosities of scientific investigation—among them the following concerning the hour of death:

The subject of the hour of death (says Mr. Haviland, an eminent surgeon, in a paper read to the British Association), has occupied the attention of medical writers from the time of Aetius, who flourished at the Court of Constantinople, in the fifth century, up to the present date, but no practical fruit has been the result for the physician in his treatment of disease. He concluded that the time had now arrived for a thorough investigation of the facts in our possession, inasmuch as if there be any latent truth in them of importance to mankind, it is our simple duty to invoke that truth, and avail ourselves of its teachings in the practice of medicine. He remarked that the physician's duties do not cease when he has ascertained the disease of the patient, and prescribed medicine to remove it; by medicine alone the patient is not healed; he has to act upon the advice of Hippocrates, and see that those in attendance do their duty also, and in his absence watch every phase and act by the living present. But, to so direct, the physician must know each cause of change, and by his knowledge anticipate what may occur; lay down simple rules for the guidance of friends and nurses, and teach them how to watch each circumstance of disease; he must know the changefulness of our bodies in health; he must take due account of this changefulness when illness supervenes; he must know when all our vital functions are at their height; he must know when they are at their lowest ebb; for this knowledge is a most necessary element of success in his combat with the enemy he is implored to encounter. Of late years the art of nursing has more than ever occupied the thoughts of physicians and the laity at large. We have had noble efforts made in the camp and at home to soothe the anguish of the wounded and diseased.

The author had collected over five thousand cases of death, with the hour of death, and other circumstances recorded, which he had tabulated, and exhibited on a large chart, the different collections being distinguished by colored diagrams. By this chart he showed that in one thousand cases of death in children under five years of age, the periods of greatest mortality occurred between the hours of one and eight A. M.; that an extraordinary depression

took place in the hours between nine and twelve P. M., and the ratio of mortality was at its minimum. He then compared these statistics with 2,891 deaths from all causes, and the chart showed how remarkably the wave lines of death compared with those above. He then compared these diagrams with deaths from consumption, which, although they showed a general resemblance in the wave line, yet between the hours of four and eight A. M. there was a depression when compared with the first four hours' period.

He then showed that small numbers are not sufficient for a statistical truth, and he therefore urged upon his provincial brethren to assist him in his work by forwarding to him data for further investigation of this interesting subject.

He contended that the tables on the chart proved the extraordinary mortality in the early hours of the morning, when the powers of life were at their lowest ebb, and, strange to say, when the patient was most cared for. He urged the necessity of feeding and stimulating the patients at their weakest hour, so as to tide them over a critical period; and, even if death be inevitable, to so support the patient that he might at least have a few hours more of life snatched from eternity to admit of his being able to carry out some neglected duty, pardon some enemy, or see some beloved friend. He next urged upon his professional brethren the importance of teaching friends and nurses how to attend to those under their charge. He concluded by saying that the subject itself required no apology for its introduction to the Association, however much the mode of his treating it might. He felt convinced that it was one which had occupied the attention of many of his hearers when they had been watching hour by hour the fitful changes of disease in the persons of those dear to them, or of those to whom, as nurses, they had desired conscientiously to do their duty. To simplify this duty and to calm their solicitude, at a time when either an excess of the one or an ignorant neglect of the other might be fatal, was one of the main objects of this investigation; and he felt convinced, however imperfectly he might have expressed his opinion on the subject, that it is one of deep interest, not only to his profession, but to the community at large.

## The Giant Ostrich of Madagascar.

In the year 1850 two enormous eggs, found in the bed of a stream in Madagascar, were sent to Paris, accompanied by a small portion of a skeleton, and, on a careful examination by the naturalists of the Garden of Plants, it was ascertained that the remains belonged to a species of the ostrich family, of vastly greater size, however, than any known now to exist. The largest of these eggs measured about 13½ inches by 9, and was estimated to be equal in capacity to six eggs of the African ostrich, twelve of the American, and to twelve dozen of those of the common hen. A cast of this egg is, we believe, in the magnificent museum of our Academy of Natural Sciences. The bird itself was supposed to have been nearly fourteen feet high. Another nearly perfect egg of this bird, named *aspyornis maximus* by the Paris naturalists, was sent a few years ago to London, where it sold for an enormous price, and, during the present year, still another has reached Paris. This was found in a sandy alluvium, at a depth of about five feet, and is entirely perfect with the exception of a small hole at one end, through which it had probably been emptied by some native in early times. The dimensions of this egg are much the same as the one referred to; the capacity is about five hundred cubic inches, or more than two gallons.

Remains of these gigantic eggs are not very numerous among the natives of that portion of Madagascar where they are found, and are used as drinking vessels. Perfect specimens are, however, very rare. There is a tradition in the country that the bird is still in existence in the interior, although this is very improbable. That, like the Dodo, the Solitaire and the Great Auk, it has disappeared within the historical period, is quite credible. The natives maintain that the bird laid but one egg, always dying soon after.



**LIBRARY IN FREEMASONS' HALL.**

On the third floor of the new Hall is a large room set apart for a Library and the Board of Relief.

The room is capable of seating some sixty persons, and there are cases for several hundred volumes already put up.

We have one or two practical suggestions to offer, viz.: let the members of Lodges, and other bodies meeting in the Hall, subscribe and get a good substantial matting for the floor, and let every Mason in the city donate such books (or money for books) as he can spare, and thus make this room a general Masonic reading room for the fraternity in and visitors to St. Louis.

It can easily be made one of the pleasantest rendezvous in the city, and will be an excellent place for the Craft to consult the Masonic periodicals and reports of the day, as well as find plenty of miscellaneous matter.

We would here request of our Masonic exchanges to send us an extra copy on our "ex" list for the library room, and any duplicate copies of proceedings will be thankfully received from Grand Secretaries.

This can also be made a useful room for instructing candidates through the day.

We have already collected a good nucleus for a library. Come, brethren, awaken to the importance of this room.

The donor's name will be put in each book.

**THE PARTING SHOT.**

As our attentive readers are well aware, we have devoted much labor and space to the discussion of one of the most momentous questions agitating the Masonic mind of our country during the past year.

We have replied, shot for shot, to all the attacks made against the bulwark of the established Masonic system of this Republic, until no public foe now remains in front of our lines. Skirmishers, batteries and all have disappeared, and the system stands impregnable in the hearts of the fraternity.

The last sortie made against us we replied to fully in our last number; it was, we confess, rather stronger than is consistent with our natural amiability, but it was our parting shot, and we were determined that it should be remembered. Our strong ally, Bro. Jacob Norton, of Boston, author of the able articles on the "Battles of the Buzzards and Pelicans," is fast drawing in his lines, and with one more number his fire will cease, and then it will be "all quiet on the front." If we have had any readers who did not fully understand or appreciate the issue, and wearied with our discussion, we ask their pardon, but ask them also to remember that, outside of our articles on that subject, we gave them more pages of reading matter than is furnished by any other Masonic journal.

To the thousands of readers, who followed us through the contest and encouraged us continually in our unpleasant position (for any discussion is unpleasant), we tender them our sincere Masonic thanks.

Hereafter we shall expect to devote our space to such current issues of practical importance as may arise from time to time, leaving

the now dead one of Scotch Riteism in Missouri to rest upon its faded laurels.

The interests of Lodge, Chapter, Council, and Commandery will be sufficient to occupy all our thoughts, as they should be sufficient to engage the attention of any reflecting and earnest mind. In this State they are now secure and safe from attack from within or without; let us, therefore, build up their walls in strength and beauty, relying upon God, the source of all love, truth and charity, for the elevation of our race, and the establishment of every virtue.

**NEW BRUNSWICK.****CAPITULAR MASONRY.**

Since the last Convocation of Grand Chapter, the members of New Brunswick Chapter, St. John, N. B., having surrendered their Irish Warrant, have affiliated themselves with the Grand Chapter of Canada; and we have therefore considered it of sufficient interest to the Royal Craft to print the following report from the Grand Superintendent of New Brunswick, for the information of the Companions:

OFFICE OF THE GRAND SUPERINTENDENT OF  
CANADIAN ROYAL ARCH MASONRY, FOR  
THE PROVINCE OF NEW BRUNSWICK,

St. John, 22nd July, 1868.

The Most Excellent Council, Officers and Members of the Grand Chapter of Royal Arch Masons of Canada:

Your Dispensation, for New Brunswick Royal Arch Chapter, formerly working under Warrant No. 301, from the Supreme Grand Royal Arch Chapter of Ireland, together with other papers, came to hand during the latter part of June; and I have now much pleasure in reporting, that at the regular convocation of said Chapter, held in the Masonic Hall, Princess Street, in this city, First Principal Z., John D. Short, in the chair, the action relative to change of jurisdiction was unanimously confirmed, and the Dispensation above referred to was read and ordered to be received and spread upon the minutes. The Chapter being then open in due and ancient form, under the authority of the Grand Chapter of Royal Arch Masons of Canada, proceeded with the general business; three candidates were severally "received and acknowledged as Most Excellent Masters" and then duly "exalted to the Royal Arch Degree." I may also report that our esteemed Right Excellent Companion, Thomas Bird Harris, was elected "Proxy Representative" for New Brunswick Chapter at our Grand Chapter.

There are at present in New Brunswick the following Royal Arch Chapters, holding under authority from the Supreme Grand Royal Arch Chapter of Scotland, viz.:

Carleton Royal Arch Chapter, No. 47; Conventions held in Masonic Hall, city of St. John.

Fredericton Royal Arch Chapter, No. 77; Conventions held in Masonic Hall, city of Fredericton.

Union Royal Arch Chapter, No. 84; Conventions held in Masonic Hall, Carleton, St. John.

Corinthian Royal Arch Chapter, No. 85; Masonic Hall, Kings county. This Chapter has been almost dormant for some time past; there are, however, strong indications of early resuscitation.

Mount Lebanon Royal Arch Chapter, No. 101; Conventions held in Masonic Hall, Chatham.

In addition to the above, a number of zealous Royal Arch Masons, of Saint Stephens, Charlotte county, have applied to Scotland for authority to open a Chapter in that town; and some slight progress has been made in one or two other parts of the Province towards the organization of Royal Arch Chapters.

The recent Confederation of the Provinces of Upper and Lower Canada, Nova Scotia, and New Brunswick, has, as you may be aware, directed the consideration of a vast majority of

Royal Arch Masons throughout these Provinces to the present position and future government of Capitalar Masonry throughout the Dominion of Canada. While it is freely conceded that the Parent Grand Chapters of England, Ireland and Scotland have, in years gone by, when their support was ACTUALLY REQUIRED, severally done much to aid and assist Chapters, respectively, working under their authority, as well as to advance the true interests of our time-honored Institution in this country; yet, it is deemed self-evident that the time is rapidly approaching, if it has not already arrived, when our general requirements will demand that "Masonry" throughout the whole Dominion of Canada shall be governed and controlled within our own territory. It is not too much, therefore, to suppose that the true Masonic spirit which underlies our Institution, as well in Great Britain and Ireland as in this Dominion, will speedily develop a policy which may peacefully bring about so desirable a consummation.

In reference to the diversified systems of "Work," practiced as well in the British North American Provinces, as throughout the whole Continent of America, it would seem desirable and expedient that the delegates be appointed by the Grand Chapter of Royal Arch Masons of Canada, to meet in convention, AT SOME CENTRAL POINT, with delegates from other Grand Chapters, to the end that a more uniform system of Work and Ritual may be adopted, and that all other matters bearing upon our common interests may be considered, so that our whole system of Royal Arch Masonry may eventually be harmonized agreeably to the most ancient standard.

In view of the rapid progress of Capitalar Masonry, some Chapters are now taking steps to render it imperative that candidates shall be required to exhibit specimens of their skill in the "art" before being advanced. This appears to be a move in the right direction, and one that will materially aid the Craft. I would, therefore, respectfully suggest that Grand Chapter consider whether or not it is desirable to require that Subordinate Chapters, under this jurisdiction, SHALL NOT CONFER either the degrees of "Mark Master," "Past Master," "Most Excellent Master," or "Royal Arch," until the brother taking the degree shall have passed a satisfactory examination in each of the preceding degrees, conferred in either Blue Lodge, or under authority of Royal Arch Chapter Warrant.

Most respectfully submitted.

ROBERT MARSHALL,  
G. Sup. for New Brunswick.

**Masonic Calendar of the Grand Orient of France.**

We have received from the Secretary General, Bro. Thevenot, the annual calendar of the Grand Orient of France for 1868. From it we cull the following information—the Grand and subordinate Lodges and Orients, and the number of Masons in the world:

Grand Lodges and Orients.	No. of subordinate Lodges and Orients.	No. of members.
America, North, 37.....	6,198	350,594
Mexico.....	10	*560
Hayti.....	18	*1,000
Unknown, about.....	*15	*800
Total.....	6,241	352,954
SOUTH AMERICA.		
Brazil.....	35	*2,000
New Granada.....	*10	*560
Columbia.....	*10	*560
Peru.....	10	*560
Argentine Republic.....	12	*670
Uruguay.....	5	*280
Venezuela.....	*10	*560
Total.....	92	5,190
Total in America.....	6,333	358,144
" in Asia.....	*250	*14,000
" in Africa.....	*75	4,200
" in Europe.....	*2,881	*2,800,000
" in Oceania.....	*20	1,800
Total.....	9,559	3,370,144

\*Estimates based on the reports of the "calendar" and from other sources. That of America, North, is taken from Grand Lodge reports in this office, and is reliable.—Trowel.



## THE NEW FREEMASONS' HALL.

### Formal Dedication.

**A Grand Procession--Interesting Ceremonies--Oration by T. E. Garrett--Description of the New Building--Dedication of a Monument to Anthony O'Sullivan, at Bellefontaine Cemetery--Brilliant Festivities, &c.**

Prosperity has attended the progress of the Masonic Order in Missouri, and a more striking and splendid illustration of the fact could not be found than the stately building erected by the brotherhood at the corner of Seventh and Market streets. This fine structure is now completed, and was October 14th formally dedicated with appropriate ceremonies, accompanied by a striking public display.

Before giving an account of the proceedings, it may not be out of place to furnish a brief description of the new building, which forms so important an addition to the public edifices of our city, and some interesting facts connected with its history. We will commence with the latter.

#### HISTORY OF THE UNDERTAKING, &c.

On the 12th February, 1853, a perpetual charter was granted to John D. Daggett, Benj. M. Runyan, John J. Anderson, Wm. Renshaw, Jr., Daniel G. Taylor, J. R. Barrett, David C. Tuttle, Joseph Foster and T. E. Courtney as corporators.

The first Board of Directors elected consisted of the following citizens: B. M. Runyan, T. A. Buckland, D. G. Taylor, F. Dings, John W. Luke, Thos. Richeson, John A. Brownlee, Jas. H. McCord and A. B. Sluder.

In June, 1858, the Board purchased the present lot on which the building stands, measuring 109 feet on Seventh street, and 135 on Market, at a cost of \$54,000.

Through the vicissitudes of several years, the lot was paid for, and on the 30th May, 1866, the corner stone of the present edifice was laid by the Grand Lodge of the State.

The cost of the building has been about \$195,000, which, with the lot, amounts to \$249,000, and its present valuation is estimated at \$300,000, including a vacant lot adjoining the building, worth about \$25,000.

The stock issued on the property is held principally by the Grand Lodge and subordinates in the city, and several individuals. The present Board of Directors consists of Messrs. Erastus Wells, the President, Samuel Gaty, Vice President, W. N. Loker, Treasurer, Thos. Richeson, Daniel G. Taylor, Jno. W. Luke, Wm. H. Stone, Jno. D. Daggett, T. A. Buckland.

The building was erected under the direction of the present Board, and very much of the success of the completion of the house, and its unequalled arrangement, is due to the active member of the Building Committee, Mr. Wm. H. Stone, and the President, Mr. Wells. George Frank Gouley has been Secretary of the Board since the summer of 1866, and we are assured that no labor has been spared to carry out the enterprise upon the strictest principles of practical and sensible economy.

The cost we have given includes the entire furnishing and interior fittings of the establishment.

#### DESCRIPTION OF THE BUILDING.

In sketching the history of the new Masonic Hall we have been compelled to be brief, as to give it in full would require more time and space than would be appropriate to devote to the subject in the present crowded condition of our columns. In giving a description of the edifice we shall also be compelled to do it within the circumscribed limits.

The building stands on the northwest corner of Seventh and Market streets. The front on the latter street is 135 feet, and on Seventh 84 feet. It is four stories high, measuring 96 feet from the line of the sidewalk to the cornice.

The general architectural design of the building is after the Florentine Italian style. It is not heavily ornamented, but plain and substantial and adapted to the tastes of the present age. It is built of Joliet marble, nearly white. The appearance is remarkably attractive. The light colored walls combine the idea of strength with grace and elegance, and the large windows and handsome cornice impart a pleasing variety, which is further assisted by the spacious entrances and windows of the capacious stores on the ground floor.

The basement extends underneath the entire building, and is devoted to the furnace and engine rooms, and to cellars and coal vaults for the stores above. The first story is divided into six stores, there being also two large entrances, one on Market street and one on Seventh street, from which broad stairways ascend to the upper floors. The stores are large and light, and supplied with every convenience, and will no doubt all soon be occupied by business firms. Near the entrance on Seventh street is the corner-stone of the building, on which there is the following inscription:

To the glory of God, the Grand Architect of the Universe, to whom be all honor, praise and glory: This foundation-stone of Freemasons' Hall was duly laid by the M. W. Grand Lodge of A. F. & A. M., May 30th, 1866, A. L. 5866. John F. Houston, M. W. Grand Master; A. O'Sullivan, G. S.

This inscription was written by the Grand Secretary, A. O'Sullivan, who was a leading spirit in the great undertaking of building the Hall. He was not permitted to see the completion of the edifice, but his memory is treasured by his brother Masons, and good deeds and noble words yet remain to preserve his name among the living.

The stairways leading up from each entrance on this floor are broad and finished with taste. The workmanship is substantial, and it is only to be regretted, we think, that the stairways ascending from the second floor were not constructed in a manner more corresponding to those arising from the main entrances.

On the second floor we find the office of the Grand Secretary of the State of Missouri and the Library. This is a very handsomely furnished room. The ceiling is of unusual height. A flight of stairs leads up to a gallery on which the library cases open. There is also in this apartment a spacious fire-proof safe

for the preservation of the records of the State. One feature to be seen here are well executed oil paintings of the Grand Masters of the State from the time of organization.

On this floor also is the magnificent audience room or hall. It measures one hundred feet in length by 65 feet in width, and is twenty-two feet in height from the floor to the ceiling. Eight Corinthian columns support the ceiling, which is handsomely painted and ornamented. This portion of the work was executed by Messrs. D. Garvey & Sons, of St. Louis. On the west end of the hall is a spacious stage, intended for speakers or other purposes.

The appearance of the hall is certainly handsome. The introduction of the columns rather improves an apartment of this size by imparting a certain variety to the extent, but is not a fortunate feature in connection with large public gatherings. The ornamentation of the ceiling is very elaborately executed, but appears somewhat heavy for the height. We are not, however, disposed to criticise minutely where the general effect is so good. As a ball-room the hall is a splendid apartment, and also for lectures and gatherings of similar character. For its size it is very favorable for speakers, and much preferable in this respect to the Mercantile Library Hall.

The third floor of the building is mainly consumed by the three degree rooms. Attached to which are various committee rooms and small halls, intended for Masonic festivities and other purposes. The furniture of the degree rooms is very attractive, and was manufactured by Mr. Merton, of this city. These rooms when open must be interesting to visitors. There is a quietness and beauty about them in which a shade of solemnity mingles. The antique symbols of Masonry are to be seen in various directions, and some elegantly finished frescoing. The carpets are particularly fine, and were imported, we are told, expressly by Messrs. Kenard & Sons.

The fourth floor is divided somewhat similarly to that below, but the rooms are devoted to the administration of the higher degrees. The Royal Arch Chapter chamber is on this floor, and is the most costly and splendid room in decoration and arrangement of its character in the building. The ceiling is vaulted and colored blue, with other hues assisting in the ornamentation. The furniture is appropriate in its character. As a general thing, a prevailing feature in these Masonic private apartments is simplicity. There is not elaborate effort at decoration. There is but little fresco work, and where we do find it, it is generally of the character of symbolic pictures or representing subjects identified with the ideas of Christianity. The rooms are evidently set apart for a serious purpose, and while taste and elegance have assisted in their preparation, the object evidently was rather to make them suitable for their general design than to please the eye by brilliancy and beauty of ornamentation.

We have thus sketched the principal divisions of the building, without attempting to enumerate all its corridors, smaller apartments, &c. The whole structure is heated by steam



with an improved condensing and circulating apparatus, manufactured and put up by Mr. John Goodin, of St. Louis. The chandeliers were purchased by the Association in Philadelphia.

The building has been erected under the supervision and direction of Mr. James H. McClaren, architect, well known throughout our city. The following are the parties who were concerned in the work of erecting the building: James H. McClaren, architect; Howard & Co., iron work; P. Fanning, stone work; J. McBride, (since deceased) brick work; D. Francis, marble work; D. Garvey & Son, plaster work; Pettes & Leathe, plate glass.

The Building Committee has been composed of the following gentlemen: Erastus Wells, ex-officio President; W. H. Stone, Secretary; Thomas Riche-on and Samuel Gaty.

Committee for furnishing the halls and carpets, &c., Wm. H. Stone, Wm. H. Loker and J. W. Luke.

Having thus given the principal particulars connected with the history and building of the Masonic Temple, we will now sketch briefly the proceedings.

#### THE PROCESSION.

One of the principal features connected with the dedication was the procession. This was organized at the Occidental Hall, Seventeenth and Market streets, and was composed of the St. Louis and Ivanhoe Commanderies. The following was the order observed:

Headed by 16 mounted police, Capt. Kohl-hund.

Boehm's band.  
St. Louis Commandery, Knight Templars.  
Ivanhoe Commandery, Knight Templars.  
Herwig's band.

Lodges in following order:

No. 243—Keystone Lodge A. F. and A. M.  
No. 218—Good Hope Lodge.  
No. 179—Pride of the West Lodge.  
No. 167—Orient Francis Lodge.  
No. 163—Occidental Lodge.  
No. 121—Erwin Lodge.  
No. 80—Bridgeton Lodge.  
No. 79—Polar Star Lodge.  
No. 45—Bonhomme Lodge.  
No. 40—Mount Moriah Lodge.  
No. 25—Naphthali Lodge.  
No. 20—St. Louis Lodge.  
No. 9—George Washington Lodge.  
No. 3—Beacon Lodge.  
No. 2—Meridian Lodge.  
No. 1—Missouri Lodge.

Band.  
Grand Lodge of the State of Missouri and Grand Officers.

Carriages—Judges of Courts, city and county officials, City Council, &c.  
Grand Marshals—Col. James Coff, N. G. Elliott.

Aids—S. B. Stanard, Geo. Rinkel, Jr., Wm. Freudenau, Al. W. Henry, James Denny.

The following was the route pursued, in accordance with the official programme: Down Lucas Place to Fourteenth street, up Fourteenth to Washington avenue, down Washington avenue to Eleventh, down Eleventh to Locust, down Locust to Fourth, down Fourth to Walnut, up Walnut to Seventh, up Seventh to the east front of the Hall.

The morning was fine and the array of Masons made a remarkably interesting appearance. The banners of the Commanderies floated gaily in the soft breeze, and the band music sounded strong and sweet.

#### ARRIVAL AT THE HALL.

It was about 11 o'clock when the procession, having completed its route, arrived at the hall. Here the column halted and formed in open order, the Grand Lodge and subordinates passing through in inverse order as the music played. There was quite a large number of invited guests, including the Mayor, members of the City Council and many distinguished citizens.

The grand hall on the second floor was the scene of the dedicatory services. The various lodges marched into this splendid apartment and assumed their assigned places, with the grand officers. On the stage, at the west end of the hall, the principal Masonic officers took seats.

#### THE CEREMONIES

were brief yet impressive, and were conducted by Wm. E. Dunscomb, Grand Master. The hall was well filled with spectators, and as the ceremonies commenced a deep silence prevailed.

The Architect approached the Grand Master and presented him with the masonic emblems, a square, level and plumb, with the following words:

**MOST WORSHIPFUL GRAND MASTER:**

Having been intrusted with the superintendence and management of the workmen employed in the construction of this hall, and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care, humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation and that of the Most Worshipful Grand Lodge No. 1.

The Grand Master replied in a few words, saying that the work of the Architect had the entire approbation of the Grand Lodge, and expressing the hope that the building might continue a lasting monument of the liberality and spirit of its founders.

The Deputy Grand Master then came forward and said:

**MOST WORSHIPFUL:**

The Hall in which we are now assembled and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should now be dedicated according to ancient form and usage.

A procession was then formed, and marched slowly around the hall, while the band played, in the following order:

Grand Tyler.

Two Stewards, with rods.

A Past Master, with a light.

A Past Master, with Bible, Square and Compass.

Two Past Masters, each with a light.

Grand Secretary and Grand Treasurer.

Junior Grand Warden, with pitcher of corn.

Senior Grand Warden, with pitcher of wine.

Deputy Grand Master, with pitcher of oil.

Grand Master.

Two Deacons, with rods.

The Grand Chaplain then pronounced a prayer of consecration, solemn and earnest in language. As he closed, the Masons said together, "Glory be to God on high, and on earth peace, good will toward men." The Grand Master then, receiving the vessel of corn from the Junior Grand Warden, poured it upon a miniature ark, which rested on a table, saying: "In the name of the Supreme and Eternal God, the Grand Architect of Heaven

and earth, to whom be all honor and glory, I dedicate this hall to Freemasonry."

The Grand Master then, after a brief pause, received the vessel of wine and poured it upon the ark, repeating the same words as before, closing with "I dedicate this hall to Virtue."

In like manner he received the oil from the Deputy Grand Master and poured it upon the ark, closing with "I dedicate this hall to Universal Benevolence."

The Grand Chaplain then, standing before the open Bible, after another brief prayer, pronounced the benediction. The Masons responding at close "So mote it be, amen."

The Grand Master then introduced Mr. Thomas E. Garrett, Grand Orator, who delivered the following oration:

ORATION BY THOMAS E. GARRETT.

**MOST WORSHIPFUL GRAND MASTER, BRETHREN OF THE GRAND LODGE, LADIES AND GENTLEMEN**—It is my pleasant duty to announce to you, the Masons of Missouri have built a house. They are now at home in it; and this occasion may be likened to a sociable house-warming. We invited our friends to meet with us to-day, and are glad to welcome so many of them to Freemasons' Hall.

First—A word about the name we have given our house.

In old, very old times, our English brothers, who were also our fathers, met together at stated intervals in suitable halls—few and far apart—which only served to bring the brethren nearer together. They called their unpretending lodge room Freemasons' Hall, which name in the course of time came to convey an idea, whenever spoken—harmony and good fellowship. Our English brethren prospered. A comfortable hall was good enough for them, and the name expressed the thing.

Our country is now full of Masonic Temples. The microscopic fancy of a body of Masons, meeting next door above a cross-road country-store or a town market-house, magnifies their scanty comforts into a palace of luxury, and they assemble under the auspices of the full moon, at early candle light, in their Masonic Temple. Such vigor of imagination is truly commendable in itself, but the Masonic order has ever been opposed to certain kinds of innovation, and we of Missouri have therefore resolved to stick to the plain old style, and find a home in the Hall of our fathers. This edifice is therefore to be known by the appellation of "Freemasons' Hall." The name belongs to us; it is an honorable one, and we can offend nobody by adopting it.

So much for the name; now for the purpose of our building, and the object of our thus assembling within its walls. There is nothing extraordinary in the fact that the Freemasons have built a house, but it is somewhat singular that they have never before attempted to adapt their speculative system to an operative form in the city of St. Louis. The truth is, the Masons of this city and of Missouri have really had no home—no grand central capitol which they could regard as the seat of their moral empire, and point to as evidence of their taste and skill in operative handiwork. They had no home around which could cluster the sacred associations of that sweet and endearing English word, which, it is said, has no perfect synonym in any other language under heaven. They have had places in which they stayed, but could not comfortably live and extend proper hospitality to their brethren from abroad. The proverbial latch-string was doubtless out, but the stranger could not find the latch-string. They might as well have pulled it in, put out their lights and gone to sleep, for any entertainment they could afford the houseless wanderer who rejoice in the title of "brother," and yet for want of a friendly finger-post, not to say the extended "right hand of fellowship," was left out in the cold. They did not mean to be unsociable or inhospitable—far from it—but they abode in byways, and honest poverty



was a little ashamed of its surroundings. It was proud, withal, shrank from open criticism, and its habitation degenerated into a hiding place. This was doubtless wrong, but it was human nature, nevertheless. It is far different now. We sit under our own vine and fig-tree, which happen to be a weather-proof roof and strong walls.

Our latch-string is still out; our lights are burning, and the spirit of Freemasonry is never asleep. Who will say that we have not cause for congratulation in this alone: we have found a "local habitation," in which we may preserve untarnished the priceless heritage of an honorable name?

In conformity with our peculiar rights and customs, the house we have built has just been consecrated to TRUTH, VIRTUE and BENEVOLENCE; and dedicated with solemn ceremonies to FRIENDSHIP, MORALITY and BROTHERLY LOVE.

These rights have been conducted in ample form by the Grand Master of Masons, aided by other officers of the Grand Lodge of Missouri. At the consummation of this grand design our hearts are filled with joy, and our souls should glow with gratitude to the great Architect of the universe. Our aspirations ascend to the Holy of Holies, that our work may be sanctified by his blessing, for we acknowledge in all humility, except the Lord build the house, they labor in vain who build it. Let us remember that whatsoever we sow, except He bless the seed, we cannot hope to gather a bountiful harvest of good.

At the dedication of a Temple in former times, we read in the Book that "the fire came down from heaven and consumed the burnt offering and the sacrifices," and the house was filled with light, that the priests could not enter in because of the flood of celestial glory that poured into the terrestrial abode of the Almighty—symbol of the house not made with hands. More impressively than ever before we realize the awful grandeur of that scene as it is recalled to our minds this day. We are engaged in kindred solemnities, and, if our hearts are warmed with a spark of Heavenly fire, our eyes shall yet see a halo of the olden glory crown this house. It stands on the highest elevation of our symbolic Mount Moriah, above the clouds, and the lightnings, and the storms that shake the world below—its white walls gleaming in the very realm of the sun. In these isolated regions of peace a structure sprang up as by magic. Its foundation stone was laid, as it were, in the night—encompassed by darkness and doubt, but it was laid in Faith. The builder's zeal triumphed over all impediments, and the walls rose in Hope. The boon we would now ask as the rich reward of the laborer is that the design may be crowned with heaven-born charity—charity which exalts and sanctifies the whole wealth of blessings showered upon the children of men—charity that never faileth through its voluntary sacrifices on the altar of fraternal devotion.

Let us glance for a moment at the edifice itself, and view it in connection with its relation to a society of moral builders. Our ideas of art are gained exclusively from external objects. Man makes fanciful combinations, but creates nothing. If the world had presented a perfectly flat surface, we can well imagine how he might have shuddered even to look aloft, and certainly he would never have thought of climbing. He would thus have been driven to dig into the earth for shelter and safety, and build his houses and lay out cities underground. Fortunately for both beauty and utility, the earth is not a flat surface, but abounds with hills and dales, tall trees, walls of rocks and mountain peaks.

The imitative faculties of man were immediately stimulated by the rugged, yet beautiful forms which filled his eye, and he began to build. Nature gave him lessons in art, which he understood and has continued to improve for his own comfort. Natural objects taught him that it was not dangerous to climb, and also pointed his soul upward, instead of chaining it to the earth; and hence great moral and devotional thoughts and aspirations became permanently attached to architecture.

In art, the devotional line is said to be vertical, implying height and pointing upward; hence the perpendicular lines in some of the old Gothic cathedrals produce on the beholder the effect of a forest of columns. Tall church spires, and the solemn vaulted roof also illustrate the same principle in architecture.

On the other hand the line of science and investigation is horizontal and implies breadth. Both are harmonious exemplars of the fundamental thought. The Order of Freemasonry—originally both operative and speculative in design, and latterly speculative in practice—has been the conservator of the primary thought, and is now the connecting link between the thought and its expression; the formula of method between the problem and its solution.

That communities recognize this position of the Order, there is the fact that the Masons are often called upon to perform the ceremonies of laying the corner-stones of public edifices by societies and corporations, which have nothing in common with the Masonic organization. Occupying such prominent and important ground, Freemasons have a solemn public duty to perform in the erection of their own buildings, involving unity and harmony of design with the purpose. Whether or not the Masons of Missouri have acquitted themselves of such responsibility, with justice to all, this edifice should demonstrate.

None of the fine arts express so forcibly the thought of the sublime, as architecture in its greater works. Aside from the arbitrary significance that many attach to any building, as, for instance, a church, a temple, a palace, or one of the great portals in the old country, as the *Porte St. Martin* or the *Arc de Triomphe*, in Paris; the idea of the sublime is expressed in every really artistic work of the builder's handicraft, by its massiveness, its architectural lines, the unity of its character, and the peculiarity of its style.

Every edifice of this kind requires primarily large dimensions. Michael Angelo was right when he said that a *small thing* never rises to grandeur by merely aggrandizing its original dimensions. Neither can a great and sublime idea be conveyed by comparatively small and insignificant proportions. The great thought of Freemasonry would be only imperfectly expressed, if, instead of this magnificent edifice, we had erected a cramped structure with low ceilings and narrow entrances.

The intrinsic sublimity of religious worship would never have impressed the world with awe if the faithful had continued to celebrate their mysteries in hidden places. Great thoughts are ever combined with great external accompaniments, and the idea of God, the greatest of all, is therefore always connected with the immensity of the universe. The second essential element of architecture is the distinct appropriateness and harmony of all the parts, and materials to the artistic form and aesthetic signification of the building itself.

An edifice in which the lower parts are of lighter materials than the superstructure they support; one whose portal should be significant of a cathedral, and yet resembles that of a fortress; an immense tower on the top of a building of moderate size; low and wide windows drowsily blinking in high walls—these are among the horrors in architecture.

Symmetry of the whole, and the repetition of the same thought in all the parts, ornaments and accessories of an edifice are the necessary results of the application of this principle. The peculiar character of symmetry is developed by the style of the building. A Gothic cathedral with horse-shoe windows, or a colonnade of the Corinthian order with square windows between the pillars would be architectural monstrosities.

The Freemason's profession is no longer to build or design edifices. The operative character of the Order long since resigned its functions to the speculative system. We no more build with stone and mortar, but with thoughts, sentiments and ideas. And yet the original essentials of architecture are still the

essential elements of our speculative labor. For the thought of humanity is a unit, and its expression is the same in the architecture of a Temple and in the construction of a philosophical system. Society cannot be built up harmoniously by any other principle, and true Masonry can never deviate from the original idea which presided at the creation of the universe—the eternal temple of the Architect Supreme.

A great thought underlies Freemasonry, and it can only be expressed by strong sentiments, and severe principles excluding everything vulgar and transitory which may spring from fickle fashion or the temporary whims of the generations of men, as they rise, flourish and pass away. As in true architecture, our lines of conduct are always the same, our purposes honest and universal; our activity is concentrated in promoting the welfare of the human race; our belief in the progress of culture and the advancement of mankind in virtue and knowledge is immovable, and our widespread existence is a unit, which in every quarter of the civilized world proclaims the design of the whole.

As Freemasons we cannot be liberal, forbearing and benevolent on one occasion, and bigoted, inexorable and selfish on another. Our lives must be of the same cast wherever we are found now and for ever. If we were to undertake to assimilate the fierce and ungovernable passions of the day and the loose habits of the unreflecting rabble with the stern moral principles of our order, we would appear as ridiculous and monstrous as a building with flimsy wooden columns to support immense pediments, seemingly intended to convey the idea of sublimity. Who would believe in the sincerity of our purposes; in the moral significance of our rites; in the elevation of our thoughts, if we were to mingle and confuse them with frivolity and the sensuous luxuries that prevail around us?

Now, as there are various styles of architecture which express by as many forms the grand and the sublime; so, more uniformity in the Masonic condition is by no means so essential to our purpose as unswerving adherence to principle. The true, in itself, remains for ever true. Its forms and external embodiment are subject to change, and possibly to improvement. The ideal lies at the end of the career of humanity, and the paths to this ideal are many. In the centuries that have gone some of our rites may have suffered change, and our means to attain the same end may have been varied. That these rites and forms have been adapted to the actual condition of mankind and the demands of society, is analogous to the different styles of architecture which characterize the various eras of the world's history.

The beautiful is the object of every branch of art, just as the promotion of the good, noble and humane is the design of our Order. To distinguish the good is the province of the heart; to discover the best means to reach it is the duty of reason. We would not choose the Moorish style of architecture to illustrate the modern thought and condition of Freemasonry. Modern forms were therefore adopted in the erection of this building, to correspond and harmonize with our intercourse with the external world, and they are symbolical of the truth that Freemasonry directs its highest thought to the improvement of man and the requirements of the age.

We have heard the remark made, with some show of reason, that Masonry was doubtless a good thing in times when the masses of men were robbers.

Then it was a pleasant sensation to grasp, and recognize the hand of a friend in the dark. There is much truth and some poetry in this, and there is still both truth and poetry in the present relations of Freemasonry to its surroundings. The masses of men the world over are not much better or purer now than they were in those old times, when plunder was their profession and virtue their derision. In great commotions, when self-interest becomes a contagion, men prove by their acts that human nature is the same in every age—neither better nor worse. They amuse themselves by revis-



ing the nomenclature of their frailties and vices to commit the same crimes over and over again, under more seductive names. It is still pleasant *sometimes* to grasp the hand of a friend in the dark.

It is urged by some thoughtful men, who look with eye askance upon the aged form of Freemasonry, that it is a *fossil*—a thing of the past, a sort of animated mummy, that has no business living, breathing, moving and having a being in the nineteenth century, disturbing the respectable nerves of modern people by its ghostly presence; its antiquated garb, and language; its misty traditions; its obsolete knowledge; its wizard incantations; its secret cabals; its mystic symbolism; its intrusive omnipresence; its contempt for the grave, and its patent of immortality. They will tell you its tenets, and teachings and charities are all well enough, but that these would exist without it. Why lead this perversely animated idol up through the centuries, and assist it to march on for ever? If you revere it for the good it has done, why not donate it to some museum and honor it with a glass case? It might then substantially benefit some enterprising benevolent society. Such sneering references are followed by something like this: Why waste your time following a phantom? Bid adieu to a skeleton of the past, and grasp the warm hand of the present. Cease laving in the waters of the Dead Sea and plunge into the sparkling current which dashes in the river of the living times.

This sounds like good advice, which it would be, if the bald assertions on which it is based were true. Such ignorance of facts appertaining to the animus of the old sage, in itself proves that the enlightened mission of Freemasonry is not yet accomplished. Ancient and ghostly as it may be, it yet has power to vitalize humanity and electrify the world. The safety of the world is its anchorage in the past by the cable of history. The present is tempestuous; the future is dark and uncertain—a fathomless gulf. Why sever the links of the golden chain which connects us with the days that have gone? They are our friends. They nursed and trained our fathers to deeds of daring and heroism with which all earth has rung. We feel the pulsations of their mighty hearts, and they infuse into us our life and boasted intellectual vigor.

We are the present—inheriting our strength and spirit of progress from a generous mother who died giving us life. We have no connection with the world's future. We know it not, and can never know. Let us not cast off a good friend and benefactor, at least, until we have found a better. Freemasonry has been the friend of man, the longest tried, if not the best. Why cut loose from this ancient friendship? We are mariners on the boisterous sea of life. Our ship is strong to battle with the waves. What? Leave her, staunch and grandly sailing in mid-ocean, and drift out into the tempest in a small boat, without rudder or compass, and no land in sight? The act would be that of a crew of madmen! We say no! We will never desert our vessel, which has weathered so many storms in safety, while one plank holds to another.

Freemasonry a fossil?

We repel with scorn such insinuations of impotent antiquity. Its old gigantic frame is clothed with new flesh every generation, and in its great heart pulses the best and purest blood in the world. We are proud to cherish a "fossil" with such a body and such a soul.

Freemasonry a phantom? A shadow without substance and without cohesion? The thought is simply ridiculous and cannot be seriously entertained. Its embattled columns have been advancing from time immemorial among the ranks of men, making conquests of peace more glorious than triumphs of war. Not to the clarion's notes, nor to the voice of the trumpet do they move, but silently, peacefully, they march into the darkness and strife of life's battle and burst upon the combatants with a radiant smile of victory like sunlight after a storm.

At their assemblies, when they withdraw

for a season from the world and drop the veil of secrecy, they vanish but to build their defenses with greater solidity, burnish their soiled armor and prepare for other peaceful triumphs.

At their festivals—as the present—their pleasure is not seen as the evanescent sparkle of the wine cup; it resembles more the solid light of the diamond, burning in its bosom for ever. It is heard in their hearts, throbbing joy—low, sweet and musical, as the chimes of invisible bells, indicating that the harmonious genius of the Brotherhood is presiding over them.

Such is the substance, and such the voice of the "phantom" which the Masons follow.

There is a prevalent idea among the uninitiated, who are more favorable to the order, that Masonry helps a man along through the world, and such persons commend it for the benefits which it is supposed to confer on its proselytes. At this the combative spirit of youth arises, armed with the declaration that every man ought to be able to help himself; that honors in the race of fortune and fame won by such adventitious aids are not worth having. He exclaims with enthusiasm: "Glory to the young man, who, without the assistance of co-operation, combination or secret organization, hews his way with his own strong intellect and stout heart to honor and renown!—the only true test of mental prowess and individual merit. I want no Masonry mixed up with my measure of success and glory."

All right, young man! your manhood is sound; your intentions and sentiments do credit to both your head and heart; you have power; a noble ambition; but your experience is limited. You forget *one* important fact: no human being can be entirely independent of his fellows. Then, why not make a rational social dependence upon each other one of the blessings to sweeten life's cup?

Masonry helps no man who will not help himself. A drone has no business in the Masonic hive, and if by accident one gains admission, he soon gets stung out of it. We have no traditional contract to assist sloth or incompetency, and we take no voluntary jobs of that sort.

Young man, you will correct your error of judgment; you will not lose your identity; your aspirations will remain the same, but your views of mankind will change, and, in time, you will make a good Mason.

Last, but by no means least, among those who sometimes raise objections to the Order of Freemasonry are the fairer portion of the human family—the ladies. Their antagonism is apparently well founded, and we are bound to treat it with respect, inasmuch as it implies a compliment to ourselves. They complain of being cheated—absolutely robbed of time and attentions honestly due to them. They claim their *rights* and pine for our society—especially when we are in the lodge. I sometimes almost wish they could be there to know how they are guarded and completely girded round about, as it were, with a wall of fire, by their fathers, their husbands, their lovers and their brothers. If they could, they would say no more about these watchful guardians of their honor neglecting the duties of home for the more congenial companionship of "Brother Masons." Let gallantry put the most favorable construction upon their objections, and attribute them to the fact that they really want to be with us, and are naturally a little cross because they can't. Of course they have no idle curiosity, as such an absurd element has never been known to enter into the delightful composition of woman! Let us cherish their fondness, and treasure their devotion with the hope that in time they may learn to understand and appreciate us as we deserve.

There is a vast amount of ignorance and unprofitable speculation in the world—much of it among Masons themselves—concerning the different degrees, grades, orders and rites of Freemasonry. We frequently hear the expression, that such a man is a "high Mason."

A well-informed member of the order can

only laugh at this. I know of no *higher* Mason than a *Master Mason*, a member of what is termed the Blue Lodge. There are degrees, and grades, and orders and rites following this, but they all spring from the three degrees of Ancient Craft Masonry.

The Lodge stands alone. The other orders and rites can not exist a day without the Lodge, while the Lodge would not only live, but could suffer no change without them. The Lodge is the *greatest* because it is universal, and the *highest* simply because it is indispensable. If a corner-stone is to be laid, the Lodge is called to do it. If a Masonic Hall is to be dedicated, the Lodge performs the ceremonies. If a brother is sick or in distress, the Lodge is at his side; when he dies, the Lodge conducts the rites of sepulture, and becomes the life-long friend of his widow and orphans.

All the degrees, grades and orders known in the Masonic vocabulary, be they of the York Rite, the Ancient and Accepted Scottish, the Rites of Memphis or of Misraim, had their origin in the three degrees of Ancient Craft Masonry, and can no more exist without them than the world without the sun. All the amplifications of all the systems of Masonry had their birth in our three degrees, and continue to draw their very life-blood from them. There can be no conflict between the mother and her children. The true Mason, therefore, owes his first duty and life-long allegiance to the Lodge, for it is the *keystone* of the great Masonic arch. While it retains its place in the apex, the whole structure will stand; when it falls, all will go down together.

Much is said and surmised about the peculiar nature of our ties of brotherhood, which, to the world, appear so mysterious, so enduring and so strong. To many their universality and binding force are inconceivable. They cannot be fully explained except within the secret recesses of the Lodge; but I may be permitted to give a simple illustration of the true spirit of Masonic Brotherhood which came under my personal notice not very long ago. Two men had been fast friends. In an evil hour they quarreled, and from violent words they came to daggers' points, but used no daggers. They did not speak, and had not spoken together for years. Mutual friends had tried the arts of reconciliation in vain. They were avowed enemies for life.

The whole difficulty was purely personal, and the honor of neither was impeached either by the origin of the quarrel, or subsequent circumstances. Probably they were equally to blame; possibly not. No matter. One of them became a Mason after the estrangement, and it happened the other remained ignorant of this fact. One evening he, too, was admitted into a Lodge. Almost the first voice he heard, and certainly the first face he saw, was that of his enemy, who presided over the ceremonies of initiation, and was obliged according to usage to address him by the title of "brother." This was a most peculiar situation, and a severe ordeal for both.

After the Lodge was closed the Apprentice sought the Master, and without any preliminaries the following colloquy ensued, commenced by the newly made Mason:

"Are you a member of this Lodge?" The reply was, "I am."

"Were you present when I was elected?"

"I was."

"May I ask if you voted?"

"I did."

"Now, will you tell me how many votes it requires to reject, in a ballot for admission?"

The Master answered, "One."

There was nothing more to say. The initiate extended his hand, which was warmly grasped by the other, and uttered, with thrilling accents, deep emotion mellowing his voice:

"Friend! Brother!! you have taught me a lesson I shall never forget."

This is a little ray of Masonic light. No language is so eloquent as the silent throbbing of a heart full of joyful tears. While this kind of cement is used in our moral edifice, should it not be enduring? Who can wonder that it is so strong?

This building which we have dedicated, is in



some sense emblematical of the great moral structure known as the order of Free and Accepted Masons. To be a true representative it should be artistic, harmonious and beautiful both without and within. We think it a fair exponent of the operative art, and are free to congratulate ourselves on having been able to do credit to our order, and at the same time contribute an ornament to our city and State. Yet hovering over the pleasure of this event, so dear to every Missouri Mason's heart, there is a cloud visible in the horizon of memory, which dampens our festivities with the dew of sorrow.

One of the builders is not with us to-day to join in the general jubilee. I allude to our late brother, B. M. Runyan, whose memory we recall as one who was long a zealous and honored member of the Order, and most indefatigable in his efforts for the success of this enterprise, even from its inception until he passed away to everlasting rest.

The Masons of Missouri have built a house. We are now at home in it. The latch-string is out to our brethren from abroad, and within the reach of worthy men around us who desire to gain admission; our lights are burning, and the spirit of Freemasonry is never asleep.

At the conclusion of the oration an adjournment took place until 2 o'clock P. M. At this hour the Brotherhood assembled again at the hall in order to participate in the second great event of the day, the dedication of the monument to Anthony O'Sullivan, at Bellefontaine Cemetery. Ten carriages and three four-horse omnibuses were in waiting, and carried quite a large party to the cemetery.

#### DEDICATION OF THE MONUMENT TO ANTHONY O'SULLIVAN.

Everything was in order at the cemetery and the ceremonies were of quite an interesting character. We noticed the following present: Grand Master Dunscomb, Past Grand Masters Turner, Sanders, Veneel, Ralls, McFarland, Foster. Mrs. O'Sullivan, widow of the deceased, was also present. Also Messrs. Garrett, Gouley, Loker, Collins, Pinckard, McDonald, Hunt, Mannering, Mitchell, Green, McGregor, Dockery, Burgoyne, Hale, Gee, Caldwell, Carter, Howe and others; about 150 masons in all.

The Chairman of the Committee on Monument, Mr. Martin Collins, delivered the monument over to the Grand Lodge and reported the work done, when Mr. Garrett spoke as follows:

**BRETHREN OF THE GRAND LODGE OF MISSOURI:** We stand in this city of the dead, above the mouldering remains of many with whom we have associated in life, to unveil a monument erected to the memory of Anthony O'Sullivan, one of the Fathers of Masonry in Missouri. The mortal part of one whom we knew and loved as a brother rests beneath this stone. We are now about to perform the last public ceremony of respect to departed worth, and inaugurate a monument commemorative of his virtues and the position he held in life.

The Grand Master then approached the monument and by a slight pull of a string unveiled the monument. Mr. Thomas E. Garrett, Grand Orator, then came forward and delivered the following:

#### EULOGY ON THE LIFE, CHARACTER AND MASONIC SERVICES OF ANTHONY O'SULLIVAN.

Anthony O'Sullivan was born in the county of Kerry, Ireland, on November 29th, 1808; emigrated to America about the year 1838, and resided in New York city one year, when he removed to New Orleans, where he was married, January 30th, 1841. He removed to Missouri and settled in Arrow Rock, Saline

county, March 17th, 1841. He was initiated in Arrow Rock Lodge, No. 55, on May 9th, 1846, and raised June 30th, the same year. He was exalted a Royal Arch Mason in Boonville Chapter No. 5, Boonville, Cooper county, Missouri, in 1849, and received the degree of Royal and Select Master in the same Chapter. He was created a Knight Templar in St. Louis Commandery No. 1 on the 1st August, 1852, and received the degree of the Ancient and Accepted Scottish Rite in the Southern Jurisdiction in 1859, at a meeting called in Chicago, Illinois. He was then made a 33d, and Sov. Grand Inspector General of Missouri and bordering States. In the year 1852 he removed to St. Louis, where he resided until 1860, when he moved to Springfield, Mo., and remained there until 1863, in which year he returned to St. Louis and remained till the close of his life. He was elected Grand Secretary of the Grand Lodge of Missouri in May, 1852; Grand Secretary of the Grand R. A. Chapter in April, 1854; Grand Recorder of the Grand Commandery in May, 1863, and Grand Piousant of the Grand Council in May, 1864. From the organization of the order of High Priesthood he was its Secretary. All these offices he held until the day of his death. He was Grand Secretary of the Grand Lodge under fourteen Grand Masters; always re-elected with scarcely any opposition, and sometimes by acclamation. He was also Grand Lecturer of the Lodge and Chapter during most of these years, and the Chairman of the Committee on Foreign Correspondence, in which field he particularly distinguished himself, and attracted the attention of the fraternity at large.

A great man is fallen. Our eyes search for his familiar presence in vain; his voice is hushed forever; our ears are no more charmed by his eloquence. His form is rigid in the eternal trance of death, and a hand that was wont to return our cordial grasp of fellowship is not extended to us in fraternal greeting to-day. A heart moulded of generosity, and warmed by life-long devotion to the Masonic Order, is pulseless and cold. A link is severed in our mystic chain. "A silver cord is loosed, a golden bowl is broken. \* \* \* The dust has returned to the earth as it was, and the spirit has returned unto God who gave it." We bow in submission to the fiat of an overruling Providence who ordereth all things well; yet poor human nature, enveloped in the darkness of an irreparable misfortune, pleads for human recognition. In our present surroundings we can not but feel that a mastermind of our assemblies is absent—gone to another sphere, beyond our thought and ken. and thus we realize with overwhelming force the solemn fact—**ANTHONY O'SULLIVAN is dead!**

What should we do; what should we say, under this great affliction?

Nothing we may do can repair our loss; nothing we may say can soothe our sorrow. We stand, helpless, in the deep void of our bereavement, as it were, on the very spot where the spectre death hath smitten down a friend and brother, venerable by the measure of his wisdom, and in the full vigor of intellect and manhood. He was stricken to the earth by the universal destroyer, and, it would seem, all that remains of him is only a blank where he has been. Not so! The outward form is indeed gone; but the great spirit which animated his life, is among us—visible, and still active in the good he accomplished. His example, too, is left us—a pattern worthy the imitation of all, and his memory to the fraternity of Free and Accepted Masons will be forever dear.

Anthony O'Sullivan is not dead! He is with us to-day—living, breathing, speaking, acting! Acts are living things. They constitute the progressive power of the world in which we live, and their accumulative force, from age to age, bears us on towards the wonderful mystery of eternity. Thus mankind are still linked together—the living with the dead; the living subject to the inevitable changes of nature; the dead living in the memory of deeds—the immortal soul finally reposing in the bosom of the Father of all.

We deem the present a fitting time to recall the bright example of our illustrious brother, and dedicate a tribute to his memory. In his

grave he is beyond the interest of flattery, and we can pronounce no eulogium on his life and character, that could magnify his humanity, or exalt him above the station he graced while he lived. He hewed a niche for himself in the walls of our Masonic edifice, and within it his figure stands, as immovable as the foundation of the Temple itself.

We have designated Anthony O'Sullivan as a *great man*. To those who did not know him this phrase may need explanation. To arrive at a just understanding of his character and sphere of life, we must recognize two distinct classes of mankind—two great divisions of the world—separated by the barriers of self-like ranges of ice mountains, skirting the shores of an open sea, which is said to encircle the magnet of the pole. The one may be termed, not inappropriately, the outer crust of the world. It is moved, or rather, *tortured*, by interest, passion, avarice and ambition; and amid its surging masses, empires rise and fall; nations spring up and disappear; races are born and die, and the red fiend of war, at seasons, holds high carnival, feasting on human life and blasting its sources. This division has its face turned towards the earth, and it is indiscriminately called—**THE WORLD!** There Anthony O'Sullivan was comparatively unknown, and he had but little interest in its continual strife and warfare.

Beyond this crust, deep down among the warm germs of being, and pulsing in unison with the Great Heart of the universe, whose name is Love, there is another world like soul encompassed by the body. This face is turned towards Heaven. It is animated by philanthropy in its broadest, deepest, loftiest attributes—sympathy, affection and charity. It is sensitive to every touch of nature, feels the feverish throbbing of human suffering; hears the fierce wrangling of the multitudes near by; receives with open arms the victims of disappointment who drift in like wrecks upon the calm, clear waters—joyful at having survived the maddening terrors of the passage. In this soul-world, warmed by the central fires of Love and illumined by the sun of Immortality, Anthony O'Sullivan was a *great man*. It was in such a world we knew him; it was there we honored him; it is there we would now consecrate to his memory a monument of his own good works, bearing a simple inscription of heart-words recording his virtues. Into this communion he glided as smoothly and naturally as vessels might drift out of the icy regions into the calm, clear waters of the open sea. The magnet was there, and his sympathetic soul responded to its mysterious power.

What did this man find there, and what did he do? Of Irish nativity, he sought our shores a young man. The sun of his morning was golden, and the skies were bright. By nature he was generous, impulsive, adventurous; full of vitality, of most agreeable presence, ready wit, large understanding; in short, he was a true Irish gentleman. His mind was of a speculative cast, and thus he became, in his thoughtful moods—a dreamer.

We do not mean to infer that he closed his eyes to the practical side of life, while his inward vision was entranced with some impossible utopia in the realms of the ideal. He dreamed—as what young man of thoughtful temperament does not?—of an universal communion or brotherhood of honest, earnest, fearless men, with souls fired with enthusiasm, and hearts welded together with affection. Such an order existed, having for its objects the cultivation of the social virtues; the diffusion of knowledge, and the happiness of mankind. His heart was prepared to enter it by every aspiration it had ever known; by every bond of nature. How easy was it, then, for him to glide into Freemasonry? The polestar was there; his compass was true; the waters of life rolled calmly about him, while the anchor of Hope hung continually at the vessel's side. He became a Mason. The current of his life thereafter demonstrates that his dream was realized. He entered the order of Free and Accepted Masons with an objective enthusiasm rarely possessed by those who seek admission. It was not a blind uncertain devotion, whose fervor cools when the charm of novelty is worn



away. He struck the key-note of a melody which became the music of his life. It stirred the deepest tones of his being, and chimed in harmony with the grand pæan of immortal life. He made Masonry his most cherished pursuit, and he became what may be termed a professional Mason—devoting to the advancement of the interests of the order his time, talents and indomitable energy. He received Masonic light in one of the interior towns of Missouri many years ago, when this State was the Western outpost of civilization. Lodges were scattered over our frontier, composed of Masons hailing from all parts of the civilized world. The various bands of the "Sons of Light" among whom his lot was cast were in some respects as diversified in the performance of their peculiar rites, and in their language, as the lodges of savage tribes which had just disappeared. His whole soul was at once enlisted in the cause, and his first labor was the promotion of harmony and uniformity. He began to organize, systematize, create! He was indefatigable, and his efforts were effectual. In him enthusiasm was victory!

"He put so much of his heart into his work. That all were swift to follow whom all loved."

He evoked order from comparative chaos. His own convictions were sincere and deep, and he expounded the principles of the order with a fervor and manly eloquence that produced conviction in others. His claims as a master workman were promptly recognized by the Masonic tribunals of the State, and he received his reward in distinguished honors which were accorded to him by the suffrages of his brethren in perpetual tenure until the day of his death. He made himself indispensable, and his name became polarized with his place. He was essentially a teacher of mysteries, and the rigid morality which gave them form and significance. He was thoroughly imbued with the spirit of what he taught, and his lessons were clothed with a solemnity which impressed their truth.

He was never a sovereign in rank. The crown glittered before his eyes but did not dazzle him to blindness; the sceptre was within his grasp, yet he nobly chose to remain the power that upheld the throne itself, and invested it with dignity and glory. Behold the sacrifice exemplified in his personal career!

His sphere was clearly defined; he made it his own, and bravely wrought where his labors were most needed to promote the unity and prosperity of the craft. He accepted the situation with the spirit of a hero. His ambition as a man was held in subjection to his honor as a Mason. The ruling power ever took counsel of his wisdom, and his unselfish zeal continually magnified the highest seat in our councils to be filled by others. To those who knew his heart, and who appreciate the power he wielded, we can utter no higher eulogy of him than this: Anthony O'Sullivan was never a Grandmaster! His name became synonymous with the law. He recommended the law; he conscientiously framed the law; he impartially administered the law; and he was governed by the law. In a critical knowledge of our rituals he had few equals, if any, and certainly left behind him no superior. His workmanship was exact, and he ever insisted on perfect forms as a means of preserving the substance unimpaired. He was an uncompromising foe to innovation, and his embattled antagonism triumphed over all who dared to assail the integrity of the order, from within or without.

He made himself surprisingly familiar with the whole range of Masonic history, usage and jurisprudence, and, possessing a memory of wonderful quickness and retention, his mind was a vast library of ready reference when occasion required. Stern as a teacher, he was yet a most genial companion. A positive character, his personal friendships were strong but not hastily made. Impulsive, he was still prudent, and to crown all he possessed a most forgiving and charitable disposition. While not overburdened with this world's goods, suffering and want and honest worth never appealed to his sympathies in vain. His domestic relations were congenial, in the limited sphere

of his family ties. Childless he left the lonely partner of his joys and sorrows.

Such was the man whom the Masons of Missouri delighted to honor. He has left a noble heritage which it behooves them to guard with jealous care and transmit the legacy to their successors. He was a Missouri Mason, and of his fair fame they may be justly proud.

His genius stamped the action of the Grand Lodge of Missouri with the seal of authority on many questions of vital importance to the order at large. By his advice and guidance that body moved promptly and boldly—dispelled the menacing danger and received the welcome response echoed from every quarter of the country—Missouri is masonically sound. The name of him we mourn does not belong alone to Missouri, but to the whole fraternity of Masons, wherever dispersed.

His fame is especially cherished wherever the brethren meet on the hills, and in the vales of our own land.

Anthony O'Sullivan was a great Mason and a good man. And now rushes upon us a tide of mournful memories of what we have lost in him.

Let us sweeten our grief with hope, and season it with high resolve to emulate his truly exemplary life, which comprised volumes of wholesome instruction. Even his last words on earth were a last lesson. A brother who stood by his bedside, he charged: "Take care of the affairs of the Grand Lodge."

The degree of existence was finished. He calmly closed his eyes, and our brother's soul drifted out from among the icebergs of Time into the clear waters of the open sea of Eternity. The magnet was there towards which the needle of faith was ever pointing. Let us close by recalling the emblem of the evergreen sprig, which assures us that we shall meet him again; that there is an immortal spark within us bearing a close affinity to the Divine Intelligence of the Universe, which survives the grave and can never! never!! never!!! die.

After the delivery of the eulogy the party returned to the city.

The monument is of Italian marble, 16 feet in height, consisting of a broken column standing on a pedestal of three steps, first step representing the working tools of an entered apprentice; second, fellow-craft; third, of the Master Mason. On the front there is an inscription "Erected to the memory of Anthony O'Sullivan, by the Grand Chapter and the Grand Lodge of Missouri." On the east side is the seal of the Grand Lodge, and on the west different Masonic emblems of various degrees. It is a simple but elegant monument, and eminently characteristic of the Masonic Order. The work was done by Mr. Reinhold Follenius. A Grand Secretary's jewel is suspended on the top of the broken column. The cost was \$1,000. It stands on the Masonic lot in the cemetery.

The following were the Grand Chapter Committee on Monument: Isaiah Forbes, Wm. E. Glenn, R. E. Anderson and Martin Collins, from the Grand Lodge; John D. Vincil, Wm. N. Loker, John W. Luke and C. A. Rowley. Martin Collins acted as Chairman of the committees, and John W. Luke as Secretary.—*Republican*, Oct. 15th.

#### THE INITIATION OF WOMEN.

Our French brethren are full of whims, or at least some of their lodges are so, and give the Grand Orient a great deal of unnecessary trouble to keep them straight. The latest movement is in favor of the initiation of women, originating in the *Loge la Travail* at Paris. The matter was brought before the Grand Orient, and while under discussion, and on a motion to refer, Bro. Cauchois said:

"To refer this opinion to a committee, would be to acknowledge that there are doubts in the mind of the Council, whilst that none of its members, no sober Mason, can believe that women can participate in our mysteries; when, by exception, they are admitted into our Temples, it is at a session of *White Masonry*—that is to say, *Masonry de fantaisie*."

Bro. Lordeux added:

"I go further than Bro. Cauchois, who says that *White Masonry* is a *Masonry de fantaisie*; I affirm that all *Masonry de fantaisie* is a work of demolition. The masonic idea is clear and full, but to comprehend it and apply it with safety requires serious and well organized minds, operating in the fullness of their rights as *men and citizens*. This is what the constitution requires. French law and our manners have not accorded to women this superiority. It would be illogical to create exceptional cases; this form, proceeding from the particular to the general, would completely overthrow our masonic edifice. It is a rock we should avoid. Every one sees it. It has often been attempted to render it free to all. The consequences have been deplorable. Too much stress has often been placed on the best ideas. Fanatics have done more harm to the institutions of liberty than its own enemies. Our history is full of these examples. Let us not, then, abandon the general good for the success of some speculative ideas, and let us not limit ourselves to simply voting the order of the day."

The proposition was *unanimously* rejected by the Council. No other disposition could be made of it without endangering the existence of the Institution in France. "*White Masonry*," referred to above by Bro. Cauchois, is a new order of androgynous Masonry, or rather an old order under a new name, to which women are admitted. Our degree manufacturers and masonic mountebanks will doubtless soon favor us with its introduction into this country.—*Freemasons' Monthly Magazine*.

#### FREEMASONRY EXPOSED.

BY A VICTIM.

I have joined the Masonic Fraternity, Mr. Editor. I am a free and accepted son, or brother, or whatever it is, of that ancient and mysterious organization. I have belonged to many secret societies in my time; I have been an Orangeman, and a Son of Temperance, and a Fenian, and, if I remember aright, I once belonged to a gang of coiners; but this Masonic arrangement, this Institution of the compass and square, distances them all. I had often wondered what sort of a thing a Mason was—in what respect he differed from an ordinary human being. Time and again I have pumped persons who I thought knew what was what, with a view of finding out something regarding these queer men, but it was no go. Mum was the word, and those who could tell wouldn't, and those who wouldn't couldn't; for further information I was told to go and find out. I had a vague idea of my own, that a Mason was a sort of supernatural being, a regular ringtailed roarer, with horns and hoofs to match, who could come down the chimney or get in the keyhole, and disappear like a flash of lightning—a chap that could knock blazes out of a fellow with a wink of his eye, and of whom the devil himself was afraid.

There is one singular thing connected with Masonry of which you are perhaps not aware, and that is, a Mason never dies. Occasionally it is given out that a brother has departed this life, and the Fraternity is respectfully summoned to do honor to his remains, but it is all a sham, a big swindle gotten up to throw dust in the eyes of the uninitiated. The coffin is stuffed full of bricks, and deposited with due solemnity in the cemetery, while the brothers and friends are blubbering their eyes out over the graves of the dear departed, and the departed quietly enjoying himself in the back room of some hotel, preparatory to leaving for parts unknown.

It is a fact, Mr. Editor, Masons never die. They may change their appearance, and move off to other spheres, but as for dying, they don't



do it. It is supposed by some, that after they have transacted wickedness enough on this earth, they are transformed into comets and meteors and go wandering through space kicking up shines and raising the devil generally. And a great many people suppose that the last meteoric display was nothing more or less than a free fight between some rival lodges that had crossed each other's path; the different colored lights betokening the different degrees they had acquired in the flesh.

Freemasonry is of ancient date, as proven by the fact that during the wet season Noah used to hold meetings in the corner of the ark. He was obliged to give it up, however, owing to the curiosity of Mrs. Noah, who, notwithstanding the fact that her husband placed a big pair of lions and a big crocodile at the door as outside guard, came pretty near finding out the secret and starting a female lodge on her own hook.

I must tell you of the perils and trials I had to undergo to become a Mason. On the evening in question I presented myself at the door of the lodge-room, No. 66,666, sign of the skull and cross-bones. I was conducted to an ante-room, where five or six melancholy chaps, in sashes and embroidered napkins, were waiting to receive me.

On my entrance they all got up and turned back somersaults, and then resumed their seats. A big fat fellow, who sat in the middle, and who seemed to be the proprietor, then said: "Sinner from the outward world, advance!" I advanced. "Will you give up everything to join us?" "Not if I know it," said I; "there's my wife and fourteen fine—." Another party here told me it was a mere matter of form. The fellows in the towels then groaned, and said, "tis well." "Do you swear never to reveal anything you may see or hear this evening to any human being, nor your wife?" I said, "pon my word I will not." Then they examined my teeth and felt my muscles, and made me put out my tongue, and then groaned again. I said, "If you don't feel well I have got a little bottle here that—." That fat man here took the bottle from me and told me to shut up. He then in a voice of thunder said, "Bring forth the goat." Another fellow then came up with a big cloth to blindfold me. "No you don't, Mr. Mason," I said, "no tricks on travelers, if you please; I don't believe playing blind man's buff with a goat. I'll ride the devil if you like, but I don't go it blind. Stand back, or I'll knock you into Smithereens." They were too much for me, however, so I had to submit and be blindfolded. The goat was then led in, and I could hear him making an awful racket among the furniture. I began to feel that I was urgently wanted at home, but I was in for it and could not help myself. Three or four fellows then seized me, and with a demoniacal laugh pitched me on the animal's back, telling me at the same time to look out for squalls. I have been in a good many scrapes, Mr. Editor: I have been in an election fight; I've been pitched out of a fourth story window; I've gone down in a railroad collision, and up in a steamboat explosion; but this goat excursion was ahead of them all. The confounded thing must be all wings and horns. It bumped me against the tables and chairs, and the stove and the ceiling, but I hung on like a Trojan. I turned front somersaults, and rolled over until I thought it was all over with me. I was just on the point of giving up when the bandage fell from my eyes, and the goat bounded through the window with a yell like a Camanche Indian giving up the ghost. I was in a lodge of Masons. They were dancing a war dance around a skull, and playing leapfrog, and turning handsprings, and the big fat fellow of the ante-room was standing on his head in the corner, finishing the contents of my little bottle. Order was soon restored, and I was led up to a desk and told to stand at my ease. The chief engineer of the establishment then put his thumb to his nose, and stretching his fingers in the shape of a fan towards me, commanded silence. The rest of the brethren did likewise, and were silent. The Governor then addressed me: "Brother Knobb, you are now one of us. You are now a member of

an institution that has lasted over ten millions of years. From this time forward your constitution is sound. You are impervious to light and heat, or any other atmospheric influence. You are water-proof, fire-proof, and over-proof. With impunity you may walk through the lake, or sit on a red-hot stove; with impunity drink aquafortis, rye whisky, Wahoo Bitters, or any other poisonous substance. You are free from rheumatism, dyspepsia, whooping-cough, or the measles. The sheriff dare not seize you for debt, nor the policeman for misdemeanor. You are of us and you are safe. Here is the pass-word; with that and a big club you can get into any lodge in Christendom." I then stood the whisky and water all the way round, and I was a Mason.

#### Making a Trade of Masonic Emblems.

Within the last twenty-five years, in journeying through the world, we have seen the emblems of Masonry everywhere—where they ought not to be, as well as where they ought. We have seen them on the signs of respectable hotels, and on some not so respectable, and on some anything but respectable, and so down to the lowest grog-shop. We have seen it on the flag flying above the steamboat and at the door of a little shop in a country village; appended to a medical advertisement in a newspaper, and hung over the entrance of an oyster saloon; on the bosoms and watch-chains, and finger-rings of mercantile drummers, and dapper clerks in jobbing houses; indeed, we hardly know where we have not seen Masonic emblems. We once saw a little ragged, dirty urchin, of six or seven years, the child of a British soldier, astray on a steamer in the middle of Lake Ontario. On the side of his dirty cap, which had survived a campaign in the Crimea and a winter in Nova Scotia, were the square and compass! We shall not be surprised to see them, some of these days, branded upon a cow's horn, as a mark of ownership, or suspended from a dog's ear, to indicate that his master is a Freemason. Why not? Are they not a "big medicine?" Why should they not be everywhere where Masons are, and on everything a Mason owns? We have often wondered for what purpose these emblems were thus exposed, and the reply has as often been suggested—*mercenary*. Occasionally, a brother may wear them attached to his clothes, or about his person, simply because he thinks them pretty, or is fond of looking at them; but nine times out of ten, they are put on sign-boards, or attached to advertisements to secure customers. Sometimes a trafficker is fearful he can not pass inspection in the market, and he hangs up a Masonic emblem as a professed guarantee of his honesty! Is it not so? And if it is, in what light does it place the individual in the estimation of all "just and upright Masons?" Several Grand Lodges in the country have been compelled, out of self-respect, to utter a sentence of condemnation against the practice; but still it obtains to much too great an extent. The practice is wrong, wherever it may obtain, and should be discouraged by every possible means. The emblems of Masonry belong to the lodge-room, where, as the tangible representatives of sacred and important truths, they should be kept for instruction. They should never be placed as beggars upon the high road of life, nor desecrated to mercenary purposes. "The square teaches morality;" it should never become a solicitor for patronage at a hotel or an oyster-house.—*Ex.*

#### POLITICAL DOCTRINES.

1. The Mason is always devoted to his country. In serving it he pays a dear and sacred debt; in defending it, it is his property and himself that he defends.
2. Fortunate or unfortunate, he belongs wholly to his country.
3. He is submissive to the laws. The law being the same for all, he obeys it; for he knows that others obey it, and it establishes, assures and preserves his rights against pretensions that might deprive him of them. Is it imper-

fect? still he obeys it, because he knows that the individual ought to yield to the general will, which has made, received or recognized the law. He is faithful to his government. Every government should be sustained and defended by whomsoever has accepted it; and to live under it, is to accept it. He thus yields to his duty, if not to his affections.

5. He never conspires to destroy or change the authority that rules his country; because he essentially respects the public tranquillity; because he knows that intestine dissensions invite the interference of foreign nations, and that it is better to obey an absolute prince than a foreign master. To the love of public peace and of one's country, no sacrifices are too great.

Love, fidelity, obedience and resignation when our hopes are disappointed are the qualities that belong to the Freemason.

#### RELIGIOUS DOCTRINES.

1. Catholic, Protestant, Hebrew or Mahometan, the Freemason follows the religion of his fathers. He scrupulously observes its ceremonial when it satisfies his heart; with simplicity, modesty and a perfect decent respect, when it is not, to him, all that it is to others.

2. If he obeys custom and does not refuse to perform his duty to society, by abandoning a worship which his fathers respected and followed, which those of his own religion follow, in which he was reared, in which he is perhaps constrained to continue; yet, when by himself, alone with that Supreme God, and whom the simplicity of his heart sees in all his splendor, he humbly prostrates himself before his grandeur and power, and feels that to that Deity his genius and his noblest virtues are the only homage worthy to be offered.

3. He does not blame, and still less condemns the religion of others.

4. He does not seek to convert others. He knows that God demands an account of his works alone, and he does not make himself responsible for the errors or weakness of other men, his equals, who, like him, are favored and loved by the Divinity.

5. He avoids the hypocrite, whom he judges and despises.

6. He wars, with energy, and in the way of virtue, against fanaticism and superstition.

7. If he attacks those who are in pretense only, devout, it is by contrasting their words with their acts.—*The Square.*

MASONIC EMBLEMS TYPIFIED IN THE HEAVENLY STATE OF CHILDREN.—Bickersteth's beautiful poem of the present year, entitled "The Yesterday, To-day and Forever," contains, among many exquisite passages, the following, in which the imagery placed by Hiram Abiff upon the architrave of the Brazen Pillars is charmingly referred to the heavenly state of children. Will the *Dispatch* make room for this real gem?

\* \* \* "Infancy  
Is one thing, manhood one. And babes, though part  
Of the true archetypal house of God  
Built on the heavenly Zion, are not now,  
Nor will be ever, massive rocks, rough-hewn,  
Or ponderous corner-stones, or fluted shafts  
Of columns, or far-shadowing pinnacles,  
But rather as the delicate lily-work,  
By Hiram wrought for Solomon of old,  
Enwreathed upon the brazen chapters,  
Or flowers of lilies round the molten sea.  
Innumerable flowers thus bloom and blush  
In Heaven." \* \* \*

—[N. Y. *Dispatch*.]

#### THE USE OF TOBACCO IN LODGES.

It is the duty of Masons to cultivate cleanly and gentlemanly habits at all times. In this matter, of course, they must, out of the Lodge, exercise their own judgment. There is a place and a time for all things. What is appropriate in the streets or business apartment, is not, frequently, in the parlor, in church or in the Lodge. It is the duty of the members of each subordinate body to adopt rules to prevent the practice of any disagreeable or unbecoming habit at their meetings.

The custom of chewing tobacco prevails almost generally through this western country. In the hotel, the street, the public conveyance,



the theatre, the lecture-hall, the counting room, the store, the business office—in short, in almost every place, hardly excepting the church or the parlor, men derive what pleasure there may be in grinding between the teeth a nauseous weed. This practice is participated in by all classes—the clergyman, lawyer, merchant and mechanic. The attorney at the bar borrows “a chew of tobacco” from his Honor on the bench. Let this general custom be kept out of lodges and we have not a word to say against it in this magazine; but when it enters on the ground floor, or passes to the middle chamber, or raises itself to the Sanctum Sanctorum, then we have a duty to perform, and we shall not hesitate to perform it.

The use of tobacco in lodges is, to many persons, filthy and disgusting. The constant spitting which it occasions is very disagreeable. Especially does this appear objectionable in officers who are conspicuous in the work. We have frequently seen Masters, Wardens and Senior Deacons, in the midst of the most important part of the ceremonies, coolly place in their mouth a large “chew of tobacco.” As soon should we expect to see a minister in the pulpit, before commencing a prayer or a sermon, fill his mouth with the nauseous weed. One is as much out of place as the other.—*Ashlar.*

### MASONIC REGISTER.

#### ALABAMA.

Grand Lodge organized June 14th, 1821; Grand Chapter organized June 2d, 1827; Grand Council organized June, 1827; Grand Commandery, October, 1860.

#### ARKANSAS.

Grand Lodge organized February 22d, 1832; Grand Chapter organized April 2th, 1851; Grand Council organized 1859; Commanderies under Grand Encampment of U. S.

#### CALIFORNIA.

Grand Lodge organized April 18th, 1850; Grand Chapter organized May 6th, 1854; Grand Commandery organized August 10th, 1858.

#### CANADA.

Grand Lodge organized October 10th, 1855; Grand Chapter organized January 20th, 1857.

#### CONNECTICUT.

Grand Lodge organized July 8th, 1789; Grand Chapter organized May 17th, 1798; Grand Council organized 1819; Grand Commandery organized September 13th, 1827.

#### COLORADO.

Grand Lodge organized August 2d, 1861.

#### DELAWARE.

Grand Lodge organized June 6th, 1806; Grand Chapter organized January 19th, 1818; Commanderies under Pennsylvania.

#### DISTRICT OF COLUMBIA.

Grand Lodge organized December 11th, 1810; Grand Chapter organized 1866; Commandery under Grand Encampment of U. S.

#### FLORIDA.

Grand Lodge organized July 5th, 1836; Grand Chapter organized January 11th, 1847; Grand Council, January, 1858; Commanderies under Grand Encampment of U. S.

#### GEORGIA.

Grand Lodge organized December 16th, 1786; Grand Chapter organized February 4th, 1822; Grand Council organized 1825; Grand Commandery organized 1860.

#### ILLINOIS.

Grand Lodge organized April 6th, 1840; Grand Chapter organized April 9th, 1856; Grand Council organized 1853; Grand Commandery organized October 27th, 1857.

#### INDIANA.

Grand Lodge organized January 12th, 1818; Grand Chapter organized November, 1846; Grand Council organized 1856; Grand Commandery organized May 16th, 1854.

#### IOWA.

Grand Lodge organized January 8th, 1844; Grand Chapter organized June, 1854; Grand Council organized 1857; Grand Commandery organized 1860.

#### IDAHO.

Grand Lodge organized 1868.

#### KANSAS.

Grand Lodge organized March 7th, 1856; Grand Chapter organized 1866; Grand Council organized 1867; Commanderies under Grand Encampment of U. S.

#### KENTUCKY.

Grand Lodge organized October 16th, 1800; Grand Chapter organized December 4th, 1817; Grand Council organized 1827; Grand Commandery organized 1847.

#### LOUISIANA.

Grand Lodge organized July 11th, 1812; Grand Chapter organized May 1st, 1848; Grand Council organized February 16th, 1856; Grand Commandery organized 1860.

#### MAINE.

Grand Lodge organized June 1st, 1820; Grand Chapter organized about 1821; Grand Council organized 1855; Grand Commandery organized May 5th, 1852.

#### MARYLAND.

Grand Lodge organized April 17th, 1787; Grand Chapter organized November 10th, 1814; Commanderies under Grand Encampment of U. S.

#### MASSACHUSETTS.

Grand Lodge organized July 30th, 1733; Grand Chapter organized 1798; Grand Council organized 1826; Grand Commandery organized about 1800.

#### MICHIGAN.

Grand Lodge organized June 28th, 1826; Grand Chapter organized 1848; Grand Council organized 1858; Grand Commandery organized April 7th, 1858.

#### MINNESOTA.

Grand Lodge organized February 23d, 1853; Grand Chapter organized December 17th, 1859; Grand Commandery organized 1864.

#### MISSISSIPPI.

Grand Lodge organized July 27th, 1818; Grand Chapter organized May 18th, 1846; Grand Council organized 1856; Grand Commandery organized January 22d, 1857.

#### MISSOURI.

Grand Lodge organized April 23d, 1821; Grand Chapter organized May 18th, 1846; Grand Council organized May, 1864; Grand Commandery organized May 22d, 1860.

#### MONTANA.

Grand Lodge organized April 24th, 1866.

#### NEBRASKA.

Grand Lodge organized September 23d, 1857; Chapter under G. G. Chapter of U. S.; Commanderies under Grand Encampment of U. S.

#### NEW HAMPSHIRE.

Grand Lodge organized July 8th, 1789; Grand Chapter organized 1819; Grand Commandery organized August 22d, 1860.

#### NEW JERSEY.

Grand Lodge organized December 18th, 1786; Grand Chapter organized December 30th, 1856; Grand Council organized November 26th, 1860; Grand Commandery organized February 14th, 1860.

#### NEW YORK.

Grand Lodge organized December 5th, 1782; Grand Chapter organized 1798; Grand Council organized 1807; Grand Commandery organized 1814.

#### NORTH CAROLINA.

Grand Lodge organized January 14th, 1771; Grand Chapter organized February, 1847; Grand Council organized June 6th, 1860; Commanderies under Grand Encampment of U. S.

#### NEVADA.

Grand Lodge organized January 17th, 1867.

#### NOVA SCOTIA.

Grand Lodge organized March 22d, 1866.

#### NEW BRUNSWICK.

Grand Lodge organized September 24th, 1856; Grand Chapter organized about 1860; Grand Council organized 1866.

#### OHIO.

Grand Lodge organized January 4th, 1808; Grand Chapter organized February, 1816; Grand Council organized 1829; Grand Commandery organized October, 1843.

#### OREGON.

Grand Lodge organized August 16th, 1851; Grand Chapter organized about 1860; Commanderies under Grand Encampment of U. S.

#### PENNSYLVANIA.

Grand Lodge organized September 25th, 1786; Grand Chapter organized November 23d, 1795; Grand Council organized October 26th, 1847; Grand Commandery organized May 12th, 1797.

#### RHODE ISLAND.

Grand Lodge organized June 27th, 1791; Grand Chapter organized March, 1798; Grand Council organized October 30th, 1860; Commanderies under Massachusetts.

#### SOUTH CAROLINA.

Grand Lodge organized February 5th, 1787; Grand Chapter organized May 29th, 1812; Grand Council organized February 16th, 1860; Commanderies under Grand Encampment of U. S.

#### TENNESSEE.

Grand Lodge organized October 14th, 1813; Grand Chapter organized about 1821; Grand Council organized 1847; Grand Commandery organized October 12th, 1859.



## TEXAS.

Grand Lodge organized December 20th, 1837; Grand Chapter organized 1850; Grand Council organized June 25th, 1856; Grand Commandery organized January 19th, 1855.

## VERMONT.

Grand Lodge organized October 14th, 1794; Grand Chapter organized 1806; Grand Council organized 1854; Grand Commandery organized 1825.

## VIRGINIA.

Grand Lodge organized October 13th, 1778; Grand Chapter organized May 1st, 1808; Council degrees conferred in Chapters; Grand Commandery, prior to 1826.

## WASHINGTON TERRITORY.

Grand Lodge organized December 9th, 1858.

## WISCONSIN.

Grand Lodge organized December 18th, 1843; Grand Chapter organized February 13th, 1850; Grand Council organized 1857; Grand Commandery organized October 20th, 1859.

## WEST VIRGINIA.

A Grand Lodge was formed in the dissevered counties of Western Virginia, April 12th, 1865, but it has not been recognized by the Grand Lodges of Virginia, Missouri and many other States.

## GERMAN-AMERICAN FREEMASONS' UNION.

Some time ago we published the call of this association for a convention, looking towards the aggregation of Masonic power in the United States into a National body, however remote.

We expressed our dissent at the time to the whole movement. On the 14th September last a convention was held, having representatives from twenty-five Lodges, as follows: Pythagoras, No. 1 and Franklin, No. 2 (both clandestine), in New York; two from Hoboken and one in Patterson, New Jersey; one in Boston; one in Louisville; one in Washington, D. C.; one in Sacramento, Cal., and three in Germany. Pythagoras Lodge No. 1, of Brooklyn, N. Y., sent its whole membership as delegates.

They met at Hubner's Hotel, 27 Bowery, N. Y. City. After considerable discussion they adopted a constitution. The whole thing is intended to plant Masonic Lodges, just as one would plant corn with a drill machine.

The second section, is as follows: "Every association of seven Masons, on the basis of the old constitution, may form a Lodge, provided it be acknowledged as such by three Masonic Lodges, which have had a prior existence."

We are not astonished that the members of Pythagoras and Franklin Lodges should have voted for such a scheme, for they, being clandestine, would be glad to get into any boat that would take them, but how any delegate from a legitimate Lodge could be a party to get up a scheme to break down Charters and Grand Lodges, without expecting to be expelled, is more than we can understand.

This question demands the prompt and faithful investigation of the Grand Master of New York as well as the other jurisdictions represented, and if all parties concerned do not

make a satisfactory excuse and apology they should be at once dealt with.

All such Germanic ideas of Masonic treason on this continent should be nipped in the bud and snuffed out.

Grand Lodges are absolute Masonic Sovereignties in their respective jurisdictions, or they are nothing at all.

## CORRECTION.

In our last number we published an extract from the *Missouri Republican*, which we learn was copied correctly from the dispatches of a Cincinnati paper, but not inserted (as supposed by some), by our esteemed brother connected with the *Republican*, but by the local reporter. This correction is due to Bro. Garrett, as he is known by many to be on the editorial staff of that paper, although we did not mention his name in connection with the extract, apart from the extract itself, which was correctly quoted.

## COLORADO.

## Oration of Grand Orator Rev. B. T. Vincent.

Before the Grand Lodge of Colorado, October 6th, 1868.

The oft repeated remark that "Masonry is conservative," suggests the few sentences I give you. We have grown to dread the word *conservative*, because so many deeds in religion, society and politics have been done in that name.

In these ages of revolution, to preserve old forms and opinions is thought to be treason to civilization and is indeed liable to that charge. As every season turns its soil to gather new and luxuriant harvests, so the Genius of Progress scorns the fog and moves on to sentence old seeds to death, that new ones may grow bountifully from them. Yet, while this civilization bears its testimony to the glory of restless and resistless progress by revolution, we dare stamp some forms of philosophy "conservative" without condemning them.

There have always been among men, certain back-bone forms and ideas which have kept unbroken the link with the past. Around them the flesh and blood and nerve gather and hold, and live. Depending upon the life thus spiritualizing them have they deserved favor. Otherwise as dry skeletons, society has justly doomed them. That any form thus vitalized should be sacredly conserved is axiomatic. Among opinions and forms and powers other than the direct spiritually worshipping agencies, true Masonry holds such a place, to be conserved in form and spirit, as (1) teaching beautiful lessons by symbols, whose significant charms are and ever will be undiminished. For as long as men will sincerely bow before its trinity of light, and travel its rugged and hazardous, yet, victorious roads, will they feel its ancient power although in spring-like freshness; as (2), forming bonds of unity and strength which can never cease to endure while vows are binding, and brotherhoods are made of true hearts; as (3), making avenues of progress by inspiration and labor, whose doors shall never be closed while men have sympathies, and human suffering claims the full and benevolent hand.

This three-fold mission of Masonry then having nothing narrow or contracted in its aim or nature, is back-bone to human culturing enterprises, and not a feature cardinal to it needs change, or is subject to revolution. Therefore, conservatism is written over its mystic doors, and upon every ballot its truest brothers cast.

This conservatism is two-fold, of construction and membership

Masonic forms and ceremonies are essential to its existence, because the principles which

sustain the order live through these symbols and lessons. Not that they do not live through others, and may not as well, but taking no place of more or less efficient systems, it exists to fill its own sphere and do its own work. Upon this account the blows which have been feebly aimed at her secrecy and independence, have fallen harmless. For it is the glory of our democracy that every tub standing upon its own bottom, while it pushes none others out of their appointed way, is perpetually defended by the great enactor and executor common sense. And further, Masonry being unostentatiously and non-interferingly cosmopolitan, has its home unmolested under every banner.

Now if men choose in generosity and liberality to serve truth in any certain way, they dare not be denied the privilege, though antediluvian antiquity be assumed of it while freshness of character still belongs to it. But the error fatal to some Masons and Masonry in their hands—that religion is supplanted by it—must be rebuked, for the claims of right to conserve an organization limits always the relation of that organization to the sphere of its action, viz: its adherents, which claim cannot be made of religion. Its spheres, demands, privileges are universal. Masonry belongs to its members alone, and by them may and must be circumscribed, with its own compasses, in its own hands. Within this circle we may, we will stand, none daring to molest us or make us afraid. But this conservatism is for practical purposes, brethren, and must be so considered.

The principles of our Order forbid any narrow concealment of good or restrictions of influence and power. For while the sun shines in all its course with uninterrupted beams, and the moon gives freely every borrowed ray, so must the Master, whether subordinate, Grand or Supreme in Masonry, lead all who profess to follow, into paths of wide-spread usefulness. Our conservatism must then be practical in the spheres of our work and result. And in this I think I shall fully echo all the meaning of the conservative counsel. We must first retain our ancient efficiency. As every symbol is dark and mysterious until the key is given to the candidate, so secretly must we keep the keys of immortal benefits from foul and profane hands until by pure renunciations they become worthy to receive them. Hence let no d. symbol in form or ceremony be lost, whose power may thus be imparted, and since, as like in the criminal curiosity which checked the daily coming of the fabled golden egg, exposure shall forever break the spell and looseness steal the charms, let us not tremble before the assailants of antiquity, but keep and use while earth shall last, what for centuries has given the shock of enlightenment, opened the scientific way to the inner chamber, and taught the beautiful significance of the sprig of acacia to thousands. This retention of ancient efficiency in matter and manner is by incorporating it so that every Mason is a casket of Masonic purity and truth, secreting its beauty, but revealing its holy power.

The second method of practicing Masonic conservatism is the use of the ballot. This is a delicate but important subject. Good men have been forbidden the blessings of Masonry by a villainous use of the ballot, and bad men have been permitted to curse her hallowed associations by its indifferent use. The Masonic standard is not theological attainment, nor educational power, nor industrial skill, but moral worth. The first preparation is in the heart. This is not to be made by Masonry but confirmed by it. The Masonic Temple is not a place of creeds nor of schools, neither is it a moral nursery. It is where are gathered professedly moral men who pledge themselves before God and each other to all virtue as regards the Supreme Master, the country, each other and themselves. Hence it does not assume to take men in vice and wretchedness, and initiate them for conversion, but to accept men who are ready to make the necessary renunciation and pledges, honoring the institution and furthering its objects by personal improvement and affectional and culturing association. It is therefore necessary for us to exercise the right of holding back any assumer



who would take upon himself Masonic vows without possessing Masonic qualifications.

The method is

(1). To establish a perfect individual character ourselves as a basis of voting. Every man must exercise judgment for himself, and the compulsion to vote implies ability to vote justly in holding and using the wonderful authority of a Masonic ballot. Our ballots reflect our own moral standard always, and men like ourselves we will admit, and thus if untrue, our order disgraced by ourselves, will be ten-fold disgraced by our privileges in opening the mystic doors to the world. Now, I do not propose a standard. Masonry does not fully define it. But this I affirm to be true, the highest standard of character furnished by our age demands our adherence. It is sometimes claimed that because Mohammedan Masons are recognized as brethren, their sensual standard is true Masonry. Far from it. That may be good Masonry in the land of the Saracen, but here the standard is higher. A true Mason seeking the holiest heart and life will strive to reach its glorious summit. My brother cannot be true to Masonry without being true to Judaism. I cannot, without being true to Christianity! Each is true to Masonry not concerning the propagation of his sect, but his highest standard of moral and religious character. This will make the ballot box the honest receptacle of holy decisions and will truly conserve Masonry, by accepting the good and rejecting the bad, according to the highest discovered standard. (2). Having secured this sense of right, relentlessly we must exercise our power. Vote not by sympathies, but judgment; we want men, not bodies. Vote fearless of fault finding brethren or of outside babbling. A system is tested by faithfulness to its principles. If Masonry will not bear firm, dignified justice, its overthrow rather than support becomes duty. Let our faithfulness, therefore, be apparent in this, that we make our Order attractive to good men, and while the bad may seek to secure its livery in which to serve their vile purposes, let us repel them by manly rejections.

Finally, let us consecrate a proper modicum of our powers to a dignified use and perpetuity of our beloved instrumentality, as modestly, silently, yet unchangeably, it goes on to accomplish its own work. Then when the Great Day that shall reveal all secrets comes, it will show a pure record. The *Plumb* will prove the rectitude of its purpose. The *Level* will indicate that not by clothes or purse or caste, but *character*, all are one; and as the Great Hand applies a *Square* more true than ours, may the accomplishment in us all prepare for a safe submission to that perfect test in which the Master Builder shall say "square work and true work, just such as is needed for the Great Temple on High"

#### CHARTERS ISSUED.

*By Grand Lodge of Missouri, Oct. 15th.*—Cedar, No. 37; Hope, 251; Alanthus, 252; Lindley, 253; Butler, 254; Alton, 255; Shekinah, 256; Lodge of Light, 257; Ravanna, 258; Lodge of Love, 259; Mechanicsville, 260; Florence, 261; Holden, 262; Summitt, 263; Fayetteville, 264; Corinthian, 265; Social, 266; Aurora, 267; Lodge of Truth, 268; Rock Prairie, 269; New Salem, 270; Solomon, 271; Granite, 272; St. Clair, 273; New Market, 274; Tranquillity, 275; Grand River, 276; Index, 277; Avilla, 278; Hogles Creek, 279; Lodge of Peace, 280; Fenton, 281; Cosmos, 282; Stockton, 283; Lily, 284; Earl, 285; Hesperian, 286; Craft, 287; Hermitage, 288; Acacia, 289; Fairmount, 290; Edina, 291; Lamar, 292; Sarcoux, 293; Mound City, 294; Moniteau, 295; Grove, 296; Ozark, 297; Marble Hill, 298; Temple, 299; Doric, 300; White Hall, 301; Lick Creek, 302; Osage, 303. Thomasville, No. 161, changed to Clifton Hill, 161.

*By Grand Chapter, October 8th.*—Melody, No. 21; Cyrus, 36; Houston, 37; Greenfield, 38; Agency, 39; O'Sullivan, 40; Linn, 41; Langdon, 42; Wyoming, 43; Gentryville, 44; Hamilton, 45.

*By Grand Council, October 9th.*—Sedalia Council, No. 7.

*By Grand Commandery, October 7th.*—Belt, No. 9; Kansas City, No. 10.

#### DISPENSATIONS ISSUED AND CONTINUED.

*By Grand Lodge, October 15th.*—Issued: Parrott, Kennedy, New London, King Hiram and Ashlar. Continued: New Boston, Cainsville, Faithful, Clarence and Mt. Zion.

*By Grand Chapter.*—Keystone, Horeb and Ralls.

#### COLORADO.

At the annual communication of the M. W. Grand Lodge of F. and A. Masons, held on the first Tuesday (the 6th day) of October, A. D. 1868, the following named Grand Officers were elected and duly installed:

M. W. H. M. Teller, Grand Master, Central City.

R. W. A. Sagendorf, Deputy Grand Master, Denver.

R. W. B. W. Weisbach, Senior Grand Warden, Central City.

R. W. W. D. Anthony, Junior Grand Warden, Denver.

R. W. R. Sopris, Grand Treasurer, Denver.

R. W. Ed. C. Parmelee, Grand Secretary, Georgetown.

Bro. Hal. Sayr, Central City, was appointed Chairman of the Committee on Foreign Correspondence.

#### ILLINOIS.

##### Grand Lodge.

##### MASONIC DISTRICTS.

1. The county of Cook.
2. The counties of Lake, McHenry, Kane and Du Page.
3. The counties of Boone, Winnebago, Stephenson and Jo. Daviess.
4. The counties of Ogle, Carroll, Whiteside and Lee.
5. The counties of Rock Island, Mercer and Henry.
6. The counties of Bureau, Stark, Marshall and Putnam.
7. The counties of La Salle, Kendall and De Kalb.
8. The counties of Kankakee, Will, Grundy, Livingston and Iroquois.
9. The counties of Vermilion, Champaign, Ford, Piatt, Macon and De Witt.
10. The counties of Sangamon, Logan, McLean, Tazewell and Menard.
11. The counties of Peoria, Knox and Woodford.
12. The counties of Hancock, McDonough, Warren and Henderson.
13. The counties of Adams, Pike and Calhoun.
14. The counties of Schuyler, Brown, Morgan, Scott and Greene.
15. The counties of Fulton, Mason and Cass.
16. The counties of Madison, Montgomery, Macoupin and Jersey.
17. The counties of Shelby, Coles, Edgar, Douglas, Moultrie and Christian.
18. The counties of Cumberland, Clark, Crawford, Jasper and Effingham.
19. The counties of St. Clair, Monroe, Randolph, Clinton and Bond.
20. The counties of Fayette, Marion, Washington, Jefferson and Wayne.

21. The counties of Clay, Richland, Lawrence and Edwards.

22. The counties of White, Wabash, Hamilton, Saline and Gallatin.

23. The counties of Massac, Pope, Hardin and Johnson.

24. The counties of Alexander, Union, Pulaski, Jackson, Perry, Franklin and Williamson.

#### DISTRICT DEPUTY GRAND MASTERS.

1. John W. Clyde, 128 La Salle street, Chicago.
2. J. B. Babcock, Marengo, McHenry county.
3. Edward H. Baker, Rockford.
4. James C. Luckey, Polo, Ogle county.
5. Peter Bogue, Rock Island.
6. Jos. Holland, Hennepin, Putnam county.
7. William S. Easton, Ottawa.
8. Rodney Ashley, Kankakee.
9. J. O. Cunningham, Urbana.
10. John L. Bennett, Petersburg, Menard county.
11. Sylvester Stevens, Knoxville.
12. David E. Head, Carthage.
13. Asa W. Blakesley, Quincy.
14. Archibald A. Glenn, Mt. Sterling.
15. John W. Ross, Lewiston.
16. John M. Pearson, Alton.
17. James Steele, Mattoon.
18. George W. Albin, Neoga, Cumberland county.
19. John M. Ryan, Belleville.
20. Hiram W. Hubbard, Centralia.
21. Henry Palmer, Noble, Richland county.
22. Thomas W. Hay, Carmi.
23. Thomas Moore, Metropolis.
24. A. N. Lodge, Marion, Williamson co.

#### GRAND LECTURERS.

Thomas J. Wade, Ottawa.  
M. D. Chamberlin, Freeport.  
Ira S. Younglove, G. W. Barnard, Chicago.  
A. S. Babcock, Blackberry Station.  
J. C. Winslow, Danville.  
P. A. Dorwin, Springfield.  
B. F. Church, Woodstock.  
John W. Banker, Quincy.

#### INSPECTOR-IN-CHIEF.

John W. Clyde, Chicago.

#### INSPECTORS AND LECTURERS.

Thomas J. Prickett, Carbondale.  
A. L. Virden, Virden.  
George O. Ide, Princeton.  
Daniel G. Burr, Paris.

#### ELECTIONS.

H. G. Reynolds, Springfield, Grand Master.  
D. C. Cregier, Chicago, Deputy.  
J. A. Hawley, Dixon, Senior Grand Warden.  
G. E. Lounsbury, Mound City, Junior Grand Warden.  
Harrison Dills, Quincy, Grand Treasurer.  
Orlin H. Miner, Springfield, Grand Secretary.  
D. P. Bunn, Champaign, Grand Chaplain.  
Joseph R. bbins, Quincy, Grand Orator.  
John P. Ferns, Chicago, Grand Tyler.

#### APPOINTMENTS.

George W. Staley, Kaskaskia, Grand Pursuivant.  
Geo. W. Hartman, Sidney, Grand Marshal.  
J. E. Hardy, Alton, Grand Standard Bearer.  
S. C. Buckman, Freeport, Grand Sword Bearer.  
William G. Swan, Chicago, Senior Grand Deacon.  
Samuel C. Stearns, Joliet, Junior Grand Deacon.  
O. N. Stafford, Springfield, Grand Steward.  
A. R. Robinson, Springfield, Grand Steward.  
Committee on Masonic Jurisprudence.—M. W. Breth.

#### Grand Council R. and S. Masters.

This body convened at Masonic Hall, on Thursday, October 8th, at three o'clock, P. M. D. G. Burr, Grand Puissant; Geo. W. Linin-



ger, Deputy; John M. Pierson, G. Th. Illustrious; William M. Avise, G. P. Con. of the Work; Charles Fisher, G. Treasurer; H. G. Reynolds, G. Recorder; Levi Lusk, G. Chaplain; H. W. Hubbard, G. Capt. Guard; O. N. Stafford, G. Sentinel.

But little business was transacted, beyond the usual routine.

#### ELECTIONS.

John M. Pearson, Alton, G. Puissant.  
William M. Avise, Deputy.  
H. W. Hubbard, G. Th. Illustrious.  
W. A. Levanway, G. P. Con. of Work.  
Charles Fisher, Springfield, G. Treasurer.  
J. C. Reynolds, Springfield, G. Recorder.  
Charles Spalding, G. Capt. Guard.  
A. R. Robinson, G. Sentinel.

#### Grand Chapter.

This M. E. Grand Body met at Masonic Hall, Friday, October 9th. George W. Lininger, G. High Priest; J. H. Miles, Deputy; John M. Pearson, G. King; W. M. Egan, G. Scribe, *pro tem.*; J. A. Hawley, G. Capt. Host; Harrison Dills, G. Treasurer; Harman G. Reynolds, G. Secretary; Wm. M. Avise, G. Prin. Sojourner; W. B. Powell, G. Royal Arch Captain; Charles Spalding, G. M. 3d Veil; W. J. A. Delancy, G. M. 2d Veil; Rodney Ashley, G. M. 1st Veil; S. H. Claspill, G. Steward; O. N. Stafford, G. Tyler.

Extracts from the address of the Grand High Priest are given in this number, and a more full account of the proceedings will be given in the November *Trowel*. The opening ceremonies were such as are prescribed in the ritual provided by the Committee on Work, and were elegant, terse and *old*. The entire report on work was adopted.

#### ELECTIONS AND APPOINTMENTS.

James H. Miles, Chicago, G. H. Priest.  
John M. Pearson, Alton, Deputy.  
A. A. Murray, Decatur, G. King.  
James A. Hawley, Dixon, G. Scribe.  
H. G. Reynolds, Springfield, G. Secretary.  
Harrison Dills, Quincy, G. Treasurer.  
James C. Luckey, Polo, G. Capt. Host.  
W. M. Avise, Quincy, G. Prin. Sojourner.  
Rodney Ashley, Kankakee, G. R. A. Capt.  
G. W. Albin, Neoga, G. M. 3d Veil.  
W. A. J. Delancy, Centralia, G. M. 2d Veil.  
J. H. Lufkin, Cairo, G. M. 1st Veil.  
S. H. Claspill, Springfield, G. Steward.  
A. R. Robinson, Springfield, G. Tyler.  
Committee on Correspondence—Grand Secretary; Daniel Dustin, Sycamore; Thomas J. Prickett, Carbondale.  
Committee on Jurisprudence—O. H. Miner, Springfield; L. L. Munn, Freeport; W. M. Egan, Chicago.—*Masonic Trowel*.

#### NEW YORK.

The grand Masonic event of October in New York City, was the fifty-fifth annual meeting of the Grand Commandery of that State, on the 6th of that month. A grand banquet and reception was given at the Metropolitan Hotel, under the auspices of Columbian, Morton, Palestine, Cœur de Lion, Manhattan and Ivanhoe Commanderies. The dining hall was beautifully ornamented, and about two hundred took part in the festivities. Many toasts were drunk to the Commanderies, Chapters and Lodges, and eloquent responses given.

From the annual address of Sir John A. Leferts, Grand Commander, we extract the following relative to his visit to this city:

"In the discharge of my official duties, together with the council officers of the Grand Commandery of the State of New York, I attended the conclave of the Grand Encampment of the United States of America, held September 15, 1868, at the city of St. Louis, Mo. As there were no questions of importance before

that body, I have no special report to make of their transactions. Indeed, I may be allowed to say, it appeared more like a friendly gathering of congenial spirits than like a legislative assemblage. Here came together Sir Knights from the East, West, North and South. Here we met again those whom an unhappy difference had prevented us from meeting for years past, now come together again, thus vindicating the moral force and power of our Order. Here were men who had stood face to face in the battle's deadly strife, now with open arms and open hearts eagerly extending one to the other the grasp of fraternal fellowship; thus blotting from the pages of the past all feeling of estrangement. This was the goodly sight; this was the cheer given to encourage all who esteem their fellow-men, who have faith in humanity, and who love their God. But this was only a portion of the glorious picture presented to us at St. Louis. The gathering of the Knights, their grand parade, with marshals, mounted on swift chargers, hurrying to and fro, the chariots drawn by lines of horses gaily caparisoned, the long lines of Sir Knights, in full costume, with music playing and banners fluttering in the breeze. The throngs of people, and their enthusiastic shouts of welcome, carried us back to the good old days of chivalry; and as the inspiring thought entered the mind, each Sir Knight stepped out with prouder tread and grateful heart, to feel that he was there to make one of the grand pageant. And to make the parallel more complete, the feasts, the song, the dance, and bright eyes of fair ladies were not wanting. We have all read, in the romances of the olden days, of the grand banquets, where kings, princes and knights ate from golden dishes and drank from golden cups; when the forests of the earth and waters of the ocean were made to yield their choicest gifts; when song and jest had made the rafters ring with joy and mirth, with stories of love and of deeds of valor won. All these, described by master minds, have often caused us to wonder if we should know the olden time, or that it could come again in our day.

"Yes, the dream has been realized in St. Louis. For here were banquets fit for the noblest of earth; here were boards groaning under a wealth of viands that even the eye of a Lucullus might have envied. Mountain, river and plain furnished their luxuries. The goddess Flora poured forth her wealth in flowers of brightest hue and sweetest perfume. Here were rare fruits and rarer wines of every clime, with art to embellish and adorn the gifts that nature so profusely supplied. Lavish expenditure and unbounded hospitality met us on every hand. Such, feebly portrayed, was the grand picture presented at St. Louis, a city that a few years ago was considered an outpost of our civilization—starting point of those who went out on the trackless plains lying between them and the Rocky Mountains. But now the iron rail, the luxurious car and the scream of the steam whistle are fast making their way to the vast slopes of the Pacific. I, with others, was invited to a little excursion (as they called it) to Omaha, a city of a few years' growth, but containing twelve thousand inhabitants—a number equal to our city of Brooklyn after it had been settled fifty years. And yet this new city has her Commandery, and her representative at the Grand Conclave. Soon, very soon, will the vast plains beyond the great river be dotted over with cities like this; and when thus peopled, lodges, chapters and commanderies shall fill the length and breadth of the land. Who, then, shall foretell the destinies of our order? who shall set the limits of its power? or who shall guide and control it to the honor of God and the profit of man."

All the Grand officers were unanimously re-elected.

The following appropriate resolutions were adopted:

The Chairman of the Committee on Jurisprudence, in relation to the question submitted by Sir Thomas C. Cassidy, relating to the rights of Knights Templar at a Masonic funeral, reported the following, viz.:

1st. The Commandery has no rights in the

premises, the wishes of the deceased and those of his friends governing.

2d. It would not be proper to perform the Templar funeral service at the grave, the lodge being present.

3d. The Commandery of Knights Templar, in the forming of the procession, would act, if at all, as escort, and precede the lodge.

The Grand Commandery then proceeded to again consider the Statutes and Regulations. One of the changes made was that of increasing the fee of the degrees from \$20 to \$30. A change which we think eminently proper in every point of view.

We notice that there are 640 lodges in New York, with 80,000 members.

[For the Freemason.]

#### Battle of the Buzzards and Pelicans.

##### NO. IX.

BY BRO. JACOB NORTON.

While investigating the Masonic phenomenon of higher degrees, we were alternately inclined to wonder at the stupidity, to laugh at the folly, and to feel indignant at the impertinent swindle imposed on the Fraternity. In short, we were puzzled whether to doubt the sanity or sincerity of the leading promulgators of all those rite. How applicable is the adage:

"Wherever God erects a house of prayer,  
The devil always builds a chapel there?"

Dr. Oliver treated of the origin of the Royal Arch; he logically demonstrated [to his own satisfaction] that it was an *entire new fabrication* of Ramsay. A number of French and German brethren boldly exposed the origin of the Scotch degrees, and all manner of French Templarism. The Grand Lodge of Scotland always disclaimed all knowledge of those degrees, and pronounced them a gross imposition. The Grand Lodge of Prussia emphatically contradicted that Frederick the Great ever had any knowledge of, or connection with, any higher degrees. Wilcke in his elaborate work, proved that the Knights Templar never had any connection with Masonry. Brother Brennan, in the April No. of the *American Freemason*, has traced the arrangement of the Council degrees to Jeremy L. Cross. And yet our leading men, our Grand Masters, Grand Secretaries, and the so-called highest Masonic authorities, persist in declaring that those degrees, with their legends and histories, are all true. The evils which those parasites have inflicted on the Masonic institution are already familiar to the reader. Two individuals, who used to associate with a few others, who, in their private apartments, amused themselves, children-like, by playing kings—styling each other with most pompous and ridiculous titles—and after a while they appear to have persuaded themselves that they were really superior beings.

"By sports like these are their cares beguiled;  
The sport of children satisfies the child."

These two conceited individuals had a quarrel about something, which neither concerned Masonry, nor even their masquerading concern called Scotch Rite. In the course of a few years, thousands madly rushed into the melee; tens of thousands of dollars were foolishly squandered away; "brotherly love" disappeared from our midst, and the excitement seriously threatened a disruption of the Masonic institution. In order, however, to lay bare all the causes that operated in the production of that famous wrangle, it is necessary to introduce another actor in the scene, and exhibit, as it were, a wheel within a wheel, that played a prominent part in the movement of the machine.

Our Most Puissant Sovereign, Bro. Raymond, labored under a weakness, not uncommon in the history of kings, viz., an indispensability of a *favorite*. Now history furnishes many instances of an adroit courtier—the creature of a favorite—supplanting his patron in the estimation of a weak-minded or capricious sovereign, and of ingratiating himself into chief favor.



Such appears to have been the case with the actors of our present narrative.

The Rev. George M. Randall, like most of the clerical brethren, never paid a dollar for all the degrees he had received. Somewhere about 1846, Bro. Moore recommended Bro. Randall to the W. M. of St. Andrew's Lodge, to be appointed as Chaplain. Through the same influence, in 1850, Bro. Raymond appointed the Rev. Brother Deputy Grand Master of Massachusetts. It was rather curious how Bro. Moore, "the great-st Masonic authority in the world," as the *Trowel* styled him, could sometimes shut an eye to the plain letter and spirit of the Constitution, for at that time Bro. Randall was not a regular member of any Lodge. In 1851, the Rev. Brother was elected G. M. An objection was then raised to his ineligibility to office in the Grand Lodge, *after his election*—he took membership in a Lodge. The intimacy between Bro. Randall and our two chief actors was such as to leave no doubt in our mind, that if Bro. R. had been imbued with a true Masonic spirit, he could easily have made peace between the Sov. and Sec. In 1859, Bro. Raymond again visited Europe, but at that time in company of Bro. Randall. Bro. Raymond's hobby was to shine as a great Mason, and he freely spent money on those who conducted to his cutting a figure. The traveling expenses of the Sovereign's companions were paid, as they should have been, by the Sov. Bro. Randall at that time was only a 32nd, and was naturally ambitious of becoming a 33d. A jealousy on the part of Bro. Moore probably stood in the way of promotion. It is, therefore, generally believed that self interest and ambition prompted the Rev. Brother to widen the breach between the aforementioned parties.\* Bro. Randall was a great acquisition to the Sovereign; he was not only a theologian, but was extremely well skilled in polemical warfare.

"He was in logic a great critic,  
Profoundly skilled in analytic;  
He could distinguish and divide,  
A hair 'twixt south and southwest side,  
On either which he could dispute,  
Confute, change hands, and still confute;  
All this by syllogism, true,  
In mood and figure he could do."

We have given specimens of Bro. Randall's composition. The address of Bro. Raymond in 1861, and the pamphlet, "Which is the True?" are doubtless the productions of his pen; but the assertion which he put into the mouth of the Sov. that the meeting of 1860, (when the explosion took place,) was "a special meeting," for the purpose of having charges preferred against somebody, was encountered by the opposition of other high degree luminaries. Amongst those was one by an anonymous writer, "Delta," and another, "Statement of Facts," by ex Rev. Albert Case.

"When Greek meets Greek the tug of war begins."

Bro. Case published the summons or notice of the said meeting, in which was added to the charges, "and such other business as may come before it," with Raymond's signature appended thereto. But in the midst of this din of battle, the universe was startled by an announcement that set all the valiant thrice illustriouses of the Moore concern shaking in their sleeves in fear and astonishment. To make this clear, it will be necessary for our reader to take a trip with us to the old Cerneau concern of New York.

Just about the time when the insurrection broke out in Boston, the redoubtable Atwood was dethroned from his earthly vanities by an imperative summons from a higher power. Bro. Edmund B. Hays took up the bawble. What the feelings of the New York concern would have been towards the Boston splitters, had their old enemy Atwood, been suffered to control its destiny, we know not, nor do we know how the news was first received by the new Cerneau commander. It appears, however, that Emperor Hays took pity on the fallen monarch. Indeed it could not have been ex-

pected that Bro. Hays should have done otherwise. It was well known that poor Raymond was only a tool in the hands of Messrs Moore, Gourgass & Co.; that he was merely used by them because he was willing to pay for the piper. Besides, there was no personal conflict between Hays and Raymond. The Cerneau Council was still weak; the New York Consistory of the original Gourgass faction adhered to Raymond. The result was, in 1863, as we already intimated, the Moore chivalry was startled by the announcement that the Raymond and Cerneau concerns were welded into one.

As the original document of that important union has never, to our knowledge, been published in any Masonic periodical, the said original *Belustre* having been kindly furnished to us for the use of our history by a 33d, we shall endeavor to give a description of it, and also the contents thereof. The sheet of paper measures about 24 by 18 inches. It is headed—

"UNIVERSI TERRARUM ORBIS ARCHITECTONIS  
PER GLORIAM INGENTIS."

The above is arranged in semicircular form. Underneath, in the centre, is a square and compass, which is partly covered by a triangle, on which is a mysterious Hebrew letter; on the left side is a pot smoking, with an ugly face on it; on the right is a vessel of similar shape, without a face, with a sword attached to it; then underneath are the square and compass, with their English motto—"Health, Stability and Power"; under that again is printed in old English letters, "Deus Meumque Jus. Ordo ab Chao." We venture to assert that except the above English motto, all the rest of the foregoing Latin and Hebrew were perfectly meaningless to Bro. Raymond, and probably to a majority of the philosophical valiant Princes and Knights, whose signatures are appended to this celebrated document.

Now follows: "From the Orient of the Supreme Grand Council of Sovereign Grand Inspectors General of the 33d and last degree of the Ancient and Accepted Rite, for the United States of America, their Territories and Dependencies, whose Sacred Asylum is beneath the C. C., at the V. P., near the B. B. corresponding with 40 deg. 42 min. 40 sec. N. lat., and 2 deg. 0 min. 57 sec. E. lon.

To all to whom these Presents shall come,  
Greeting:

Be it known, that on the 17th day of the Hebrew month Shebat, Anno Mundi 5623, answering to the 7th day of February, 1863. (E. V.) by solemn articles, the Supreme Council of Sovereign G. I. G. of the 33d and last degree of the A. and A. Rite, for the N. J. of the U. S. of America, sitting at Boston, was duly consolidated with the Supreme G. Council of Sov. G. I. G. of the 33d and last degree of A. and A. Rite, for the U. S. of America, their Territories and Dependencies, sitting at New York, upon terms honorable and just alike to all parties interested therein.

"Be it further known, that the following S. G. I. G., in pursuance of such consolidation, comprise the officers of the Supreme G. C., for the United States of America, their Territories and Dependencies. They will be recognized and respected accordingly."

Here follow some seventeen or more names, with the Ill prefixed and grand titles appended to each; but as we do not wish them to be "recognized and respected accordingly," or according to their bombastic and absurd pretension, we shall manifest our respect for them by omitting their names. At the bottom of this famous document it is attested; on the left is a red seal, with the well known double-headed Buzzard, and on the right is a small green paper stamp, with the Sec. of the Holy Empire's name on it, and 33.\*

The announcement of that union shocked the Moore concern tremendously. "It is sincerely to be regretted," says one of their reports, "that Mr Raymond [not even Brother Raymond] and his friends permitted themselves to be inveigled into an alliance with the members of this Hays Council," "a body

\* It is here only necessary to state that Bro. Simon W. Robinson succeeded to the united dignities of Raymond and Hays.

which for years and years he repudiated. It is impossible to come to any other conclusion than this: That hatred towards their old friends blinded their judgment and upturned their reason." In the meantime Bro. Moore scraped together all the old abusive documents against the Cerneau concern, signed by Raymond, though poor Raymond had as much to do with those compositions as the man in the moon. These were all reprinted, either in Bro. Moore's magazine or pamphlets. But this virtuous indignation on the part of Bro. Moore and his adherents must have appeared very ludicrous, when the Hays party disclosed the fact that Bro. Moore had tried to play the game in which Bro. Raymond succeeded; or in other words he was trying his best to unite his concern with the despised, illegitimate, clandestine, bogus, etc., Cerneau concern of New York.

In the meantime the fruits of these fratricidal disputes were made visible in the Grand Lodge of Massachusetts. The Moore party, or Pelicans, as they were called, were in the majority, but a powerful minority sprung up. Every Raymondite was proscribed, and treated coolly by the dominant party. Once, and only once, was a brother of the Raymond party appointed as District Deputy Grand Master. He accepted the office, as he told us, with a hope of being able to bring about some compromise between the belligerents. But he found the Lodges in his district as much divided into cliques as the Grand Lodge was. It was not uncommon for each party to blackball candidates for the degrees, proposed members of the opposite party. During one of his official visitations, he ventured to remonstrate with the brethren against the practice of bringing outside issues—issues with which Masonry had no concern—into the Lodge, at the same time exhorting them to work harmoniously. This wholesome advice gave offense, however, to the ruling powers, and he received something like a reprimand; thereupon he resigned his commission. Matters continued in that state during the whole time of warfare, several attempts being made to defeat the election of the G. S. But he was found to be too strongly entrenched. It was a partizan fight, and Bro. Moore was supported, not because he was liked, but from motives of partizan feelings. In the meantime all manner of scurrilous articles were hurled by both parties against each other, not only in Masonic papers, but, as already stated, in the ordinary weekly newspapers. Towards the close of 1863, the *Masonic Monthly*, under the able editorship of Bro. Evans, was started, not for the purpose of being an organ for this or that party, but for the purpose of removing the discussion from the weeklies, into a purely Masonic publication, for up to that time Bro. Moore had the monopoly of Masonic journalism in the East, and his magazine, as may be imagined, was devoted exclusively to Moore-ism. We believe but a single article appeared in the *Monthly* from the pen of the editor, reviewing the quarrel of the 33ds, and this called forth a letter from Bro. Stienbrenner, denouncing all kind of so-called higher degrees, and deploring the waste of paper consumed in discussing whether this or that party were the real "Simon Pures," he regarded the whole as a nuisance, and earnestly pleaded for their abolition. Thus things went on from year to year, with feelings embittered by all kind of spite. In 1864, the Freemasons' Hall, in Boston, was destroyed by fire. The Nassau Hall, or the late Raymond, now Robinson, party, offered the use of their chambers to the G. L. There was a disposition to accept the offer, but Bro. Moore would not listen to it; so he at first made an arrangement to hire rooms in Odd Fellows' Hall, and had even printed notices for meeting in that building, but afterwards obtained Thorndike Hall, where the G. L. and Lodges, also the other so-called Masonic bodies, including the Pelicans, continued to meet until the new Temple was finished.

In 1865, a new actor appeared on the stage—the redoubtable Albert Pike, the Sovereign Grand Commander of the Southern concern—whose engagement during the late rebellion in some Indian business gave serious offense to

\* Bro. Raymond said: "In 1860, after my return from Europe, I found out that the Sec. Gen. had kept no book of records. When, on remonstrating, I gave moral offense." How was it that he just then discovered that no books were kept?



Uncle Sam. came to Washington, and swore that he would never again repeat that or any other offense to Uncle Sam and his family. So the good-natured agent of U. S., whose life was occupied in various vocations, from an alderman up, and who, consequently, could never have informed himself that oaths sit lightly on the shoulders of ambitious 33ds, readily pardoned Bro. Albert, and told him to attend to his business and sin no more. No sooner was Bro. Albert out of one scrape when he immediately got himself into another. As soon as the Southern Sovereign learned the muddle the Northern Buzzards and Pelicans were in, he immediately issued a manifesto to the Northern combatants. "Who can say," wrote the great Albert, "but that both your bodies might be declared illegitimate, in which case the Supreme Mother Grand might feel bound to reclaim the jurisdiction ceded by her in 1815?" Van was furious at Albert's assumption, and ridiculed the new appendage—the Southern concern. The press in the interest of the Pelicans attacked Albert's pretension, so in 1866, Albert bitterly denounced to his *grandmamma*, the Pelicans and their "affiliational organ"; but it appears that Bro. Albert's ire cooled down, for he issued a manifesto to his subjects permitting them to visit either Council. Indeed he did not only permit but even visited himself, a Buzzard Council in New York. That filled up the wrath of the chief cook and bottle-washer of the Pelicans. The great Van Rensselaer came out with a pamphlet in 1866, in which he says: "I am in possession of information that the Ill. Brother, Albert Pike, who claims to be M. P. S. G. C. of the Southern Council, during the last year has invaded our jurisdiction, and with certain bodies in New York, not among our subordinates has performed the so-called rite of Masonic baptism to the great scandal of Masonry as well as religion. The history of the A. and A. Rite furnishes no precedent for the practice of this blasphemous ceremony." "As a Mason and a Christian man, I denounce this whole ceremony in all its parts and points," "and that it was calculated to bring upon the Order of Masonry, and all its branches, the contempt and indignation of every Christian in the land." Besides all this, Bro. Van proves to his own satisfaction, and to our satisfaction, too, that the Southern concern itself is a spurious humbug, and repeats, for the thousandth time, the whole history, beginning with Frederick the Great of Prussia. Too profound Van would, no doubt, swear to the truth of the Frederick story. This furious onslaught of the great Van, in a pamphlet of 32 pages, brought forth an unknown Knight in a pamphlet of 136 pages. The great unknown, probably the great Albert, says: "Bro. Van Rensselaer pours out the vials of his wrath, 'as a Mason and as a Christian man,' upon the 'blasphemous ceremony' of Masonic baptism. &c. I wonder, Ill. Bro. Van Rensselaer, that you do not feel that denunciations of that sort are a little hazardous. I, too, am a Royal Arch Mason, a Templar, a Rose Croix, a Kadosh, and a 33d. Do you remember the Anti-Masonic denunciation of some of the ceremonies in which you unite? Would you like every 'Christian man' in the land to know all that you do in Masonic bodies in imitation of Christian ceremonies? Do you not think that many Christian men would declare some of them 'blasphemous?' "All your tirade, sir," he continues, "is sheer hypocrisy, and very miserable and contemptible hypocrisy." The great unknown then very learnedly demonstrates that baptism was practiced before the Christian advent, and that it has always formed part and parcel of the A. and A. Rite, since the time of—we don't know how far back; and, in short, he makes out that Van neither understands Christianity nor A. and A.-ism.

We have thus shown, from their own writings, how each party abused every other party, as *perjurers, usurpers, blasphemers*, and what not, and yet these are our Grand Masters, and *shining Masonic lights* in America. It is true that there are exceptions amongst them. There

were some worthy brethren allured into those concerns by such means as we have described in a former paper. These few respectable names are ever flaunted in our face, when attempting to remonstrate against the nuisance. But, in the first place, how many of those respectable brethren would venture to come forth and defend the higher degrees? and secondly we beg to assure the reader, that the respectable brethren are at best only suffered to play the second fiddle in the concern. They may feel flattered for a time, like poor Raymond was, but the moment they should venture to oppose the schemes of the wire-pullers, they would find themselves either reprimanded as our friend in Boston was, and then excluded from holding all offices in the Grand Lodge, or deposed, as Bro. Raymond was, or even expelled from Masonry, as the editors of the Sunday papers were. In short, it is evident from the foregoing, 1st, That the higher degrees of all kinds, more especially the sectarian, are injurious to the fundamental principles of Masonry; and 2d, That the leaders of the Scotch Rite would regard nothing as too mean, or unjust, if any thing stood in the way of their insatiable ambition.

To be concluded in our next.

#### LAYING OF CORNER STONE OF UNION HALL.

The laying of the corner-stone of the contemplated new edifice on Broadway and Benton street, to be occupied conjointly by Masons and Odd Fellows, took place October 22d. with all the imposing ceremonies characteristic of those orders on such occasions. The Masons, being the elder of the two organizations, were given precedence, and the formula in vogue with them was observed.

#### THE UNION HALL ENTERPRISE.

On Wednesday morning we gave an account of the enterprise, and it being a matter of special interest to a large number of our best citizens, a repetition of some of the facts then stated will not be inappropriate at this time.

In the early part of 1867, it having been determined by members of both organizations residing in the "North End" to erect a building in that locality for the joint occupancy of Masons and Odd Fellows, an association was formed and the following officers elected:

President—Joseph W. Branch.  
Vice President—Geo. W. Rice.  
Secretary—John C. Bollman.  
Treasurer—John H. Marquard.

#### DIRECTORS.

Jos. W. Branch.	Col. Ph. Stremmel.
Geo. W. Rice.	Fr. H. Willmeyer.
John C. Bollman.	W. C. Goodwin.
John H. Marquard.	Jacob Bixler.
John Colonius.	John H. Kappelman.

On the 18th of July, 1867, a lot, 60 feet front by 100 deep, on the southwest corner of Benton street and Broadway, was purchased by the association for \$39,200, of Chas. F. Taake. The lot was formerly a portion of the Schaumburg estate. It was at once determined to erect a suitable building upon the premises, and to this end the following gentlemen were elected a building committee: Col. Ph. Stremmel, John H. Marquard, F. H. Wellmeyer, Jos. W. Branch.

Deeming sixty feet front larger than was required for the hall building, it was decided by the committee to erect two buildings upon the ground—a large edifice for the hall and a smaller one for rental.

The main edifice is to be three stories high,

43 feet front by 100 deep, with a cellar underneath the whole. The cellar is to be seven feet high; the first story to be made into two large stores, 14 feet; the second story divided into apartments adapted to offices, 12 feet, and the third story is to be 22 feet high, and occupied by the grand hall. All of these stories are to be of the height mentioned, in the clear. The Broadway front of the building will be of the best Chicago stone, with iron pillars for the first story. Work commenced on the foundation walls in the latter part of September, and all are now complete. The outer are two feet and the inner eighteen inches thick. They are built in the best style of masonry, and would seem to be enduring as time itself. Messrs. Stacey and Stone are the architects and contractors of the edifice, at \$31,500, they to furnish the materials. Mr. J. B. Lindsey, their draughtsman, perfected the plan of the structure.

#### LODGES TO OCCUPY THE HALL.

When completed, the following organizations will meet in the hall:

#### ODD FELLOWS.

Wingenund Lodge, No. 27.  
Bellefontaine Lodge, No. 73.  
Schiller Lodge, No. 89.  
Jefferson Lodge, No. 119.  
Mound City Encampment, No. 49.

#### MASONS.

Bellefontaine Chapter, No. 25.  
Beacon Lodge, No. 3.  
Mount Moriah Lodge, No. 40.  
Aurora Lodge, No. 267.

#### THE PROCESSION.

The Masons formed at Freemasons' Hall, corner of Seventh and Market streets, shortly after two o'clock, from whence they proceeded to Odd Fellows' Hall, corner of Locust and Fourth streets. At this point the procession was formed in the following order:

Marshals—Dr. James Ready, for the Masons; Dr. Isaiah Forbes, P. G. M., for the Odd Fellows.

Prof. Herwig's band.  
Members of Subordinate Lodges.  
Principal officers of Subordinate Lodges.  
Grand Master and Grand Officers of the Grand Lodge.  
Members of the Subordinate Encampments.  
Grand Officers of the Grand Encampment, Independent Order of Odd Fellows.  
Captain Frank Boehm's Silver Cornet band.  
Members of Subordinate Lodges.  
Principal Officers of Subordinate Lodges.  
The Grand Officers of the Grand Lodge, Councils and Chapters of the Masonic Fraternity.

Details of the St. Louis Commandery No. 1, and Ivanhoe Commandery No. 8, K. T., commanded by E. C., Wm. H. Stone.

The following Subordinate Lodges of Odd Fellows were represented:

Travelers' Rest, No. 1	Wilkey, No. 2.
Germania, No. 3.	Missouri, No. 11.
Excelsior, No. 18.	Laclede, No. 22.
Washington, No. 24.	Wingenund, No. 27.
Goethe, No. 50.	Bellefontaine, No. 73.
Schiller, No. 89.	Golden Rule, No. 109.
Jefferson, No. 119.	Concordia, No. 1283.
Cosmos, No. 196.	Home, No. 1587.
St. Louis Degree, No. 1.	Pride of the West, 138.
	Golden Rule, East St. Louis, No. 374.

The following subordinate encampments were represented:

Wilkey, No. 1.	St. Louis, No. 13.
Laclede, No. 14.	Washington, No. 18.
	Mound City, No. 19.

\* The italics in this paragraph are as in the pamphlet.



The following subordinate Lodges, Councils and Chapters of Masons were represented :

Missouri, No. 1.	Beacon, No. 3.
St. Louis, No. 20.	George Washington, 9.
Naphthali, No. 25.	Mount Moriah, No. 40.
Polar Star, No. 79.	Occidental, No. 63.
Keystone, No. 243.	Pride of the West, 179.
Aurora, U. D.	Cosmos, U. D.
St. Louis Council, No. 1.	St. Louis Chapter, No. 1.
Missouri Chapter, No. 1.	Bellefontaine Chap., 25.

The procession was several squares in length, and with the music, banners and regalia, was most imposing.

#### THE ORATION.

It was expected that Isaac M. Veitch, Past Grand Sire of the Grand Lodge of U. S., I. O. O. F., would deliver the oration on this occasion, but indisposition prevented. In his absence Rev. J. D. Vincil made brief and appropriate remarks.

#### IN THE CORNER STONE.

In the square copper box, made to fit in a receptacle in the corner stone, were placed :

1. The constitution of the Grand Lodge of Masons.
2. The constitution of the Grand Lodge of Odd Fellows.
3. The constitutions of Subordinate Lodges of Masons.
4. The constitutions of Subordinate Lodges of Odd Fellows.
5. Historical documents relating to both orders.
6. A history of the Union Hall enterprise—its purposes, etc.
7. Copies of all the papers, English and German, published in the city.
8. Coins of the United States.

#### THE CORNER STONE LAID.

At the close of the oration, Grand Chaplain Pinckard pronounced a benediction—the corner stone of Union (Masonic and Odd Fellows') Hall was laid in Faith, Hope and Charity, linked with Friendship, Love and Truth—the various Lodges reformed in procession, returned in the same order to their respective halls, and the interesting ceremonies of the day were concluded.—*Democrat*.

The Grand Lodge assembled on the above occasion consisted of the following officers :

M. W. Bro. Jno. D. Vincil, G. M.
R. W. Bro. Jno. W. Luke, as D. G. M.
R. W. Bro. L. W. Mitchell, as G. S. W.
R. W. Bro. J. B. Austin, as G. J. W.
R. W. Bro. Wm. N. Loker, G. Treasurer.
R. W. Bro. Geo. Frank Gouley, G. Sec.
Bro. J. C. Ready acted as Grand Marshal.

**DEATH OF GRAND SECRETARIES**—During the past eight years, no less than eight Grand Secretaries have died while in office, viz: Brothers King, of Indiana; McDaniel, of Mississippi; Ruthven, of Texas; Risk, of Louisiana; Barber, of Arkansas; O'Sullivan, of Missouri; Adams, of Pennsylvania; and Fuller, of Tennessee; or equal to one-fifth of the entire number filling that office in the United States. So great a rate of mortality in the same length of time among men engaged in a clerical profession is, so far as we are aware, without a parallel. Were we a director of a life insurance company, in view of this fact, we should be inclined to rate the office of secretary of a grand lodge of Freemasons as "extra hazardous."—*American Freemason*.

#### DISTRICT LECTURERS.

We publish below the circular letter of the Grand Lecturer, which will fully explain itself :

OFFICE OF GRAND LECTURER, }  
ST. LOUIS, Mo., Oct. 16th, 1868. }

In order that the Craft in the several districts may prepare for work, and move in concert under the D. D. Grand Master and Lecture system as herein set forth, I suggest that the District Lecturer be selected under the provisions of the law as early as possible; and I hereby give notice that a Lodge of Instruction will be opened in Freemasons' Hall, St. Louis, on the first of December, for the special purpose of qualifying the several District Lecturers for the performance of their duties. It is desirable to have as many of them together as possible, as much time and labor may be saved by such concerted action. To those who may not be able to attend at any time during December, I would say that I hold myself in readiness to place them in possession of the work, and Lectures, whenever they may present themselves for the purpose of receiving the same.

Fraternally,

THOS. E. GARRETT, Grand Lecturer.

When forty fully accomplished Lecturers are once in the field, we see no reason why there should ever after be any trouble in this jurisdiction about the work.

It is one of those offices that will not be annually changed, as heretofore, but when a competent brother is once commissioned he will undoubtedly be retained, and if he desires to retire hereafter, he will be competent to teach his successor. The whole difficulty, and only real head work to be accomplished, will be in getting the first forty fully instructed and in the field. When that is done, all is done, and the uniformity of our beautiful work will then be an accomplished fact.

#### NOTICE TO NEWLY CHARTERED LODGES.

All the Charters granted at the last session of the M. W. Grand Lodge were sent to the D. D. G. Masters, in whose respective districts the lodges are located, and from the D. D. G. M. (a list of whom is published in another column) all information about the charters and the time of setting the lodges to work can be obtained.

#### An Anxious Letter from Gander Green.

GANDERVILLE, N. J., Oct. 11, 1868.

My dear Brother Holmes: Sometimes I am of the opinion that the official opinion expressed among other opinions by Deputy Grand Master Simons, in 1859, in which he says, "no event of an extraordinary character has excited ripples upon the smoothest sea"—that that opinion is not worthy of an opinion. In my position as Master of Ganderville Lodge, my sea is so far from being smooth that I am often quite seasick sailing over it. For instance, here is the following batch of "queerities on Masonic jurisprudence," as the fellow terms them who sends them, all of which came up in a lump the other night for my decision. I decided that I was undecided in regard to the law of New Jersey, and, in fact, didn't think she had any. But as a number of Masters of New York Lodges live in New Jersey, and I suppose bring their law home with them, I could no doubt get some of theirs. I have, therefore, given a list of those questions to our milkman, who supplies your city with all the milk they want (and some of it isn't milk, for which I intend to have charges brought against him, and see whether the ancient constitutions allow a man to put water into his milk cans after the milk is in.) I say, I gave a list of these "queerities" to brother Hoglewback, our Junior Deacon, with instructions to watch at the Hoboken Ferry, and the first man he meets coming across wear-

ing a symbolical emblem on his linen, to propound them to him. In the meantime, if Simons is still Deputy Grand Master, please get his views. I have also drawn off a set and sent it to William D. Hubbard, of Columbus, Ohio, one of our best juriconsults. Don't you think so? If he declines to reply, and you know those big fellows are hard to approach, then, as a last resort, I shall pump Philip C. Tucker, the most punctual correspondent I ever had. And now for the list :

I. Suppose *after* a candidate has taken the O. B. his leg falls off at the knee joint? can he proceed? if so, how?

II. What are the mental, moral and physical qualifications of an anti-Mason? and if not, why not?

III. Must a man hear the lectures before he subscribes his name to the by-laws? Brother Joe Gobbs is accused of having *slept* while I was rehearsing the second section of the E. A. P., and so not hearing that part of the lectures at all.

IV. If our letter G. slips over lapsed and stays that way, will it do to point to in the F. C? please name your references.

V. Must the Bible used in the lodge be one of the American Bible Society's? if so what edition? will small pica leaded serve the purpose? must we cut out the pages for marriages, births, etc., from the center? Be particular in your answer to this.

VI. Is it necessary for one Mason to give another *three* warnings before he *strikes* him? or only *two*?

Now I am accustomed to all the ordinary difficulties of the East, and when a brother rises to propound a difficulty, I can usually tell where his difficulty is, before he knows himself. But those six questions stump me. Just for the fun of it, I read them over to my maiden sister Jemima this morning, (she is seventy-five, if she is an hair,) and she says that they gave her the headache. No wonder. Sometimes I almost think I *will* resign. Why, over here in the neighboring lodge at Blue-Hades they had one W. M. three years buried before they knew *officially* that he was dead at all. It seems that they had written to Charles W. Moore about it, and he said "The Master is *Master* till his term expires," and the question was, when *does* a dead man's term expire? Oh! I'm so sick of Masonic law. My old father, Gosling Green, (still living, nearly a hundred years old, and can dance a hornpipe to "Entered Apprentice's March,"") says when *he* was W. M. of a lodge in the "old country" (wherever *that* was) they knew nothing of Masonic law or any other law. And I believe him.

Yours, in a muddle, GANDER GREEN.

ANSWER.—I. He can go on then better than before, because he can advocate his own progress by going on the stump.

II. The physical ones are such as fit a man to be Governor of a State or a Cabinet officer. Moral qualifications are not necessary in "sich." Mental only are needed sufficiently to qualify a man to write long letters, and plenty of them. (This decision, like Smith's lady, will be a good enough Morgan until after election.)

III. It is better that a man should not hear them as they are frequently delivered, unless he has an unbounded contempt for Lindley Murray "and sich."

IV. If the Gee gets into an angle, you had better "Gee Whoa" until you get things straight.

V. Any edition will do, Bro. Simmons suggests, but he says in his lodge the list of births must be enlarged, so as to suit his peculiar talents.

VI. It don't make any difference so long as he hits him. *Strikers* generally strike about election time without any warning at all.

Under the sobriquet of "Gander Green," an old Mason indulges in a good deal of Masonic humor by corresponding with the *New York Dispatch*. This means of correspondence may be made very available in killing many errors by ridicule, but it is a field which requires much prudence in cultivating, otherwise some of the "hidden flowers" may be exposed by a too hasty hand in pulling up the weeds.



**"The American Freemason."**

With the close of this volume, the work of the *American Freemason* may, for the present, be considered finished. Its editor is not a General of division, but simply a volunteer sentinel on advance picket duty. He can only indicate, by the discharge of his arm, the approach or existence of danger. He has neither means nor power to organize an attack on the enemy's advance. It remains for those to whom he has indicated that advance to devise measures to meet it; while he, having performed his duty, once more drops back into position with the rank and file of the great Masonic army. Should that army, however, require him to again occupy the position he now retires from, he will be as ready, and his life be spared, again to take it under orders as he has erst been to volunteer his services—services which, with this sentence, are now ended.

The foregoing is the closing extract of the editor's valedictory to his readers.

The *American Freemason* has been well edited as a quarterly, but we are very strongly of the opinion that a Masonic quarterly has become to be looked upon by the craft very much as Young America looks upon an old-fashioned stage coach, in competition to the faster time table of the locomotive.

There are about one hundred and twenty grand bodies of the American system now in the United States, and the constituents of these, amounting to about half a million men, demand the latest tidings from the craft; hence, the ill success of quarterlies.

**KANSAS.**

At the annual Communication of the Grand Lodge of Kansas, held at Topeka on the third Tuesday in October, the following named Grand Officers were elected:

The M. W. John H. Brown, Grand Master, Leavenworth; the R. W. E. A. Smith, D. G. Master, Fort Scott; the R. W. C. C. Kellam, S. G. Warden, Topeka; the R. W. Geo. W. Hoyeboom, J. G. Warden, Oskaloosa; the R. W. Chr. Beck, G. Treasurer, Leavenworth; the R. W. E. T. Carr, G. Secretary, Leavenworth.

**MONTANA.**

At the fourth Communication of the Grand Lodge of Montana, held in the Masonic Temple, in the city of Virginia, on the sixth day of October, A. L. 5868, the following brethren were duly elected Grand Officers:

The M. W. W. F. Sanders, Grand Master; the Rt. W. John Potter, D. G. Master; the Rt. W. N. P. Langford, Senior G. Warden; the Rt. W. E. S. Stackpole, Junior G. Warden; the Rt. W. J. M. Knight, Grand Treasurer; the Rt. W. Sol. Star, Grand Secretary.

**WASHINGTON TERRITORY.**

At the annual Communication held at Olympia, on the third Thursday of September, the following brethren were duly elected officers of the Grand Lodge:

The M. W. Benj. E. Lombard, Grand Master; the R. W. Fred. Stine, D. G. Master; the R. W. Wm. Bratton, Sen., Senior G. Warden; the R. W. Oliver C. Shosey, Junior G. Warden; the R. W. Benj. Harned, Grand Treasurer; the R. W. T. M. Reed, Grand Secretary.

**NEVADA.**

At the fourth annual Grand Communication of the Grand Lodge of Nevada, held at the Masonic Hall, in the city of Virginia, on the seventeenth day of September, 1868, the following named brethren were duly elected Grand Officers:

The M. W. Geo. W. Hopkins, Grand Master, Virginia; the R. W. Richard T. Mullard, D. G. Master, Silver City; the R. W. George Robinson, Senior G. Warden, Washoe City; the R. W. David Cohn, Junior G. Warden, Aurora; the V. W. Samuel H. Robinson, Grand Treasurer, Gold Hill; the V. W. Wm. A. M. Van Bokkelen, Grand Secretary, Virginia.

**DELAWARE.**

St. John's R. A. Chapter, and St. John's Commandery of Knights Templar, of this city, were constituted last evening at the Masonic Hall by Dr. James M. Austin, of New York city, the Presiding Officer of the National Body of Royal Arch Masons, and Mr. John W. Simons, of New York city, proxy for the Presiding Officer of the National Body of Christian Knighthood.

St. John's Chapter and St. John's Commandery have been recently chartered by the highest Masonic authority in the United States, and until the organization of a State Grand body will be immediately responsible to the National Bodies.

The ceremonies last evening were attended by a very large number of Masons from Maryland Chapters, and Washington and Lafayette Chapters, in this city, and after the ceremonies were completed and the bodies declared just and legally constituted, the whole party repaired to the Indian Queen Hotel and partook of a banquet provided by the new Chapter and Commandery, in honor of their Constitution and also of their distinguished guests.

The officers of St. John's Commandery No. 1 are:—

S. A. Hodgeman, Eminent Commander; Geo. W. Perry, Generalissimo; Alfred Gawthrop, Captain General; J. D. Billings, Treasurer; Geo. W. Moore, Recorder; John H. Simms, Prelate; Wm. Q. Moore, Sen. Warden; Wm. T. Springer, Jun. Warden; James M. Jones, Standard Bearer; Geo. K. Yates, Sentinel.

The officers of St. John's Chapter are: High Priest, Geo. W. Stone; King, William H. Lee; Scribe, Alfred Gawthrop; Treasurer, Isaac C. Pyle; Secretary, George W. Moore; Captain of the Host, Wm. T. Springer; Principal Sojourner, William Q. Moore; Royal Arch Captain, T. Benton Craig; Master 3d Vail, I. Woodrow; Master 2d Vail, Harry Simpson; Master 1st Vail, John Davis; Sentinel, Geo. K. Yates.—*Wilmington Commercial*.

**TRIBUTE OF RESPECT.**

At a regular Communication of Pride of the West Lodge, No. 179, A. F. and A. M., held October 7, 1868, the following resolutions were offered and unanimously adopted:

WHEREAS, It has pleased the Grand Architect of the Universe to call from labor to rest our much beloved brother, Justis Finch, who, on Saturday, the 22d August, 1868, was summoned from labor here, in the fullness of energy and usefulness; and

WHEREAS, The deceased was bound to us by the ancient ties of fraternal regard; and

WHEREAS, He was ever ready to assist the needy and comfort the distressed, thereby exemplifying the noble characteristics of our Order, therefore be it

Resolved, That in the death of our late Bro. Justis Finch, this Lodge has been called to mourn a worthy brother, whose memory we

revere, and whose amiable qualities we all hold in grateful remembrance.

Resolved, That this Lodge extend its sincere sympathy with the family of our deceased brother in this their great bereavement, and extend to them the sweet consolation that the husband and father has but exchanged the temporary troubles of an anxious life for the eternal joys and rest of heaven.

Resolved, That this Lodge display the usual badge of mourning for thirty days; that these resolutions be spread upon the minutes, and a copy therefrom be transmitted to the family of deceased brother, and be printed in the *Freemason* of this city.

W. M. P. MULLEN, W. M.  
W. M. H. MILLER, Sec.

M. L. COHN,  
J. D. MCAULIFF, } Committee.  
W. M. H. MILLER, }

**THE TEMPLARS' MANUAL,**

Containing a full and comprehensive system of Tactics and Drill, together with all ceremonies appertaining to the Orders of Knighthood, prepared expressly by authority of the Grand Commandery of Illinois. Published by Eugene B. Myers, Law Book Publisher, Chicago, Ills.

The work before us, though prepared for the State of Illinois, is a truly valuable work for any jurisdiction, and its publication reflects great credit upon all parties concerned. Its form of drill is very nearly that used in our own State, and we sincerely regret that the Grand Encampment at its last session did not adopt some standard uniform tactics. As it is, we will have to try and compromise individual preferences, and arrive as nearly to uniformity as possible. The work before us is in the hands of the Missouri committee, along with those of other jurisdictions, and from them they expect soon to be able to report the tactics of the State Body. We are indebted to Sir Knight Myers, the publisher, for many valuable points in his work, and from his own State, as well as others, he deserves the liberal patronage of the Companions.

To R. E. Sir Knight Hurlburt we return our grateful appreciation for the beautifully bound copy he sent us, as well as to the publisher for his editor's edition.

**INSTALLATION HYMN.**

BY IRA BERRY.

Music.—MIDDLETON.

**HIGH PRIEST.**

Throned and jeweled in the East,  
See, companions, our High Priest,  
Faithful to your will expressed—  
Names of nations on his breast,  
While we his commands obey,  
Truth shall here have rightful sway—  
Love and Charity prevail!  
Teacher, head and ruler, Hail!

**KING.**

On the right our King elect,  
View, and mark with due respect.  
Rich in worth—with joy we greet  
Him who fills great Hiram's seat.  
To his glory, let our song  
Loudly, clearly, roll along;  
Let us make the conclave ring,  
Chanting praises to our King.

**SCRIBE.**

On the left our Scribe we see: !  
This completes the chosen Three,  
By whose efforts light divine  
Through the fog and cloud shall shine.  
While they o'er our acts preside,  
Prompt to order, aid and guide,  
Nothing from the law shall fail:  
Sovereign Council—Hail! all Hail!



## KENTUCKY.

From a letter dated Louisville, Ky., Oct. 6th, to the *Masonic Tieings*, of New York, we learn that three members of three lodges, in that State, had prepared a circular requesting a sufficient number of lodges to consult, and see about organizing another Grand Lodge for that State. A meeting was held, and resolutions adopted looking towards a consummation of their design. The Grand Master got notice of the affair, and promptly issued the following order.

This, we presume, will be the end of so foolish an affair, for any Mason, however inexperienced, must certainly know that no Grand Lodge so formed could ever receive the recognition necessary to life, even for one year. Not only would all subordinates and members holding allegiance to it be expelled by the G. L. of Kentucky, but they would be cut off from all communication with the Masonic world.

A Grand Lodge may divide its own jurisdiction, but no subordinates can do it for her:

IN THE NAME AND BY THE AUTHORITY OF THE  
GRAND LODGE OF KENTUCKY.

OFFICE OF THE GRAND MASTER OF THE GRAND  
LODGE OF KENTUCKY,  
Flemingsburg, October 2d, 1868. }

WHEREAS, It appears to the undersigned, Grand Master of the Grand Lodge of Kentucky, that a convention of delegates from Lexington Lodge No. 1, Daviess Lodge No. 22, Devotion Lodge No. 160, and Good Samaritan Lodge No. 174, and two other Lodges, under the jurisdiction of, and owing allegiance to, the Grand Lodge of Kentucky, upon a call from Lexington Lodge No. 1, held a convention on the 17th day of September last, in the city of Lexington, at which the question was mooted of separating said Lodges and others from the Grand Lodge of Kentucky, and forming another Grand Lodge, to hold its meetings at Lexington, within the jurisdiction of said Grand Lodge of Kentucky: and

WHEREAS, The undersigned has been put in possession of a printed circular, addressed to the W. M., Wardens and Brethren of Fleming Lodge, No. 112, a lodge in the jurisdiction of said Grand Lodge of Kentucky, signed by Willard Davis, of Lexington Lodge, No. 1, B. T. Milton, of Daviess Lodge, No. 22, John L. Gilmore, of Devotion Lodge, No. 160, and Charles H. Wickliffe, of Good Samaritan Lodge, No. 174, as a committee appointed by said convention, and stating therein that said convention, after meeting and mature deliberation, was adjourned until the 8th day of October, 1868, at which time it would assemble at the room of Lexington Lodge, No. 1, in the city of Lexington, at 3 o'clock P. M. and inviting the lodges in central and eastern Kentucky to send delegates to represent them in said convention for the purpose aforesaid; and

WHEREAS, The undersigned has good reasons to believe that copies of said printed circular have been sent to many other lodges in eastern and central Kentucky, in furtherance of the design aforesaid; and

WHEREAS, The said convention, held on the 17th day of September last, and the proposed convention called to meet at Lexington on the 8th day of October, instant, are without the authority of the Grand Lodge of Kentucky, or the sanction of the Grand Master of said Grand Lodge, and the purposes avowed in said circular are in direct violation of the allegiance owing by said lodges and the members thereof, individually and collectively, to said Grand Lodge, and contemplates an invasion of the jurisdiction, rights, powers, and privileges of said Grand Lodge; therefore,

By virtue of the power and authority vested in me as Grand Master of the Grand Lodge of Kentucky, I do hereby pronounce and declare said convention held on the 17th day of September last, and the proposed convention de-

signed to be held on the 8th day of October instant, to be illegal and unmasonic assemblages, and their acts done, and proposed to be done, illegal and wholly void. And I do hereby FORBID said Lexington Lodge, No. 1, Daviess Lodge, No. 22, Devotion Lodge, No. 160, and Good Samaritan Lodge, No. 174, and the officers and members thereof, and in particular the said Willard Davis, B. T. Milton, John L. Gilmore, and Charles H. Wickliffe, from holding said, or any other convention; and in like manner I do forbid taking part in said proposed convention, unless expressly authorized to do so by the Grand Lodge of Kentucky, or sanctioned by the Grand Master thereof; and I do further enjoin upon them, and each of them, and all Masons under the jurisdiction of said Grand Lodge, to pay due respect and obedience to this Edict.

IN TESTIMONY WHEREOF, I have hereunto set my hand, and caused the same to be attested by the Grand Secretary, and the seal of the Grand Lodge of Kentucky affixed thereto.

E. S. FITCH,  
Grand Master of the Grand Lodge of Kentucky.

## \* The Lute of Israefel.

BY H. P. H. BROMWELL.

PHILHARMON.

O! the wond'rous things they tell  
Of the angel Israefel;  
He whose heart strings are a lute,  
At whose voice the heavens are mute;  
Singer who, as Angels tell,  
Doth all sons of God excel.  
Would that could thee-e ears of mine  
Catch but once his strain divine;  
All my soul would melt in bliss,  
All my life be charmed from this;  
Blessed are their ears who dwell  
Near the lips of Israefel.

ISRAEFEL.

Who is this would hear my voice?  
Let his soul henceforth rejoice.  
Hail, O! son of mortal birth,  
Thou shalt hear my voice on earth—  
Thou shalt feel the holy spell,  
Of the notes of Israefel.

PHILHARMON.

Hark! a rushing sound I hear,  
Music fills th' ethereal sphere—  
List! what notes unheard before,  
Through my inmost being pour:  
In the rapture of their thrill  
Breath departs, and heart is still.  
'Twas the sound of Angel wings!  
Hail! tis Israefel who sings.  
O! the rapture of delight;  
Who can speak its wond'rous light?  
Angel, whence such mar'vous tones?  
Wherefore from thy lips alone?  
Tell me why such transports dwell  
In the tones of Israefel?

ISRAEFEL.

Know thou, mortal, that the thrill  
Which doth so thy spirit fill,  
Cometh not from lips or tongue,  
'Tis the lute within me strung.  
Lute, with strings of sweet accord,  
By the finger of the Lord  
Touched with three, and five, and seven,  
Cardiac symphonies of Heaven:  
This hath wrought the wond'rous spell  
In the tones of Israefel.

PHILHARMON.

Would such ecstasy might flow,  
From the voice of man below!  
Would that Heaven would grant to me,  
Such a lute as dwells in thee.  
Round the earth my feet would haste,  
Vale and forest, field and waste,  
Isles and mountains, seas and plains,

Live enchanted by my strains—  
Human melodies grow tame,  
Sirens' songs be put to shame—  
Voices of all winds should be  
Tuned to flutes of Heaven by me—  
Sounds of waters, all excel—  
Concords of the Naiads' shell—  
Echoes of the glen and hill,  
In seraphic rondeaus trill;  
Trees should be with passions fired,  
Birds and beasts with souls inspired,  
Human heart delirious leap,  
Angel eyes with rapture weep—  
Grant me, Heaven, this wond'rous spell,  
Grant this lute of Israefel!

ISRAEFEL.

Hold! thy heart is in the wrong;  
Not for this is Heavenly song.  
Selfish rapture thou wouldst gain,  
Triumph to the soul obtain.  
Know, that who this lute would bear,  
First, *with all*, the joy would share—  
Know, this wondrous gift of mine,  
Is naught else than love divine;  
This alone hath wrought the spell  
In the notes of Israefel.

PHILHARMON.

Woe is me this voice to hear,  
Fettered in this human sphere;  
Woe is me, to thus have known  
Gifts which ne'er can be my own—  
What is life, henceforth forlorn?  
Better had I ne'er been born!  
Would that God my ears had cursed  
Unto deafness from the first,  
Ere I felt the mar'vous spell,  
Of the voice of Israefel.  
Wherefore should such gift be given  
Unto him alone by Heaven?  
Why should Heaven and Earth be dumb  
If but Israefel doth come—  
Instruments be put to scorn,  
Birds and beasts be left forlorn,  
Voice of man, as mine, in shame,  
Echo but his worship'd name.  
All, as one, condemned to swell  
Triumph of this Israefel?

ISRAEFEL.

Nay, 'tis well that thou didst hear;  
For thy sake I now am here.  
Didst thou crave to hear my strain,  
Wherefore dost thou now complain?  
Know'st thou why *thy* heart is mute?  
Who forbids to *thee* a lute?  
Know thou, that the Lord in me  
Wrought but that he would for thee.  
Every heart his hands have made  
Hath a lute with strings arrayed—  
Hath a lute whose strings are seven,  
Answering to the chords of Heaven.  
Yet, to place that harp in tune,  
Thou with Heaven must first commune;  
'Tis but love divine which brings  
Music from those hidden strings—  
Love divine, whose sweet control  
Tunes the harp of every soul.  
This the Angel's song inspires,  
Wakes the Seraphs' holy fires;  
This about thy heart hath run,  
Since its pulse of life begun;  
Holy currents to and fro  
With its throbbings ebb and flow,  
But for this, thy selfish sin,  
Filling every cell within  
Then would mystic cords full strung  
Fill with melodies thy tongue—  
Love and wisdom, in degree,  
Even as thy state may be.  
If with love thy soul abound,  
String'd with three thy lute will sound;  
If in wisdom thou excel,  
Five the cords that then will swell;  
If thou art both good and wise,  
Sevenfold melodies will rise  
Such as those whose charms excel  
In the notes of Israefel.

—[Trowel.

\* "The Angel Israefel, whose heart-strings are a lute; the sweetest singer of all the works of God."—*Koran*.



**"The Eye of Masonry"**

Being republished by Masonic contemporaries, was original with the *Freemason*, and we think we should have credit for it. *Square & Compass*, please observe.

**The Pillars of the Porch.**

For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about.—I. KINGS vii. 15.

Also, he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits.—II. CHRON. iii. 15.

And he made two chapters of molten brass, to set upon the tops of the pillars; the height of one chapter was five cubits, and the height of the other chapter was five cubits.—I. KINGS vii. 16.

The height of the one pillar was eighteen cubits, and the chapter upon it was brass; and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about all of brass; and like unto these had the second pillar with wreathen work.—II. KINGS xxv. 17.

The discrepancy as to the height of the pillars, as given in the book of Kings and in Chronicles, is to be reconciled by supposing that in the book of Kings the pillars are spoken of separately, and that in Chronicles their aggregate height is calculated; and the reason that, in this latter book, their united height is placed at thirty-five cubits, instead of thirty-six, which would be the double of eighteen is because they are there measured as they appear with the chapters upon them. Now, half a cubit of each pillar was concealed in what Dr. Lightfoot calls "the hole of the chapter;" that is, half a cubit's depth of the lower edge of the chapter covered the top of the pillar, making each pillar apparently only seventeen and a half cubits high, or the two thirty-five cubits, as laid down in the book of Chronicles. In a similar way we reconcile the difference as to the height of the chapters. In I. Kings and II. Chronicles the chapters are said to be five cubits high, while in II. Kings their height is described as being only three cubits. But it will be noticed that it immediately follows in the same place that "there was a wreathen work and pomegranates upon the chapter round about." Now, this expression is conclusive that the height of the chapters was estimated exclusive and independent of the wreathen work round about them, which was two cubits more, and this, added to the three cubits of the chapter proper, will make the five cubits spoken of in all other parts of Scripture.—*The Square*.

**RECORD S. REYNOLDS.**

In April, 1837, we took a sad and sorrowful leave of our father's family, in Montpelier, Vt. Our oldest brother and sister were far away in the West, and we were soon to follow. Father and mother soon passed over to the Silent Land, and years after the grave and quiet youngest brother, RECORD, with nearly all the others of the family, came west, and he passed us northward to the Pacific coast, where he has since dwelt. He last resided at Gold Hill, Nevada, where, with his wife, he accumulated some estate and maintained an honored position as a citizen and Mason. The youngest of ten children, at the age of 30 years, in the midst of manly pride and vigor, he has yielded himself, after a short and painful struggle, to the relentless messenger, whom none may disobey. The circle is broken and another may soon follow.

He was buried with Masonic honors, and the fire department and citizens assisted in the funeral rites. Peace to thine ashes, Brother, until we join thee and our kindred in the general resurrection.—*Trowel*.

When the tree has fallen, any one can cut wood.

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**Married.**

**JOHNSTON—TANNER.**—At Lisbon, Arkansas, at the residence of the bride's father, by Rev. Comp. B. Williams, Comp. J. J. Johnston, formerly of Eldorado, Arkansas, to Mary E., youngest daughter of Comp. Levi Tanner, of Union, Arkansas.

**GLENNY—VREDENBURG.**—On the 22d of September, at the residence of Bro. Elihu H. Shephard, by the Rev. B. T. Lacy, Bro. John Glennly to Mrs. Henrietta Vredenburg, all of this city.

**Died.**

**MILLER.**—On Saturday, October 10th, at his residence in Kent county, Md., Walter T. H. Miller, in the 54th year of his age, formerly of the firm of Miller & Scott, of St. Louis.

Bro. Scott was formerly a member of the Lodge and Chapter in St. Louis, and was a member of St. Louis Commandery at the time of his death.

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Corrected monthly for the readers of the *Freemason*; and any errors noted by our brethren in the above offices will oblige us by sending corrections.



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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

VOL. II.

ST. LOUIS, MO., DECEMBER 1, 1868.

NO. 12.

## THE FREEMASON,

PUBLISHED ON THE FIRST OF EACH MONTH,

R. W. GEO. FRANK GOULEY,

G. Sec. G. Bodies of Mo., Editor.

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### Sayings of Publius Syrus, a Roman Slave, in the First Century.

No prayer reaches the heart of an enemy.

However humble your enemy, it is wise to fear him.

To forget the wrongs you suffer, is to remedy them.

The madman thinks the rest of the world crazy.

Any one can hold the helm when the sea is calm.

Haste is a crime when the judgment is deliberating.

When the world hates you, see that it have no good reason therefor.

Gold is tried by fire, fortitude by affliction.

Love's anger is always hypocrisy.

To submit to necessity, involves no disgrace.

The people are strongest when the laws have most power.

### DEATH.

Who would fardels bear,  
To grunt and sweat under a weary life,  
But that the dread of something after death,—  
The undiscovered country, from whose bourn  
No traveler returns,—puzzles the will,  
And makes us rather bear those ills we have,  
Than fly to others that we know not of?

—[Shakespeare's Hamlet.]



# FREEMASONRY IS A DIVINE INSTITUTION.

## It is a Necessity in the World.

We live in a practical age; and, in fact, if we turn back the pages of man's history to his first appearance on the earth, we will learn, that in all ages men have asked each other about the utility or necessity of anything they did not clearly understand or make use of.

But, in this century, the first question a young man asks on arriving at maturity is, "how to make a fortune?" He solves the problem himself, or some one else does so for him, and the avenue to wealth is marked out, and whatever stands in his way or arrests his attention, apart from the beaten road, at once calls forth the query, *cui bono*, "for what good?"

If we have heard this question once, or read it once, relative to Freemasonry, we have heard and read it hundreds of times.

Of course, those who have never been initiated into, or never studied the philosophy of Freemasonry, are not expected to understand its utility or appreciate its beauty; and the marvel has been to them, for centuries, why an institution that presents no practical bearings beyond the common work of charity (common to thousands of other societies), should have commanded the attention and cultivation of millions of intelligent men.

We wish we were capable of fully portraying in language the emotions which well up from the soul, as the mind turns to the planetary system, which so magnificently answers the question at issue, viz., the necessity of Freemasonry.

Science has demonstrated that this small planet we call the "Earth," is but one, and a very small one, of myriads of planets; and that the sun we behold every day, is but one sun among thousands, and that this system of the sun, the earth and the moon, are but a minute part of a ponderous system of suns on suns, planets on planets, moons on moons, and stars innumerable.

Also, that the age in which we live is but an hour in the countless ages that have past, and which constitute the eternity, which had no beginning and has no end. That our generation is but the childhood of an ancestry which no man can number.

Again, knowing that God made nothing in vain, and there being no evidence to the contrary, either human or divine, we are warranted in the rational belief, that all the planets are inhabited, either by a similar, or an inferior or superior race of beings. If this be true, then, how insignificantly small must we as individuals feel, when standing under the eye of God, as a mere atom among not only the inhabitants of one of the smallest planets, but among those of millions of planets within and without the range of the most powerful telescope!

You ask, what has all this to do with the subject? Reflect.

There are those among men who think the sun is no larger than a balloon. There are others who think that it rolls as a mere burning ball, without aid or direction. There are others who think the stars they see on a clear night are all the stars in the universe, and that they are

mere specks in the sky. There are others who think the earth is the whole of God's creation, and that the sun, moon and stars were made for it alone.

Now, if the other planets are inhabited, we have no doubt that they contain such people as we have described, and that they look upon our puny earth (if they can see it at all) just as they look upon thousands of other planets just above their heads. So on *ad infinitum* throughout the inhabited universe.

But how glorious the thought that we all feel and realize within our own souls, that there is one Supreme God, who knows not only the condition of every planet, but the individual creation of every being in the boundless universe of mankind!

As every sun is a centre of light to its system, and every planet is an important part in preserving the stupendous equilibrium by which the universe of worlds rest in the hand of the Grand Architect of them all, so is every religious denomination among men but planets, peopled with individual beliefs, revolving around and concentrating to the one Eternal God, who by the law of free agency has placed each sect in its independent orbit.

As inhabitants of one planet look with contempt and ignorance upon the tiny twinkling star, so do the faithful of one sect look with cold disdain upon the faithful of some other church. As some ignorant people look upon a meteor or asteroid, as some poor miserable star that has gone and nobody will miss it, so some sectaries will look upon some other congregation that breaks down as so many useless creatures gone to hell, because they did not live on *their* planet of "orthodoxy."

Having now done with our illustration, let us to the issue. The planetary system is held together by the law of gravitation.

All churches teach their peculiar dogmas of faith, and all agree to teach a belief in God, yet in the name of God they will slaughter each other by thousands.

Among these revolving planets of sects there is found the awful void of that equilibrium which sustains the universe. How can it be supplied? Whatever will supply it is a necessity, and whatever is a necessity, God will supply.

All that man knows of God, teaches us that the Almighty works by natural means, and never by a miracle when natural laws will suffice. To make all men believe in one faith, whatever that faith may be, apart from a belief in Him, would be a miracle, because it would be overturning the foundations of man's free agency, which is a law He established at man's creation, and which He guaranteed to Adam, in allowing him to choose between good and evil. Therefore, we do not find all men of one faith, nor do we find in any dogma that magnetic-like gravitation which draws all men together, and preserves those theological planets in perfect harmony. No. By the exercise of the noblest part of man's nature, and by making use of that one universal belief taught by all sects, God has supplied the grand necessity of human society, by inciting men to form a confraternity and mystery of association, where-

by the representatives of all sects, all beliefs, and all dogmas may gravitate towards the common centre of all religions, God.

We have studied for years to find in this age any other cohesive power to hold in equilibrium human association, and have looked in vain for any, outside of Freemasonry.

Its grand and one belief, is belief in the one God. Its grand mission is charity of heart and purse. Its grand influence on society is conservatism, which keeps men from running to ruin on extremes. Its grand result is to bring into brotherly fellowship men of every shade of opinion, who otherwise would be bitter enemies. In its vast area of action, covering the face of the earth—it is the central sun of human fraternities. All other societies revolve around it, some at a less and some at a greater distance, but all, by the overruling power of God, share and feel the influence of its benign rays, and, by the attractive force of its universal faith, representatives of all are drawn towards it.

IT IS THE ENEMY OF NONE—IT IS THE FRIEND OF ALL. This is true of it everywhere among civilized people, aye, even among savages. Can any church, can any other organization on earth say as much? Not one. Why? Because none are universal in belief, and yet coextensive with mankind.

To show that it is a *necessity*, just wipe out of existence the order of Freemasonry, Freemasons, their teachings and influences, as well as of those minor revolving orbs which have sprung from it, and where is the world? Hurlled like an avalanche, the whole of human association will fly back to bigoted anarchy; there would be no balance wheel to human passion and aggrandizement; the sword would be the arbitrament of civil and religious power. No man with the most ordinary brains of comprehension, who knows what pure and legitimate Freemasonry is, and who has studied into the wonderful ramifications of its silent influences, will for a moment deny this fact.

We look upon the institution as founded by the Almighty for the most beneficent purposes, and as the missionary of His divine will; we look upon it as founded in consonance with the attributes and longings of the human mind, and based upon the simplest impulses of human nature.

We look upon every honest Freemason as a coworker of God, and the friend of pure religion, for without Freemasonry all variety of beliefs would soon be swallowed up by the sword of some dominant dogma or party.

Freemasonry is the gravitating power which preserves in equilibrium the religious and conscientious liberties of all.

The very churches and political powers which have attempted to crush this institution owe their very preservation, to a great extent, to the institution of Freemasonry itself. She has not struck back at any of them, because, by so doing, she would be striking herself, for there is no blood of any pure race or religion that does not flow in her veins. No church or party has struck her but what have wounded themselves, for every one of them is largely represented in her fellowship, and each one of them is protected within her portals. Hence



every church and every party have defenders of Freemasonry among them, and this defense is reciprocal, and will always be so.

Now, brethren, how plain it must be to all of us, that to tolerate any innovation into Freemasonry, any other tenet of belief than that universal one we profess; or to tolerate any discussion whatever of any religious or partisan dogma, would be to strike down [at one blow the grandest characteristic and firm corner stone of our institution.

To do this would be changing Masonry from the mission of God to the purposes of men, and that, too, only for a brief generation.

We are bound to recognize every man's faith as *sacred* with himself. This is the highest order of religious charity; there is nothing beyond it. Every effort to use the Masonic Lodge room as a place to proselyte men to any faith or party, is to stab humanity, by disturbing the equilibrium which preserves mankind in peace. Whoever disturbs the "harmony" of Masonry, sends a thrill which, nerve-like, vibrates to the farthest ends of the earth. She can stand unmoved amid the thunderings and storms of elements, and even like those of the physical world be purified by them, because they do not disturb its gravitation; but it is the opinion of the ablest minds, that if the earth once lost its power to attract the smallest falling apple to its bosom, it would be the end of the universe; so when Masonry once ceases to possess that cohesive power which attracts men of every belief to its bosom, then the universal harmony of mankind is shaken to its centre; anarchy is the result, until a wise Providence should substitute some other system of human gravitation. Masonry not only draws men together in fellowship, but through it God draws all to Himself. He is the Alpha and Omega of the brotherhood—they are free to believe what else they please, but in Him must every Mason profess a faith—and trust. Every symbol, every degree, every step, every lesson points unceasingly to the Great I AM.

While thus fulfilling the mission of preserving men from wandering from the one true Godhead, it does not in manner or form interfere with the churches or disciples of those who believe in the duality or trinity of the Godhead, but leaves the Father of all, through the Eternal Spirit, to inspire men to worship by whatever means may be most adapted to the various wants and inclinations of the human mind. So far as she is concerned, every church is sacred, and every creed is true, for she allows none to be assaulted in her presence, and thereby *defends and reverences all*.

We think we have fully but briefly answered the question, why so much labor and so much money are spent in Masonry. We think every reasonable mind must acknowledge its NECESSITY—a necessity that can not be dispensed with until something better is created.

As for its actual charities and kind offices to the sick, the dying, the dead and the distressed, they speak for themselves. We have confined ourselves to a defense of Masonry upon higher grounds than any presented upon the mere basis of dollars and cents—we claim for its authorship, the Father of the universe.

#### Extracts from Address of Grand Master (W. E. Duncomb) to the Grand Lodge of Missouri.

*Brethren of the M. W. G. Lodge of Missouri:*

Another Masonic year is about to close, and yet another about to open. We meet to congratulate each other over the successes, to weave the cypress wreath for the sorrows, and to throw the mantle of forgiveness over the errors of the one, and to bind hearts and hands together anew for the labors of the other. We meet for the first time in this noble Temple, about to be consecrated to the glorious traditions, and yet more glorious offices of Masonry. Let us thus early in our annual Convocation seek to catch the spirit which speaks forth from these lofty walls and splendid decorations, telling of effort wisely put forth, of means wisely expended in behalf of the great principles which bind us together, and apply ourselves in the spirit of true and earnest brotherhood to the duties now before us.

#### CONDITION OF MASONRY.

It gives me great pleasure to announce to you that throughout the jurisdiction of this Grand Lodge, so far as I have been able to learn, all is encouraging in the present and hopeful for the future. Within the Lodges Masonic good will and zeal prevail, while the number of both Lodges and members is rapidly increasing. Since our last annual Convocation forty-two dispensations have been granted for the opening of new Lodges. In every instance the petition has been endorsed and strongly recommended by trustworthy brethren. In a number of cases these new Lodges will supply the places of those once in existence, but which, in common with so much else that was noble and beautiful in our land, were destroyed in the fierce conflict of arms. Thus does Freemasonry seek not only to soften the passions which war enkindled, but also to heal the wounds and hide the scars it leaves behind.

#### INCREASE OF MASONIC DISTRICTS.

I would also fraternally recommend an increase in the number of Masonic districts. These are so large that it is exceedingly inconvenient in most of them for the District Deputies to visit them, and for the officers to meet at the Lodges of Instruction. Increase the number and so arrange the districts as to make it easy for the Deputies to visit their Lodges, and the officers to meet at the Lodges of Instruction, and you will have accomplished, in my opinion, a great deal towards perfecting the work and making it uniform throughout the State.

#### DECISIONS.

Many questions have been submitted, upon which decisions were readily made by a reference to the By-Laws, and it is deemed unnecessary to mention them in this address. I have decided some interesting questions, however, which will require the confirmation of the Grand Lodge, and I will proceed to state them:

It is competent for a Lodge to restore an expelled member if no appeal has been taken to the Grand Lodge; provided, the action is had at a regular meeting which all the members are notified to attend.

Any member of a Lodge has a right to object to a degree being conferred upon an elected candidate at any time previous to his introduction into the Lodge, and the Master is bound to respect his objection; nor can the degree be conferred until said objection be withdrawn.

A District Deputy has not the power conferred upon him by the By-Laws to convene a Grand Lodge for any purpose whatever without the authority of the Grand Master.

A Lodge has the right to discipline a member for an unmasonic offense committed previous to his initiation. When he petitioned the Lodge for initiation, if he had been guilty of a crime which the investigating committee failed to ascertain, he practiced a fraud upon the Fraternity in presuming to make his application for the degrees, and for this fraud, as well as for the offense itself, he is certainly amena-

ble to his Lodge. I am aware that a different ruling prevails in some other jurisdictions, but my decision seems to be in full accordance with the spirit and object of our Institution.

It is competent for the Lodge where he was initiated, when an Entered Apprentice has removed, or contemplates removing, within another jurisdiction, to grant him a certificate that he was regularly initiated therein, and is at the time in good standing as such; provided it is done by an unanimous vote, and that vote must be taken by ballot if any member desire it. The same rule will apply to a case of a Fellow Craft.

A member suspended for a definite time for the non-payment of dues is not discharged therefrom upon its expiration, but is liable to be suspended again for the same amount for which he was originally suspended if he fail to liquidate it. The by-law in regard to suspensions is not constructed alike in all Lodges. In some, members are suspended until their dues are paid, and in others for months or years, reaching a period in some instances of twenty-five or thirty years. It would seem that it would be proper for this Grand Lodge to place such a construction upon the law as would justify all Lodges in simply suspending delinquent members until their dues are paid.

A Lodge under dispensation has not the power conferred upon it by our By-Laws to arraign and discipline non-affiliates; this is vested only in chartered Lodges.

When the Master of a Lodge declares a candidate rejected upon the first ballot it is to be presumed that he has done so in conformity with the law, and he can not be compelled by any member to state the number of rejecting ballots.

A non-affiliated Mason can not prefer charges against a member of a Lodge. This decision was made in a case from Kingston Lodge, No. 118. The history of the case is as follows: A brother non-affiliated presented his petition for membership, which was referred to a committee; one of the committee was dissatisfied with the answers to some questions asked the petitioner, and advised him that unless they were explained he was unwilling to report favorably upon his application. This was refused. The petitioner preferred charges against the member, who was Junior Deacon of the Lodge, and the Master removed the member from his office—from his position on the committee—and refused to permit him to vote when the petition was balloted for. On obtaining a certified copy of the proceedings and a statement of the Master, in which the above facts appear, I issued an order directing the Master of Kingston Lodge to set aside all the proceedings of the Lodge whereby the member's rights were affected, and to place all the parties thereto in the same situation they occupied previous to the presentation of the charge by the non-affiliated brother, which order, I was subsequently informed by the Master, was strictly complied with. I became satisfied that the error of the Master was in being badly advised, and that he did not design injuring the member intentionally, and hence I did not deem it necessary to do anything further in the premises. The papers in connection with this case are herewith submitted.

It does not lie in the power of the Grand Master to interfere in cases after trial is had in subordinate Lodges. Appeals must be taken to the Grand Lodge, and not to the Grand Master.

The District Deputies are officers created by the Grand Lodge By-Laws; their duties are specifically defined therein, and they are to be governed thereby. Instruction in the ritual and examination of the records is their province, and in the discharge of their duties they must have the hearty co-operation of every officer of a Lodge. The Master is accountable for the action of his Lodge. He is the responsible party to the Grand Lodge or the Grand Master. If he fail to perform his whole duty, he may be suspended from his office; if he do it and the Lodge refuse to support him, its charter should be arrested. I have held, in a case submitted to me, that a District Deputy has not the power conferred



upon him by our laws to require the Master to allow himself, or the Grand Lecturer, to confer a degree upon a candidate, or to designate the members who should fill the several stations when the degree was to be conferred.

A member of one Lodge has no right to prohibit the initiation of a candidate into another. He may submit his objections to the Master, the committee, or any member, and it is for either to determine whether they are sufficient.

Vacancies in any of the elective offices of a Lodge must be filled by *pro tem.* appointment for the remainder of the term.

Non-affiliates, who have remained such twelve months, are deprived of all Masonic benefits, including Masonic burial. This is the law which I had occasion to refer to several times during the last year. It is a harsh law, and works oppressively in many instances; for how frequently is it the case that petty spite or political prejudice will induce members of the Order to prohibit a brother from affiliating. A better rule, in my humble judgment, would be to require Lodges to compel non-affiliates to apply for membership, and if they refuse to do so, suspend or expel them legally and lawfully.

A Lodge has the right to remove its residence from one building to another, in the same town or city (without permission from the Grand Master), and by its own vote. The Master can not prohibit the removal; provided, always, that the proposed new hall is altogether appropriate and suitable.

A brother receiving the Master's degree in a Lodge requested to confer it is a member of the Lodge from which the request came. It is an act of courtesy, and the fee belongs to the Lodge making the application.

It is improper and inexpedient for a Lodge to try a member for a crime while the same is undergoing investigation in the courts of the country. Being advised that a trial was about to be had in Lincoln Lodge, 138, against a brother who was indicted by the Circuit Court of Andrew county, I issued an order to the Master of that Lodge to postpone the trial until after the termination of the case in the court. Every man is presumed, by the criminal law, to be innocent until his guilt is proven. This, in my opinion, should be equally good Masonic law. The accused is entitled to our sympathies until his guilt is established, and it would be manifestly unjust and improper to permit a Lodge to do anything which might have a tendency to prejudice the case of a member of the Fraternity with a jury of his country, as a trial in a Lodge would, either one way or another.

The 8th section of Art. XV of the By-Laws of the Grand Lodge requires the election of Masters and Wardens of newly chartered Lodges, as well as other elective officers, before work can be done therein.

The Grand Master has no authority under our By-Laws to issue a dispensation for the election of a Master of a Lodge who has not previously served as such, or a term as Warden of a Lodge. Such a procedure would be in contravention of the Old Charges, which emphatically declare that "no brother can be a Master until he has acted as a Warden."

A Master Mason, made in an army Lodge, subsequently affiliated with a regular Lodge, dimitted therefrom, and applied for membership in a Lodge in this Grand Jurisdiction. I decided in this case that a Master Mason presenting a dimitt from a regular Lodge with which this Grand Lodge is in fraternal communication must be treated as though he were made a Mason in a regular Lodge; but that a Mason hailing from an army Lodge, and desiring to affiliate, must, under our law, take the same steps as a profane, and pay the regular fees.

#### COMMITTEE ON JURISPRUDENCE.

I am convinced that it would be beneficial to the Craft if this Grand Body would, at an early period of its present communication, authorize the appointment of a Committee on Masonic Jurisprudence, to whom all decisions of the Grand Master, made in vacation of the

Grand Lodge, as well as points in dispute that may arise during its session, should be referred, and who should be required to report the same to the Grand Lodge for its final decision previous to its close, in order that the judgment of the Grand Lodge on the several questions submitted to the committee may be printed with the proceedings. This plan, if adopted, will relieve the Grand Master of a great deal of unnecessary labor, and the information furnished to the Masters of subordinate Lodges will be of incalculable benefit to them.

#### CONCLUSION.

Having thus given, briefly, a history of my official acts and decisions, allow me before concluding this annual address, to bring two other topics to your attention, and, through you, to the attention of the brethren throughout our jurisdiction. Our country is now passing through one of the most terrible ordeals to which a nation can be subjected. But just escaped from the terrible devastations, and the still more terrible passions engendered by civil strife, it is even now distracted by party hate and violence to an extent not dreamed of in the former years of peace. Under the maddening influence of political excitement, old enmities, which ought long ago to have been buried, are revived, and new ones called into existence. Brethren, with these things we, as Masons, have nothing to do; and it is our duty, within our Lodges and among the members of the Fraternity, to keep aloof from all such dissensions. It is but reasonable to suppose that there will be differences of opinion among us on these exciting topics; yet these differences must not be allowed to interfere with the high and holy obligations which we have taken upon ourselves. To become Masons we did not surrender our principles, either social, political or religious; yet to be Masons, "in deed and in truth," we must follow the sublime teachings of that Book we are all taught to revere, and "love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing; but contrariwise, blessing, knowing that we are hereunto called that we may inherit a blessing." That blessing we have inherited through all the past ages; and while empires and nations have risen and fallen, while wars have desolated the earth, while churches have been rent asunder, our Order has kept the even tenor of its way, because it banished from its sacred precincts the hatred and bitterness of partisan strife. It was the glory of Masonry during the late unhappy war that it robbed numberless battle-fields of some of their most repulsive features; and many a prisoner was made glad by the kindness of those with whom he had just been engaged in the deadly strife, but to whom he was still united by the mystic tie, which sword and cannon could not break; many a distant home was cheered in the midst of its deep agonies by the fact that the loved one in his last hours was cared for and his body decently buried by those who knew and felt the sacred ties of brotherhood. Let not this high glory be tarnished, now that the conflict in the field has finished and another has begun in the walks of social and political life. The motto upon our seal tells the secret of our Order's success and the true spirit of Masonic institutions—"Union and Brotherly Love." In the late meeting of distinguished Masons in this city, in the friendly intercourse then enjoyed and the kind offices then interchanged, our Institution has demonstrated to all that men from every part of our common country, and perhaps of every shade of sentiment, could meet and "love as brethren," could give and receive the noble charities of noble souls. Let the same spirit animate every Mason; and, as in the past, so in the future, "storms may not wreck nor seas devour" the time-honored institutions of the Order.

The other subject to which I alluded is, the attempt in some localities to revive the old warfare against Masonry. Certain parties, and even certain religious denominations, have seen fit to array themselves against our beloved Institution, as dangerous to the well-being of society and subversive of religion. Why

such charges should ever have been made, or why they should now be revived, I can not imagine, unless it be to subserve personal selfish ends. Masonry teaches its members to be true to all their obligations as men. It does not array itself against religion, nor even claim a position of equality with it, but is content to be as a handmaid to it in ministering to purposes of human benefaction. But I have called your attention to this subject simply to say that when thus attacked and slandered without cause, it does not become us as Masons to return "railing for railing," but rather, by doing our duty, by keeping our Order free from all unworthy intruders, by guarding well our own and each other's characters and conduct, to "put to silence the ignorance of foolish men."

And now, my brethren, in giving back to you the office whose cares and responsibilities were at first reluctantly assumed, permit me to declare my determination to decline a reelection. Grateful for the honors which your partiality conferred, I retire, with the humble prayer that Heaven may ever bestow its richest blessings upon this Grand Lodge, upon you its members and the Lodges you represent, and upon this most Ancient Order of "Free and Accepted Masons" wherever found.

#### NATIONAL FREEMASON.

This Journal, changed to a monthly, as previously announced, is now published by the "National Publishing Co.," of New York. Bro. McMurdy no longer appears at its head as editor, neither the name of Bro. Simons. We presume its editorial department is rather of a volunteer character. Its October number is somewhat miscellaneous, and we regret to say contains but very little, if any, original matter. Much space is devoted to notices of a new Life Insurance Co. We like a little "self assurance," but we think the following from its editorial notice of itself *rather* strong, viz.: "IT IS THE TEXT BOOK FOR THE MASONIC WORLD." Upon what hypothesis this assumption is based we are not informed, nor are we able to discover from its present or past productions; perhaps it arises from that all-pervading New York vanity, which claims for Gotham the right to dictate for the rest of mankind, and that anything outside of Broadway is "not worth shucks." Come, Brother "National," do a little more head-work, heart-work, and not so "much scissors," recognize somewhat the beauty of Masonic modesty; turn out at least twenty-four quarto pages for \$2 per annum, or \$1 50 to clubs of ten, then we of the far distant west, out among the buffalos and Indians, will be willing to give you the credit of approaching the position of a monthly, published on the west bank of the Mississippi river, in a flourishing city, "near Alton, Ill."

#### RIVER OF HUMAN LIFE.

Farewell, a long farewell to all my greatness!  
This is the state of man; to day he puts forth  
The tender leaves of hope, to-morrow blossoms,  
And bears his blushing honors thick upon him:  
The third day comes a frost, a killing frost;  
And—when he thinks, good easy man, full surely  
His greatness is a ripening—nips his root,  
And then he falls, as I do. I have ventured,  
Like little wanton boys that swim on bladders,  
This many summers in a sea of glory;  
But far beyond my depth; my high-blown pride  
At length broke under me; and now has left me,  
Weary and old with service, to the mercy  
Of a rude stream that must forever hide me.

—[Shakespeare's Henry VIII.]



### MASONIC TOADYISM.

The earnest and frank editor of the *Evergreen*, under this head, deals a severe criticism on the too-prevailing habit among some editors to give Masonic preference to those who figure largely in the public eye. We appreciate this, because nearly two years ago we expressed briefly our views upon the same point. If there is anything perfectly contemptible in our sight, it is the continual publication of biographies in Masonic papers of Hon. Mr. "Policy," Gen. "Flash," Col. "Buttons," Rev. L. L. D. "Conceit," &c., &c., because they happened *once* to be Masons. We honor *every man* for his worth; as a citizen, we honor him who sacrifices much for his fellow-citizens; as a Mason, we honor every member of the fraternity who lives faithfully up to the sublime mission of his high calling. Supremely above all other men we honor those Masons, who have hearts and souls to appreciate the poetry, the soul and the sacredness of Freemasonry; and it matters not to us one jot or tittle whether they are the humblest, hard-working mechanics in the shop, the honest yeoman of the soil, the judge on the bench, or the king on his throne. No man can *add* honor to the grand truths of Freemasonry in its speculative field; these truths shine brightest and add glory to the noblest of men.

All the gew-gaws, titles and flummery so often attendant on professional life, rather detract from than add to the beauty of our institution. As a class, the most worthless and useless to Masonry are the professional gentlemen, especially the politician. We mention them as a *class*, because there are some bright and noble exceptions, and when they are once found to be true to the Craft on *principle* and not *policy*, then the Craft generally are ever ready to do them honor.

We ask, who are the men who stood by our institution when the storm rolled around it like a whirlwind of popular fury? We answer, the unpretending and honest yeomen whose *hearts* were in their work. On the other hand, the politician bent to the breath of the profane rabble, and they were the first to deny their allegiance. The lawyer trembled before the anti-Masonic judge; and even the reverend clergy men, who, above all others, were expected to stand firm to what they knew to be the truth, and had sworn to it, were among the first to catch the watch cry of ignorant bigotry and publish recantations of their fealty to the sublime principles of Freemasonry. In this very city, when there was but one Lodge in St. Louis, (viz: Missouri, No. 1,) the Master and officers were, unfortunately, among what were styled "public men," and, like craven cowards that they were, they wantonly surrendered their charter, and sacrificed the cash and real estate of the Lodge, the latter which, if preserved, would today be worth nearly a million of dollars under the hammer.

If that Lodge had then been presided over by honest mechanics or merchants she would have breasted the storm and bid defiance to the ranting fanatics of the day.

If certain Masonic editors would only take as much trouble to search out the biography

of that humble honest brother who became a Mason for the very love of purity and truth; who attends all the meetings of his Lodge and shares its toils and pleasures alike; who saves from his daily resources the amount of his annual dues, and never dimitts to get clear of paying them; who lives an honest life in Masonry for many years, and then dies away from the pomp and splendor of circumstances, then such editors would be doing the world and Masonry some service.

Upon investigation, we find that but a very small proportion of the biographies published are of *affiliated* Masons, and that nearly all those of living ones are *auto*-biographies, written in pure pride and selfishness.

For the sake of manly principles and a sturdy adherence to the simple grandeur of our beloved Order, let us frown down all sorts of Masonic toadyism. The "highest Mason" is he who studies the hardest and learns the most, and the greatest Mason is he who combines in all his nature the glorious attributes, impulses and adherence to the very heart and soul of Masonry.

### APROPPOS.

In retiring from the editorial chair of the *Louisville Democrat*, W. W. Harney says the greatest sin he has editorially committed in the past ten years of his connection with the press has been in assisting to make great men out of very poor material.

### ARKANSAS.

Extract from Address of M. W. Grand Master, E. H. English, to the Grand Lodge of Arkansas, Nov. 16, 1868. It is the conclusion of the address:

May I be permitted, without intending to encroach upon forbidden ground, to say a word in regard to the relation of Masons to the civil institutions. In the State, we are to be orderly, quiet and law-abiding citizens. We are to submit to the decisions of the supreme Legislature, and not to be concerned in conspiracy or rebellion, in the proper sense of those terms, against government. If the government is oppressive, or the laws unjust, we have the same right that other citizens have, to take the legitimate measures to reform the one, or repeal the others. But the experience of mankind has attested the fact that it is better for a people to submit to the temporary evils visited upon them by a vicious government, than to resort to such rash means of reformation as only tend to produce greater evils. Most wars have arisen from ambition, the love of conquest, or the passions of men. Wars settle nothing, except that the stronger may overrun and plunder the weaker. There is no logic in the sword. The opinions of men are changed not by the issue of conflicts, but by their sober reflection, after their passions have subsided, their experience, and their observation upon the result of their conduct. If public wars settle nothing, what do private violence and bloodshed settle? They remedy no evil of government, but only tend to disturb the quiet, good order, and peace of communities. I make these remarks, not because I suppose they are applicable to any of you, but to induce you to increase your efforts to persuade all men that peaceful remedies are the best cures for political evils.

The older I grow, and the more I see of the tendency of Masonry, the stronger I cling to it above all other human institutions. No society binds so many men together by such strong and indissoluble ties.

May that kind Providence who has brought us again together, after the lapse of another year, guide and direct us in our deliberations, and may all that we do tend to promote the

prosperity of our Order, and the general peace and happiness of the people of the State.

From the annual address of the M. E. Grand High Priest, L. E. Barber, delivered Nov. 12, 1868, we extract the following:

I have laid before you everything connected with my official position, that has occurred to me as of any importance. If I have omitted anything that should have been communicated, the neglect may be attributed to long continued ill health, from which I have not yet entirely recovered. That ill health and the consequent weakness and prostration bring very forcibly to my mind, as similar experiences may have done to some of you, the reality of declining years. However willing we may be to work for the interest and prosperity of the Order while we have the ability to do so—whilst we can lightly wear the harness and easily bear the burden, yet when, from age or infirmity, they become too heavy for our strength, and we feel that our energy and ability are departing, it is the part of wisdom to retire; and it is also the part of wisdom in the master overseers to select stronger, abler, more energetic and skillful workmen, and permit those who have borne the burden and heat of the day—who have toiled along life's rough and rugged road to within sight of the goal, to rest and refresh themselves before they descend that dark way—through which we must all pass—that leads, not to the fallen houses, broken walls, the crumbling ruins and the rubbish of the old Jerusalem, but, as we hope, through the outer entrance of that white veil, within which will be exposed to the vision of the righteous and the holy walls of jasper, the gates of pearl, the golden streets, the river and the tree of life of the new Jerusalem, whose foundations are garnished with precious stones, whose light is the glory of God.

Companions, may we all, at the last, find an entrance therein.

### FORM OF CONSTITUTING NEW LODGES.

Having received so many inquiries relative to the details of constituting new Lodges by D. D. Grand Masters, we have decided to publish the ceremonies in such form as may be understood by all. We are indebted to R. W. Bro. J. W. Luke for valuable suggestions in the arrangement.

Grand Lodge members and visiting brethren will meet in hall of new Lodge.

Members of new Lodge will assemble in ante room.

### OPENING OF GRAND LODGE.

D. D. G. M., or other person duly authorized by the G. M., will fill the several stations with competent officers, and, after reading his commission and the object of the meeting, will open the Grand Lodge on Third Degree.

A representative of the new Lodge is admitted, who reports:

"Most Worshipful: A number of brethren, duly instructed in the mysteries of Masonry, having obtained a charter from the M. W. Grand Lodge, now desire to be consecrated and constituted into a regular Lodge, in conformity with their charter, and the ancient customs of the Fraternity. They are now assembled and await your pleasure."

G. M. "It is well; retire and inform the brethren that our Deacon will wait upon and introduce them."

The S. G. Deacon goes out and sees that the brethren are all properly vouched for, and introduces them in procession, the officers named in charter towards the rear, two brethren in the middle carrying the Lodge, covered with a piece of white satin or linen; they pass once round the room, halting on the north side, facing south, the officers being next to the east. The Lodge is then placed in the centre of room,



and the silver pitchers, with corn, wine and oil, are placed upon it. The members in line then salute the G. M.

(Should circumstances not permit the foregoing introduction and procession, the members of new Lodge can remain in Grand Lodge whilst it is being opened, and at the proper time be formed in line and presented to the G. M. as hereafter.)

D. G. M. "M. W.: The brethren now before you desire (to have their Hall in which we are now met, if it meets your approval, dedicated, and themselves) to be consecrated and constituted into a regular Lodge, under the name of ——— Lodge, No. ———, according to a charter granted to them by the M. W. Grand Lodge."

Grand Master calls for the charter, which is then presented and read by the Grand Secretary.

#### OPENING OF NEW LODGE.

G. M. "The charter and proceedings being correct, I will now proceed to open ——— Lodge, No. ———."

Labor is dispensed with in Grand Lodge and new Lodge opened on the several degrees.

Election of officers is then held, and the officers elect are severally presented to the G. M. by the D. G. Master.

Labor is then resumed in Grand Lodge.

#### DEDICATION OF HALL.

G. M. "At the request of the brethren here present I shall now proceed (to dedicate this Hall) to constitute them into a regular Lodge, and to consecrate their Lodge, according to the ancient usages and customs of the Fraternity."

#### MASONIC HYMN.

Great Architect! supreme, divine!  
Whose wisdom plann'd the grand design,  
And gave to nature birth;  
Whose word with light adorned the skies,  
Gave matter form, bade order rise,  
And bless'd the new-born earth.

#### CHORUS.

'Till love shall cease, 'till order dies,  
To Thee Masonic praise shall rise.  
*Repeat last Chorus.*

O bless this love-cemented band,  
Form'd and supported by thy hand,  
For Charity's employ;  
To shield the wretched from despair,  
To spread through scenes of grief and care  
Reviving rays of joy.

#### CHORUS.—'Till love, &c.

The lib'ral Arts by Thee designed,  
To polish, comfort, aid mankind,  
We labor to improve;  
While we adore Jehovah's name,  
Pour on our hearts the melting flame,  
And mould our souls to love.

#### CHORUS.—'Till love, &c.

The Lodge is then uncovered, and a procession is made around it in the following form, during which solemn music is played:

#### Grand Tyler.

Two Stewards, with staves (rods).

A Past Master, with a light.

A Past Master, with Bible, Square and Compass.

Two Past Masters, each with a light.

Grand Secretary and Grand Treasurer.

Junior Grand Warden, with pitcher of Corn.

Senior Grand Warden, with pitcher of Wine.

Deputy Grand Master, with pitcher of Oil.

Grand Master.

Two Deacons, with rods.

When the Grand Master arrives at the East, the procession halts, and the music is silent.

The Junior Grand Warden then presents the vessel of corn to the Grand Master, who pours it upon the Lodge, saying:

In the name of the Supreme and Eternal

God, the Grand Architect of heaven and earth, to whom be all honor and glory, I dedicate this Hall to Freemasonry.

The public Grand Honors are then given.

A piece of music is then performed, and the second procession is made round the Lodge.

When the Grand Master arrives at the East the music ceases, and the Senior Grand Warden presents him with the vessel of wine, which he sprinkles over the Lodge, saying:

In the name of the Supreme and Eternal God, the Grand Architect of heaven and earth, to whom be all honor and glory, I dedicate this Hall to Virtue.

The public Grand Honors are then given.

The music is resumed, and the third procession is made round the Lodge.

When the Grand Master arrives at the East the music ceases, and the Deputy Grand Master presents him with the vessel of oil, which he sprinkles over the Lodge, saying:

In the name of the Supreme and Eternal God, the Grand Architect of heaven and earth, to whom be all honor and glory, I dedicate this Hall to UNIVERSAL BENEVOLENCE.

The public Grand Honors are then given.

[Here ends the dedication of the Hall.]

#### CONSECRATION.

"Great Architect of the universe! Maker and Ruler of all the world! deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present Assembly! We humbly invoke Thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications! Permit us, O thou Author of light and life, great Source of love and happiness, to erect this Lodge, and now solemnly to consecrate it to the honor of Thy glory!"

[At the conclusion the Brethren respond:]

"Glory be to God on high, on earth peace, good will toward men."

#### DEDICATION OF LODGE.

J. G. W. (scattering corn on Lodge): "I scatter this corn as an emblem of nourishment."

S. G. W. (pouring out wine): "I pour out this wine as an emblem of refreshment."

D. G. M. (pouring out oil): "I pour out this oil as an emblem of joy."

G. M. (raising his arms over the Lodge): To the memory of the Holy Sts. John, we dedicate this Lodge. May every brother revere their character, and imitate their virtues.

The Grand Chaplain, standing before the Lodge, then makes the following

#### INVOCATION:

"Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge may be endowed with wisdom to instruct their Brethren in all their duties. May brotherly love, relief and truth always prevail among the members of this Lodge; and may this bond of union continue to strengthen the Lodges throughout the world!"

"Bless all our Brethren wherever dispersed; and grant speedy relief to all who are either oppressed or distressed."

"We affectionately commend to Thee all the members of thy whole family. May they increase in grace, in the knowledge of Thee, and in the love of each other."

"Finally, may we finish all our work here below with Thy approbation, and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory and bliss, ineffable and eternal!"

[Response by the Brethren:]

"The Lord is gracious, and his mercy endureth forever."

The Grand Chaplain then pronounces the following

#### BENEDICTION:

"The Lord of grace and life mercifully look upon us and bless us; make his face to shine upon us, that we may have peace; and to him be glory now and forever. Amen."

[Response by the Brethren:]

"Glory be to God on high, on earth peace, good will toward men."

#### Music.

The Lodge is then covered and the public Grand Honors given, when the Grand Master resumes his Chair.

The Grand Master then rises and constitutes the new Lodge in the following form, all the brethren standing at the same time:

In the name of the Most Worshipful Grand Lodge, I now constitute and form you, my beloved brethren, into a regular Lodge of Free and Accepted Masons. From henceforth I empower you to meet as a regular Lodge, constituted in conformity to the rites of our Order, and the charges of our ancient and honorable fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings.

Response.—So mote it be. Amen

The public Grand Honors are then given by the brethren.

The ceremony closes with a piece of music. The new Lodge having been Consecrated, Dedicated and Constituted, installation of officers then follows, according to the form laid down in the Book of Constitutions. After which the G. M. closes the Grand Lodge and hands the gavel to the Master of new Lodge, who takes the East. Any necessary business is then transacted; days for regular meetings decided upon; by-laws, if ready, adopted, and the new Lodge is then closed in due and ancient form.

This concludes the ceremonies of dedicating Hall, and constituting and consecrating Lodge, and installation of officers. If desired, they may be done in the presence of strangers. In that case, after the officers have been elected and presented, labor is not resumed in Grand Lodge, but is also dispensed with in new Lodge, when any visitors may be admitted.

If the Hall should have been previously dedicated, that portion of the ceremonies and all expressions relating thereto may be omitted.

Should it be desired to have the constituting and consecrating ceremonies and installation of officers in public, elsewhere than at the Hall, the dedication of the Hall, if not previously dedicated, precedes them; in the Hall, according to the form herein laid down. At the conclusion of which, before the consecration prayer, a procession is formed in the following order:

Tyler, with drawn sword.

Two Stewards, with rods.

Entered Apprentices.

Fellow Crafts.

Master Masons.

The New Lodge.

Tyler.

Stewards, with white rods.

Entered Apprentices.

Fellow Crafts.

Master Masons.

Junior and Senior Deacons.

Secretary and Treasurer.

Two Brethren carrying the Lodge, covered with a piece of white satin or linen.

Junior and Senior Wardens.

W. Master.

The Grand Lodge.

Grand Tyler, with drawn sword.

Stewards, with rods.

Past Masters.

Grand Secretaries.

Grand Treasurer.

Past Master, with a burning taper.

Great lights, borne by a P. M., supported by two Stewards, with white rods.

Two Past Masters, each with a burning taper.

J. G. Warden, with pitcher of corn.



S. G. Warden, with pitcher of wine.  
D. G. Master, with pitcher of oil.  
G. Master, supported by two Deacons, with black rods.  
Sword Bearer.

When the procession arrives at the church or house, they halt; open to the right and left; Grand Master and others in succession pass through and enter the house.

The Grand Master takes his station with the Grand officers on the platform; the great lights are placed upon a table in front of him; the Lodge is placed on the platform, surrounded by the three tapers, and the silver pitchers of corn, wine and oil.

Music may then be introduced.

The Grand Master and Grand officers, with the Grand Chaplain, form themselves in order round the Lodge. The Lodge is then uncovered, and the ceremonies, commencing with the Consecration Prayer, proceed as heretofore laid down. When they are over procession is formed in same order, and returns to the Lodge room. Labor is resumed. G. M. closes the Grand Lodge, and the new Master takes charge of his Lodge.

#### WHO ARE QUALIFIED FOR MASTERS IN NEW LODGES?

This is an important question, and one that is often propounded. It arises generally during the constituting of new Lodges under charter.

Art. XV., of the By-Laws of the Grand Lodge provides for the formation of new Lodges under dispensation. And no provision is made whether or not the proposed Master shall have been previously either a Master or Warden. The petitioners are authorized to select their Master, and if found proficient in the work by the nearest Lodge, by strict examination, he may be appointed Master by the Grand Master, if otherwise acceptable to him.

Under dispensation the Lodge works until the next session of the Grand Lodge, when, if the work and records are found acceptable, a charter is granted.

During this interim, between the death of the dispensation (first day of the session) and the date of being set to work under charter, is when the nature of the officers undergoes a change of responsibility. The Master under dispensation acquires no position of Past Master; for if he did, it would be recognizing the power of the Grand Master to make Past Masters, which, if recognized, might be used to the subversion of the legitimate membership of the Grand Lodge itself, as actual Past Masters are life members and voters in that body.

When the charter is granted, it is granted with the distinct condition that it shall not be used nor possess a warranted power until the Lodge has been duly constituted and consecrated, and the hall dedicated, and the officers elected and installed.

As a preliminary to this, the three officers (W. M., S. W. and J. W.) are named in the charter, although they need not be named at all, as many ancient and modern charters have been issued to the "brethren composing ——— Lodge, No. ———," without naming any one.

Here the question arises: suppose the Master

named in the charter refuses to serve any longer, "who may be elected?" Under the law as it stands, we reply that any member is eligible, for the following reasons:

1st. The Master named in the charter possessed no peculiar qualification, by virtue of having been Master U. D.; for that service did not make him an actual Past Master, nor did the service U. D. make the Wardens Past Wardens.

2d. The Lodge about being constituted having in its membership no Past Masters or Past Wardens, each member stands upon a perfect equality as to legal eligibility; the only qualification to be considered being that of administrative capacity and proficiency in the work.

3d. As to the constitutionality of the by-law which thus makes any member eligible to the Mastership, we have nothing to do, but to take the law as we find it.

Right here, however, we will say that the law may be considered constitutional, for the reason that there must have been a time when a Lodge was constituted and a Master elected who had never been a Warden. We know that event occurs in the formation of nearly every new Lodge, out of absolute necessity. The creation of a Lodge under charter and bringing it into existence under the supreme mandate of the Grand Lodge, is a very different thing from a Lodge perpetuating its own existence, after once being set to work. A Lodge can not be originally constituted except by order of the Grand Lodge, and under the supervision of the Grand Master, or some deputy clothed with his authority in the premises. We hold it to be perfectly competent for the Grand Lodge in its wisdom to say to the new Lodge: select your first Master from among your most accomplished members, and we will endow him with all the powers and attributes of a Master, by the constituting and consecration of your Lodge, conferring the ceremony of Past Master and installing him, in the name of the Grand Lodge, into his office. And, on the other hand, to say to the Lodges already constituted, that you can not elect one to be Master who has not served as a Warden. In the first instance, it is virtually an election and installation under the broad *egis* of the Grand Lodge; in the latter, it is an election and installation by the Lodge under its warranted powers, and the right of perpetual succession and preservation.

Under this hypothesis we presume Grand Lodges have rested their claims to the right to constitute new Lodges and new officers out of a membership not allowed to Lodges already at work. Without such an interpretation it would be next to impossible to organize new Lodges, except the new Lodge was allowed to *borrow* officers, which is the worst practice ever introduced into a jurisdiction.

If the Grand Lodge by-law provided that no one should be Master of a Lodge U. D. who had not served as a Warden, or as a Master, then it follows as a matter of course, that the same restriction would hold good at the first election under charter; but there is no such restriction. We are of the opinion that the restriction is not imposed, because the creation of such officer is not virtually the act of the mem-

bers, but of the Grand Master. *They merely nominate, but he constitutes.* The same holds good at the first election; for if the brethren select any one as Master, not acceptable to the Grand Master, or his deputy, he may refuse to install him or to constitute the Lodge; and we hold it to be the solemn duty of the Grand Master, or his deputy, to be thoroughly satisfied as to the proficiency and capacity of the selected officers, before he proceeds with the installation.

Some have quoted the old charge, that no one shall serve as Master until he first serves as Warden, as applicable to the question at issue.

We differ with this view, for the reason that under a Lodge about to be constituted *no one has served as Warden*, unless we recognize a temporary or *pro tem.* service, U. D., which is not the character of service contemplated by the old charge, which evidently alludes to an installed Warden. Masters and Wardens U. D. are not installed, because they have not been elected.

Under the operative system of Masonry, any number of Craftsmen might emigrate to another city or country and form a Lodge of Workmen, and when formed could select their officers and, when properly recognized they had their regulations which prescribed who should be the successors of their officers thus chosen. So in the speculative system, we find the same regulations hold good. We find also that the original Grand Masters, instead of issuing dispensations, issued warrants with numbers, which might or might not be confirmed by Grand Lodge, and, if confirmed, no other authority was issued. In fact, such was the early practice of this jurisdiction. Dispensations are of modern introduction, and a very wise one, growing out of the rapid increase of the Order, especially in the scattered Territories of the United States. They were introduced as a check, demanding probation and proof of proficiency, of which the Grand Lodge assembled would be a better judge than the Grand Master, influenced by a single judgment, and with limited resources of observation. He therefore merely issues his dispensation for a *limited* time, leaving it to the Grand Lodge to decide upon the policy of stamping that dispensation with all the authority and perpetual power of a charter or warrant, and assigning to the Lodge a number on its roll. During the dispensation, the Lodge has all the necessary powers of membership and vital force to clothe its work with Masonic legality; but under charter alone can it transmit that work and power to its successors.

In order that it may do this, the Grand Lodge assumes the authority to constitute the Lodge and to create and install its Master and Wardens as the initial step of its future existence.

[This view, of course, is subject to the final construction of the R. W. Grand Master, who may rule entirely different to our editorial ideas.]

#### ANNUAL ELECTIONS.

The Masonic bodies of this city will hold their annual elections on the first meeting of each, this month.



## PERSONAL.

Many subscribers who miss their papers from time to time write to me on the subject, when, in fact, I have nothing whatever to do with the *business* department, such as subscription lists, collecting the money, mailing the paper, keeping the accounts, &c. All that is in the hands of the publisher (Bro. Pinckard, 510 Pine street), to whom all complaints should be addressed, as he is responsible for any neglect in that department, and not I, as I really do not know when a name is dropped, either by accident or intent.

I furnish all matter for the paper (excepting advertisements). All communications addressed to me as editor, relative to my department, will be promptly attended to; all others relating to the "business department" will be handed over to the publisher for reply. I have further to say, that I am not directly or indirectly interested in the sale of any kind of merchandise, and all applications for Masonic goods, &c., &c., should be sent to the dealers direct.

Fraternally,

THE EDITOR.

## IMPOSTOR.

One John Marazowski, Hungarian, about six feet high, spare built, grey hair, sunken grey eyes, a moustache, wears spectacles, professes to hail from Transylvania R. A. Chapter, No. 2, Buda, Hungary.

He is traveling over the country, professing to collect money to bring his wife and four children from Constantinople.

By some means he has got some ill informed brother, in Camden Lodge, Arkansas, and a Chapter in Texas to give him a traveling certificate.

He was closely examined by our Deputy Grand High Priest in Palmyra on Nov. 6th, and found to be an impostor. We can find no such Chapter in Hungary, and in fact no chapter there at all.

The Grand Lodge of this State absolutely forbids any one in this jurisdiction from issuing a begging certificate, or of receiving one, and we trust that every Lodge in the United States may be placed under the same restrictions.

Nine-tenths of the impostors afloat are foreigners, and one or two good thrashings would put a stop to their nefarious practices. Look out for them.

## FREEMASONS' HALL—IMPORTANT.

The Board of Directors of Freemasons' Hall have submitted a full statement of affairs, in circular form, and furnished the same to the Lodges, to be by them distributed to all their members. In this circular a meeting of the entire fraternity of St. Louis has been called, to take place on St. John's Day, Dec. 27th, in the large hall (second floor), and it behooves every member to be present, as business of the utmost importance will be brought before them.

## CHANGE OF MEETING NIGHT.

Polar Star Lodge, No. 79, has changed its meeting nights from the second and fourth Wednesdays to the second and fourth Fridays of each month.

## THE CLOSE OF THE SECOND VOLUME.

This number concludes the second volume of the *Freemason*; and as we go back over the twelve months past and inquire into the results of the enterprise, we can not than otherwise feel flattered with what has been consummated for Masonic journalism west of the Mississippi river.

We were induced to accept the editorial chair two years ago under the most disadvantageous circumstances, and in one of the most uncertain kind of enterprises, viz.: a "Masonic Monthly."

With no confidence in our individual ability, and inexperienced in the details of such a duty, we assumed the tripod with trembling hands. How far we have succeeded, our readers alone must be the judges. We have fought for the truth as we understood it, and have taken issue with friends upon vital questions, but we have always done so with a clear conscience, looking alone to God for approval and reward.

If we have offended any, we ask their pardon; if we have done the fraternity and our beloved institution any good, they are heartily welcome to it, as a free will offering from a willing heart.

The success of the paper has certainly been somewhat singular under all the circumstances. It has grown from a 16 page quarto to 24 quarto pages, during the past year, making it the largest Masonic quarto in the world. This, too, without any special effort on the part of the publisher, for not even the State of Missouri has been canvassed, much less other jurisdictions, except by volunteers who have spoken well of the paper, out of mere love for it. It has thus gone from hand to hand, recommended by one brother to another, without any advertisement whatever beyond volunteer notices of friendly exchanges. If a masonic monthly of the size and price of the *Freemason* can thus live and pay expenses without any canvassing at all, we do not see why the publisher, by resorting to the same means as others, may not secure for it the largest list in the United States.

For the very many congratulations we have received from every section of the land, and for the encouragement we have received from the true and faithful craft to battle for the right, we return our sincere thanks, "wishing all a Merry Christmas and Happy New Year."

THE EDITOR.

## NEW APPOINTMENTS OF D. D. G. MASTERS.

In Fourteenth District, R. W. Bro. Samuel Russell, of St. Joseph, vice Bro. Lewis F. Weimer, resigned.

In Twenty-sixth District, R. W. Bro. C. H. Latimer, of Houston, Texas county, to fill vacancy.

In Thirty-sixth District, R. W. Bro. N. M. Given, of Harrisonville, vice Bro. C. L. Mayo, resigned.

## EDICT—ILLINOIS.

M. W. Bro. H. G. Reynolds, G. M. of Illinois, has issued an edict enforcing the law of that State, which prohibits Lodges and officers from issuing certificates of any kind for traveling or begging purposes.

## FREEMASONRY.

At the dedication of the New Hall of Seawanhaka Lodge, 678, Greenpoint, Long Island, Bro. Augustus Treadwell, J. D. of the Lodge, recited the following original poem:

Founded in love,  
Erected with care,  
Cemented with harmony,  
Beautiful! fair!  
Masonry stands  
In the wide world to-day  
An edifice grand,  
That shall not pass away.

Back through the years of its beautiful past,  
Let us look for a while, and its nature contrast  
With the "isms" and "schisms," the doctrines  
and creeds,

The wars and the tumults, the terrible deeds  
Of nations and men, by ambition led on,  
Regardless of mischief and wickedness done;  
No "NERO" disgraces its beautiful name,  
No "TAMERLANE" dims its illustrious fame,  
No tyrant or despot *e'en dared*, if he would,  
In its name shield his deeds of great carnage  
and blood;

The nations of earth, like earthquakes, have  
rocked

In the lap of contention, by fiercest wars shocked,  
In the name of religion, ambition's held sway,  
With thousands drawn up in fierce battle array;  
The soil has been drenched with the blood of  
earth's best,

In mighty endeavors the wrong to arrest;  
Republics have fallen, and empires have waned,  
And kings with the blood of their subjects been  
stained;

While mightiest monarchs have been over-  
thrown,

And their thrones like the dust to the winds  
have been blown!

Yet Masonry stands!  
In all lands  
Still the same;  
Not a blot,  
Or dark spot,  
Can tarnish its fame,

Its truths are eternal, its principles just,  
In the past it has triumphed, in the future it  
must.

From the days of King Hiram and Solomon's  
time,

It has bloomed in its beauty FOREVER SUBLIME!  
It shall live till the sun, moon and stars all  
shall wane,

And earth shall resound to the trumpet's last  
strain.

Seawanhaka Lodge,  
Fair Masonry's child,  
By thy teachings of truth  
May our hearts be beguiled.

In this beautiful room,  
Seawanhaka's own,  
May Masonry sit  
On its own regal throne;

May THY members reflect  
All of Masonry's grace,  
And its principles true

In each heart have a place.  
May the demon of discord  
Ne'er ENTER our room,

But harmony ever,  
"Accacia"-like, bloom.

May East, South and West  
Of our Lodge e'er be blest  
With a spirit of dignified grace,  
And each brother around,

By the mystical bond  
Of our Masonry, honor his place.  
Then, in Masonry's Temple,  
Our own Lodge shall stand

A beautiful stone  
From the MASTER's own hand,  
And support in its beauty  
The fabric divine,

That for ages shall live,  
And in eternity shine.

## ANNUAL PROCEEDINGS.

The Annual Proceedings of Missouri will be issued this month, and but for an accident in the publishing house they would have been issued before this date.



## KENTUCKY.

Through the courtesy of our Bro. Wm. C. Munger, of Louisville, we have been favored with accounts of Proceedings of the Grand Lodge of Kentucky, held in Louisville, Oct. 19, 1868, which report was crowded out of our last number. From the annual address of the Grand Master, M. W. Bro. E. S. Fitch, we extract the following:

*Brethren of the Grand Lodge of the State of Kentucky:*

It is especially gratifying to welcome so large and enthusiastic an assemblage of craftsmen on this occasion of our annual reunion. Such a general and intelligent representation of our subordinate Lodges is calculated to give additional sanction and authority to our proceedings, and is also significant of a commendable zeal and earnestness of purpose in promoting the principles and advancing the mission of our venerable institution.

Thus to withdraw ourselves for awhile from the outside world around us, where all is strife and conflict, and enter the sacred precincts of our mystic temple, where "brethren may dwell together in unity" and take sweet counsel one of another, is alike grateful to the mind and sense; and if, in our deliberations, we are influenced only by the fraternal and beneficent spirit of our common brotherhood, we may reasonably anticipate a season of delightful companionship, of harmonious counsel, and of salutary and successful labor.

Having, then, met and renewed many pleasant acquaintances, and exchanged friendly greetings and congratulations, let us now devote ourselves with singleness of purpose to the great cause of Philanthropy, which has called us together, and yield all our hearts to the influence of one harmonious and universal impulse, which should find its befitting expression in that angelic refrain which, more than eighteen centuries ago, saluted the ears of the startled shepherds on the plains of Judea: "Glory to God in the highest, and on earth peace; good will toward men."

In renewing our labors, in Grand Lodge capacity, we have much to encourage us, not only in our own jurisdiction, and in our own country, but also in foreign jurisdictions, and indeed generally, among all the nations of the earth, as well as the isles of the sea. An almost universal peace—so conducive to the humane mission of our Order—prevails throughout the world, and under its mild and benignant reign, the moral enterprise of the age is bounding forward on its high and glorious career with quickened energy, and gathering impetus, which betoken the most triumphant success. The manifest decline of *Absolutism*, both in Church and State; the general wane of despotic power and prerogative, the diffusion of civil and religious liberty, the practical recognition of the "fatherhood of God and the brotherhood of man," resulting from the extended dominion of a genuine, an elevated, a Bible civilization, may all be justly hailed as the sure precursors of Masonic prosperity and progress. Turning from this general view to contemplate our own immediate jurisdiction, we are happy to announce a steadily increasing prosperity of the Craft within our borders. Peace and harmony have prevailed, almost without interruption, in all our subordinate Lodges since we last met in grand communication; and the few exceptional cases have presented no serious difficulties which have not been amicably settled in accordance with the precepts of Masonry. It also affords us pleasure to note the fact that a lively interest has been generally manifested in favor of a *higher standard of practical morality among Freemasons*, and that the reformatory discipline of the Order has been accordingly more thoroughly and rigidly enforced, naturally leading to another most desirable result, the exercise of greater caution and discrimination in the admission of candidates to the rights and privileges of Masonry, a result in harmony with the oft repeated admonition of my predecessors, and one which I also feel the propriety of again reiterating.

Another cause of congratulation and encouragement is found in the fact that, notwithstanding the general financial embarrassment of the country, our charitable enterprises have not been abandoned or neglected, but, on the contrary, their claims have been responded to in a spirit of commendable liberality, which affords a gratifying assurance of their ultimate success. In short, the past year has been characterized as one of unusual Masonic activity, developing a healthful growth and expansion of the fraternity in all its respective organizations, and diffusing a broader and deeper action of Masonic intelligence and virtue into the various enterprises of life. In view of this fact, our past success, and the cheering omens which now surround us, and especially in view of that divine Providence which has again permitted us to reassemble and resume our respective stations and labors in this Grand body, it is eminently proper that we should pause, at the very threshold of our engagements, and not as a mere formality, but in all sincerity and truth—as those who have been taught at the altar of Masonry, to put their *trust in God*, to render the homage of grateful hearts to the Giver of all good, and with thanksgiving and praise, acknowledge our dependence upon that infinite wisdom which has guided us, that omnipotent power which has sustained us, and that invisible pavilion of mercy, which has continually followed, and overshadowed and protected us.

## CONFERRING DEGREES OUT OF TIME.

Applications almost innumerable have been made to me for dispensations to confer degrees out of time, to establish a sort of "*lightning express*" over the old Masonic track. Believing that the Grand Lodge, by its decision some years ago, very wisely abridged the authority of the Grand Master in this particular, I have uniformly and persistently refused all these applications. With but one or two exceptions, all such applications have been made in behalf of candidates who were *military officers* of the Government, whose precarious stay in the community was urged as a sufficient reason for the relaxation of the old established rule. Allow me to say, that, if I had not felt restricted in my action by the resolution of the Grand Lodge upon this subject, I should nevertheless have hesitated in *such cases* to have expedited the manufacture of Masons under the high-pressure system.

The very uncertainty of the sojourn of any such candidates, at any one point, would, it occurs to me, render their acquisition as members of the Lodge of but little consequence, and that the unusual speed required in the case must be justified, if at all, entirely upon the ground of personal convenience and advantage. May it not, therefore, be better that such candidates, if elected, should incur the inconvenience of taking dimitts, and receiving the degrees in different Lodges, than for the institution to incur the possible risk of establishing a *privileged caste*, which would be so much at variance with her own fundamental teachings? We think the old professor was right when he told the impatient scion of an imperial stock that there was no *royal road* to science; and, in view of objections quite as insurmountable, we would respectfully insist that there should be no *military road* to Masonic preferment. We have, in some instances, been honored with quite a voluminous correspondence on this subject, the writers insisting that the Grand Lodge had no power over the exercise of this *prerogative* of the Grand Master, and that her resolution on the subject might, therefore, be disregarded with impunity, at the same time urging, with importunate earnestness, the special claims of the applicant. Under these circumstances we fear that our decision may have appeared somewhat arbitrary and imperious, but with our convictions on the subject we could not have decided otherwise without doing violence to our sense of duty. Regarding the Grand Master simply as the creature of the Grand Lodge, deriving all his authority from that body, and subject to its laws, we did not believe that we were invested with any "*prerogative*" which might annul her edicts or contravene her avowed policy. The truth is, we have but little patience or sympathy with that *elastic*,

*intangible, nondescript something* ycleped "*prerogative*," and instinctively suspect the soundness of any Masonic legislation that is based *exclusively* upon it. This "*sacred and infeasible prerogative*" of the Grand Master is, in our judgement, "*next of kin*" to the "*divine right of kings*" and the "*infallibility of the Pope*." Belonging to the same category, and liable to the same abuse, we have about as much faith in one as the other, especially since the "*prerogative*" has usurped a power unknown even to the Grand Lodge itself, of *making Freemasons at sight*!

It is our firm conviction that in all cases candidates had better be *retarded* than accelerated in their Masonic advancement, and that in no instance should proficiency in the preceding degrees be dispensed with.

It is no idle fear, brethren, that we are making *members of the Order* far more rapidly than we are making *Masons*.

To counteract this evil nothing is more important than to secure the Craft in the unrestricted exercise of the *secret ballot*; and yet we regret to find many infringements of its inviolability occurring, not by disregarding the *letter* of the constitution so much as by virtually setting its *spirit* at defiance. To illustrate: no sooner is a candidate balloted for and declared rejected, in some of our Lodges, than an ingenious and surreptitious investigation is set on foot by some aggrieved brother to ascertain the author of the negative vote, and sometimes the fact is thus ascertained almost beyond any reasonable doubt, when much discord and contention are the inevitable results. To render this grossly unmasonic procedure less successful in its mischievous work, we would recommend that it be made a matter of expulsion for any member to publish his vote on any such petition in any manner whatever, either directly or indirectly, or by implication to any other brother in the Lodge, and that the same penalty be inflicted on any brother who may be guilty of starting any inquiry, directly or indirectly, as to the manner in which any other brother may have voted, requiring all Masters of Lodges to arrest immediately any discussion which may be started in pursuance of such balloting at the same time.

Grand Master Fitch was re-elected to the office, out of the usual custom of the Grand Lodge, and he replied in some feeling remarks, from which we quote the following:

My re-election, now, to the same high office—so very unexpected, so extraordinary, and so unprecedented in the history of this Grand Lodge—has, I assure you, touched and thrilled my emotional nature to its profoundest depths—and it will ever be regarded as the most memorable and honorable event of my life, and whatever may be the future of that life, whether prosperous or adverse, overshadowed with clouds or radiant with sunshine, its bitterest sorrow will find a solace, and its purest joy a richer zest in the recollection of this distinguished appreciation and approval of my brethren of the mystic tie.

That the Grand Lodge of Kentucky should have thus displayed in my behalf, from its unbroken line of precedents, running through sixty-eight consecutive years, is surely a pre-eminent token of partiality and confidence, which, while it overwhelms me with surprise and amazement, is also well calculated to humble me in the dust, in view of the increased obligations and responsibilities which now gather around my renewed engagements—sanctified, as they are, by the endearing sympathies and hopes of the best friends and the most devoted brethren.

Under a deep sense of grateful obligation and unaffected self-distrust I submit to your decision, and would to God I could only render vocal the wild throbbings of a grateful heart, that you might know and feel, to some extent at least, the intensity of that love and devotion toward the brethren in Kentucky which has been thus re-enchanted with undying flame upon the altar of my inmost soul.

An unfortunate mute was once asked to give the definition of gratitude. He immediately took his pencil in hand and traced out this



beautiful sentiment: "Gratitude is the memory of the heart." Brethren, in this sacred scene believe me grateful. And however much our paths may diverge in future life, and to whatever distance the current of destiny, or the rulings of Providence may remove me from your midst, rest assured that my Masonic heart, until forever stilled in death, will make its annual pilgrimage to this Grand Altar with a zeal not less ardent than that which leads the devoted Moslem to worship at the shrine of his fiery prophet! Around this altar we will soon assemble for the last time during the present session. The farewell word will soon be spoken, the farewell grip soon exchanged, and each will seek again the "loved ones at home." Before we go let us dedicate ourselves anew to the cause of Universal Benevolence, and when you shall have reached your respective homes, and shall gather around your respective Masonic altars, I beg you will remember the Grand Master whom you have thus signally honored, and by your kind and fraternal advice and hearty co-operation enable him in some good degree to meet the high expectations which you have excited among the fraternity throughout the State, while it shall be his constant aim to devote whatever ability he may possess to shield from humiliation and disappointment this faithful and devoted band of craftsmen, who, of all others upon earth, have the holiest claims upon him to be saved and sheltered from such sorrow.

"It is not in mortals to command success;" but with your assistance I may at least hope to "deserve it."

GRAND CHAPTER.—EXTRACTS FROM ADDRESS OF HIGH PRIEST I. T. MARTIN

COMPANIONS—The silent march of time has again brought us around the altar of Masonry, where we have been wont to invoke the blessings of the Giver of all good, and from whence we separated, as it seems, but yesterday, with fond adieus. We have assembled in accordance with our usage, to look over the work of the past and to take counsel as to the future, and this tabernacle is the silent witness of our heartfelt greetings; and while peace and plenty have marked the interval of our separation, yet in looking over the circle which surrounds me I find absent from their places those with whom we have taken sweet counsel in the past.

It is with great pleasure that I am enabled to report to you perfect peace and harmony throughout our jurisdiction. Not a note of discord has been heard throughout the last year. While prosperity has abounded in all sections of our State, and while the material of the temple has been greatly added to, it has been such as has stood, and, we trust, will stand, the Grand Overseer's squares, true, tried and trusty, showing the outer courts of our tabernacle have been well and truly guarded, and such has been the harmony in our subordinate Chapters that no question of importance has been referred to me for my official decision, and this we feel to be a source of gratulation to this Grand Chapter, and especially so when we consider the number of Chapters and members.

There is one subject I feel it my duty to present to you for your consideration at this meeting. It is not a new one, nor one upon which you have not reflected, and yet it is one, under existing circumstances, that is difficult of solution. I refer, of course, to the want of uniformity of work in our jurisdiction. So great and so numerous are the discrepancies in the various chapters that a necessity absolutely exists for this Grand Chapter to take such steps at once as will secure greater uniformity of work. The manner of accomplishing this is for you in your wisdom to determine. I would suggest to you, however, that, in my judgment, the best way to accomplish this is by and through a Grand Lecture, and I do this while I know your prejudices against Grand Lectures. This is the only means by which this much-desired work can be accomplished, in my opinion. I believe that nearly all the Grand Chapters within the United States have adopted the Lecture system as the only successful method of curing this evil. The workings of this system, so far as we know and believe, has not only been harmonious, but successful in attaining the end desired.

#### DELAWARE.

We have received the proceedings of the sixty-second Annual Communication of the "M. W. Grand Lodge of Ancient Free and Accepted Masons of the State of Delaware," held at Wilmington, June 27th, A. L. 5868.

M. W. Daniel McClintock, Grand Master in the East. Fifteen subordinate Lodges represented.

In his Annual Address, the Grand Master remarks on the subject of

#### DISPENSATIONS.

"I have become thoroughly convinced that cases of emergency, sufficient to warrant the use of this, one of the prerogatives of the Grand Master's office, in our jurisdiction, rarely, if ever, occur. I have become so thoroughly convinced of this fact that I have granted—None.

"Permit me, however, to advance a few arguments in favor of this policy. My experience and observation, and an examination of the minutes of some of the old Lodges, have convinced me that "Dispensation Masons," if you will permit the term, seldom, if ever, are of much use to their Mother Lodge. They are generally drones in the hive, tendering nothing to her support, and sent to sister jurisdictions to show how little they know, and to be unmercifully flogged by "Masonic Swindlers and Impostors." Is it not strange that a man who has lived, probably thirty, forty or more years, almost within sound of the Gavel, should all at once, when about to change his residence, or from some other cause, become so thoroughly impressed with the beauty and utility of our beloved Order? Whether Masonry will be of use or benefit to such a one or not, is a matter to which we, as Masons, should be most supremely indifferent. While I know that such is, by right, a prerogative of the office, I trust future Grand Masters will, in the main, discountenance it."

#### DECISIONS—PETITIONS.

"I received a communication from the Master of one of the Lodges, stating that a petition had been received by his Lodge, and after it had been referred to a committee, it was ascertained that the applicant had been rejected by a Lodge in a sister jurisdiction. Now, he wishes to know, whether, under the circumstances, they have jurisdiction in the matter.

"This question is one in which we all, individually, may sometime be deeply interested, and one which I hope the Grand Lodge will determine.

"I hold the opinion in this instance, that they could not act upon the petition, without the consent of the Lodge by which he was rejected. What right have we, although perhaps personally interested, to force a profane upon a brother Mason, when there may be hidden in the past something that will forever debar masonic intercourse between the two? Are the benefits of Masonry for Masons, or for profanes? Is there not now too much estrangement occurring between individual Masons, and would not an act of this kind only increase it? If you will concede that this can not be done between Lodges of the same jurisdiction, which I believe is an undisputed point, what right, I ask, have we to inflict such an injury upon a sister jurisdiction? Are we not all members of a common family, of the same faith and order, having the same object and end in view? This is a subject, my brethren, to which too little attention is paid; and while, in this instance, we might be unable to find spot or blemish, evidently some one has had, or thought he had, good and sufficient reason for his opposition. The right of secret ballot we concede to all. The right to pry into or demand the motives of a brother's vote, we do not possess. I further claim, that any member has the right to object, and the W. M. to exclude, any one presenting himself for admission who had been formerly rejected by that Lodge, and received the degrees elsewhere; lest the harmony of the Lodge be disturbed thereby.

"I think it would be well, when a petition is received, for the committee having it in charge,

if the applicant formerly resided in another jurisdiction, to make some inquiries as to whether he had ever been rejected, as well as to his character.

"I would recommend that the several Lodges be required to keep a book, to record the names and dates of all candidates rejected in this jurisdiction. The Secretary of a Lodge should notify the Grand Secretary of every rejection, when the Grand Secretary will notify all the Lodges throughout the jurisdiction. Then, whenever a petition is received, it will be an easy matter to ascertain whether the applicant was ever rejected or not. I am decidedly of the opinion that more care must be taken to prevent the admission of a certain class of material constantly offering."

#### MASONIC BURIAL.

"My opinion was recently asked by one of the Lodges interested, as to the propriety of burying a suicide with masonic honors. As I knew of no regulation on the subject, I gave an opinion, depending upon the circumstances of the case. If the act committed, was in order to escape execution, or imprisonment for crime, of which the party had been convicted by a court of justice, (which would deprive him of masonic fellowship) or through intemperance or excess, then, I think clearly it would be improper. But if from insanity, temporary or otherwise, brought on by sickness, grief, or, as in this case, be honorable wounds, received in the line of his duty, then I think it would be proper, that he should receive the full benefit of masonic burial."

Altogether the address was an able one, and worthy the pen of R. W. Bro. McClintock.

Resolutions were adopted as follows: "No applicant for initiation in any Lodge shall be balloted for if he has been rejected by a Lodge in this or any other jurisdiction, unless the consent of the Lodge which has rejected him be first obtained, and inquiries shall always be made as to rejection."

This was as a new regulation. "Resolved, That the Grand Lodge forbids the introduction or invitations of brethren from other jurisdictions to exemplify the work without permission of the Grand Master."

R. W. Bro. E. J. Horner, of Wilmington, was elected Grand Master, and R. W. Bro. J. P. Allmond, of Wilmington, re-elected Grand Secretary.

A special communication was held on July 23, 1868, for the installation of the Grand officers.

Also, on July 27, 1868, for the purpose of laying, with masonic ceremonies, the corner stone of the Town Hall at Middletown, Delaware—at which an oration was delivered by Rev. Bro. J. C. McCabe, D. D. (published in a previous number). Seventeen subordinate Lodges. \$643 85 received.

#### GEORGIA.

OFFICERS OF THE GRAND LODGE.—The following officers were chosen on Wednesday last, by the Grand Lodge now in session in this city, to serve for the ensuing year:

Samuel Lawrence, of Marietta, M. W. Grand Master.

David N. Austin, R. W. D. Grand Master, First District; James M. Mobley, R. W. D. Grand Master, Second District; R. M. Smith, R. W. D. Grand Master, Third District; Geo. W. Adams, R. W. D. Grand Master, Fourth District; J. H. Dunham, Senior Grand Warden; S. A. Borders, Junior Grand Warden; J. E. Wells, Grand Treasurer; S. Rose, Grand Secretary.—*Macon Telegraph*.

#### MARYLAND.

At the Annual Convocation of Grand Chapter held on the 10th of November, 1868, the following Grand officers were elected:

Com. Charles H. Ohr, M. E. G. H. Priest; Comp. James Logue, R. E. D. G. H. Priest; Comp. Edward T. Schultz, R. E. G. King; Comp. William H. Faulkner, R. E. G. Scribe; Comp. F. F. Fickey, Jr., R. E. G. Treasurer; Comp. Wm. A. Wentz, R. E. G. Secretary.



**MISSOURI.****RECAPITULATION OF RETURNS OF 1868 TO THE GRAND LODGE.**

Number of Lodges on roll.....	303
Number of Lodges returned.....	300
Number of Members returned.....	14,497
Number of estimated and not returned..	320
Total Membership.....	14,817
Initiated.....	1,825
Passed.....	1,649
Raised.....	1,574
Admitted.....	1,218
Dimitted.....	912
Died.....	172
Suspended.....	140
Expelled.....	34
Reinstated.....	54
Rejected.....	854
Increase during the year.....	2,317

**RECAPITULATION OF RETURNS TO THE GRAND CHAPTER, 1868.**

Exalted.....	368
Admitted.....	76
Dimitted.....	97
Died.....	13
Suspended.....	4
Reinstated.....	6
Rejected.....	27
Members.....	2,011

**RECAPITULATION OF RETURNS TO THE GRAND COMMANDERY, 1868.**

Created during the year.....	110
Admitted.....	16
Dimitted.....	26
Died.....	8
Reinstated.....	6
Rejected.....	5
Total Membership.....	413
Increase since 1867.....	125

**TRENTON.**

Officers elect and appointed, of Lodge, No. 111, Trenton, Missouri:

Byron Markeet, W. M.; L. B. Walker, S. W.; W. T. Wisdom, J. W.; J. L. Shipley, Treas.; A. H. Burkeholder, Sec'y; William McGrath, S. D.; Charles Collier, J. D.; Jacob Hebrigg, Tyler.

**GENTRYVILLE CHAPTER**

was duly constituted, November 7, by R. E. Louis F. Weimer, G. K.

OFFICERS.—M. E., A. Manning, H. P.; E., A. B. Ross, King; E., M. Manning, Scribe; Comp. E. L. Perry, C. of H.; Comp. G. W. Crawford, R. A. C.; Comp. J. W. McConker, G. M. 3d V.; Comp. J. P. Jamerson, G. M. 2d V.; Comp. John Hall, G. M. 1st V.; Comp. C. D. Motherhears, Treas.; Comp. J. B. Barnett, Sec'y.

**TENNESSEE.****GRAND LODGE.**

Grand Lodge met October 5th.

Bro. Jonathan S. Dawson, G. M.; Bro. Jno. F. Stover, D. G. M.; Bro. A. J. Wheeler, G. S. W.; Bro. Jas. P. Hanner, G. J. W.; Bro. W. H. Horn, G. Treas.; Bro. Jno. Frizzell, G. Sec. Fifty-eight Lodges were represented.

**GRAND CHAPTER.**

Grand Chapter met September 30.

Comp. Wm. Maxwell, G. H. P.; Comp. W. A. Nelson, D. G. H. P.; Comp. J. W. Hughes, G. K.; Comp. A. P. Hall, G. S.; Comp. W. H. Horn, G. Treas.; Comp. Jno. Frizzell, G. Rec.

**GRAND COUNCIL.**

Grand Council met, September 30.

Comp David Cook, G. M.; Comp. W. F. Foster, D. G. M.; Comp. Jno. B. Morris, P. C. W.; Comp. Jno. Frizzell, G. Rec.

**GRAND COMMANDERY.**

Grand Commandery met in Nashville, September 28.

Sir Jos. M. Towler, G. C.; Sir J. M. Gilbert, D. G. C.; Sir J. B. Moreis, G. G.; Sir T. A. Thomas, G. C. Gen.; Sir W. H. Horn, G. Treas.; Sir Jno. Frizzell, of Nashville, G. Rec.

**ENGLAND.**

From the quarterly report of the Proceedings of the Quarterly Communication of the M. W. Grand Lodge, of England, holden in Freemasons' Hall, London, Wednesday, Sept. 2d, we glean the following:

The Rt. Hon. Lord De Tabley, Prov. Grand Master, presided as Grand Master, assisted by a full representation of Grand officers and delegates. The Grand Master, the Earl of Zetland, was prevented by sickness from being present. R. W. Bro. John Hervey was invested with the jewel of Grand Secretary, vice R. W. Bro. Wm Gray Clarke, deceased.

The Grand Lodge disposed of the complaint of R. W. Bro. Arthur T. Holroyd, D. G. M. of New South Wales.

The President of the Board of General Purposes reported \$13,510 balance in the Treasury of that Board.

Quarterly receipts from Lodges, \$7,000.

Amount paid out of Benevolence Fund for the quarter, ending June 30th, was \$5,400.

Reports from the Building Committee were read, and the recommendation to decorate the main hall was adopted. This makes it one of the finest rooms in the metropolis.

**DISTRICT OF COLUMBIA.**

We are indebted to R. W. Bro. Larner, of Washington City, for the following list of Grand officers, just elected.

In our next number we will publish a report of the Second Annual Banquet of the Washington City Chapter.

**GRAND LODGE.**

R. B. Donaldson, M. W. G. Master; J. B. Will, R. W. D. G. Master; J. H. Russell, R. W. S. G. Warden; W. H. Orcutt, R. W. J. G. Warden; N. D. Larner, R. W. G. Secretary; C. Cammack, Sr., R. W. G. Treasurer.

**GRAND CHAPTER.**

B. B. French, M. E. G. High Priest; J. Lockie, R. E. D. G. High Priest; H. A. Whalton, R. E. G. King; W. Middleton, R. E. G. Scribe; C. Smith, R. E. G. Treasurer; N. D. Larner, R. E. G. Secretary; J. Daniels, R. E. G. Captain of Hosts.

**SOUTH CAROLINA.**

By telegraph, we learn that M. W. Brother James Conner was elected Grand Master of South Carolina on the 18th of November, as the successor of M. W. Bro. Jas. L. Orr.

In the Charleston News, of November 23d, we read a full description of an elegant entertainment given by the Lodges to Bro. C. E. Chichester, who left Charleston on that day to come to St. Louis to enter into new business engagements. We welcome all good Masons to our goodly city.

**ILLINOIS GRAND COMMANDERY.**

At the annual election held on the 4th Tuesday of October, the following officers were elected:

Sir J. R. Gorin, G. C.; Sir C. E. Munger, D. G. C.; Sir A. J. Dunning, G. Gen.; Sir Jno. M. Pearson, G. C. Gen.; Sir Daniel Dustin, G. S. W.; Sir W. D. E. Andrews, G. J. W.; Sir H. W. Hubbard, G. S. B.; Sir A. S. Converse, G. S. B.; Sir L. H. Jorgensen, G. W.; Sir L. K. Asbom, G. Sec'y.

The Ritual and Drill, prepared by Sir K. D. Brower, and published by Sir E. B. Myers, of Chicago, was adopted by the Grand Commandery, and ordered to be furnished to each Commandery in the State.

**GEORGIA.**

We are under obligations to Bro. George L. Obear, of Macon, Ga., for a copy of the proceedings of the second annual meeting of the "Georgia Masonic Life Insurance Company," held October 29, 1868.

From it we learn that the Company is in a prosperous condition, and has already accomplished much for the patrons of the enterprise. The Treasurer's account shows that already \$19,800 has been collected as a fund for relief.

**NEW BRUNSWICK.****ORDER OF KNIGHTHOOD.**

At the regular monthly conclave of "The Union De-Molay Encampment and Priory," ranged under the banners of England and Wales and the Dependencies of the British Crown, and under M. E. and Supreme William Stewart, of Aldenham Abbey, Grand Master; Col. William J. B. McLeod Moore, Grand Prior of the Dominion of Canada; and the Hon. Alex. Keith, Prov. Grand Commander for Nova Scotia and New Brunswick; the remaining officers were, agreeably to the statutes, respectively elected, appointed and installed. The following Sir Knights are the Office Bearers and Council for the year:

Robert Marshall, Eminent Commander.  
Christopher Besant, Past Eminent Commander.

Dr. T. A. D. Forster, 1st Captain C. C.  
James Domville, 2d Captain C. C.  
R. W. Cruikshank, Prelate.  
D. Ransom Munro, Treasurer.  
William J. Logan, Registrar.  
David S. Stewart, Almoner.  
Charles U. Hanford, Expert.  
Dr. Joseph C. Hatheway, First Standard Bearer.

Wm. Colebrook Perley, Second Standard Bearer.

G. Frederick Ring, Captain of Lines.  
S. F. Matthews, Organist.  
Thomas H. Keohon, First Herald.  
Thomas W. Peters, Second Herald.  
Dr. R. S. Hamilton Livingstone, Organist.  
Wm. Runciman, Equerry.  
Council—E. Commander, First Captain C. C., Treasurer and Frates C. Besant, Charles Potter and Henry A. Whitney.

This Encampment starts into existence under the most cheering auspices, having on the roll of its members Fraters of good social position, energy and working talent. We are informed that all the appointments, paraphernalia, &c., were ordered some time since from England, regardless of expense.

We have before us the list of members of this body, and are pleased to observe men of nearly every pursuit meeting together in this asylum, influencing by their presence that friendship and true manhood which other societies and the outside world knows not of, all bowing together at the shrine of Christian Knighthood. Among whom, it is noticed, are ministers of the gospel who are not debarred



by sectarian views from extending their grasp of friendship and brotherly love. Even lawyers, who may have differed in their arguments and plans before the bench and jury, forget their differences here; and politicians, whilst outside earnestly contending for their party, meet here upon one common platform, each vying with the other in that noble contention, or rather emulation, of "who can best work and best agree." Whence arises amongst good Masons, that comely Order,

"Which nothing earthly gives or can destroy  
The soul's calm sunshine or the heartfelt joy."

The "Union De-Molay Encampment and Priory," under the management of its present Eminent Commander—who is one of the most zealous of Masons—bids fair to be one of the most spirited Encampments ranged under the banner of England and Wales.

#### LOUISIANA.

At a regular meeting of Jacques de Molay Commandery, No. 2, held in New Orleans, November 20, 1868, a tribute of respect to the memory of the late Henry Regenburg, Esq., one of the most prominent citizens of Northwest Louisiana, was unanimously adopted, from which we extract the following:

HENRY REGENBURG,

Died at Farmerville, Union parish, Louisiana, October 8, 1868.

As a citizen, Sir Knight Henry Regenburg was universally beloved and esteemed. Endowed with great natural talents, he cultivated them with assiduous care and attention, and his industry and ability placed him in the front rank of his profession. Called upon to fill positions of trust and honor, he discharged his duties with credit to himself and to the satisfaction of his constituents. Noble, generous and brave, he was gentle as a child; his heart overflowed with all the tender sympathies of our nature, and the cry of distress never fell unheeded upon his ear. Of a genial disposition and a charming simplicity of manners, he endeared himself to all who knew him, and the friendships of a lifetime were only severed by the icy hand of death.

But it was in the masonic circle that his true character shone forth with resplendent luster. As Master of his Lodge and High Priest of his Chapter, he labored long and well in spreading the cement of brotherly love and inculcating the principles of Freemasonry. To him our rites and ceremonies were no unmeaning forms—no idle pastimes. He beheld them full of life and beauty, and appreciating the great truths symbolized in our mysteries, reduced them to practice in his daily walk and conversation. Fidelity and zeal were his distinguished characteristics, and for this the craft delighted to do him honor. As Grand Junior Warden of the Grand Lodge of Louisiana, and as Deputy Grand High Priest of the Grand Royal Arch Chapter, he ably discharged his duties; and, whether in command or in the ranks, he had no selfish ends to accomplish—no ambitious aspirations to serve. The prosperity of our institution was the only motive which actuated him, and he labored incessantly in its behalf—being at the time of his death D. C. D. G. M. of the Eighth Masonic District.

#### EXPULSION.

At a special meeting of Angerona Lodge, No. 168, on Wednesday evening, the 12th of August, 1868, Thomas R. Lewis was expelled for unmasonic conduct.

Said Thomas R. Lewis is an Englishman, of genteel appearance, about twenty-five years of age, 5 feet 10 inches high, fair complexion, blue eyes and light curly hair, and is now supposed to be in the city of New York.

Masonic papers and others friendly to the Craft are requested to copy.

By order of the Lodge.

JOHN BEAMISH, Secretary.

November 10, 1868.  
—Memphis Appeal.

#### GRAND LODGE OF RHODE ISLAND.

OFFICE OF THE GRAND SECRETARY,  
PROVIDENCE, NOV. 16, A. L. 5868.

In Semi-Annual Communication this day, it is

*Ordered*, That the verdict of suspension passed by King Solomon's Lodge, No. 11, against W. Lewis M. Wheeler and Sidney S. Tillinghast be, and the same is hereby, set aside, and that the said Lodge forthwith hold a new trial in the cases.

*Resolved*, That all alterations in the By-Laws of subordinate Lodges shall hereafter be submitted to the M. W. Grand Master for his approval.

The Constitution was amended so that the following sections will hereafter read as follows, twenty Lodges being represented and voting thereon:

ARTICLE I. SEC. 2.—The Grand Lodge shall consist of a Grand Master, Deputy Grand Master, Grand Senior Warden, Grand Junior Warden, Grand Treasurer, Grand Secretary, Grand Senior Deacon, Grand Junior Deacon, Grand Senior Steward, Grand Junior Steward, Grand Chaplain, Grand Marshal, Grand Sword Bearer, Grand Pursuivant, Grand Lecturer, Grand Tyler, the Masters and Wardens for the time being of the chartered Lodges under the jurisdiction of this Grand Lodge, and all Past Masters of such Lodges while members of any Lodge under this jurisdiction.

ARTICLE V. SEC. 4.—For every charter granted in place of one lost or destroyed, the Lodge receiving it shall pay to the Grand Secretary the sum of three dollars for engrossing the same. And for every dispensation for a new Lodge, there shall be paid to the Grand Lodge the sum of one hundred dollars, and to the Grand Secretary a fee of two dollars for engrossing the same.

ARTICLE VI. SEC. 8.—Each subordinate Lodge shall pay to the Grand Lodge at the Annual Communication the sum of six dollars for each candidate initiated in said Lodge since the date of their last return.

ARTICLE VI. SEC. 20.—No subordinate Lodge shall confer the three degrees of Masonry for a less sum than forty dollars, to be apportioned as follows, viz: twenty dollars for the Entered Apprentice, ten dollars for the Fellow Craft, and ten dollars for the Master Mason's degree, to be paid in each case before the degree is conferred.

Yours, fraternally,  
CHARLES D. GREENE,  
Grand Secretary.

#### PENNSYLVANIA.

The annual election of officers of the Grand Chapter of Pennsylvania, was held in the Masonic Temple, Chesnut street, on Thursday evening, the 5th November. The following officers were unanimously re-elected, viz:

Comp. George Griscom, M. E. Grand High Priest; Comp. Michael Nisbet, M. E. Grand King; Comp. Charles E. Meyer, M. E. Grand Scribe; Comp. Peter Williamson, M. E. Grand Treasurer; Comp. John Thompson, M. E. Grand Secretary.

#### The Greatness of the Telegraph.

The London Times, in its comments on the Presidential election in the United States, alludes to the majorities given on either side in various States, and adds: "It is a wonderful result of science and organization, that the opinions of an immense population should be taken in a single day, over a territory as large as all Europe, and that in less than twenty-four hours after the close of the polls, the issue of the contest, with the approximate number of votes given in each State, should be known in the capitals of the Old World. Such a triumph of civilization is more impressive than the event which is thus recorded, and it causes us to remember how independent of political action are the forces which most impel the human race in the path of progress."

#### Masonry as a Social Organization.

We are often inclined to think, that the true position of the Masonic Fraternity, as a means of agreeable social intercourse, is very generally lost sight of by many even of the most devoted and enthusiastic members of the Order. As a nation we are inclined to too much seriousness. We are apt to fulfil the scriptural injunction of doing what our hands find to do with our might, rather too literally, making a business of everything, so that it seems difficult to hit the mean between a puritanical gravity amounting to asceticism on the one hand, and unbridled license on the other.

To promote this golden mean of conduct, and to furnish opportunity for proper relaxation, it seems to us, is one of the most important offices of Freemasonry, though one which is often forgotten. Lodges are too apt to meet, transact the routine business, and separate again, without having exhibited much more evidence of real fraternal feeling and acquaintanceship than would be displayed at a meeting of the Board of Stock brokers.

This certainly does not seem to us the intention of our Order. Who can possibly have more inducements to cheerful and friendly social intercourse than the members of such a brotherhood as ours, met in their proper place, the outer world entirely excluded, and all restraint save those of due decorum removed. The ancients imposed an obligation of secrecy on all the guests at a feast, that no fear of impertinent babbling should restrain the gravest guest from contributing his quota to the general fund of cheerfulness. Should this not teach us a lesson that as we meet under a more perfect bond than the suspended rose, we have the elements for a more perfect enjoyment? For we have not only the bond of secrecy but the added safe guards of Temperance, Charity, Faith and Brotherly Love; therefore the cheerful sociability of our brotherhood should be very much more perfect than that of an ancient feast. We should be sorry to see the meeting of a Lodge degenerate to the level of a carouse; but we have no fears of such a result, which could only come about by a total overthrow of our landmarks; but we are also sorry to see the regular communication putting on the features of a convective.

The truth is, there is too much work and too little play at our meetings. We are initiating too many men and instructing them too little; and we are almost entirely losing sight of our duty to become acquainted with one another. How many Lodges there are, one-half of whose numbers are total strangers to one another. Instead of a family of brothers we are more inclined to be a collection of brothers-in-law only.

The remedy for this state of things, is to have occasional meetings of the Lodge for purely social objects, when the work of the evening shall be only to promote acquaintance and brotherly love.—*Courier*.

#### THE REVOLUTION IN SPAIN.

The glorious news which has reached us, of the overthrow of a corrupt and corrupting dynasty, as well as the expulsion of the Jesuits from Spain, will be hailed by every true-hearted Freemason throughout the civilized world with exceeding great joy; for the prison bars of Freemasons in that country and its colonies, will be unfastened, and the Spanish Craftsmen, of whom there are many noble specimens, no longer be compelled to resort to devices, which no freeman ever should be compelled to submit to: to hold their Masonic Lodges, changing their time and places of meeting to prevent discovery, and with discovery, punishment in the name of the law.

It is not a year since, that the government police in Cuba, made an onslaught on every Masonic Lodge room they could find in that Island, destroying the furniture and arresting such members as could be reached. Now, thank God, all this is over, and there can not be the remotest doubt, but Masonry in Spain and its colonies will take the same elevated position it has in all civilized lands. We soon hope to be enabled to announce the formation of a Grand Lodge for Spain. There is one now in Cuba, but working *sub rosa*.—*Keystone*.



## QUESTIONS.

1. *Ques.* A Fellow-Craft, hailing from a Lodge in Illinois, with a certificate relinquishing all jurisdiction over him, applies to ——— Lodge in Missouri; does it require the unanimous vote of ——— Lodge in Missouri to receive him?

*Ans.* It does.

2. *Ques.* Bro. A., of ——— Lodge, applies for a dimit, and Bro. B. objects, and asks time to prefer charges, and will do so at the next meeting, but in the meantime applies himself for a dimit to help form a new Lodge; does such dimit preclude him from prosecuting his charges?

*Ans.* It does not. First, because he was a member when he verbally preferred his charges; and, second, because his dimit has not extended to twelve months, whereby he would be placed under the disabilities attending non-affiliates.

3. *Ques.* Is it correct to tell a newly made M. M., that on signing the By-Laws, he will become a member?

*Ans.* It is not. It is proper to tell him that being now a member of the Lodge, it is his duty to sign the By-Laws. He is a member by his covenant, and without being a member, he could not sign the By-Laws, for a man has no right to sign the By-Laws of any society of which he is not a member by previous election. This is an error we have often noticed, and one that should be stopped; it is an innovation in Masonry.

4. *Ques.* Is the vote taken on the revision of the By-Laws, the same as that taken on an amendment?

*Ans.* It is not. Bro. A. proposes a certain amendment to the By-Laws, and it lies over for the time specified, and must be adopted, if adopted at all, by a two-third vote, or such an one as the By-Laws themselves prescribe.

But, on the other hand, the Lodge by its own vote, appoints a committee to revise the By-Laws, and their revision becomes the action of the Lodge, and their work comes up in the nature of a report, and as such is voted upon and may be adopted by the majority, unless the By-Laws provides that such reports shall only be adopted, as amendments.

5. *Ques.* Bro. Mackey says, that a member suspended for non-payment of dues, has not been punished for a crime against a land mark or the whole fraternity — and is not, therefore, debarred from visiting any Lodge except the one which suspended him. Is such the ruling of the jurisdiction of Missouri?

*Ans.* It is not. Of some of the many fallacies set forth by Bro. Mackey, we consider this the greatest one. It is not founded in good masonic law or common justice.

It might as well be said, that because Bro. A. chooses to obligate himself as a Tyler, that he will keep the furniture in good order, yet, should wilfully pour a gallon of ink over the carpet, tear out leaves of the Great Light to kindle fires with, negligently leave an old stove red hot at night, whereby the Lodge should be burnt down that these are not violations of landmarks or crimes against the whole fraternity, and that his suspension by his Lodge only prohibits him from visiting that particular Lodge.

It might as well be said that a criminal has to be convicted by all the courts in the world, before he could be ruled out of good society. The whole thing is really too absurd to debate.

No, no. When a Mason is suspended or expelled by any Lodge in the world, he stands so in Missouri, and when any Lodge in Missouri so punishes a Mason, he must be so recognized everywhere else.

## SHOULD DEACONS BE APPOINTED!

They should. The reasons are these:

In the first place, on the night of the election, the members, by the time, they get through with the election of Secretary, become tired, and are ready to elect any defeated candidate, or "good fellow," to a "deaconship," without any reference to qualifications for the peculiar duties of the office.

In the second place, the Senior Deacon is the active representative of the Worshipful Master, and the Junior Deacon of the Senior Warden on the floor, and without good ones the Lodge can really do no work, and as the Master and Senior Warden are responsible for good work, they should have the selection of their assistants, and can make a selection infinitely superior to that of a negligent ballot.

In the third place, the appointment of Senior Deacon by the Worshipful Master, and of the Junior Deacon by the Senior Warden, is an old Masonic usage, and the election of those officers is an innovation of late years.

Lastly, the Grand Lodge of Missouri has many years, through reports of its committees on By-Laws and Lodges, recommended the appointment of Deacons, instead of election.

The Master, Wardens, Treasurer and Secretary are in fact the only elective officers in a subordinate Lodge, just as they are in the Grand Lodge.

## Conservator's Association.

The Grand Lodge of Missouri at its last session repealed the oath required of visitors and officers relative to the Conservator's Association, as said Association has become defunct.

## Publication of Suspensions and Expulsions.

We have received several communications from Lodges requesting us to "publish certain suspensions and expulsions: but we have to decline the request, because there is a standing resolution of the Grand Lodge of Missouri forbidding such publications by Lodges, until the suspensions or expulsions have been confirmed by the Grand Lodge, and been first published with the proceedings.

## INDEX TO FREEMASON.

With the January number will be folded a complete counter-index to the present volume of the FREEMASON, and we believe it to be the only Masonic quarto in the United States which thus furnishes an index for the year.

## THANKS.

Many thanks to R. W. Theo. S. Parvin for valuable documents and reports of the Grand bodies of Iowa. We gratefully appreciate such kind remembrances.

TO THE WORSHIPFUL MASTERS, WARDENS AND BROTHERS OF THE EIGHTH MASONIC DISTRICT:

You are hereby earnestly requested to attend a Lodge of Instruction, to be held in this city, beginning Tuesday, Dec. 15th, and continuing as long as may be deemed expedient. D. D. G. Masters, District Lecturers, and brothers of other Masonic Districts, are cordially invited. The M. W. Grand Master and R. W. Deputy Grand Master will be present, with W. Bro. Wm. A. Prall, of St. Louis, as the representative of the Grand Lecturer.

That houses may be secured for all in attendance. I desire all who purpose attending to notify me. I would urge especially upon the officers of Lodges in the Eighth Masonic District the importance of availing themselves of this very favorable opportunity to learn the correct work and lectures of the the three degrees of Ancient Craft Masonry.

ALEX. M. DOCKERY,

D. D. G. M. Eighth Masonic District.

Chillicothe, Mo., Nov. 10, 1868.

TO THE HIGH PRIESTS, KINGS, SCRIBES AND COMPANIONS OF CHAPTERS, UNDER THE JURISDICTION OF THE GRAND CHAPTER OF MISSOURI:

You are hereby notified that Comp. Wm. A. Prall, Grand Lecturer of the Grand Chapter, will open a Chapter of Instruction in this city, Friday morning, December 18th, to continue so long as considered necessary. High Priests and other officers of Chapters are earnestly requested to be present.

JOHN R. MIDDLETON.

ALEX. M. DOCKERY.

Chillicothe, Mo., Dec. 1, 1868.

## ALL ARE BUILDERS.

All are architects of fate,  
Working in the walls of Time;  
Some with massive deeds and great,  
Some with ornaments of rhyme.

Nothing useless is or low;  
Each thing in its place is best;  
And what seems but idle show,  
Strengthens and supports the rest.

For the structure that we raise,  
Time is with materials filled,  
Our to-days and yesterdays  
Are the blocks with which we build.

Truly shape and fashion these;  
Leave no yawning gaps between,  
Think not, because no man sees,  
Such things will remain unseen.

In the elder days of art,  
Builders wrought with greatest care,  
Each minute and unseen part;  
For the gods see everywhere.

Let us do our work as well,  
Both the unseen and the seen;  
Make the house where gods may dwell,  
Beautiful, entire and clean.

Else our lives are incomplete,  
Standing in these walls of Time—  
Broken stairways where the feet  
Stumble as they seek to climb.

Build to-day, then, strong and sure,  
With a firm and ample base;  
And ascending and securing  
Shall to-morrow find its place.

Thus alone can we attain  
To these turrets where the eye  
Sees the world as one vast plain,  
And one boundless reach of sky.



### The Great Resurrection Plant of South California and Frontiers of Mexico.

This wonderful plant is the greatest curiosity now in the country. Mr. John Mayland, of New York city, gathered from the mountains of Lower California a few to bring to the Atlantic States. The *Alta California* paper gives an exact description of this remarkable plant, which we copy below:

[From the *Alta California*, March 10, 1867.]

There is a plant found among the rocks and mountain fastnesses of the interior of the Territory of so singular a character as to deserve special mention. It bears among the Mexicans the appropriate name of "Siempre vive" (always alive). It is small, scarcely ever reaching the diameter of your hat-rim. It has no stalk, except when it blooms, which, I think, is but once a year, and then a delicate stem rises from a centre of emerald, formed by closely lapping leaves, which spread out near the ground almost horizontally. This stem rises to the height of a few inches, and bears on its apex a cluster of delicate flowers, sometimes of white and sometimes of scarlet color. Doubtless you have heard of this plant, and perhaps you have obtained specimens, though it is understood to be very rare, and to be found only on the narrow ridge of this peninsula. Its chief singularity, however, is to be found in its wonderful vitality, which makes it seem almost a sentient being. It disdains all terrestrial aid, and flourishes best where the rocks are the loftiest and most precipitous, and where is to be found the least quantity of soil. They have but little root, which is satisfied with an interstice supplied with a handful of dry sand. They draw their sustenance entirely from the air and from the dews nine months of the year. During the remaining three months, the only ones we are favored with rain, an occasional shower deepens the emerald. When severed from the rocks, they quietly fold themselves up like the tent of the Arabs, and wait for years, if called upon, for the drop of water which is to furnish their natural sustenance. After lying in a dry box for many months, without a particle of soil attaching to their roots, they will unfold in twelve hours, after being placed in a bowl of water, spread their fan-like leaves, and resume their natural green.

#### DIRECTIONS.

Place the plant in a basin of water; in twelve hours it will expand and become a beautiful green ornament. Remove it from the water and keep it damp. If left to dry it will close again in thirty-six hours. It may be thus made to open and close at will.

### Influence of Freemasonry on Civil Institutions.

It can not be questioned that the effects of Freemasonry on society have been great, and of the most salutary character. It has accomplished much in the development of the idea of liberty, and in aiding the progress of free institutions. The last half of the eighteenth century was remarkable for its intellectual activity and the freedom with which all social, political and religious questions were discussed. There was a universal mental unrest. The coming events seemed to have cast their shadow before them, and there was a universal feeling that the old despoticisms and feudal aristocracies were tottering to their fall, and that more equitable laws and institutions were about to be inaugurated.

These new ideas had an irresistible charm, and even kings, like Frederick the Great, and princes, like the Duke of Brunswick, and numberless nobles, as well as philosophers and savans, were carried away with them. But it was in Masonic Lodges that they found freest utterance and the most numerous and ardent disciples. Frederick himself, the Duke of Brunswick, Lafayette, La Place, and hosts of the princely, noble and learned classes were Masons, and in the Lodges, these sacred laboratories of thought, had learned the doctrines of liberty, fraternity and equality. The Masons of that period, on the European continent, were,

for the most part, the apostles of democratic ideas. The Lodge itself, in all its teachings and government, suggested a constitutional and elective administration. Within the Masonic circle all were equal. The mechanic was the peer of the monarch. Before the altar, illuminated with the burning triangle, all distinctions of rank vanished, and the brothers consequently constantly contemplated the image of a republic.

Most of the founders of our republic were Masons, and we cannot but believe that in choosing a form of government, after throwing off the British yoke, they were influenced by the spirit of Masonry. The mass of the people were monarchists—had no ideas of a different form of government, and probably expected, after having achieved their independence, a monarchical rule, with, perhaps, Washington as king. But Washington, Franklin, and their co-peers, had been educated to democratic ideas in the bosom of the Masonic brotherhood, and when called to the great work of laying the cornerstone of a new government edifice, they founded it on those ideas. Had they not been Masons there is room to doubt whether they would have established a Republic.

Essentially republican in its nature, it constantly presented to the brothers a picture of a new order nowhere found on earth—the ideal of a civil government opposed to, and, at the same time, more perfect than any existing civil organizations. Tyrants, therefore, hated it. "It was anathematized," says Louis Blanc, "at Rome, by Clement VII., pursued in Spain by the Inquisition, and persecuted at Naples. So in France the Sarbonne declared Masons worthy of eternal punishment."

Nevertheless the Fraternity lived, and steadily advanced in influence and power. Working in secret, like the Cyclops in the forges of Vulcan, it fashioned those thunderous bolts which shattered the dungeons of tyranny, and sent despotism howling to its den of darkness. And we believe it will continue to be a shield of liberty, and a powerful protector of the rights of man.

"Hail." This word which is used in the Masonic formula, is not the true one. Hail means, "I wish you health," or more literally, "be well." Hence, we say, "he is a hail, or hale," i. e., "healthy old man." The Masonic word is "hele"—I cover up, I hide.—*Boston Saturday Evening Gazette*.

### Interesting Planetary Discoveries.

THE CONTINENT AND WINDING SEAS OF THE PLANET MARS—A WORLD UNLIKE OURS.

[From the *Boston Journal*.]

The planet Mars is the only object in the whole heavens which is known to exhibit features similar to those of our own earth, and the accumulated explorations and discoveries of astronomers during the last two hundred years have resulted in the construction of a globe representing the characteristics of this planet, as astronomers believe them to exist. At a recent meeting of the Astronomical Society of England a globe of Mars was exhibited, on which lands and seas were depicted as upon an ordinary terrestrial globe. By far the larger part of these lands and seas were laid down as well known entities, respecting which no more doubt is felt among astronomers than is felt by geographers concerning the oceans and continents of our own globe. An interesting description of this globe appears in *Fraser's Magazine*. To the lands and seas developed in the planet are applied the names of those astronomers whose researches have added to our knowledge on the subject. Each pole of Mars, it seems, is capped with ice, which varies in extent according to the progress of the season. Around each cap is a polar sea, the northern sea being termed the Schrotter sea; the southern, Philips sea. The equatorial regions of Mars are mainly occupied by extensive continents, four in number, and named Daws Continent, Madler Continent, Secchi Continent, Herschel I. (Sir W.) Continent. Between Daws and Herschel Continent flows a sea shaped like an hour glass, called Kuiser sea, the large southern ocean out of which it flows being denominated Daws ocean.

Between Madler and Daws Continent flows Daws strait, connecting a large southern ocean and a northern sea, named after Tycho. Herschel Continent is separated from Secchi Continent by Higgins inlet, flowing from a large southern sea, termed Maraldi sea. In like manner Bessel inlet, flowing out of Airey sea (a northern sea), separates the Madler and Secchi Continent. Daws ocean separates into four large seas, and large tracts of land lie between them, but whether they are islands or not is uncertain. In Delarne ocean there is a small island which presents so bright and glittering an aspect as to suggest the probability of its being usually snow covered. These seas, separated by lands of doubtful extent, reach from Delarne ocean to the South pole.

One of the most singular features of Mars is the prevalence of long and winding inlets and bottle-necked seas. These features are wholly distinct from anything on our earth. For example, Higgins Inlet is a long, forked stream, extending for about three thousand miles. Bessel Inlet is nearly as long, and Nesmyth Inlet still more remarkable in its form. On our earth the oceans are three times as extensive as the continents. On Mars a very different arrangement prevails. In the first place there is little disparity between the extent of oceans and continents, and then these are mixed up in a most complex manner. A traveler by either land or water could visit almost every quarter of the planet without leaving the element in which he began his journeyings. If he chose to go by water he could journey for upwards of 30,000 miles, always in sight of land, generally with land in view on both sides, in such intricate labyrinthine fashion are the lands and seas of Mars intertwined.

### CURIOUS RELIC.

Our young friend, Geo. Squires, of Cheyenne, who returned home a few days since, has shown us a curious and interesting relic, which he assures us, was taken from an ancient grave that was struck upon by some workmen while excavating the earth near Julesburg. It is a piece of silver about the size of a Canadian two shilling piece, bearing numerous masonic emblems on either side. On the one side, enclosed with a lettered circle, is a triangle, in either angle of which is a letter, thus: J. B. S., and three zodiacal signs. This side has also three Maltese crosses and an arm, the hand of which grasps a drawn sword. On the other side, in the border, are the well known words, "*In hoc vinces*," and also "*Entouto-kika*," with more zodiacal signs, three Maltese crosses, and other masonic words and characters, all of which, taken in connection with circumstances which brought it to light render it an object of curious interest. It was one day borne upon the person of some Masonic brother of some nation, and was buried with him long ago, upon the spot where it was found.

### THE BANQUET.

BY T. J. SWAIN.

Brother, despise not the banquet;

Turn not in coldness aside

From the social delights of the table,

Affecting to spurn them in pride:

Affecting, I say, for our nature

To enjoyment is ever disposed,

And less harm exists midst the jovial

Than by serious folks is supposed.

The heart when with good cheer expanded,

Inclines to benevolence more;

The man with convivial surroundings

Is led to remember the poor.

"How shocking," he thinks, "is starvation,

Whilst I am with luxuries blest;

How many are suffering privation?

How many are sadly distressed?"

Then, brother, despise not the banquet,

If its pleasures be properly used,

They will make us both useful and happy,

And only do harm when abused.

We need not be gluttons nor drunkards,

Because we assemble to share

The delights of a festival meeting,

Enliven'd by bountiful fare.



**BOTCHES.**

Webster says, that a "botcher" is "a clumsy workman at mending."

Incompetent workmen are the curse of nearly every community. We have "botch" tailors, shoemakers, hatters, carpenters, and, in fact, botch mechanics of all kinds. Perfect workmanship is a blessing in the sight of God. Everything He has made, is perfect. We have nothing botched in nature; from the minute infusoria up to the ponderous planetary system, all is just, perfect, and true. This is the masonic ideal. Geometrical precision is a masonic virtue. The Almighty mind planned the magnificent Temple of Jerusalem, and the most skillful workmen of the world executed it. Masonic fraternities were instituted to arrive at perfection in the glorious art of architecture.

How sad and how vexatious it is to see a man set up for a workman in an art or trade of which he is not wholly a master! We have seen men presumptuous enough to call themselves "Architects" and "Builders," who do not possess the first talent for the business. They will build you a house with cramped stairways, smoky chimneys, windows wrongly arranged, rooms without closets, doors and windows that will shrink, and rattle you deaf in three weeks after you take possession, floors that present edges of boards which will cut out a fine carpet in about quarter the time it becomes so by legitimate wear, cellars, only fit for rat-pits, and a kitchen, only fit for the corner of a caboose car. We have seen tailors pretend to advertise for business, who had no more idea of the human form, than a Hottentot has of poetry, but who cut all the garments alike by some stereotyped pattern. Same with shoemakers, who ought to be made to feed on the corns they create by pure ignorance of comfort and pedal formation.

We have seen so-called mechanics in all trades, who never had genius enough to build a worm fence correctly, and even among "professional" men, we have seen lawyers dare to take a fee and undertake a case and lose it, because books could not give them what the Creator denied them, viz.: brains.

We have seen preachers, who would have been doing God more service by pulling up weeds out of a corn field, so ignorant were they of the common spiritual wants of mankind; men of one idea only, who can not see a yard ahead of their own "doxy," have no business in the pulpit of the Father of the Universe, the Creator and preserver of all his people.

A man who undertakes a job and agrees to do it according to specifications, in whatever branch of art it may be, and fails to do it, should be cudgelled for his impudence, besides being made to pay all the damages. Such a man indirectly commits a theft, for his trying to get pay for something that is not an equivalent.

It was hoped, years ago, when the various "Trades' Unions" were started, that they would tend to elevate their various occupations, and demand of their apprentices and workmen, that they should arrive at the very highest art of their profession. Instead of this, however, many of those Unions soon fell into the hands of "botches," who were unable to stand alone in their trade, and made the "Unions" a lever-

age to keep themselves in a job, at full prices, when otherwise they would have been set back as apprentices to learn their trade over again.

We have paid full prices for mechanical jobs that would have been a disgrace to a boy fifteen years old, one year at the business. We have seen a poor widow and her orphans swindled out of her money in court, because she felt only able to hire a "cheap lawyer," a mere botch at the ordinary practice of preparing cases properly. As for the people, old and young, who have been actually murdered and charged for it, at that, by conceited and bigoted minded "doctors," so-called, they could be numbered by the million. When will all this cease?

Not till the masonic ideal of good and perfect workmen, from the Entered Apprentice to the Fellow-Craft, and from the Fellow-Craft, to the Master, is fully carried out and insisted upon by development of physical and professional activity.

As for those Masons who are "ground out" by steam, under "special dispensations," and who are never compelled to learn the work properly, we only look upon them as masonic botches, unworthy the right and privilege of visitation.

Those W. Masters, who undertake to govern a Lodge, but who do so in a slovenly manner; who allow members to smoke during Lodge hours; allow officers to sit with their feet cocked upon pedestals, and spit over their toes at a mark; who allow the Lodge to be in a state of confusion during work; who himself draws through his own work about as elegantly as a day laborer knocks lumps off castings, or breaks rocks on a turnpike; these, too, are masonic botches, and should be overhauled by the master overseer.

Masonry demands good, perfect and square work. She has drawn her designs from the great "trestle board," furnished by the Grand Architect of the Universe to King Solomon. A Freemason who is a "botch" at any trade he follows should be ashamed of himself.

**Relative to Visitors from New York.**

Many years ago the Grand Lodge of New York, passed a resolution requesting sister jurisdictions to demand of visitors from that State a certificate from the Grand Secretary.

The Grand Lodge of Missouri, in reciprocity, passed a resolution requiring our subordinates to make the demand. Some ten years ago, the Grand Lodge of New York repealed its old resolution, but never informed this jurisdiction of the fact, until 1866. Upon such official information, the resolution of Missouri had expired by limitation, hence, since that time, visitors from New York, have been placed upon the same footing with those of other jurisdictions, viz.: without the restrictions above alluded to.

**Fashionable Little Sufferers and Foolish Mothers.**

Which reminds me to say that in these cold, blowy, snowy days, I am pained to see the efforts of foolish parents to freeze their little girls. It is an outrage. Girls should be dressed just as comfortably as boys. On the contrary, the poor little shivering things are sent out into the streets, with their heads comfortably protected, thick shawls around their shoulders, which, comparatively, need no protection, their skirts standing out at an angle of forty-five degrees, and their poor little drumstick legs as unprotected from the blasts as the legs of a turkey hanging in a meat stall. And thus we pack off these little girls to school, with their

big heads to be crammed full of learning, at the expense of their legs, which, at a tender age, are of more importance than their heads. As a general rule, parents should devote their attention to their little girls' legs, and let their heads alone. The heads will take care of themselves in due time. The legs are helpless, and need looking after. By taking care of the heads little girls acquire a knowledge, such as it is, of music, drawing, all the modern languages, botany, the use of the globe, embroidery, poetry, and, in general, a little of nothing; and by neglecting, at the same time, their legs, they acquire colds, coughs, headaches, weak backs, pipe-stem legs, hollow chests, neuralgias, and other complaints, which either send them to heaven before they ought to go, to be made into premature angels, or, if they live to grow up, makes them drag through a miserable, unhappy and unhealthy life.

And all this time, you take your great strapping, tough hulks of boys, who are never cold, and are twice as strong and hardy as your girls, and wrap them up, and fit them out in thick woolen trousers and heavy top boots. The result is, they grow up to be tough, strong men, and these little wretched, artificial feminine creatures don't grow up at all, or if they develop into a sort of human curiosity, far better for preservation in a case of butterflies than for contact with the sharp edges of the world.

If I had absolute power granted me, I would call together every mother in the city, and I would whisper in their ears, "Take those girls of yours and clothe them properly. You have no business to embitter their future lives with the misery of poor health, and some of you I notice are murdering your children. It is therefore ordered that within twenty-four hours every one of these little girls shall have nice, loose, warm woolen garments, her legs protected thoroughly, and her feet shod with thick, comfortable shoes, through which dampness will not penetrate." And after the twenty-four hours, if I found a little girl running about in any other condition, by the Eternal, I would hang the mother for murder or malicious intent to kill.

This is what I would do if I had absolute power. How much would we all do, if—

That if stands in the way of us all. It is the skeleton in each of our closets. And on account of that little monosyllable we never reach our ideals. There is no if in nature. The clouds fulfill their mission in the glow of the sunset, in the gentle rains of the summer, in the snow which covers up and kindly cares for the germs of the flowers which will blossom next spring, and in the fringing of the storm which sweeps over the ocean. The little brooks fulfill their mission from the time they are born in the bubble of a spring, till they mature in sail-whitened rivers, and die in the arms of the ocean. The flowers completely fulfill their sweet and beautiful errands, and a bird's melodious life is as rounded and perfect as a star. Only humanity is full of unrest, never contented with itself, always aspiring to heights it can not reach, never content to look round on its own level and see how much there is that is beautiful. If we are forever looking at the stars, how shall we see all the great beauty the good God has spread out at our feet. You can never reach the star, and thus you lose both that and the flower. Is it not utterly useless to torment ourselves with this skeleton of an if? Have we not other skeletons in our closets from which we can never free ourselves, secrets which must go down under the flowers with us, realities which constitute the real age, and which we cover up with a conventional mask when we go into the world, without troubling ourselves with this conventional if. There are sympathy, solace and rest all about us, if we only have the disposition to find them. Lotos grow upon every stream, as well as the Nile, and nepenthe is right before us, if we only knew how to find it. It is as well to live in beautiful things and find the great compensations of nature as to dwell in the cerulean miseries of life. The great Mother Nature has rest and consolation for us if we approach her in the proper spirit.—*Letter to the Chicago Tribune.*



## AN ALMANAC OF FULL MOONS,

SHOWING THE

Day of the Week and Month on which every Full Moon falls, from June, 1868, to December, 1883, inclusive.

Compiled from De Morgan, by Bro. W. B. LANGRIDGE, of Iowa.

YEAR.	JANUARY.	FEBRUARY.	MARCH.	APRIL.	MAY.	JUNE.	JULY.	AUGUST.	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
1868						Fr. 5	Sa. 4	Mo. 4	We. 1	Th. Sa. 1 31	Su. 29	Tu. 29
1869	We. 27	Fr. 26	Sa. 27	Su. 25	Tu. 25	We. 23	Fr. 23	Sa. 21	Mo. 20	We. 20	Fr. 19	Sa. 18
1870	Mo. 17	Tu. 15	Th. 17	Fr. 15	Sa. 14	Mo. 13	Tu. 12	Th. 11	Fr. 9	Su. 9	Mo. 7	Th. 7
1871	Fr. 6	Su. 5	Mo. 6	We. 5	Th. 4	Sa. 3	Su. Mo. 2 31	We. 30	Th. 28	Sa. 28	Su. 26	Tu. 26
1872	Th. 24	Sa. 23	Su. 24	Tu. 23	We. 22	Fr. 21	Sa. 20	Su. 18	Tu. 16	We. 16	Tu. 15	Su. 14
1873	Mo. 13	Tu. 11	Fr. 14	Sa. 12	Mo. 12	Tu. 10	We. 9	Fr. 8	Sa. 6	Su. 5	Tu. 4	We. 3
1874	Fr. 2	Su. 1	Tu. 3	We. 1	Fr. Su. 1 31	Mo. 29	Tu. 28	Th. 27	Fr. 25	Su. 25	Mo. 23	Tu. 22
1875	Th. 21	Sa. 20	Su. 21	Tu. 20	Th. 20	Fr. 18	Su. 18	Mo. 16	We. 15	Th. 14	Sa. 13	Su. 12
1876	Tu. 10	We. 8	Th. 9	Sa. 8	Mo. 8	Tu. 6	Th. 6	Fr. 4	Sa. 3	Tu. 3	We. 1	Fr. Sa. 1 30
1877	Mo. 29	Tu. 27	Th. 29	Fr. 27	Su. 27	Mo. 25	We. 25	Th. 23	Sa. 22	Mo. 22	Tu. 20	Th. 20
1878	Fr. 18	Su. 17	Mo. 18	We. 17	Th. 16	Fr. 14	Su. 14	Mo. 12	Th. 12	Fr. 11	Sa. 9	Mo. 9
1879	We. 8	Th. 6	Sa. 8	Su. 6	Mo. 5	We. 4	Th. 3	Sa. Su. 2 31	Tu. 30	We. 29	Fr. 28	Sa. 28
1880	Tu. 26	We. 24	Th. 25	Sa. 24	Mo. 24	Tu. 22	We. 21	Fr. 20	Sa. 18	Su. 17	Tu. 16	Th. 16
1881	Sa. 15	Mo. 14	Tu. 15	Th. 14	Fr. 13	Su. 12	Mo. 11	Tu. 9	Th. 8	Fr. 7	Su. 6	Mo. 5
1882	We. 4	Fr. 3	Su. 5	Mo. 3	We. 3	Th. 1	Sa. Su. 1 30	Mo. 28	Tu. 26	Th. 26	Sa. 25	Su. 24
1883	Tu. 23	Th. 22	Fr. 23	Su. 22	Tu. 22	We. 20	Fr. 20	Sa. 18	Su. 16	Tu. 16	We. 14	Fr. 14

## Agricultural.

## Hints from the London Horse Book.

1. All horses must not be fed in the same proportion, without due regard to their ages, their constitutions and their work. Because the impropriety of such a practice is self-evident. Yet it is constantly done, and is the basis of disease of every kind.

2. Never use bad hay on account of its cheapness. Because there is not proper nourishment in it.

3. Damaged corn is exceedingly injurious. Because it brings on inflammation of the bowels and skin diseases.

4. Chaff is better for old horses than hay. Because they can chew and digest it better.

5. Mix chaff with corn or beans, and do not give the latter alone. Because it makes the horse chew his food more and digest it better.

6. Hay or grass alone, will not support a horse under hard work. Because there is not sufficient nutritive body in either.

7. When a horse is worked hard its food

should chiefly be oats; if not worked hard, its food should chiefly be hay. Because oats supply more nourishment and flesh-making material than any other kind of food. Hay not so much.

8. For a saddle or coach horse, half a peck of sound oats, and eighteen pounds of good hay is sufficient. If the hay is not good, add a quarter of a peck more oats. A horse which works harder may have rather more of each; one that works little should have less.

9. Rack feeding is wasteful. The better plan is to feed with chopped hay, from a manger. Because the food is not then thrown about, and is more easily chewed and digested.

10. Sprinkle the hay with water that salt has been dissolved in. Because it is pleasing to the animal's taste, and more easily digested. [A teaspoonful of salt in a bucket of water is sufficient].

11. Oats should be bruised for an old horse, but not for a young one. Because the former, through age and defective teeth, can not chew them properly; the young horse can do so, and they are thus properly mixed with the saliva, and turned into wholesome nutriment.

12. Vetches and cut grass should always be given in the spring to horses that can not be turned out into the fields. Because they are very cooling and refreshing, and almost medicinal in their effects; but they must be supplied in moderation, as they are liable to ferment in the stomach if given largely.

13. Water your horses from a pond or stream, rather than from a spring or well. Because the latter is generally hard and cold, while the former is soft and comfortably warm. The horse prefers soft muddy water to hard water, though ever so clear.

14. A horse should have at least a pail of water, morning and evening; or, still better, four half pailsfull, at four several times in the day. Because this assuages his thirst without bloating him. He should not be made to work directly after he has had a full draught of water, for digestion and exertion can never go on together.

15. Do not allow your horse to have warm water to drink. Because, if he has to drink cold water, after getting accustomed to warm, it will give him the colic.

16. When your horse refuses his food, after drinking, go no further that day; Because the poor creature is thoroughly beaten.

**SERFDOM IN RUSSIA.**—A report of the condition of the Russian serfs, at the beginning of 1868, has just been published. From this it appears that there are still 3,639,382 serfs not emancipated. The number of the emancipated serfs is now 6,146,635, including 1,168,140 in Lithuania. Of these only 518,529 have obtained their emancipation by voluntary agreements entered into by their masters. The remainder have become proprietors through the intervention of the Government, which has appropriated some \$300,000,000 for the compensation of the old landlords.

## DEATH.

The following preamble and resolutions were adopted by Friendship Lodge, No. 89, on the death of Jos. N. Ellis:

**WHEREAS:** It has pleased the Supreme Architect of the Universe to remove from our Lodge below, to the Celestial Lodge above, Bro. Joseph N. Ellis, therefore, be it

*Resolved,* That in the death of Bro. Ellis, society has lost one of her truest ornaments in the quiet citizen, kind neighbor, honest man, and Christian gentleman.

*Resolved,* That we recognize in the life and conduct of our deceased brother, an example of affection and kindness, as a friend of uprightness and honor in civil life, and of devotion, integrity and virtue in our brotherhood, worthy of imitation.

*Resolved,* That this Lodge recognizes its irreparable loss in his death, his long rested devotion to the cardinal principles of the Order, having won for him the personal esteem of every member thereof

*Resolved,* That a copy of these resolutions be furnished the friends of the deceased, that a copy be furnished our city papers and the St. Louis *Freemason* for publication, and that they be spread upon the records of the Lodge.

*Resolved,* That in token of the esteemed worth of our deceased brother, the members of this Lodge wear the usual badge of mourning for thirty days.

J. M. ALEXANDER, }  
J. A. GRACE, } Com.  
C. W. WELLS. }

## Married.

**VALLERCHAMP—FREELAND.**—On Wednesday morning, November 11, 1868, at Harrisburg, John Vallercham, R. E. Grand Commander of Knights Templar of Pennsylvania, to Miss Mollie J. Freeland, both of Harrisburg, Pa.



[For the Freemason.]

**Battle of the Buzzards and Pelicans.**

NO. X.

BY BRO. JACOB NORTON.

[Conclusion.]

We have thus far traced the origins and histories of the five Supreme Councils that existed in the United States in 1860. We have shown that in each were blended the worst features of government, viz.: Theocracy, Autocracy and Oligarchy, without the necessary means of supporting their pretensions. We have given their successive births, deaths and resurrections, their sleepings and wakings, their splittings and splicings, their wavings and renouncings, their marching and trampings, their crucifixions and baptizings, their paschal lambs, pomposities and frivolities. We have shown the astronomic arrangement of their groups of degrees; and if what is popularly, but erroneously called "York Rite," or, more properly, *universal Masonry*—the Masonry that teaches liberty, equality and fraternity; the Masonry that impresses on its votaries the belief in the fatherhood of God and the brotherhood of man—if that kind of Masonry is at all acknowledged by those *illustrious* philosophers, if it belongs to their system, it has been pushed to the very extreme verge of its horizon, so much so, that with the aid of a Rosse's telescope no one could find its whereabouts. We have further seen, how they were most curiously endowed with an ethereal plasticity, tenuity and pliability, somewhat resembling cometic bodies, which astronomers assure us change their phase and shape at every periodic return, the same comet sometimes displaying a number of tails, and at other times few, or at one time a long tail, and at another a short one. We have seen councils with a "Trinity" and without, with the "West India Islands" and without, with territories and dependencies, and without any kind of dependency. And since the last resurrection of the Southern concern, it has been wagging a new caudal, viz.: "Grand-mother Council of the World." But we have not yet given all the wonderful transformations that buzzardism is capable of undergoing; we shall yet show how, like the *phoenix*, a council can destroy itself, and revive again from its ashes. At present, however, we must give a few more specimens of A. and A. mode of "brotherly love" and its consistency.

From 1861 to 1866, the Raymond party, even after their union with the Cerneau concern, issued no annual report, at least, so we are informed, and with the exception of the two pamphlets several times alluded to, viz.: "Which is the True?" 1863, by Bishop Randall, and "An Examination," 1866, which we suppose to have come from the pen of Ill. Albert Pike, nothing was printed by that party until December, 1866.

Before, however, proceeding further with our narrative we must retrace our steps, in order to fill up the void between 1863 and 1866, skipped over in our last number. If that part of our history should not prove instructive, it will at least be amusing.

We have already stated that the union of the Raymond and Cerneau concerns aroused the virtuous indignation of Bro. Moore, and that all the old *belustres* of Raymond versus Cerneau were reprinted by the Moore party. But in addition to scraping up the old stuff, Bro. Moore furnished in the July number of his magazine, 1863, a fresh history, in nine pages, of the Cerneutes. After proving to his heart's content that they were spurious, he summed up the conclusion as follows:

"We have shown that it is not only illegal and unconstitutional in its nature, but that it can not even maintain the questionable claim to be a LEGITIMATE offspring of the ILLEGITIMATE and clandestine body formerly established by Joseph Cerneau. We have shown that many of the members of the *spurious body* are totally disqualified by their antecedents, as they are by their *social status*, to be members of the Haut Grade, and from their documents we have proven their want

of even a superficial acquaintance with the higher degrees of the Ancient and Accepted Rite.

"The organization is, in fine, *dishonest in itself, dishonest in its origin, and dishonorable to Masonry*. It is the last phase of a series of rebellious and dishonest attempts originated by *unworthy* Masons, to assume power to which they were wholly without claim, and for the proper use of which they were utterly unqualified." To which the Rev. Bro. Randall replied, "If what you say is true, and this Cerneau Council is *illegal and unconstitutional, dishonest in itself, dishonest in its origin, and dishonorable to Masonry*; if many members of the spurious body are totally disqualified by their antecedents, &c., then how came a committee of the Van Rensselaer body to go to the city of New York to negotiate a union with the same dishonest and spurious body? Why did they sue for a union with such men, so disqualified by their antecedents and by their *moral status* to be members of such society? Why did they make a written proposition to such a body for a union? It seems that these men (the Moorites) went all the way to New York to woo a dishonest and illegitimate maid, and were willing to take her to their bosom for life, knowing that her *moral status* disqualified her for their society; yet they were so eager for marriage with the *spurious* creature, that they made written overtures, with all the specifications of a contract, and their offers were rejected." Then Bro. Randall continues, "This writer (Bro. Moore) has either told the truth, or an untruth about the Cerneau Council. He is in this dilemma, and we leave him to elect on which of its horns he will *suspend himself* and the body of *secessionists which he represents*." In the annual report of the Moore faction, in 1864, the history of the Cerneau concern is reproduced from Bro. C. W. Moore's Magazine, with additions and improvements, consisting of sixty-three pages. Towards the close the writer says: "One of the most striking evidences of the illegitimacy of each of these bodies (Raymond and Cerneau), which I have briefly sketched, is the want of *honesty* apparent in their efforts. From Cerneau to Hays, this history is one of *deceit and fraudulent acts*. At every step of this investigation, one is met with *dishonest dealings*—attempts to *defraud and cheat*. *False claims, false history, false statements, forgeries and crime* mark the course of these pretenders." It is a pity that Bro. Randall did not, as he did the year previous, return a broadside for the above compliment. This, however, may be owing to the death of Bro. Raymond, which occurred in August, 1864;\* there was no one now left to pay the piper.

The report of the Pelicans of 1865, with the exception of the usual superabundance of interchange of compliments, that is, "*you tickle me, and I tickle you*," is meagre and uninteresting, but that of 1866 is lively in the extreme. The gross offense which Albert Pike gave the Pelicans in 1865, the particulars of which were given in our last number, caused a committee to be appointed. These, in a report, repeated for the hundredth time the whole history, beginning with Frederick the Great, and ending with Van Rensselaer, and proved most conclusively, in sixteen pages, that all the other supreme councils are *not supreme*, but that theirs is the very *holy of holies*, &c. In alluding to the threats of the Southern emperor, the committee thus compare their own generosity with that of the South: "The record shows that this Council withstood all solicitations, (query, what solicitation?) and did not form a single body in any of those (Southern) States during the war; the records of the world may be challenged to show a more noble effort of Masonic unselfishness." \* \* \* "The spirit of usurpation manifested among some members of the Southern Council should not escape observation—it seeks to con-

\*With the exception of two short terms, Bro. Raymond was not connected with any particular Lodge as a member, and was non-affiliated at the time of his decease, but yet was a member of the Grand Lodge of Massachusetts, because he was Grand Master from 1858 to 1860. (Moore's Mag.) Is such the law in other jurisdictions?

trol the Scottish Rite in the North, by usurping the place of this Supreme Council, and through fraud and force to seize as a prize of war, and despoil the glorious fabric of Scottish Masonry." "But it seeks in vain. The vows of allegiance to its Northern S. C. are still warm in the hearts of the clustering thousands of its *sublime princes and chevaliers*. Around their self recognized chiefs of the Order, they will form a circle of steel; and with united efforts and union in their hearts, defend the banners of the Holy Empire of the Northern jurisdiction." Is not this a fine specimen of sublime princely buncombe? Besides the valiant report just alluded to, the Sovereign Van fired a battery at Sovereign Albert in his address and an extra pamphlet; but the greatest insult and act of defiance offered to the Sovereign of the *grandmother* was, that the constitution which Albert adopted in 1859, and which was declared by *Saint Hubbard*† at that time, to be a true translation of the Frederick the Great constitution, was now declared by a committee "*incorrect in many substantial particulars*, and disfigured by transposition of matter, frequently by paraphrasing articles, and are accompanied with emendations and additions, introduced into the text as if part of the originals, and sometimes by actual mistranslation of parts of the original texts." In short, it was pronounced so bad, that a committee recommended "that the endorsement heretofore made of the accuracy of the said work shall be withdrawn." It is needless to say that the recommendation was unanimously approved. But that was not all. Notwithstanding the boast of the Van and Moore chivalry, "challenging the records of the world to show a more noble effort of Masonic unselfishness," they nevertheless *Resolved*, "That whereas, all the territory west of Missouri purchase in the United States, has been acquired by the United States since the last concordat and treaty between the Northern and Southern jurisdiction of the Ancient and Accepted Rite, as also the State of Texas; and as no division of the said territory and States has taken place between the two Masonic authorities, therefore, it is the sense of this body, that the States of California, Oregon and Nevada, and the Territories of Washington, Colorado, Utah, Montana and Arizona are of right and true reason, possessions appertaining to Northern jurisdiction of the United States, and are recognized as such.† So we see by a single dash of the pen, the Moorites extended their "Holy Empire," generously, however, presenting Texas to their Southern rival. At the same meeting, it was further proposed to present *five hundred dollars* to the M. P. S. G. C., as a slight token of appreciation of his services.

But amidst all this blustering and bluffing, threatening and defying, there was an undercurrent at work, which was destined before twelve months had passed, to lay bare the hollow pretensions of those braggarts. But ere we proceed further with the history of the "Pelicans," we must shift the scene and display the proceedings of the Buzzard party:

In December, 1866, Bro. Robinson, the M. P. S. C., of the Buzzard faction, called an extraordinary session of his followers to meet in Nassau Hall, Boston. He then and there informed them that, "owing to the demise of Bro. Raymond, he (Robinson) had succeeded to the chief dignity of M. P. S. G. C., and that he had notified the following *illustrious brethren*,

†Bro. Hubbard was a member of the Raymond Council at the time of the split; he afterwards hobbnobbed with the Moore party, who elected him S. G. C. This he would not accept, and then wrote a letter of contrition to Bro. Raymond, apologized for mixing with his opponents, as he was in hopes of bringing about thereby a reconciliation, declared that he was deceived by misrepresentations, &c., and promised never to do so again. It appears, however, that in 1865 he changed sides again, and surrendered bag and baggage to the Moore party. Such is the consistency of a 33d.

†Notwithstanding their braggadocio of "*right and reason*," we learn from the September number of *Moore's Magazine* that a committee was appointed to visit the Southern Council at St. Louis, in order to come to some arrangement about the purchased territories.



viz.: C. W. Moore, Albert Case, C. R. Starkweather and A. B. Young, to appear before him in council chamber. They having failed or neglected to obey the summons, he therefore declared their seats in the Supreme Council vacant, and should proceed to fill up the vacancies." Is not this rather strange? Messrs Raymond and Robinson notified and warned all the sublime princes in the *Universe* in 1861, that Illustrious C. W. Moore was no longer Illustrious, that he was expelled from Buzzarddom, and that the new Illustrious Lucius R. Paige succeeded Moore to the secretaryship of the Holy Empire, and now in 1866 Bro. Moore is summoned by Robinson as an *Illustrious*. Again, Raymond resigned his position in 1863, when the union was formed with the Cerneautics; Bro. Robinson then succeeded to the chief dignity of the united concern, and now in 1866 Bro. Robinson informs his Council, that he had just succeeded to the Grand Commandership of the concern, owing to his having been the Lieut. of Raymond, whose death took place more than two years previous. What has happened? It reminds one of the story of the seven sleepers. We thought we had seen "sleepings and wakings" before, but this beats everything. Did Bro. Robinson and his associates forget all that transpired during the six previous years? Besides—at the union—the united concern retained the Cerneau pretension to "territories and dependencies;" now in 1866 we find it completely shorn of its ornamental appendage.\*

All these wonderful mysteries were explained by Bro. Robinson, in his address, who, after reciting the hi-tory of the troubles which the Raymond and Cerneau concerns inflicted on each other, goes on to say, "that this condition of things could no longer be endured." To obviate further evils, a union was formed of the Cerneau and Raymond concerns, as already related. But, said he, "exceptions were taken to this union, especially by the Southern Council; they were of opinion that it was irregular, and therefore decided not to recognize it. Illustrious Bro. Pike, whose researches, Masonic intelligence and familiar acquaintance with whatever appertains to the A. and A. Rite, gives to his opinion almost the authority of law, concurs with the Southern Council, and he is also of opinion that the Raymond Council is not dead, but its vital energies suspended for the time being, and the Lt. Commander under the late E. A. Raymond succeeds to office of G. C. of the only legitimate council of the Northern Jurisdiction. To place ourselves within the pale of legitimacy, and secure fraternal relations with the Southern Council, induced the brethren to dissolve the 'Union Council,' which has been done by unanimous consent of every member. This Union Council having been dissolved, its members are consequently absolved from the oath of fealty, and may lawfully resuscitate the Raymond Council. This resuscitation has been consummated, and proclamation has been made that the officers have been regularly appointed and installed," and it is now all alive and awake and ready for business. "And now, illustrious brethren," he continues, "I congratulate you upon the success. You have resuscitated this Council from its dormancy, breathed into it the breath of life and restored all its vital energies (Phoenix fashion) with which it was originally invested." So we see that by the hocus pocus Masonic doctorship of the *Sublime* Albert, by persuading them that during the previous six years, the Northern, and only Northern Council, was in a state of *somnambulism*, with just sufficient vital energy left to enable it to resuscitate itself; that all its doings and undoings during the time of its somnolence were not to be remembered, and that every vestige of the Cerneau concern was henceforth and forever wiped out of

existence. By such wonderful processes of transformation did the Robinson Council become legitimized in the eyes of its Southern hifalutan. Being thus revived and strengthened by the acknowledgement of the Southern *illustrious*, Bro. Robinson next appointed emissaries to propagate the *Sublime Rite* in the Western cities. There the emissaries of the two factions came into collision; the public press was again used as a medium of exhibiting their talent for crimination and recrimination. At last rumors began to circulate that there were active negotiations going on for peace. Very few, however, believed that such a project could ever be consummated. It was well known that several efforts for that purpose had been made before then, that Bro. C. W. Moore invariably opposed it, and that he was still opposed to entertain it. It was Bro. Moore that first pronounced the fiat—"let there be war," and it absolutely depended upon him to proclaim that *there shall be peace*, before his adherents could consent to it. But as already stated, there was at that time "an under current at work," which would have brought on a crisis if Bro. Moore had not consented to the opening of negotiations with the Cerneau Robinson party.

The reader will remember that in 1864 the Masonic Hall was destroyed by fire. The Grand Lodge of Massachusetts, which was, during the war of the Buzzards and Pelicans, entirely under the control of the latter, authorized its officers to rebuild the Temple at an expense of 225,000 dollars. Unfortunately the building committee, though consisting mainly of respectable men, yet were not exactly adapted for the office. There was, evidently, either sheer recklessness or a total want of financiering ability on the part of the government and their committee. They were, in short, not the right men in the right place. Somehow, instead of obeying the direction of the Grand Lodge, and confining themselves to the specified sum, they went to work and erected a building at about double the authorized amount; as much as capitalists would advance on mortgage was taken; there was still, however, 167,000 dollars short. This amount was obtained by a loan, endorsed by private parties. Now this debt was falling due. To meet this emergency the Grand Lodge imposed a capitation tax on all affiliated brethren, making the Lodges responsible for the collection of the same. But however successful the leaders in the Grand Lodge may have been in engineering the passage of the tax, they very soon found out that there was great opposition to their scheme outside of the Grand Lodge; that country Lodges threatened to disobey, and that the Nassau Hall or Raymond party were disposed to encourage it. A split in the Grand Lodge was imminent; the sheriff, bankruptcy and other unpleasant reminiscences stared the interested parties in the face, and this could only be obviated by conciliating the Raymondites. Bro. Moore felt conscious that he was in a great measure responsible for the muddle the Grand Lodge was in. The Grand Lodge was entirely managed by him and his appointees; it was through him, and through the trouble his high degrees introduced, that the best and most practical men were proscribed from office and influence in the Grand Lodge. "The shoe pinched," hence Bro. Moore was compelled to yield to the necessity, and commissioners were appointed to bring about a reconciliation.†

In the spring of 1867, diplomats of the Robinson Cerneau party came from New York to Boston. These were met by an equal number of Moorites. At first the latter assumed grand airs, and tried the bluffing game; the New Yorkers, however, were too shrewd for that, they had

the game in their own hands, and knew it. They gave the Moorites to understand that they would remain a limited number of days in Boston, and if within that time their terms were not accepted, they would return, and would never again give the *cast out Moorites* a chance of becoming legitimized. This decisive answer moderated the pretension of the Moore party. Meetings were held in the Pelican headquarters for several successive days, mornings, afternoons and evenings; the illustrious of both wings became friendly and social, as may be expected, when one morning, in the midst of their deliberations, in walked the stalwart figure of the Thrice Illustrious C. W. Moore; his mind appeared to have been absorbed in meditation deep, all aglow with great thoughts and high resolves, so much so as to be oblivious to the presence of the high and mighty illustrious plenipotentiaries. He passed these important personages without a salute or mark of recognition, then seated himself in his own arm chair, with his legs stretched across the table, and in that sublime posture (we suppose) contemplated the profound philosophy of high degreeism. The entrance of the illustrious chief of chiefs immediately hushed up all the lively chit chat in which they were then indulging; all became profoundly serious. "It affected them," said one who was present, "as if an iceberg had floated into their midst." The whole scene, as may be imagined, was *sublimely* picturesque; the scene was worthy of being immortalized by a Hogarth. After a pause of some duration, one of the Pelican delegates, then holding the highest position in the Grand Lodge of Massachusetts, became sufficiently thawed, when he rose and advanced to the chair of the great man, with a feeling akin to that of a school-boy approaching the chair of an angry schoolmaster, and humbly submitted a paper containing the conditions of the proposed union. Without turning his head, Bro. Moore received the paper, read it with a lowering brow, then returned it to the party with the laconic remark, "I can't consent to it." The Boston delegates bit their lips with vexation, the New Yorkers were astonished at the obsequiousness of the Bostonians, for such are the social habits in New York, that notwithstanding they may, while performing their part in the Grand Council, call each other by grand titles, yet, when the performance is over, the tyler thinks nothing of addressing the M. P. G. C. by the familiar christian name of John or Charley. They were, therefore, surprised when they witnessed that a G. Sec. could by a look freeze up the soul of a G. M. Things, however, had advanced too far to recede, and the result was that terms were arranged, which terms were to be submitted to the two respective Councils, which were to meet in Boston on the 15th May.‡ The illustrious of all grades were on *tip toe* for the coming of that day. The general impression, however, was, that Bro. Moore would defeat the contemplated union with the "spurious offspring." The day at last arrived, and with it, a large number of *sublime philosophers*, from all sections of the Northern Jurisdiction. The speeches made in the Council were generally favorable to union and peace, but the great Masonic giant of the West, Bro. Harmon G. Reynolds, who, it was said, exercises a greater influence over all the "High" Masons west of Cincinnati than Bro. Moore does over the members of his own household, was strongly opposed to this arrangement. He

† Thirteen articles of union were drawn up. The most important were, that both commanderies should resign, that the oligarchy shall be increased to fifty-six, and may even be to sixty-six, that half should be chosen of each party, that election of its officers should be triennial. Besides the M. P. S. G. C., Lt. Commander, Grand Treasurer of the H. E., Grand Secretary of the H. E., Grand Keeper of the Archives, Grand Minister of State, Grand Master General of Ceremonies, Grand Marshal General, Grand Standard Bearer and Grand Captain of the Guard, each with the prefix of Illustrious, the new constitution adds a new list of officers, such as: Grand Engineer General, Grand Commissary General, Grand Quartermaster General, Grand Chief of Artillery, Grand Surgeon General, Grand Prior and Grand Seneschal. It was further provided, that once in three years they are to meet in the Grand East, Boston, and at other times the concern is to be migratory, so as to allow all the Illustrious to travel and visit different places at the expense of the *noddies*.

\* Another curious action of that body may be mentioned: In 1860, Andres Cassard was expelled by Messrs. Raymond and Moore, shortly after which, a motion was made to reinstate him, to which Raymond objected. After the split, Van Rensselaer and Moore re-admitted him. Now, in 1866, a motion was made and carried to re-instate Cassard into the Robinson Council. Being already a member of the Moore concern, what necessity was there for that action?

‡ The maladministration of the Grand Lodge of Massachusetts forms a melancholy commentary of the boasted administrative ability of 33ds. As an illustration we may mention, that in 1866, when they obtained the consent of the Grand Lodge for a capitation tax, it was asserted that by that means the debt would be paid off in thirteen years. In 1867, the government of the Grand Lodge issued a circular, showing that by complying with the law, the \$17,000 per annum, which the tax would yield, would only suffice to pay the interest, leaving the debt untouched, and therefore begged for the brethren to compromise by paying down ten dollars each.



spoke long and spoke loud, and became so excited that his face assumed a fiery redness, when at last he became exhausted. The Eastern giant rose. All eyes were now fixed on Bro. Moore, all were breathlessly waiting the issue of his decision. Bro. Moore was evidently laboring under strong emotions. He burst out into a flood of tears, and begged for peace at any price. The announcement was received with vociferous cheers; the tears and cheers extinguished the fire of the Western giant. One would have supposed from the repeated calls for cheers for the Illustrious Moore, that he was the most popular man present, and that he now obtained a life-long lease of power, but the knowing ones even there and then whispered, that "Bro. Moore had committed suicide; that the partizans who had hitherto rallied around him would now abandon him, and thus the peace would tend to break his power in Massachusetts."

From the foregoing, it is evident that the origin of this quarrel was in Boston; that it neither concerned Masonry, nor even the so-called Scotch Rite; that this quarrel, if continued, would have disrupted the Grand Lodge of Massachusetts, and eventually those of other jurisdictions; that Illustrious Bro. Moore was the main cause of its beginning and its ending, in short, that he was the Scotch Rite Warwick, the king maker, as he was the Grand Master maker for a number of years in Massachusetts; that all the other heroes who figured in the drama were merely his satraps. The Van Rensselaers, the Reynolds, &c., were merely dancing according to the music of Bro. Moore's fiddling.

There is, however, something very curiously contradictory in the proceedings of the 33ds. We have seen that Bro. Pike's "*Masonic intelligence*," which "gives to his opinion almost the authority of law," had decided against the union of a spurious and a legitimate council, that the united Raymond and Cerneau concern had first to undergo the process of annihilation, and then of resuscitation, before it could be legitimized. In this case, however, not only did amalgamation take place without previous annihilation, but the very Cerneau concern itself was acknowledged as something, not as illegitimates, with a "history of deceit and fraudulent acts, of dishonest dealing, false claims, forgeries and crime." Thus when Illustrious Bro. John L. Lewis, who the day before had succeeded Bro. Robinson to the chief dignity of the Cerneau concern, was called upon on the 17th of May, 1867, to take his oath of fealty to the "United Supreme Council," after giving a full history of his concern, he then said, that he surrendered "all authority heretofore claimed by the Bros. Cerneau, Clinton, Atwood, Raymond, Hays and Robinson," so, notwithstanding the suicide the Cerneauites had committed at the command of the great Albert, yet they still held on to the pretensions of the Illustrious Cerneau.

Having shown the panoramic view of all the principal characters in Buzzardom, from Morin down to the latest adventurers, we shall now proceed to describe the *final grand tableau vivant*, or closing scene of the union A. and A. pow wow.

The new commander appeared elated with his imaginary dignity; Bro. Robinson looked as if he was glad to part with the bauble; Bro. Van Rensselaer appeared disappointed; Bro. Reynolds still retaining the crimson hue, sullenly bowing with submission to his superior. There stood also Bro. McMurdy, the Grand Prelate of all the Knights Templar of the United States, pleasantly contemplating his motto, "Kind words and good deeds;" but the most conspicuous figure in the scene, was that of the *now contrite Thrice Illustrious* Bro. Charles W. Moore, whose heart, not originally hard, but perverted from causes already described, with eyes still suffused, "benignantly smiling through the tears, like a sunshine through a shower," while pronouncing the well known cabalistic words, SHALAM, SHALAM, SHALAM. In the background the healing process was going on. There stood

several of each party of the late combatants, with mysterious bottles containing *holy water* in their hands, each tendering libations to a former opponent, at the same time offering to partake with him of its purifying essence, after which exclaiming, "now we are again brethren," then shaking hands and embracing each other tenderly, saying, "now we can acknowledge each other as *Illustrious*." The exciting influence of that part of the ceremony produced an extremely *exhilarating* effect on all partakers. The crowd increased, so did the noise, when, in the midst of these shaking of hands, embracings, &c., one of the Most Illustrious Emperors exclaimed, "what has become of my jewel?" Immediately all the other *illustrious* personages looked aghast, several others simultaneously cried out, "My jewel, my jewel." One said, "cut off with a knife," another, "cut off with a scissors," and still a third exclaimed, "cut off with a sharp instrument." Presently a number of *Sublime* Princes were seen on the ground sprawling, in search of that which was lost.\*

"There was a cry and a shout,  
And a dance and a rout;  
The ineffables were kneeling,  
And humping and feeling  
The carpet, floor and ceiling,  
The sublims had their pockets turned inside out,  
And nobody seemed to know what they were about,  
But what became of the jewels no one ever found out."

And now, dear reader, in order to heighten the grandeur of the *final tableau* by what is called "stage effect," we request you to supply from your imagination the necessary red, green or blue lights, and in the midst of that blaze of glory we drop the curtain, and close the history of the famous *Battles of the Buzzards and Pelicans*.

#### THE BLUE BLANKET.

"The Craftsmen think we should be content with their work how bad soever it may be; and, if in anything they be controlled, *up goes the Blue Blanket!*" — "*Basilicon Doron*," by King James VI.

The interesting sketch by Bro. Hughan, appearing in the *Magazine* of August 15th, anent the rare work by Pennycuik, justifies some reference being made in these pages to the *actual relic itself*, for doubtless it is by no means generally known that the "Blanket" is still preserved; though long in a very tattered condition, it was some years ago repaired by lining one of its sides with blue silk, so that it can now be exposed without subjecting it to much injury.

On the occasion of laying the foundation stone of the present Freemasons' Hall, Edinburgh, on the 24th of June, 1858, the "Blue Blanket" banner was displayed in the Masonic procession by the Lodge Journeymen No. 8; and the local papers in referring at the time to the ceremonial, gave some interesting particulars respecting this ancient, curious, and, indeed, *national* (mentioning amongst other sources from which the information had been gathered, the work to which Bro. Hughan has drawn attention), for the "Blue Blanket" is said to have flaunted amid a thousand streamers of all shapes, devices and hues on the Borough Muir when the Craftsmen rallied under the Earl of Angus, the Lord Provost, to accompany James IV. to the disastrous field of Flodden. It was displayed to assemble the incorporated trades to protect Queen Mary when she was insulted and her life placed in jeopardy by the incensed populace after her surrender to the confederate nobles at Carberry Hill; and it went up to the rescue of James VI. from a rabble that assailed him in the Old Tolbooth, Edinburgh, for refusing to listen to a petition presented by the Presbyterian ministers, complaining of his undue leaning in favor of the Popish party. That James was fully alive to the spirit existing amongst the Craftsmen with reference to their cherished privileges and their ever readiness, when these were in the least threatened, to "up with the Blue Blanket," and make a stand point round their ban-

\*Not only the jewels disappeared, but we were assured that some overcoats were missing from the ante-room. Who would not feel proud of being a thirty-third?

ner to defend them, is very evident from passages in King James' work "*Basilicon Doron*," which he addressed to his son, Henry Prince of Wales, with a very significant quotation from which he had headed this sketch. It is therefore very pleasing to find the Craftsmen defending the sovereign who looked upon them with such a jealous eye; indeed it has ever been with honest pride that they have asserted that they have shown no less alertness in bringing forth their banner to uphold the honor and independence of their country, and to protect the life and liberty of their sovereign, than they have in rallying round it in defense of their own privileges, which, however, requires, we presume, the qualifying remark of "so long as they could do so consistently with their own views as to the liberty of conscience and of the subject;" hence the "folding up" of the banner upon the occasion mentioned by Pennycuik at the end of his work, and quoted by Bro. Hughan in the *Magazine* of 15th August, with reference to the murder of King Charles I. A careful study and consideration of the troubled state of affairs during that eventful period in the history of Scotland and of her capital is, however, the only means of arriving at a fair decision as to the defection of the Craftsmen on the occasion referred to. The last time when the banner was publicly exhibited was on the memorable visit of George IV. to Scotland in 1822.

We come now to the Masonic procession of the 24th June, 1858, alluded to in the earlier portions of our remarks. The privilege of displaying the banner was accorded to the Lodge Journeymen, No. 8, in consequence of their original connection with the Masons of Mary's Chapel, one of the fourteen incorporated trades of the city. On the morning of the procession, the "Blue Blanket" was delivered by Convener Tibbetts, who was the custodian of it during his term of office, to the assembled journeymen in presence of several of the deacons of the trades, and a large gathering of the citizens. The convener, in performing the ceremony, referred to the historical character of the banner, and the important occasions upon which it had been carried to the field of battle by the citizens, who fought side by side with the ancestors of those—

"Who in days of yore,  
Thro' hostile ranks, and ruined gaps,  
Old Scotia's bloody lion bore!"

The convener concluded the presentation by expressing a hope that while the banner was in the hands of the Lodge Journeymen, it would be protected with scrupulous care.

The lamented Bro. William Hunter, who was then R. W. M. of No. 8—and has left on record an admirable history of that ancient Lodge—in replying, said that the whole of the journeymen felt honored in being entrusted with so precious a relic on that auspicious occasion, that it would be guarded by two of the brethren armed with ponderous Lochaber axes, and that every journeyman would feel his honor at stake in returning it safe and sound to the keeping of the convener. It would be almost unnecessary for us to add that this was duly done; and, apart from the Masonic interest which is now attached to the "Blue Blanket," we must congratulate "Auld Reekie" upon being in possession of such an interesting memento of by-gone days in the history of

"Edina; Scotia's darling seat!  
All hail thy palaces and towers,  
Where once beneath a monarch's feet,  
Sat Legislation's sovereign powers."

It only remains to be mentioned incidentally that the present M. W. G. Master Mason of Scotland, the Right Hon. Earl of Dalhousie, K. T. &c.,—then Lord Panmure—was present upon the imposing Masonic ceremonial just referred to, in his capacity of representative of the Grand Lodge of England, of which he was at that time the R. W. Deputy Grand Master; and his name was recorded amongst the various Masonic notabilities who then inspected the ancient banner, and who evinced a lively interest in the historical incidents related in connection with it.—*London Freemasons' Magazine*.



## OUR CHILDHOOD.

BY GEORGE D. PRENTICE.

'Tis sad, yet sweet, to listen  
To the soft wind's gentle swell,  
And think we hear the music  
Our childhood knew so well;  
To gaze out on the even,  
And the boundless fields of air,  
And feel again our boyhood's wish  
To roam like angels there.

There are many dreams of gladness  
That cling around the past—  
And from the tomb of feeling  
Old thoughts come thronging fast;  
The forms we loved so dearly  
In the happy days now gone,  
The beautiful and lovely,  
So fair to look upon.

Those bright and gentle maidens  
Who seemed so fanned for bliss,  
Too glorious and too heavenly  
For such a world as this;  
Whose dark, soft eyes seemed swimming  
In a sea of liquid light,  
And whose locks of gold were streaming  
O'er brows so sunny bright.

Whose smiles were like the sunshine  
In the spring time of the year—  
Like the changeful gleams of April,  
They followed every tear!  
They have passed, like hopes, away,  
And their loveliness has fled;  
Oh, many a heart is mourning  
That they are with the dead.

Like the brighter buds of summer,  
They have fallen with the stem;  
Yet, oh it is a lovely death  
To fade from earth like them!

And yet the thought is saddening  
To muse on such as they,  
And feel that all the beautiful  
Are passing fast away!  
That the fair ones whom we love  
Grow to each loving breast  
Like the tendrils of the clinging vine,  
Then perish where they rest.

And we can but think of these,  
In the soft and gentle spring,  
When the trees are waving o'er us,  
And the flowers are blossoming;  
And know that Winter's coming  
With his cold and stormy sky,  
And the glorious beauty round us  
Is budding but to die!

## THE MISSION OF MASONRY.

It is no uncommon thing for the enemies of Freemasonry, after ringing the changes upon the various charges of flagrant crime, and heinous intent, which they periodically produce against it, to end with the query, "Well, of what use is it, after all?" We might retort that if our Order is the sum of all villainies they represent it to be, it is hardly fair to demand that it shall prove itself useful to escape another onslaught. We might ask them why, if their cannon fail to annihilate us they should resort to such a pocket-pistol, but we do not choose to enter the lists against our assailants. Masonry needs no other defense than the impenetrable armor of perfect silence.

It has stood for ages and it will stand long after the men of to-day shall have become dust. In what we say therefore about the uses of Masonry we are not replying to the cavils of the profane, but trying to express for our own benefit some idea of what we conceive to be the real mission of our Order.

To look upon Masonry as merely a social brotherhood, or merely an eleemosynary institution, is to degrade it to the level of a collection of clubs, or an aggregation of relief societies. Such is not the meaning of either Masonic Brotherhood or Masonic Charity. Both these words have a far higher meaning, a nobler significance; they teach the essential equality, within due bounds, of the whole human race; they teach a charity which shall not only include the ministering to the temporal wants of the needy, but which shall also have that higher and more perfect quality which "covereth a multitude of sins," which "suffereth long and is kind."

The Brotherhood to which Masonry introduces neophytes is one of great moral aims, not devoted merely to the things of this world which pass away, but to the cultivation of perfections of the soul which shall attain their full splendor in eternity. Through all its symbol-

ism Masonry points distinctly to this end and aim, and hence we deduce its mission, the breaking down the barriers of sect, of race, and of tongue, thereby aiding the spread of knowledge, and hastening that millennial time when wars shall cease, and wickedness shall disappear because all men walk uprightly before God and deal squarely with their fellow men.

In this spiritual nature of its mission lies the strength of our Order, and so long as we keep that in view and conform ourselves to it we shall be impregnable; if ever overthrown it must be from within, for from without it is impossible. Let every true brother then strive to comprehend not the mere words of our work but to extract the inner meaning of our symbols, feeling assured that until he can do this he has not penetrated the mysteries of Masonry.

—N. Y. Courier.

## Extracts from the Address of M. W. Bro. J. R. Gorin, Grand Master of Illinois.

BRETHREN OF THE GRAND LODGE: Masonry teaches us that, "before entering upon any great or important undertaking, it is necessary to invoke the blessing of God." When we reflect that, in answer to our prayers at the close of the last communication of this grand body, we have been abundantly blessed through another Masonic year with health and peace throughout our borders—with a bountiful supply of everything necessary to our earthly comfort—with rich and superabundant harvests, the reward of honest labor, inasmuch that under their weight the earth fairly groans—ought not our hearts swell with emotions of gratitude to the Giver of all good gifts, and our souls break forth in praise to Him for His watchful care over us?

We have met again in Annual Grand Communication, without any conflicting interests to disturb the harmony of our deliberations. We meet, I trust, "in the unity of the spirit and the bond of peace." In view of these facts, and in harmony with my own feelings, and, I have no doubt, with yours also, I deem it highly appropriate to repeat in your hearing that good old psalm, so familiar to you all: "Behold, how good and how pleasant it is for brethren to dwell together in unity; it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore." This psalm seems to me more beautiful than it ever did before, and in repeating it the tender chords of the heart are moved, and vibrate as they are touched by the beautiful sentiment; and the swelling breezes from heaven, as they glide gently along, catch the inspiration, and the soul is filled with sweet music, rich with melodious sounds, causing our entire emotional nature to be moved while contemplating that God is Love.

In conformity to the instructions of this grand body at its last session, I divided the State into twelve districts, and appointed a District Deputy Grand Master in each. The counties composing each of said districts, and the brethren appointed as Deputies, may be seen by reference to the proceedings of the Grand Lodge, 1867. These brethren have rendered valuable service, and have relieved me very much in the discharge of my official duties. My anticipations as to the benefits which would result to Masonry in this State from districting and the appointment of District Deputies in each district, have been more than realized. In a jurisdiction as large as this, with nearly six hundred lodges and over 25,000 Masons, and the number increasing every year, some system must be adopted to relieve the Grand Master of the great burden imposed upon him; and I know of no plan that will accomplish this better than that of appointing District Deputies. The correspondence, alone, of the Grand Master, nearly equals that of the Governor of the State. I again urge upon you the necessity of adopting permanently this or some other plan, by which the Grand Master may be relieved of the immense labor which he would otherwise have to perform, and the wants of the Craft be

more promptly attended to. I would recommend that, by resolution or otherwise, the districting of the State and the appointment of Deputies in each district be made a permanent part of our organization, and that the powers and duties of the Deputies be well defined by the Grand Lodge.

## DECISIONS BY THE GRAND MASTER.

1. When a lodge receives the petition and money from an applicant, the money should be paid to the Treasurer at once, and, in case of rejection, should be returned to the applicant by the lodge.

2. If the Secretary, or any other brother, retains money belonging to the lodge or subject to its order, after proper demand, he is liable to such punishment as the lodge may see cause to inflict.

3. An applicant for the honors of Masonry petitions for membership as well as for the degrees, and when raised to the third degree, he is a member of the lodge which elected him. Signing the by-laws is an important act of identity, but is not indispensable to membership.

4. It is unmasonic for a Freemason to ridicule all or any of the three great lights in Masonry, and such a person is unfit to be installed Master of a lodge.

5. Every candidate, before initiation, must solemnly avow a belief in God: a subsequent sincere avowal of a disbelief in God is a practical renunciation of Freemasonry.

6. Disbelief in the divinity of Jesus Christ does not in any sense affect Masonic standing.

## FREEMASONRY.

"Was Uncle Paul a Mason?" Ike asked of Mrs. Partington as he stood looking at the rigid profile of the ancient corporal of the "Bloody Levents" that hung on the wall.

"No he was a veteran sargent natural, though he took to gardening afterwards, and raised the most wonderful squashes that always took the primer at the Horticultural affairs."

"I mean was he a Freemason?" continued Ike.

"O, dear no," replied she, "and I am glad of it, for they are a good deal too free in throwing their plasterin' around, which is very mortifying, and takes the color out of things so; and when they white-washed the kitchen didn't they make free with the bald bud rum which they mistook for cordial; and I wish it had been a metic to have taught 'em a lesson to be a little less free next time."

"But Freemasons," said Ike petulantly, "ain't masons; I meant the fellows that built the temple."

"O!" she exclaimed, "them? Well, dear, I have heard a good many things they did, and a good many they didn't, and so between 'em both I don't believe neither. It is a great mystery!" she whispered, "and if they did kill Morgan, they ought to have done it if they agreed to, tho' 'twas a bad story told of him sculling up Niaggra Falls in a potash kettle with a crowbar, which is preposterous, and as far as the gridiron—thereby hangs a tale, and the Lord knows what they do in their secret cemeteries when they get on one another's clothes by mistake and cut up all sorts of capers, to say nothing of the ridiculous aprons which do make them look so queer."

The interest of Ike ceased, and he has turned his attention to anointing the cat with an application of soft soap.

## To our Masonic Exchanges.

We have received a letter from Bro. Geo. Bease, editor of the *Masonic Record*, Bombay, E. I. Bro. Bease requests us to procure for him exchanges between the American Masonic periodicals and the *Record*. If our co-laborers in the quarry will comply with Bro. Bease's request they will confer a favor upon him, and they will receive in return a valuable Masonic magazine, and especially so to us in America, for it contains information from a country of whose Masonry we know very little. Direct "To the publisher of the *Masonic Record*, at the Education Society's press, Bycull, Bombay, via Southampton." The postage is 6 cents.—*Travels*.



**A SHARP REBUKE TO BLANCHARD & Co.**

A paper denominated the *Christian Cynosure*, is published at Chicago, Illinois, and edited by the Rev. J. Blanchard, of Wheaton College, located at Wheaton, Illinois. One paragraph contained in the very first article, wherein all those Freemasons who participated in the laying of the corner-stone of the new Illinois Capitol are classed, by implication, among rebels, and are denominated "miscreants," and are also alluded to as those who condemned the loyalty of our troops during the late war.

In reply to this, a brother belonging to one of the interior towns of Illinois thus writes to the *New York Dispatch*:

In the city where I live are four lodges, one chapter, one council, one commandery, and the four bodies of the Ancient and Accepted Rite.

In the first lodge, the Master is one of the salt of the earth, a zealous, consistent member of the Christian Church, the Senior Warden is a Presbyterian, and an active one, the Junior Warden a Methodist, prominent in his church and among his fellow citizens, holding a responsible government office.

The Treasurer (a son of the Master) is a non-professor, the Secretary an Episcopalian, the Deacons, one a Campbellite or Christian, the other a Methodist.

Among the members are eight Baptists (one pastor), eight Presbyterians, seven Episcopalians, twenty-four Methodists (four preachers), one Catholic, five Christians (one pastor), two Lutherans and three Universalists.

In the second lodge the Master is a Congregationalist, the Senior Warden an Episcopalian, the Junior Warden a non-professor, the Treasurer a Presbyterian, the Secretary a non-professor, the Deacons Presbyterians.

Among the members are three Baptists, eleven Presbyterians, five Episcopalians, six Methodists, two Hebrews and four Congregationalists.

In the third lodge, the Master is an Episcopalian, the Senior Warden a Baptist, the Junior Warden a Universalist, the Treasurer an Episcopalian, the Secretary a Presbyterian, the Deacons, one an Episcopalian, the other a Baptist, the Stewards, one a Baptist, one a Universalist, and the Tyler a Lutheran.

All the members of this lodge are church members, as follows:

Twenty-five Episcopalians (one rector), thirty Baptists (two ministers), six Congregationalists, twenty-one Methodists, nine Lutherans (two ministers and one theological student), three Universalists and one Presbyterian.

In the fourth lodge, which is a small one, the Master is a Methodist, the Senior Warden an Episcopalian and the Junior Warden a Methodist, the Chaplain one of the most energetic, eloquent Methodist divines I have ever heard, the Treasurer a Presbyterian, the Secretary a Methodist, the Deacons, one a Methodist and one a Baptist, the Stewards, one a Presbyterian, one an Episcopalian.

Among the members are thirteen Methodists, the rest (ten) are Presbyterians and Baptists.

The Chapter is presided over by a Presbyterian; on his right is one of the pillars of the Congregational Church; on his left a Presbyterian. As the Chapter is necessarily composed of the members of the lodges, no enumeration as to church membership is necessary.

In the Council the presiding officer is a Universalist, assisted by one Baptist and one Presbyterian.

The Commandery is presided over by a Presbyterian Deacon, assisted by an Episcopalian and a Baptist.

This is but a fair sample of the whole State. Now let us look at our Grand Lodge officers. The Grand Master a Baptist, the Deputy a Universalist, the Senior Grand Warden a Methodist, the Junior Grand Warden an Episcopalian, the Grand Treasurer a Methodist, the Grand Secretary an Episcopalian. All the rest are Presbyterians and Methodists—one a

Congregationalist. And yet, Mr. Editor, all these are "miscreants."

Now, Mr. Editor, we will say a few words as to the "loyalty" of the lodges mentioned:

<i>Democrats. Republicans.</i>	
First Lodge.....	31 93
Second Lodge.....	20 73
Third Lodge.....	10 85
Fourth Lodge.....	4 19

Yet in all these lodges, unlike many churches, politics are not once mentioned, but peace and harmony prevail. Yet these men condemned the "loyalty of our troops." *Bah!!—CORINTHIAN.*

It is right to spare the guilty when we thereby shield the innocent.

Adversity shows us whether we have friends, or only the shadows of friends.

It is wise to moor one's bark with two anchors.

An honorable death is better than an ignoble life.

Honors are soiled when they invest the unworthy.

**Died.**

**HANSEL.**—At his residence, in Cape Girardeau county, Mo., on the 25th day of September, 1868, Bro. William R. Hansel, aged forty years. He was buried with Masonic honors by Mystic Tie Lodge, No. 221, of A. F. and A. Masons, of which Lodge he was a devoted member.

**Address of Grand Secretaries and Grand Records of Masonic Grand Bodies.**

**Alabama**—Daniel Sayre, Montgomery, 1, 2, 3; E. M. Hastings, Montgomery, 4.\*

**Arkansas**—Wm. D. Blocher, Little Rock, 1, 2, 3.

**California**—Alex. G. Abell, San Francisco, 1; Lawrence C. Owen, San Francisco, 2, 3, 4.

**Canada**—Thos. Bird Harris, Hamilton, Ontario, 1, 2, 4.

**Colorado**—Ed. C. Parmlee, Central City, 1.

**Connecticut**—Jos. K. Wheeler, Hartford, 1, 2, 3; E. G. Storer, New Haven, 4.

**Delaware**—John P. Allmond, Wilmington, 1.

**District of Columbia**—Noble D. Larnier, Washington, 1, 2.

**England**—Jno. Hervey, Freemasons' Hall, London, 1.

**France**—Thevenot, 1, 16 Rue Cadet, Paris.

**Florida**—Hugh A. Corley, Tallahassee, 1, 2; Jno. B. Taylor, Tallahassee, 3.

**Georgia**—Simri Rose, Macon, 1; Renj. B. Russell, Augusta, 2, 3; C. A. Armstrong, Macon, 4.

**Illinois**—Orlin H. Minor, Springfield, 1; H. G. Reynolds, Springfield, 2; Jno. C. Reynolds, Springfield, 3.

**Indiana**—Jno. M. Bramwell, Indianapolis, 2, 3, 4.

**Iowa**—Theo. S. Parvin, Iowa City, 1; Wm. B. Langridge, Muscatine, 2, 3, 4.

**Ireland**—Chas. Walmsley, Dublin, 1, 2.

**Idaho**—P. E. Edmondson, Idaho City, 1.

**Kansas**—E. T. Carr, Leavenworth, 1, 2; Oscar T. Beeler, Leavenworth, 3.

**Kentucky**—J. M. S. McCorkle, Louisville, 1; Philip Swigert, Frankfort, 2; A. G. Hodges, Frankfort, 3; Wm. C. Munger, Louisville, 4.

**Louisiana**—Jas. C. Bachelor, New Orleans, 1, 2; Gustavus Sortag, New Orleans, 3; Alfred E. Billings, New Orleans, 4.

**Maine**—Ira Berry, Portland, 1, 2, 3, 4.

**Missouri**—Geo. Frank Gouley, St. Louis, 1, 2, 3, 4.

**Massachusetts**—Solon Thornton, Boston, 1, 3; also for Mass. and R. I., 4; Thos. Waterman, Boston, 2.

**Maryland**—Jacob H. Medairy, Baltimore, 1; W. A. Wentz, of Baltimore, 2.

**Michigan**—Jas. Fenton, Detroit, 1; J. E. Johnson, Centreville, 2; O. Bourke, Detroit, 3, 4.

**Minnesota**—W. S. Combs, St. Paul, 1, 2.

**Mississippi**—D. P. Porter, Jackson, 1, 4; Oscar T. Keeler, Columbus, 2, 3.

**Montana**—Sol. Star, Helena, 1.

**Nebraska**—J. N. Wise, Plattsmouth, 1, 2.

**Nevada**—Wm. A. M. Van Bokkelen, Virginia, 1.

**New Hampshire**—Horace Chase, Hopkinton, 1, 2, 3, 4.

**New Jersey**—Joseph H. Hough, Trenton, 1; Jno. Woolverton, Trenton, 2; Thos. J. Corson, Trenton, 3, 4.

**New Brunswick**—Wm. F. Bunting, St. John's, 1; D. R. Munro, St. John's, 3.

**New York**—Jas. M. Austin, M. D., N. Y. City, 1; Christopher G. Fox, Buffalo, 2; Josiah Shove, Box 3737, N. Y. City, 3; Robt. Macoy, 432 Broome street, N. Y. City, 4.

**North Carolina**—D. W. Bain, Raleigh, 1; Thos. B. Carr, M. D., Wilmington, 2, 3.

**Nova Scotia**—Charles J. Macdonald, Halifax, 1.

**Ohio**—Jno. D. Caldwell, Cincinnati, 1, 2, 3, 4.

**Oregon**—J. E. Hurford, Oregon City, 1; Chas. M. Cartwright, Salem, 2.

**Pennsylvania**—John Thompson, Masonic Temple, Philadelphia, 1, 2; Christian Stoltz, Reading, 3; Alfred Creigh, Washington, 4.

**Rhode Island**—Charles D. Greene, Providence, 1; G. H. Burnham, Providence, 2; C. D. Sellow, Providence, 3; Solon Thornton, Boston, Mass., 4.

**Scotland**—Wm. A. Laurie, Edinburgh, 1, 2.

**South Carolina**—R. S. Bruns, Charleston, 1; Ebenezer Thayer, Charleston, 2; H. W. Shroder, Charleston, 3.

**Tennessee**—Jno. Frizzell, Nashville, 1, 2, 3; 4.

**Texas**—George H. Bringhurst, Houston, 1; Robert Brewster, Houston, 2, 3, 4.

**Vermont**—Henry Clark, Poultney, 1; Jno. B. Hollenbeck, Burlington, 2, 3, 4.

**Virginia**—John Dove, M. D., Richmond, 1, 2, 3, 4.

**West Virginia**—T. H. Logan, Wheeling, 1.

**Wisconsin**—Wm. T. Palmer, Milwaukee, 1, 2, 3, 4.

**Washington Territory**—Thos. M. Reed, Olympia, 1.

**United States**—John D. Caldwell, Cincinnati, Ohio, 2, 4.

\*Those marked 1, are Grand Lodge; 2, are Grand Chapter; 3, Grand Council; 4, Grand Commandery.

Corrected monthly for the readers of the Freemason; and any errors noted by our brethren in the above offices will oblige us by sending corrections.



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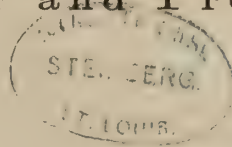
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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

VOL. III.

ST. LOUIS, MO., JANUARY 1, 1869.

NO. 1.

## THE FREEMASON,

PUBLISHED ON THE FIRST OF EACH MONTH,

R. W. GEO. FRANK GOULEY,

G. Sec. G. Bodies of Mo., Editor.

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### THE PLANET JUPITER.

The chief arguments for the habitability of Jupiter are founded on his enormous magnitude, and the magnificence of the system which circles around him. It seems difficult to imagine that so grand an orb has been created for no special purpose, and it is difficult to conceive what purpose Jupiter can be said to fulfil unless he is the abode of living creatures. He is, indeed an object of wonder and admiration to our astronomers; but the mind must be singularly constituted which can accept the view that Jupiter was constructed for no other end.

When every object around us suffices to exhibit the omnipotence of the Creator, we require no such evidence as is afforded by a globe exceeding the earth 1,100 times and more in volume. The light afforded to us by Jupiter is so insignificant, also, that we can not suppose him to have been created for no other purpose than to supply it. His influence in swaying the planetary motions is important, and he also appears to have a noteworthy influence on the sun's atmosphere; but neither influence seems necessary to the well-being of the inhabitants of earth. Thus we appear forced to concede that Jupiter has been constructed to be the abode of living creatures.

The enormous volume of Jupiter is in part counteracted—so far as its influence on the inhabitants of Jupiter is concerned—by the small density of the planet, inasmuch that the attraction of gravity at his surface is not so much greater than terrestrial gravity as might be supposed. Yet it exceeds the latter more than twofold; so that the weight of an inhabitant of our earth would be increased in about the same proportion if he were removed to Jupiter as it would be diminished if he were removed to Mars. The lightest men on our earth would find themselves as unwieldy as our Lamberts and Bantings if they were placed on Jupiter's surface.

We are compelled to recognize in this circumstance a peculiarity which would render Jupiter unfit for beings constituted exactly like the inhabitants of earth; but modifications not much more marked than those which distinguish the various species of the same generation on earth would be sufficient to enable terrestrial races to endure, without discomfort or inconvenience, the powerful gravitation experienced by the inhabitants of Jupiter.

The day of Jupiter is less than ours in the proportion of about two to five, while his year contains nearly twelve of ours. His axis is so nearly perpendicular to his orbit that there are no appreciable seasons on his surface.—*St. Paul's Magazine.*



## LANDMARKS.

Landmarks are as ancient as the distinctive feature of the earth's surface.

The oldest records of travelers from the march of Moses down to the last trip across the American plains, are filled with landmarks, positively determined and located as the guides of succeeding tourists. Every pilot on the rivers of the world have landmarks, as well as the mariner along the coast. Every farm has its landmarks of bounderies and localities, and even the scriptural law placed a heavy penalty against removing the landmarks of a settler.

We will go further. Every man, who possesses ordinary intelligence, has landmarks in his mind, by which he guides himself through the mazes of human society. The child learns them before he can talk. It is a common occurrence to notice a little one just able to walk around from chair to chair in a room full of company, prefer one person to another. Some they will shun in spite of all coaxing. This arises, not so much from instinct, as from observation. No child will become fond of a person who looks like some one else who mistreated it. So with the older boy at school—he soon learns his playmates; and those whom he has found to be possessed of mean qualities, become landmarks in his memory. He will be suspicious ever after of every boy or man who resembles in countenance his first mean school-mates.

So in manhood, it is noticed that nearly all men who are alike, resemble each other in their habits of dress, conversation, etc., and that nearly all men who are alike, look alike. These distinctive features are mental landmarks, and are as unchangeable as the eternal laws of nature. In men they become somewhat modified by education and circumstances, but never thoroughly obliterated. In literature we have the same landmarks, known generally by the term "style." Every writer has his peculiar style, and it follows him into every department of composition.

Why, then, should not Masonry have its landmarks to guide its disciples down through the corridor of centuries? It has them, and they must be preserved. The question has been asked a thousand times, "What are the landmarks of Freemasonry?" They have been written variously by different writers; but all agree upon certain great essentials.

If we were to presume to answer the question generally, we should say that the landmarks of Masonry consist of those fundamental principles and distinctive features, to remove which, would lead the Masonic student astray from the beaten paths marked out by our Masonic fathers.

This, to be sure, is very "general;" but yet, upon reflection, we believe it covers the whole ground. A landmark is a guide post, and every Masonic phrase and Masonic custom which belong peculiarly to the Fraternity, is a guide post from one generation to another.

Secrecy is the cardinal one of all, for, without that, it ceases to be Freemasonry; therefore, to introduce any system of instruction which may, directly or indirectly, tend to re-

move the veil of secrecy, tends to break down a landmark.

Perfect equality in the Lodge room is a landmark, because it is the finger-board of brotherhood; hence, whatever tends to introduce a loose ballot, or break down the guarded door of entrance to this equal fellowship, and allow the unworthy and the unqualified of the world to be admitted over the silent ballot or expressed objection of a member, breaks down a landmark.

The ritual is a landmark, because its peculiar language, rusty and quaint from time, is a landmark whereby one brother may recognize another wherever found; and whatever tends to so modernize that language with the provincialisms of grammar Masons, tends to remove a landmark set by our fathers. And if we may remove them, so may our successors, and thus leave the whole field, in time, nothing but a common pasture ground for all imitative societies. Tautology in Masonry is not essential, but the peculiar phrases are, and by them we detect imposters.

Thus we might go on from one specific point to another, and in the end find ourselves at the beginning, viz: Whatever there is in Masonry peculiar to itself, and a guide from one age to another, is a Masonic landmark, and can not be removed.

The greatest danger which threatens landmarks among settlers of any kind, is the introduction of hostile forces, or reckless adventurers, who have no regard for established rights and principles. This element is also the greatest enemy to Masonic landmarks of any which threatens them to-day.

The world is rampant with revolutionary ideas; and the great barriers of human society are trembling to their foundations. This sentiment pervades the civil, the religious and political atmosphere. The courts are, unfortunately, no longer looked upon as above suspicion; Governors and legislators are bought and sold like merchandize; reverence for God and his ordinances is fearfully on the decrease; and even in the household, divorces are multiplying by hundreds, and children are fast becoming masters of themselves before they have arrived to the middle of their "teens." "Conservatism," which is a solid landmark of Masonry, has saved it from a thousand ills, has got to stand this coming storm of social revolution, and to do so, will tax every element of strength there is in the body politic of our institution. Freemasonry looks with the utmost horror upon "change." How must she guard against this danger? we all ask. We can only answer, by the ballot box; this, at least, is the impenetrable fortress of Masonic liberty and independence. There is no use possessing such a barrier unless we have got the courage to use it; and every member is a sentinel upon guard, and if he allows an unworthy applicant to pass his ballot, he is untrue to his post.

All applicants of a positive fanatical turn of mind—men who can not agree with anybody else, unless he thinks as they do—men who will carry their ultra views upon politics, etc., into their other associations—should all be rejected, for they have never been made in the right place, to begin with, and they need a little

more hammering around in the world, and the rough corners knocked off, before they will make a decent Masonic ashlar to be put in the temple. These are the most dangerous men we can initiate; for, being of a very enthusiastic turn of mind, they are not apt to adhere long to it, but will "go up" in Masonry "like a rocket, and come down like a stick."

Such men will reason thus, for instance: "Because women were once denied the civil ballot, they were different from men; but now, having the ballot, they are like the men; and, as men can be made Masons, so can women." They will apply just such slipshod logic to different races of men, endeavoring thereby to prove that all men are perfectly equal (the grandest fallacy of the world); and, that being equal, they should all be made Masons. Masonry recognizes an equality nowhere, except in the Lodge.

The very fact that Freemasonry has ever preserved the *unanimous* ballot, proves that she does not regard all mankind as equals; for if she did so recognize them, there would be no need of a ballot.

Masonry is essentially a philosophical school, founded upon the most exalted sentiments of morality; and for her, through any of her representatives, to declare that all mankind are equal, *i. e.*, upon a plane of social equality, is to hurl a lie into the face of the Creator, who has stamped the world of man with as distinctive characteristics as he has the brute creation. All men are equal before God, undoubtedly, so far as their spiritual responsibility is concerned, and all were doubtless created to be saved. First of all, the brute creation were created for some wise purpose; but any man who would compare the hog, which has not instinct above knowing how to be a glutton, with the noble qualities of the horse, for instance, should hire Dogberry's watchman "to write him down an ass."

All such men, therefore, who can not see any difference between men, simply because they can all vote, and who, perforce, will thereby insist on making them all Masons, should never have a seat in a Masonic Lodge. Any man who lacks sufficient self-respect for his race and his blood, to make an inferior race his brethren, and who is willing to turn Masonic Lodges into moral and mental hospitals for diseased hearts and minds, is not the proper man for membership in a fraternity of respectable people. Such a man would afford an excellent proof to a crowd that a donkey was superior to himself, by riding under the donkey's belly instead of on his back.

Men who have no appreciation of the dignity of mind, and the sublime attributes of our race; men who have never more than one bigoted idea at a time; men who would overturn the laws of nature and nature's God, as well as the foundations of society, just to accomplish some grand political scheme and personal ambition, are all enemies of Freemasonry; and it is from such that we have the most to dread; it is from them that our landmarks will receive the greatest shocks.

Let us look well, then, to the ballot. Let us remember, always, that when we once make a man a member, his vote is as secret and as sacred as ours; therefore, let us not put that ballot into the hands of any man who does not properly appreciate the dignity of our institution.



## NEGRO LODGES.

The question of negro Lodges of so-called Masons is again attracting attention in some of our Masonic exchanges, and the questions seems to be one that is intended to be forced upon the Craft by certain parties, and the time has probably arrived when it must be met with that calm and dispassionate consideration characteristic of our institution.

In 1866 the negro Lodges of New Orleans applied for recognition at the hands of a so-called Masonic body in that city, known as the "Supreme Council of Louisiana," and governed by the A. and A. Scotch Rite. The recognition was obtained, and the fact was heralded to all the Grand Lodges of the world. Those of America paid no attention to the matter, not looking either upon the Lodges or the Council as legitimate.

One or two so-called Masonic Orients of Europe took the bait and extended recognition, among the first of which was the spurious concern in Italy, presided over by Garibaldi, who returned the following characteristic letter:

MONSUMMANO, June 21, 1867.

BELOVED BROTHER: I associate myself freely in soul with your manly resolution admitting all colored brethren into your Lodges. "He is the Lord of the cedars of Lebanon, as well as of the hyssop which grows best in the deepest recesses of the valley."

The G. A. of the U. dispenses light and air to the lion and the lamb, and holds to each an equal measure; and he fecundates the seed for the ant as well as for man.

Your great republic—the palladium of the world's freedom—ought not now to falter in the path of the emancipation of all races, sanctified, as it has been, by so much blood and heroism.

An affectionate and triple embrace to the brothers, from  
Yours, for life,  
G. GARIBALDI, 33 deg.

This letter tickled the fancy of the colored Masons somewhat, and they renewed their efforts in this country. By some means they got one Rev. W. S. Studley, of Cincinnati, to deliver an appeal for them before the Masons of Boston, on the dedication of their temple in June, 1867.

In the same month, Bro. C. K. Peck, Grand Master of Iowa, submitted in his annual address to that Grand Lodge, a strong recommendation to recognize the negro Lodges, but the proposition was emphatically laid on the table by that Grand body.

During the past year, Bro. E. A. Guilbert, P. G. M. of Iowa, and editor of the *Evergreen*, has been struggling in their behalf through his journal, but with what success among the Craft of that State, we are not informed.

This is sufficient to show that there is a combination formed to force this question on the fraternity by parties in interest, and we are in favor of meeting it squarely and fairly, without any "if's" or "an's." On the 24th of last June, one Lewis Hayden, claiming to be Grand Master of "Prince Hall" Grand Lodge, of Massachusetts (colored) delivered his annual address. Who wrote the address for him we are not advised, but presume it be some anti-white Mason behind the scenes, who has more brains than honesty, for the address shows a total want of disingenuousness on the part of the author. The text of the address was the refusal of the Grand Lodge of New York to

entertain the motion of considering the legitimacy of the negro Lodges, which Lewis Hayden denominates, "Grand Lodge jurisdictional claim, or war of races." From his address we quote:

"In this connection, we also cite the following, which will bear out our statement in reference to the origin and union of the Grand Lodges of Massachusetts: 'The first Grand Lodge in America was holden at Boston, on the 30th July, A. D., 1783, known by the name of St. John's Grand Lodge, and descended from the Grand Master of England. The Massachusetts Grand Lodge (also holden at Boston), was established on the 27th December, 1769, and descended from the Grand Master of Scotland. On the 19th of June, A. D., 1792, a Grand Masonic union was formed by the two Grand Lodges, and all distinctions between Ancient and Modern Masons abolished.

"This constituted the amalgamation of the two Grand Lodges of Massachusetts, which, prior to the time of their union, exercised separate jurisdiction, as we have before stated."

From this, it will be observed, that St. John's Grand Lodge of Boston was formed fifty-one years prior to the formation of "Prince Hall" negro Lodge, which was chartered in 1784, and that the "Massachusetts Grand Lodge," chartered by the Grand Lodge of Scotland, in 1769, was formed fifteen years before the "Prince Hall" Lodge. It must be borne in mind that, at that time, the Grand Lodges of England, Ireland and Scotland, granted charters to individual Lodges, and appointed over them Provincial Grand Masters, and, in some instances, they held concurrent jurisdiction, as in Canada, Nova Scotia, etc., years ago, and these Lodges, under a Provincial Grand Master, called themselves "Grand Lodges," in order to be distinguished from Lodges acting immediately subordinate to the Mother Grand Lodge.

In 1784, the following charter was granted to certain negroes of Boston (whether Masons or not, has never been proven), a copy of which we quote from the address of Lewis Hayden.

"A. G. M. To all and every our Right Worshipful and loving Brethren, we, Thomas Howard, Earl of Effingham, Lord Howard etc., etc., Ancient Grand Master under the authority of His Royal Highness, Henry Frederick, Duke of Cumberland, etc., etc., etc., Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons, sends greeting:

"Know ye, that we, at the humble petition of our right trusty and well-beloved Brethren, Prince Hall, Boston Smith, Thomas Sanderson, and several other Brethren, residing in Boston, New England, North America, do hereby constitute the said Brethren into a regular Lodge of Free and Accepted Masons, under the title or denomination of the African Lodge, to be opened in Boston aforesaid, and do further, at their petition, hereby appoint the said Prince Hall to be Master. Boston Smith, Senior Warden, and Thomas Sanderson, Junior Warden, for the opening of said Lodge, and for such further time only as shall be thought proper by the Brethren thereof, it being our will that this, our appointment of the above officers shall, in no wise affect any future election of officers of the Lodge, but that such election shall be regulated agreeable to such By-Laws of the said Lodge as shall be consistent with the general laws of the society, contained in the Book of Constitutions; and we hereby will, and require you, the said Prince Hall, to take especial care that all and every the said Brethren are, or have been, regularly made Masons, and that they do observe, perform, and keep all the rules and orders contained in the Book of Constitutions; and, further, that you do, from time to

time, cause to be entered in a book kept for that purpose, an account of your proceedings in the Lodge, together with all such rules, orders and regulations as shall be made for the good government of the same, that in no wise you omit once in every year to send to us, or our successors, Grand Masters, or to Roland Hoyt, Esq., Deputy Grand Master, for the time being, an account, in writing, of your said proceedings, and copies of all such rules, orders and regulations shall be made as aforesaid, together with a list of the members of the Lodge, and such a sum of money as may suit the circumstances of the Lodge, and reasonably be expected, toward the Grand Charity. Moreover, we hereby will, and request you, the said Prince Hall, as soon as conveniently may be, to send an account, in writing, of what may be done by virtue of these presents.

Given at London, under our hand and seal of Masonry, this 29th day of September, A. L. 5784, A. D. 17c4. By the Grand Master's Command. R. HOYT, D. G. M.,

Attested, WM. WHITE, G. S.

It will be observed that in the above address, no person is specially mentioned as Provincial Grand Master, and consequently it was to come under the provincial control of the other English Lodges in Boston. Now comes the most important feature of affairs.

This Prince Hall Lodge was chartered as AFRICAN LODGE, and not as "Prince Hall Grand Lodge," as claimed by its disciples. Again, it is not designated as a "Grand Lodge," therefore, placing it under either the control of the Provincial Grand Lodge of Massachusetts, or the Grand Lodge of England. What was the result? The Masonic Fraternity of Boston finding out the great wrong that had been done them (probably unintentionally), by the Grand Lodge of England, remonstrated against it, and the Grand Master of England called in the charter and struck "African Lodge" from the roll of existence. On either hand of the dilemma, Lewis Hayden's claim falls to the ground; for if "African Lodge" was under the Provincial Grand Lodge of Massachusetts, it was ignored by it, and if under the control of the Mother Grand Lodge, it was "wiped out" by it. So that in either case, "African Lodge" had no existence after the arrest of its charter, except by a clandestine copy of it, as will be seen by the following correspondence between the (then) oldest and most influential Grand Masters in the United States.

Bro. Tucker of Vermont, wrote to Brother Winslow Lewis, Grand Master of Massachusetts: "It is supposed to be true that, on the 20th of September, 1784, a charter for a Masons Lodge was granted to Prince Hall and others, by the Grand Lodge of England, and bore the name of African Lodge, No. 459, and was locate in Boston. That Lodge did not continue its connection for many years with the Grand Lodge of England, and its registration was stricken from the rolls more than fifty years ago."

Bro. Lewis, in replying to Bro. Tucker, says: "In reply to yours, I can only re-affirm that the Grand Lodge of this State does not recognize the Prince Hall Grand Lodge, or any other Lodge of colored Masons in this State, and that no colored Masons have ever visited, or would be allowed to visit, our Lodges; no white Masons, to my knowledge, ever entered a black Lodge, so far as I have ascertained. The blacks once had a charter from England, which



charter (*a copy being taken*), was returned for alteration, and *was never sent back to this country, and said copy is all the blacks now have.* "Fraternally yours,

"WINSLOW LEWIS, Grand Master."

This charter was not returned for two reasons: first, the Grand Lodge of England had no authority to plant a *second* Provincial Grand Lodge in Massachusetts; and, secondly, this "African Lodge" would not be recognized by the Provincial Grand Lodge then in existence, and the Grand Lodge of England had no alternative but to arrest the charter and ignore its error.

In 1792, the two Provincial Grand Lodges of Massachusetts, the English and Scotch, formed a union as the sole and supreme Masonic authority for that Commonwealth, and there has never been any other there than it, and the two Provincial Grand Lodges, out of which it was formed.

If any Mason were to stand up and say before the Masonic world, that "African Lodge," or any other Lodge, white or black, that did a particle of work after its charter was gone, and that that work was not clandestine, would be laughed to scorn by even Entered Apprentices. Yet, from this "African Lodge" (wiped out of existence by the very power that created it), working only by a clandestine copy of a charter, has sprung all the negro Lodges and Grand Lodges of the United States, and for which Bro. Guilbert is ready to do battle, and recognize them into the bosom of a fraternity whose ancestry is coeval with architecture, art and civilization!

We have declared in our foreign correspondence reports, as well as in this journal, that every negro Lodge, Chapter, Council and Commandery in the United States, is **CLANDESTINE**, and we have proven that assertion beyond the chance of contradiction; and we have, therefore declared, that any negro or white man, hailing from any so-called Masonic bodies of negroes, would be rejected by us, for the simple reason that no Grand body in the United States has ever issued a charter to a body of negroes.

This doctrine Bro. Guilbert calls "atrocious." So be it—it is enough for us to know that it is Masonic, and that it is founded upon such sound principles of masonic law and history, that he, nor any other brother, can gainsay it, except by ridicule.

Further, it is founded upon the immutable and eternal laws of God, who has seen fit to draw an *indelible* line between his children, and whom God has separated, let no man presume to put together.

It is a spectacle so saddening to the human heart, that one almost loses confidence in his kind, to see men, of average intellect, so blinded by party fanaticism, that they are willing to wreck the last moral and social hope of the world upon the altar of negro amalgamation and miscegenation. A race that has been denied equality by God and man; a race that (as such), for 5,000 years, has not built one monument of genius or art; a race that rapidly descends to the lowest depths of barbarism when left alone and separated from the exalting influences of the other races of mankind; this is

the one that political fanatics and anti-Masons would like to see recognized by the Freemasons of the world, because they *know* it would be the death of our institution.

They know that but very few (if any) of even the mixed blood, ever arrive at such a state as to be received by an unanimous ballot into a regular Lodge, hope to accomplish the still greater enormity against our society by accepting them, wholesale, by some Grand Lodge vote of recognition. By such recognition would be admitted the "riff-raff" of creation, and Masonic Lodges would then descend to the lowest scale of human degradation.

What Grand Lodge will, therefore, dare to take the initial step in such a course? We answer, none! If it could not be carried through Iowa (a State where negroes vote), under the high pressure of Grand Master Peck, and Past Grand Master Guilbert, aided by his journal, then we have hope that our fraternity, and our ancient and honorable institution, will be alone spared the infamous humiliation which has befallen almost all other conditions of society.

In conclusion, we are not an enemy of negroes. They have no better friends than among those, raised among them, as we have been, and who *know more* about them in one minute than a Northern man does in a life time. We have no objection to their Lodges, and none to calling themselves by whatever name they please; but all we do ask, and it is one that every *respectable negro* even, is willing to acknowledge and grant, viz.: that we be not make *equals* by a party "law," when God Almighty, by eternal laws, has ordered otherwise. Whenever a negro is worthy, as a man, to pass the unanimous ballot of my Lodge, or any other *regular* Lodge, then I am satisfied to call him my "brother," but not one received through clandestine negro Lodges.

Since writing the foregoing we have received the October number of the *Boston Masonic Monthly*, edited by Bro. Samuel Evans, which contains an elaborate editorial upon "Colored Lodges," and, without any disguise, advocates their cause. He quotes extensively from the *Masonic Review*, of Cincinnati, edited by Bro. Cornelius Moore, which says, that the principal reason colored Masons are not recognized is on account of *caste*, tacitly acknowledging that they otherwise possess all the masonic knowledge and qualifications. The *Monthly* openly declares this fact; but *how* the *Monthly* knows this to be true, without having held communication with clandestine Masons, does not appear. We would like the editor of the *Monthly* to give us his *voucher* for the purity of the negro masonic work. All such stuff about there being no more "slaves" in our "dear land," does not amount to a row of pins in Masonry, any more than did Bro. Peck's argument that "the colored troops fought nobly." Whenever Masonry gets so low down that it will beg princes to come in the Lodge *because* they are princes, and will accept every ragamuffin on the street simply because he "rallied round the flag" with the other "boys," or that it will take into its fraternization every conglomeration of society because they claim to be possessed of masonic degrees and knowledge, then we are ready to quit it, as will nine-tenths of the res-

pectable members of the fraternity. No, no; Masonry never has, and we trust never will, lower her grand standard of "equals in the Lodge and gentlemen out of it." Whenever pettifogging politicians can not become popular with the masses by their own dirty tricks, then they generally try to tag on to some decent instrument to accomplish their ends. They have in this country about used up all the reputation of the courts, the churches, legislatures (State and national), and the last resort is to get negro masonic patronage, and for one we intend to fight them to the last inch. We have got the facts—the history of negro Lodges being clandestine—the laws of God and the love of God in defense of the integrity and purity of our institution; and if these are not enough, then we will have no more to say, but will dimitt, and try and join some other society so meek and humble that it will offer no inducement to miserable charlatans to join it for mere political or personal ends.

Masonry is universal in its language of symbols—universal in its cosmopolitanism of religion and politics—universal in its acceptance of all good and worthy men, if they are unanimously acceptable to the members—universal as to climes and nationalities, and here its universality ends. This universality does not by any means open the door of the Lodge to every body that chooses to apply to it, not even of those whom we know to be *regular* Masons, for the right of objection of a sitting member against a visitor can not be taken away from him; much less can the right of a Lodge be taken from it, to decide that everything called masonic is *not masonic*.

The *Monthly* urges the Grand Lodge of Massachusetts, at its next session, to "heal the wound," as it calls the non-recognition of negro Lodges. Now, we take it, that the Grand Lodge of Massachusetts can not ignore that manly independence of the provincial Grand Lodge of the Commonwealth, more than a hundred years ago, when it remonstrated with the mother Grand Lodge of England against establishing a Lodge within its jurisdiction without its consent, or another provincial Grand Lodge from the same source with conflicting jurisdiction. The jurisdiction of the Provincial Grand Lodge of England and of the Provincial Grand Lodge of Scotland, in Boston, was "concurrent," and therefore harmonious.

"African Lodge," we have shown, was irregularly established, and was wiped out as soon as that fact was determined, considering the long interval that of necessity elapsed at that day in correspondence between the two countries.

Now, to go to work and legalize by one sweeping resolution an immense number of irregular and clandestine Masons, simply because *they call themselves Masons*, would have no binding force on the fraternity, and would most certainly be rejected by them.

We do not use these arguments against these negro Lodges, simply because they are negroes, but because we are opposed to *all clandestine Lodges, white or black*, and in these columns we have fought, and intend to combat, the claims of all sorts of irregular Masons, so called, perfectly regardless of color, race, lan-



guage or nationality. It may as well be understood first as last, that if any State or States, through questions of policy or politics, recognizes these clandestine negro Lodges, it will be the death knell of masonic harmony, for the very first thing that would be done would be resolutions by others cutting such State or States from masonic visitation, and then would come crimination and recrimination, and result in the total destruction of our fraternity. Now, then, brother editors, are you ready to invite this result?

#### WASHINGTON, D. C.

#### Second Annual Banquet La Lafayette R. A. Chapter.

On last Monday evening at 7 o'clock, this flourishing Chapter of Royal Arch Masons held their second annual banquet at the St. James Hotel, (late Bunker's Avenue House), corner of Pennsylvania avenue and Four-and-a-half street, a large attendance of officers, members and invited guests being present. The officers of Lafayette R. A. Chapter, No. 5; Noble D. Larnier, M. E. H. Priest; Daniel S. Jones, E. King; Charles E. Coon, E. Scribe; Myron E. N. Howell, Treasurer; John Edwin Mason, Secretary; Edw. Howard Fuller, Captain of Host; Joseph S. McCoy, Principal Sojourner; Daniel T. Pierce, Royal Arch Captain; Andrew C. Smith, G. Master, 3d veil; Wm. G. Moore, G. Master, 2d veil; Joseph B. Cramer, G. Master, 1st veil, were nearly all present. This Chapter was instituted June 1, 1867, with 17 members, and it now comprises a membership of 68, and is the youngest Chapter in this jurisdiction.

When all were seated, Rev. Wm. Sharman invoked a blessing, and immediately the large number of persons began what ended in justice to the edibles, and good humor withal.

At the conclusion of the banquet, Most Eminent High Priest Larnier, addressed the assemblage in a very instructive and effective manner, as follows:

COMPANIONS: In the name of Lafayette Chapter, No. 5, I extend you a fraternal greeting, and bid you welcome here to-night.

To each and every companion we extend the right hand of fellowship, and hail his presence here with joy and satisfaction. As High Priest of this young and growing Chapter, it becomes my pleasant duty to present to you all around the festive board the compliments of Lafayette Chapter. And with our compliments, I beg you to accept the warm and hearty salutations we offer as a slight token of the esteem and friendship we bear to you all. Let us join hands together at this banquet, resolving that Masonic friendship, here pledged, shall never be broken.

It was the custom in Europe and America, fifty years ago, to call the Craft from "work to refreshment," at the direction of the High Priest. Refreshment then did not mean simple conversation between companions, but food and drink for our fraters, such as workmen crave after severe labor. They met together around the festive board, and renewed their pledges of good will, esteem and friendship to each other. The cares and troubles of the world were here forgotten, and happiness ruled the hour. The chain of friendship that bound the companions together in those days were never broken by petty dissensions of party and secular discussions; and so the whole world pointed to the fraternity and said: "Behold how Masons love one another."

These festive occasions among Masons tended to cement them in the holy bonds of Masonry, which remained sealed to the hour of death. It was during this period that Freemasonry secured a reputation all over the world, which we now enjoy. While these occasions are still adhered to all over Europe, and about half of the United States, they have been sadly neglected in our jurisdiction; and this, in my judgment, accounts, in a great measure, for a want of unity of action, harmony and love among us, that has

sometimes been manifested by a few, and for the credit of the Craft, by a very few in our jurisdiction. Let us overcome this unmasonic tendency by meeting around the festive board and exchanging Masonic courtesies, congratulations, and good cheer, until brotherly love possesses every Mason's heart.

In honor of the ancient custom just alluded to, the officers of Lafayette Chapter proposes in all future times as on the present occasion (at least such is the present determination), to observe these ancient landmarks, and send out their cards; and once a year they propose to be "at home," and, as on this occasion, invite every member of our Chapter, the officers of the Grand Chapter, and the elective officers of the subordinate Chapters, to meet with them and receive their salutations.

Companions, as we look into each other's faces here to-night, let us rejoice in the prosperity of Capital Masonry in this jurisdiction. Such very remarkable prosperity was never vouchsafed to any other jurisdiction in so short a time. Two years have not yet elapsed since we determined to cast off the yoke that held us in unnatural ties, and established ourselves as independent R. A. Masons. The sequel proves that we were right in the course we pursued, and we now stand an equal member of the great family of R. A. Masons throughout the country. And now, my companions, in this the hour of our prosperity, let us not forget that it is the time, above all others, when we should be generous and forgiving. Let us try to heal all differences that may exist growing out of the establishment of our Grand Chapter, and extending the right hand of fellowship to our misguided companions, invite them to again enter our circle and become true and faithful companions among us. In so doing, we will not only exhibit the true principles of our Order, but will receive the plaudits of our companions throughout the land for being true to our obligations, and ever ready to forget and forgive the errors of our companions.

We extend our hands to-night to greet the officers of old Columbia and Washington Chapters, the ever faithful Mt. Vernon, and our twin sister, Eureka; and our only regret is, that circumstances are such that we can not have the pleasure also of greeting our sister, Potomac Chapter, of Georgetown. But, companions, let us hope that long before another occasion of this kind shall come, Potomac Chapter may be enrolled under the banner of our Grand Chapter, where she properly belongs, and where her presence would be hailed with delight by us all. To all of you we bid a hearty welcome, and hope you will all enjoy yourselves in our company. The prosperity of your own Chapters we shall always rejoice in equally with that of our own. Let neither envy or jealousy be harbored or tolerated. Let us be happy and united forever.

In behalf of the officers of Lafayette Chapter, I tender to every companion of the Chapter their sincere thanks for the unanimity shown in their election. May our elections always be as unanimous. The officers now present their compliments, and ask the fraternal salutation of one and all of you around this festive board.

Companion J. Edwin Mason, Secretary, read the toasts in a loud, clear voice, as follows:

The Grand Chapter of the District of Columbia—Like Phoenix arising from its ashes, so our Grand Chapter exalts itself as in former days, after encountering persecution unknown in the history of Capital Masonry. In all future time "let us have peace."

Response by the Hon. B. B. French, Grand High Priest of the District of Columbia; who said there was nothing remaining for him to say, since the Eminent High Priest had said all that could do honor to the occasion.

He hoped to see Potomac Chapter back with the Grand Chapter of the District of Columbia, and Maryland recognizing the Grand Chapter here as do all the other State Grand Chapters. He was glad to see the officers of this Chapter bring back the good old custom of the olden days—that of calling the "workmen from labor to refreshment." That was the way they did in his own early Masonic days. They met and feasted, and then they would "part upon the square."

Columbia Chapter, No. 1.—The kind old mother of all our Chapters. May her children never forget their *alma mater*.

Response by E. K. Joseph T. Brown, of Columbia Chapter. He had always considered old Columbia the "gem of the ocean," especially in refreshment, until he came here; when he felt that he would be compelled to yield the palm. [Applause.]—*Republican*, Nov. 26. Washington, D. C.

#### Death of the Grand Lodge of Hanover.

##### REPORT OF NEW YORK COMMITTEE.

We have perused, with a great deal of pleasure and profit, the very able report on Foreign Correspondence, by Bros. John L. Lewis, John W. Simons, and M. Pinner, to the Grand Lodge of New York.

The subject matter of the American Grand Lodges has already appeared in the *Freemason* during the past year, and we regret we did not get so much of the report treating of European Grand bodies in time to incorporate into our report to the Grand Lodge of Missouri, but shall be content to refer to it from time to time in the columns of our paper. We look upon the European report of the New York Committee, as the most valuable presented to the American reader, and, at this time, shall refer specially to that treating of the Grand Lodge of Hanover. It says: "After an active existence of forty years, the Grand Lodge of Hanover had ceased to exist. It held its last session on the 28th of March, 1868." This event took place owing to the absorption of the Kingdom of Hanover into the Kingdom of Prussia, as the result of the war between the latter country and Austria, in 1866. It appears that on the 20th of October, 1798, an edict was issued by the King of Prussia, that permitted only three Grand Lodges to exist in his dominion. This edict was modified in 1848 by an enactment of the Cabinet, yet, notwithstanding this, the Grand Lodge of Hanover was "wiped out" by the Cabinet, February 17, 1867.

From a careful review of the report before us, we find that dissensions arose in the Grand Lodge owing to the bungling ideas of some of its officers, who, had they acted with ordinary discretion and Masonic independence, we judge that its right would not have been interfered with; and if they had, then would have been the time to discuss its own relations to the Kingdom of Prussia.

We can trace this unfortunate result to but one cause, a cause that we have contended against in this paper since its commencement, viz.: the idea that "civil governments can define Masonic boundaries."

It would seem that the palpability of this heresy is so plain that it need hardly be discussed, were it not that the Grand Lodge of Missouri stands almost alone in vindication of Masonic independence in the case presented by the Grand Lodge of West Virginia. Strange as it may appear, from reading the report before us, yet the Grand Lodge of New York did recognize the disruption of the old Grand Lodge of Virginia by the formation of a new State out of the territory covered by that Grand body. We have before proven (at least to our own satisfaction), that there is but one Grand Lodge of Virginia, and that Congress, or any other power, may cut that State up into



two or two hundred States, it does not affect the integrity of that Grand Lodge until she so decides for herself.

Whenever the Grand Lodge of Virginia sees proper to commit *hari kari*, and cut herself in two, then our opposition falls to the ground; for by that we recognize her right to do with herself as she pleases, and thereby deny the right of anybody else to do it for her. As long as we live, we shall contest the doctrine that the integrity or sovereignty of any Grand Lodge is affected by any political legislation. If Masonry is to be made the mere puppet of every petty or gigantic revolution of governments, then it may as well begin to number its days, for it will then go down in the fluctuations of time just as have nearly all the kingdoms and provinces of the world. Because Masonry is independent of these temporary political changes, is why she has outlived them all. Politicians are now discussing the propriety of dividing the State of Texas into three States, and who is the Masonic juriconsult who would dare, in the face of Masonic polity, declare that *Congress* thereby divides the Grand Lodge of Texas into three parts, whether the Craft were willing or not? We presume none such could be found, yet, unfortunately, the dangerous precedent has been set by recognizing the Grand Lodge of West Virginia upon precisely the same basis.

Let the firm principle be once established that the powers of a Grand Lodge can not be impaired by political changes, then we will have no such deaths to record as that of the Grand Lodge of Hanover. If Grand Lodges may be divided by Congressional changes, so may they be aggregated by Congressional absorption. It has been proposed by some in power, to amalgamate part of the State of Delaware with Maryland, and part with Pennsylvania, thus disturbing the status of three Grand Lodges at once, just to suit the whims of parties.

Should such a political change take place, we hold that the authority of the Grand Lodge of Delaware would remain intact over the territorial lines she now occupies, and would be known and recognized by her title as it is, even though the State of Delaware no longer appeared upon the map, until she, as a Grand Lodge, of her own sovereign and independent right, saw proper to divide and relinquish those powers which no political government gave her, nor can take away. Had the officers of the Grand Lodge of Hanover stood upon this ground, and insisted upon her Masonic rights, instead of falling to pieces through the advice of mere politicians, we would guarantee that she would have been recognized by every Grand Lodge of the world; and what could the King of Prussia done about it? A million of active and intelligent Freemasons throughout the world is not to be despised even by kings; for, by opposition on his part, he would place the whole of his own Masonic subjects in "conviction," so far as Masonic visitation was concerned. In the name of all that is dear to the Masonic heart, let us, as American Masons, at least, adhere firmly to the Masonic independence of our Grand bodies.

The beauty of the mind is more lovely than that of the body.—*Socrates*,

#### QUESTION.

BONHAM, TEXAS, Nov. 29, 1868.

Bro. George Frank Gouley, Editor *Freemason*, St. Louis, Mo.

DEAR SIR: Permit me to ask through your columns, one question:

*Ques.* Is it right and proper that the number of white balls which elect the candidate or applicant, should be stated on the record, or the number of black balls which reject; or, in other words, ought not the record to exhibit the fact that the "candidate, or applicant, is duly elected," or rejected, as the case may be?

A. B. H.

*Ans.* According to the usages in this jurisdiction, and we believe in nearly all others, is, that the W. M. simply declares the candidate "elected" or "rejected," as the case may be. If only one ball appears, he immediately orders another ballot; if one or more still appears, he announces the result, without specifying any number whatever, as that is forbidden by our law. The record, of course, can not make mention of any fact beyond that announced by the Master, and any record of numbers is not proper. To say that a ballot is "very black," or "very white," is not only superfluous, but wrong.

#### GREECE.

Masonry in Greece is at the mercy of the ignorant rabble. From the report of the New York Committee, we learn that the following Lodges constitute the Grand Lodge of that country:

Panhellenium, No. 1, at Athens; Possidonia, No. 2, in Perea; Scufas, No. 3, at Calcio; Corcyras, No. 4, at Corfu; Archimedes, No. 5, at Patras; Figli di Leonida, No. 6, at Syra; Rhigas de Phereen, at Lamia, and Progresso, No. 7, at Argos.

The Constituting Assembly met 18th May, and set till June 2d. A constitution was formed based on that of the Grand Lodge of England, and will soon be published. Bro. Nicholas Damashing was elected and installed Deputy Grand Master till a Grand Master is elected.

It is with pain we learn that the civil authorities of regenerated Greece have fallen into such ignorant hands that they do not know the difference between a Freemason and the devil with two horns.

#### NEVADA.

We have received the published proceedings of the Grand Lodge of Nevada, held Sept. 15, 1868. It is one of the best printed reports that have come to us, and was evidently published by a printer who did not expect to make his fortune in one year in the shape of "fat." We have decided to take the Nevada style hereafter for Missouri, so far as we have anything to do with the proceedings.

The annual address of the G. M., Bro. John C. Currie, is a good, practical paper.

We accept, gratefully, the vote of thanks to us for our efforts in getting delayed reports through the St. Louis post office, and shall gladly aid our brethren in all such difficulties.

Bro. R. H. Taylor rendered one of his characteristic reports on correspondence, and in this

we intend to be highly complimentary, for we really enjoy reading them as much as any novel we ever sat down to. It is a report that would reflect glory upon the oldest Grand Lodge in the country. We find 12 Lodges on the roll, with 921 members. Initiated 145; passed 185; raised 137; admitted 144; Dimitted 73; suspended 19; expelled 1; reinstated 11; died 12; rejected 91. Receipts, \$2,261. Bro. G. W. Hopkins is G. M., and Bro. Wm. A. M. Van Bokkelen is Grand Secretary, both of Virginia.

#### NORTH CAROLINA.

We are indebted to R. W. Bro. R. S. Bruns, Grand Secretary, for the favor of advance sheets of his very full and able report on foreign correspondence. It covers 103 pages, and is exhaustive in its nature. Owing to the fact that we review monthly the proceedings of each Grand Lodge, as we receive them, most of the matter of Bro. Bruns has already been furnished to our readers. He quotes at length, and approvingly, our report on West Virginia, in 1867. We are pleased to realize that this question is beginning to attract the attention of the best minds of our country. The position of the Grand Lodge of Hanover, in another column, shows the necessity of positive action.

#### "THE MASONIC RECORD."

We have been favored with the No. 1, Vol. 1, of the above *Record*, a monthly magazine devoted to the interests of Freemasonry and general literature, published by Messrs. Jno. Frizzell & Co., of Nashville, Tenn., at \$3 per annum. It is published in book form, with 64 pages, double column, and the typographical execution of the work does credit to the publishers. Bro. Jno. Frizzell, the editor, is Grand Secretary of the Masonic bodies of Tennessee, and is fully competent to ably edit the magazine before us; and we congratulate the Craft of Tennessee in particular, and the Craft generally, upon the inauguration of this enterprise, and hope that it may meet with the success it deserves.

#### ORPHANS' ADVOCATE.

We are in receipt of the *Orphans' Advocate*, published monthly by the "Widows' and Orphans' Home Society," Kansas City, Mo., and edited by Mrs. M. A. Lykins and Mrs. S. L. Russell. This is a young and sprightly journal, devoted to one of the noblest missions of our race, and we sincerely trust that it may meet the patronage which its cause so richly deserves. To the Masonic heart, no subject lies so close as that of the widow and the orphan.

#### ANOTHER CANARD.

The oldest Masonic Lodge in this country is a colored one in Boston.

We clip the above from the *Israelite*, (Cin.,) which we suppose got into its columns through an ignorant pair of scissors. Such a barefaced canard, set afloat by some ignoramus, is hardly worth the room of denial; but as we feel a conscientious duty in defending Freemasonry, we felt it a duty to nail this last "spurious coin to the counter."

The way to be admired, is to be what we affect to be thought.—*Socrates*.



## NEW YORK.

We have received the published proceedings of the Grand Lodge of New York, which met on the 2d of June last.

In our July number we published a general review of the proceedings as they appeared through the secular press at that time.

The proceedings before us are creditably gotten up, and contain much valuable information.

We find that there are 635 Lodges in the State, and 590 of them were represented.

The returns show 8,855 initiations, 1,408 affiliations, 2,462 rejections, 2,662 dismissions, 44 expulsions, 49 suspensions, 1,545 stricken from roll for non-payment of dues, 310 restored to membership, 709 deaths. Whole number of members returned, 70,333. Dues paid Grand Lodge, June 1, 1868, \$62,461 87.

We find memorial tablets set apart to Reuben K. Walworth, P. G. M., and ex-Chancellor of New York, who died November 28, 1867; to Finlay M. King, P. G. M., who died February 4, 1868; to James Herring, P. G. Secretary, who died October 8, 1867; to Wm. Rockwell, P. G. Treasurer, who died December 30, 1867; to Robert Parker, P. D. D. G. M., who died September 5, 1867; to Augustus Willard, P. D. D. G. M., who died March 12, 1868.

The reports of the D. D. G. Masters are favorable to the Craft; they are intelligently written, and show that the officers have been well selected for their peculiar positions.

In the report of the Committee on Jurisprudence we notice the following question by the Grand Master: "Can one or more of the petitioners for a dispensation, after a warrant has been granted, separate from the newly warranted Lodge by simply signifying a desire to remain with the old one?"

The answer was, "That a member of a Lodge under dispensation remaining with it until the warrant is granted, thereby becomes permanently affiliated in the new Lodge, and can only withdraw by regular application for a dimit."

Each Grand Lodge settles the manner and mode of forming new Lodges to suit itself, and we must say that we approve of the Missouri mode, which is, that no dispensation can be granted to a Lodge except upon the presentation of the dimit of the petitioners. This results in making applications for dispensations a *bona fide* business, and not mere "hide and go seek" between one Lodge and another. With us, petitioners go into a new Lodge, like Cortez went into Mexico—they burn their ships behind them, and go into them to stay there. With us there is no question as to what Lodge a man belongs to. This secures the hearty co-operation of every petitioner, for they have got to work to save their home. There is no dodging from the new Lodge to the old one on some flimsy pretext or another. What think you, brethren of New York?

The very able report on correspondence we shall treat of in another column.

## FLORIDA.

From the published returns, we find 50 Lodges on the roll, with 1,783 members—raised, 225; admitted, 113; reinstated, 11; di-

mitted, 145; died, 30; stricken from roll, 121; suspended, 9; expelled, 8; initiated, 234; rejected, 90. Comp. Richard G. Hawkins, of Louisville, is G. H. P., and Comp. Philip Suigert, of Frankfort, is Grand Secretary.

## GRAND LODGE OF HAMBURG.

From the report of the New York Committee we gather some important facts relative to the Grand Lodge of Hamburg, which is not recognized by the American Grand Lodges. It is the Grand Lodge of Hamburg which has insisted on invading the jurisdiction of the Grand Lodge of New York by planting clandestine Lodges in Brooklyn and New York city, and having done so, is ruled out of visitation with the Lodges in the United States, if not in the world. It was also the same Grand Lodge which made use of her clandestine German emissaries to try and get up in the United States a convention of German Masons, and thereby to organize a national and an irresponsible Grand body in our midst, to which we referred in the November number of the FREEMASON. This scheme failed owing to the loyalty of the German Freemasons of America.

From the report before us we learn that the negro Lodges of New Orleans, being recognized by the Supreme Council (A. and A. S. Rite) of Louisiana, sent letters to Hamburg desiring recognition at its hands. The Grand Master (Dr. Buck) had the effrontery to say that the recognition by the Supreme Council named was very gratifying, "inasmuch as it was the first instance of a recognition of colored Lodges and brethren by a Masonic authority in North America."

Upon what basis Dr. Buck learns that the Supreme Council of Louisiana is "Masonic authority," we do not know, except from that perverse ignorance which calls anything "Masonic" only so it can be made use of. Notwithstanding the clandestine offspring of the Grand Lodge of Hamburg in New York recognize and have negro brethren, yet Dr. Buck shrunk from going the full length of the requisition of the negro concern in New Orleans.

We regret to see that the Grand Lodge of Texas, through some inadvertance, sent her proceedings to the Grand Lodge of Hamburg—a courtesy she is not deserving of from the hands of any American Grand body.

Again and again have we urged Grand Lodges to be more particular about the status of so-called Masonic Grand Lodges and Orients, before extending them recognition and courtesies. A large number of the foreign ones are spurious, and the time is not far distant when the American, English, Irish, Scotch, and other legitimate Grand bodies, will have to meet and draw the lines between the genuine and spurious bodies.

## TENNESSEE.

From the published report of the Grand Commandery, we find 7 Commanderies on the roll, with 620 members—104 created, 5 admitted, 18 dimitted, 1 suspended, 1 expelled, and 8 died. Sir Joseph M. Fowler, M. D., of Columbia, Grand Commander, and Sir John Frizzell, of Nashville, Grand Recorder.

## MASSACHUSETTS.

At the Annual Convocation of the Grand Council of Select and Royal Masters of Massachusetts, held at the new Masonic Temple, in Boston, on the 9th inst., the following officers were elected for the year ensuing: M. P. Grand Master, Charles Edward Powers, Esq., of Boston; R. P. G. Master, Alfred F. Chapman of Boston; P. G. Master of the Work, Charles H. Norris of Salem; G. M. of Ceremonies, James M. Porter of Springfield; G. M. of Exchequer, John McClellan of Boston; G. Recorder, Solon Thornton of Boston; G. C. of Guard, David Lyon of Greenfield; G. Conductor, Ruel J. Walker of Lowell; G. Chaplain, Rev. John P. Robinson of Boston; Grand Sentinel, John P. Soule of Melrose; Grand Tyler, George H. Pike of Boston; Grand Lecturer, William P. Anderson of Boston; Committee on Foreign Correspondence, Edward D. Moore, M. D., of Boston.

A Communication of the Grand Lodge of Massachusetts was holden on the 9th instant. This being the annual, and in respect to the election of Grand Master, a triennial communication, an unusually large number was in attendance. The Grand Master, Charles C. Dame, made his annual report, giving the present condition of the institution, and spoke hopefully and encouragingly of the future. The floating debt has been reduced some \$60,000 the past year, and at present amounts to about \$115,000. In the election that succeeded, choice was made of the following brethren for officers for the coming year: Wm. S. Gardner of Boston, Grand Master; Ithamar W. Conkey, Amherst, and I. W. Pope, Boston, G. Wardens; Jno. McClellan, Boston, G. Treasurer; Solon Thornton, Boston, Grand Secretary; together with a Board of Directors. The names of the remaining officers who are appointed will be promulgated on St. John's Day, Dec. 27. Bro. Gardner, the incoming Grand Master, is favorably known to the fraternity from the many offices he has satisfactorily filled, and enjoys a prominent reputation as a Masonic historian. His successful administration is looked for with great confidence.

## RITUAL DOCTORS.

There is a class of men who are described as "nothing if not critical," and similarly, there is another class, who are nothing if not inventive. In Masonry these men show their genius in dabbling in rituals, and "improving the work." Unfortunately they can not be criticised, nor their doings properly dealt with, owing to the esoteric nature of the subject; but we can not refrain from calling attention to the mischief these men are capable of doing, and warning our brethren against any innovations in our simple and sublime lectures. We are glad to know that, as a rule, the interests of the Fraternity are in the hands of men who are determined that the ancient forms shall be preserved, but too much vigilance can not be exerted by everybody that these "doctors" do not get any opportunity to exercise their peculiar talents in this direction. Let these inventive gentlemen expend their energies in manufacturing as many "Rites" as they please, but oblige them to let Masonry alone. —N. Y. Courier.

## KENTUCKY.

From the published report of the Grand Chapter, held Oct. 19, 1868, we find 103 Chapters on the roll. Exaltations 457; admitted 56; rejected 31; expelled 3; suspended 42; restored 4; dimitted 161; died 40; total membership, 3,701.

To expose one's self to great dangers for trivial matters, is to fish with a golden hook, where more may be lost than gotten.—Augustus Caesar.

To be engaged is good and useful; to be idle is pernicious and evil. They who do good are employed, but they who spend their time in vain recreations are idle.—Socrates.



## MINNESOTA.

Extracts from Masonic Address, delivered before Rochester Lodge, No. 21, Rochester, Minnesota, on the Dedication of its New Hall, December 3d, 1868, by Rev. S. K. McMassters, D.D., L.L.D.

Civilization, like most choice plants of the garden of nature, had its birth in the sunny South, under a genial sky. But, as tropical plants attract the attention of the enterprising Northmen, and are borne to more northern gardens, and by dint of enterprise, and the appliances of more labored art, are often developed into greater beauty than in their native soil, so the civilizations of the South are often found in greater perfection in the higher latitudes than in the countries that gave them birth.

If Oriental tradition is to be credited, long, long centuries "before Hesiod wrote or Homer sang," there was, comparatively, a high order of civilization in India. Temples and palaces were reared; and Sanscript literature, like the early light of the morning, shot its rays far west and north—gave shape to the language and arts of old Egypt—caught the keen eye of the Phœnician Cadmus, and by his practical genius was afterwards borne into Greece; and thence, taking the wings of the morning, flew to the remotest bounds of the earth. This may not be all true; but there are many known facts in the progress of civilization which go far to vindicate it against the charge of absurdity, or serious improbability. It is not to be questioned that India and Persia and Babylon were long the seats and centres of enterprise, and some sorts of commerce, and of power: nor is it questioned that many of the arts and sciences had their birth in those sunny regions. But tropical civilization at home, soon run into luxury, effeminacy, and despotism, and to escape annihilation, must seek a purer atmosphere in the less genial climes of more northern regions; or, lowering their tone of lordly pretension, must consent to live under the more practical control of northern minds. So it has ever been, and so, I presume, it will ever be.

On a promontory of the eastern shore of the Mediterranean, in 33½° north latitude, ever since the time "when the memory of man runneth not to the contrary," has stood the old city of Tyre. Some twenty miles farther up the coast lay Sidon, and between them lay the old city of Sarepta. Many other cities were near. All these people are commonly known by the generic name of Phœnicians; sometimes, in the Old Testament, they are all called Sidonians, from Sidon; sometimes Tyrians, from Tyrus, or Tyre. They claim to be of Shemite origin, or to have descended from Shem, the second son of Noah. If this be so, they must have come in possession of the country by conquest; for, as we understand, the sons of Ham were the first occupants of that region. The inspired narrative runs: "The sons of Ham were Cush, and Mizraim, and Phut, and Canaan." \* \* \* \* \* "And Canaan begat Sidon, his first born;" and as the name Sidon was attached to one of the Phœnician cities, there arises a strong presumption that the sons of Ham had first possession of that region of country, and that they were subsequently driven out by a colony of the sons of Shem, who became the Tyrians and Sidonians of history. And this (that they were an importation from abroad) becomes the more probable, from the fact that in the time of David and Solomon, they were, in all the arts of civilized life, far in advance of all the other nations of Canaan and of the Mediterranean, excepting, perhaps, the Egyptians. It is hardly probable that two or three comparatively small cities, standing in the very heart and centre of western barbarism, should have loomed up in such majesty and grandeur as did Tyre and Sidon, without having derived their civilization from some other and more highly civilized part of the world. Nay, there arises a strong presumption, in the absence of all history, that they, themselves—the people—were derived from some more civilized people than any known in that quarter of the globe. Let us hear their own story: They say they were a

colony of foreigners, and had, at an early period, expelled the original Tyrians and Sidonians. They had not been derived from Egypt, as some have surmised. They distinctly claim to have come from the shores of the Persian Gulf, or from some part of that remote region of the South, where it is certain that many of the Shemites did settle. And it is not a little remarkable, that the historian, Strabo, tells us, distinctly, that in the isles of Tyrus and Aradus, in the Persian Gulf, were found temples similar to those of the Phœnicians; and that the inhabitants of these isles claimed the cities of Tyrus and Aradus, on the coast of Phœnicia, as colonies of theirs. This is a most suggestive fact in history—that Tyrus and Aradus, now called Tyre and Ruad, or Ravad, should be claimed as colonies of two cities, or islands, of the same name in the Persian Gulf, and that their own people should acknowledge the relation, and even boast of it. At what time, and by what route they came, we have no means of knowing. It is possible that they may have come by way of Egypt and lent their architectural skill in rearing the temples and mausoleums of her many cities, and thence have come to Phœnicia, either by land or water; as the Philistines, who settled a little lower down the Mediterranean coast, are known to have done—though I believe it is not known whether the Philistines are to be traced back any farther than Egypt.

Of the early enlightenment of the Phœnicians, including Tyre and Sidon, there can be no question. In commercial enterprise, they far outstripped all the known nations of the earth. They were long the only maritime people known, and sent their commodities to all the countries of the Mediterranean. Not only did they distribute their own commodities, which were chiefly cedar lumber, glass, and their peculiar shell-fish, from which the finest purple dye was obtained; but they received over-land, by caravans, and sent abroad by sea, all the lighter and more valuable productions of Babylon, Persia, India, and southern Arabia. They planted colonies in Africa, Spain, Sicily, and Malta. Carthage, in Africa, was a Phœnician city, founded by Dido, the sister of Pygmalion. They also worked, from their own hills, iron and copper; but the cedar of Mount Libanus was their great staple commodity. It is also known that they imported tin from Britain; and Heroditus asserts that in their trading excursions on the western coast of Africa, they certainly doubled the Cape of Good Hope, and cruised on the eastern coast, in the Indian Ocean. In the prophecies of the Old Testament, Tyre and Sidon are both spoken of as being great in wealth and commercial importance. The prophet Isaiah calls Tyre "the merchant city, \* \* \* \* \* whose merchants were princes, whose traffickers were the honorable of the earth."

Thus far I have digressed for the purpose of showing the probable derivation of the Tyrians and Sidonians, and the progress which they had made in the arts of civilization when they first appear in history, which is about the time of Joshua, 1,450, B. C. Of course, they must have been there long before, for their temples and public edifices were then such as to command the admiration of the world.

Close beside them, and in immediate proximity, the providence of God has planted the Israelitish nation. The differences between these two peoples was very great. Israel were a plain pastoral, and, in some measure, agricultural, people, without knowledge of arts or sciences, and without commercial relations with any nation under heaven, while the Phœnicians were as I have already described them. The Phœnicians were also idolaters, while Israel was favored with the revelations of God and a true religion. Side by side they lived without conflict—for these Phœnicians were not warlike—without intimacy, so far as we are informed, for 400 years. At length, when David is firmly seated on the throne of Israel and Judah, and has commanded the respect of all the nations around him, the great Hiram, king of Tyre, sends him a message of congratulation, and his hearty recognition of the Israelitish monarchy. David has just burst on the eye of the astonished world as a star of the first mag-

nitude in the constellation of oriental monarchs, and king Hiram is proud to do him honor. In proof of his sincerity, and according to royal usage, he sends, at the same time, costly presents—chiefly cedar lumber from the mountains of Libanus—with carpenters and masons, to build him a royal palace, fit residence for a great king. The kindness is accepted, and in due time the palace is erected in the "City of David," on Mount Zion. Thus began the intimacy between Jerusalem and Tyre.

Twenty-nine years passed away. David slept with his fathers, and Solomon, his son, reigned in his stead. It was in the heart of Solomon, as it had been in the heart of David, to build a temple to the honor of his God. Now, Israel had rest from war, and the time had come for the prosecution of this noble enterprise. King Hiram, the friend of David, was dead, and his son, after a short reign, had passed away. But his grandson, Hiram, son of Ababbaal, sat then on the thrones of Tyre and Sidon, united in one. He had inherited the hereditary affection for David; and now that David was dead and Solomon on his throne, he sent an embassy of condolence to the new king on the death of his father, and of congratulation on his own accession to the throne of Israel. Solomon had reason to know the value of such a friendship, and especially of the architectural skill of the Phœnicians, and of their wise master builders. So at once he made known his purpose to build a house for the services of religion—a temple to his God—and made this request to Hiram: "Now, therefore, command thou, that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and unto thee will I give hire for thy servants, according to all that thou shalt appoint; for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians." The proposal met the cordial approval of the Phœnician king. He "rejoiced greatly, and said, blessed be the Lord, this day, which hath given unto David a wise son over this great people." The details were soon arranged. The timber was to be procured in Mount Lebanon, brought down to the coast, and sent forward by rafts, or floats, to the place that should be named, (which was Joppa, or Jaffa,) and the Phœnician workmen were to accompany it, or in due time to be ready to superintend the erection of the building. For this service, Solomon was to remunerate him in corn, wine and oil; thus exchanging the commodities of one country for the commodities and skill of another; and this so far as we know, was the first commercial treaty into which the Israelitish nation ever entered. Cedar trees, and fir trees, and Phœnician skill, were exchanged for the agricultural commodities of Israel.

Immediately the compact, or treaty, went into operation. Solomon gave to Hiram, or to his men—laborers—20,000 measures of beaten wheat, and 20,000 measures of barley, 20,000 baths of wine, and 20,000 baths of oil. (Each one of these measures is supposed to have been about 30 bushels.) And beside this, to Hiram himself, for the use of his own household every year, 20,000 measures of wheat, and 20,000 measures of pure oil.

At once, 30,000 men of Israel were in the mountains of Lebanon, employed in the work. 10,000 were to work a month, and then go home for two months, and then 10,000 more take their place for another month, and thus the work went on. These men of Israel were employed in merely cutting down the trees, which Hiram's men hewed into form. Then Solomon sent 70,000 men that "bare burdens," or, in other words, carried the timber down to the coast, and 80,000 that were hewers (of stone) or quarrymen, in the mountains.

Here were thrown together people of different nationalities, diverse languages, and opposing interests. But it became necessary that they should speak, at least on some subjects, a common language, like the language of modern science, and that their interests, as far as possible, should be harmonized. Accordingly, a society was organized, the object of which was to unite strangers as friends—to enable them to understand each other in technical language—though speaking different vernacular tongues,



and to unite people of different nationalities into a band of brothers. In this society it is tolerably clear that the God of Israel was to be recognized, and the law of Moses received as the rule of faith and morals. When Solomon first proposed the alliance, Hiram rapturously exclaimed, "Blessed be the Lord this day!" &c. This was equivalent to an acknowledgment of Israel's God, who alone was called the Lord, and many think that Hiram had embraced the Jewish faith. Israel, I presume, was to furnish the moral and religious elements of the society, while the Phœnicians were to teach the arts and sciences; and all were pledged to be good men, and to continue as apprentices and craftsmen in the art until they should be accomplished workmen.

The work went bravely forward, and at the end of seven years the temple was completed, and dedicated to Israel's God; and Israel was scarcely more joyful at its dedication than were the men of Tyre. Of the incidents and accidents which befel them in the progress of the work, we need not speak. One noble Giblenite, we know, never saw the completion of the temple. The two kings, Solomon and Hiram, had taken the society under their royal patronage, and one of them generally presided in its deliberations—perhaps always on great occasions—or perhaps there was another, greatly honored by them both, who, during his life, often acted in their absence. It was a Polytechnic Institute, in which morals, religion, and all the arts—especially those connected with architecture, were thoroughly taught—their principles taught by night, in secret lectures, and exemplified by day, as the work went forward. What proportion of the laborers ever became wise master builders, we have no means of knowing; but when the temple and palaces, and other Hebrew works, were completed, there was one of the noblest bands of accomplished workmen the world had ever seen; and the Greek masters owned, in after ages, that to them they were indebted for the proudest achievements of Grecian skill in architecture. Whether this be true or not, it is, at least, certain that these men became travelers, and went abroad in search of employment and wages; and the secret words, grips and signs, which they had learned at Jerusalem, as the modern diploma, enabled to make themselves known to all brethren as apprentices, craftsmen or masters of that school. Thus, even in the time of Solomon, they built, not only the temple, but two or more palaces and cities all over the land of Israel; and also the walls which enclosed Jerusalem: constructed the tent of the Bedouin Arab, and made home a place to be desired among all the nations around.

As years sped, so went these men of enterprise to all lands. They fell in with the westward-bound train from Scythia and Gothland, and Greece and Italy, and all the states of Southern Europe shared in the benefits which they had to confer on humanity. Carthage was also built by them in Africa. In short, they carried abroad the arts of civilization; and thus the religion of God and the enterprise of the Phœnicians united—going hand in hand in one grand race of enterprise and of mercy—have fallen in with the Gospel of Christ, and spread the light of truth and of the arts in all the earth. (The sailors of Tyre also assisted Solomon in navigating his ships from his navy yard, at the head of the Bay of Akeca to Ophir.)

Such was the origin, and such the operative period, of Masonry.

To praise what is estimable, is right; but to flatter what is wrong, is the property of a designing, hypocritical soul.—*Democritus*.

The beauty of fame is blasted by envy as by sickness.—*Socrates*.

To desire little, levels poverty with riches.—*Democritus*.

To prescribe physic for the dead, and advice to the old, is the same thing.—*Diogenes*.

## PRIDE.

BY JOHN G. SAXE.

'Tis a curious fact as ever was known—  
But often in human nature shown,  
Alike in castle and cottage—  
That pride, like pigs of a certain brood,  
Will manage to live and thrive on food  
As poor as a pauper's pottage!

Of all the notable things of earth,  
The queerest thing is the pride of birth  
Among our "fierce democracy!"  
A bridge across a hundred years,  
Without a prop to save it from sneers—  
Not even a couple of rotten piers—  
A thing of laughter, flings and jeers—  
Is American aristocracy!

Depend upon it, my snobbish friend,  
Your family thread you can't ascend  
Without good reason to apprehend  
You may find it waxed at the other end  
By some plebeian vocation;  
Or, worse than that, your boasted line  
May end in a loop of stronger twine,  
That plagued some worthy relation.

Because you flourish in worldly affairs,  
Don't be haughty and put on airs,  
With insolent pride of station,  
Don't be proud and stick up your nose  
At poorer people in plainer clothes;  
But learn for the sake of your mind's repose,  
That all proud flesh—wherever it goes—  
Is subject to irritation.

## SCIENTIFIC DARING.

One dull day in August, just after noon, a balloon rose in the air at the foot of Cleed Hills, on the western edge of the central plain of England. It was inflated with the lightest of gasses which chemical skill could produce, and it rose with surprising velocity. A mile up and it entered a strata of clouds more than a thousand feet thick. Emerging from this, the sun shown brightly on the air ship; the sky overhead was of the clearest and deepest blue, and below lay an immeasurable expanse of clouds, whose surface looked as solid as the earth, now wholly lost to view. Lofty mountains and then deep, dark ravines, appeared below; the peaks and sides of those cloud mountains next the sun glittered like snow, but casting a shadow as black if they were solid rock.

Up rose the balloon with tremendous velocity. Four miles above earth, a pigeon was let loose; it dropped down through the air as if it had been a stone. The air was too thin to enable it to fly. It was as if a ship laden to the deck were to pass from the heavy waters of the sea into an unsaline lake; the bark would sink at once in the thinner water. Up, up, still higher! What a silence profound! The heights of the sky were as still as the deepest depths of the ocean, where, as was found during the search for the lost Atlantic cable, the fine mud lies as unstirred, from year to year, as the dust which imperceptibly gathers on the furniture of a deserted house. No sound, nor life—only the bright sunshine falling through a sky which it could not warm.

Up—five miles above earth!—higher than the inaccessible summit of Chimborazo or Dawngiri. Despite the sunshine, everything freezes. The air grows too thin to support life, even for a few minutes. Two men only are in that adventurous balloon—the one steering the air ship, the other watching the scientific instruments, and recording them with a rapidity bred of long practice. Suddenly, as the latter looks at his instruments, his sight grows dim, he takes a lens to help his sight, and only marks from the falling barometer that they are rising rapidly. A flask of brandy lies within a foot of him; he tries to reach it, but his arms refuse to obey his will. He tries to call on his comrade, who has gone up to the ring above; a whisper in that deep silence would suffice—but no sound comes from his lips—he was voiceless. The steersman comes down into the car; he finds his comrade in a swoon, and feels his own senses failing him.

He saw at once that life and death hung upon a few moments. He seized, or tried to seize, the valve to let out some of the gas. His hands are purple with intense cold—they are paralyzed, they will not respond to his will. He seized the valve with his teeth; it opened a little—once, twice, thrice. The balloon began to descend. Then the swooned marksman returned to consciousness, and saw the steersman standing before him. He looked at his instrument—they must have been nearly eight miles up; but now the barometer was rising rapidly—the balloon was descending. Brandy was used. They had been higher above earth than mortal man or any living thing had been before. One minute more of inaction—of compulsory inaction—on the part of the steersman, whose senses were failing him, and the air ship, with its intensely rarified gas, would have been floating unattended, with two corpse, in the wide realms of space.—*Once a Week*.

## THE ACACIA.

'Tis sweet to know that flowers dying  
Bloom again beyond this sphere,  
And the winds that now are sighing  
Soon will sing a song of cheer.

'Tis sweet to know the soul immortal  
Soon must leave this earthly clay,  
And bright angels at the portal  
Wait to ope the gates of day.

And beyond the mists of sorrow,  
Where the shadows never come,  
Shines a light that here we borrow  
To dispel the darkest gloom.

'Tis sweet to know that not forever  
Must we buffet life's chill blast,  
That beyond the sullen river  
We shall safely land at last.

WALLACE.

DRIVING MILCH COWS.—Dairymen are every year astonished at the remarkable yield claimed for some dairies, reaching five or six hundred pounds of cheese and butter per cow, and even higher than this, the cow being fed on hay and grass alone.

To prove the truth of these statements, we referred to the book of the merchant who has received the produce, and it was found all correct. Good cows, good feed, and careful dairymen, are the most obvious reasons that must unite in producing this result. These are at the command of any one who earnestly sets about it. Yet how difficult it is to attain these high yields of the dairy. The truth is, many minor causes, apparently too trifling to notice, must operate together or fail.

Referring to one of the three large reports, we found that the owners, the man and his wife, not only did all the milking themselves, but they always brought and drove their own cows.

Quietness in driving, especially when the udder is full, is of the utmost importance. A broken bar, a swollen teat, are often the only indications the owner gets of inconsiderate haste in driving cows. A wide gate, or taking out of bars entirely, is safer than to let them down at one end.

A dairyman complains of the season as bad for the dairy, but his neighbors say the training of shepherd dogs is worse than the season.

Two boys and a dog are as unfit for driving cows as they would be to drive a mowing machine or locomotive. We have seen a boy and a dog urge cows to the bars, and another watch outside to give them a good scare and make them jump as they come through.—*Homestead*.

The most difficult thing is to know one's self; the most easy to give counsels to another, and the most delightful to obtain the completion of our desires.—*Thales*.

To be commended by those who might blame without fear, gives great pleasure.—*Agesilaus*.



## COAL—PLAIN FACTS.

Those who had cash in hand in the summer, and bought their winter's stock of coal, at six dollars and a half a ton, contemplate with complacency the approach of Christmas and cold weather. But that larger half of our population which lives in narrow lodgings, which had no cash wherewith to lay in a stock of winter comforts, and which has no cellars wherein to pile up even a month's supply, has its dread of winter doubled in intensity by the recent doubling of the price of coal.

Eleven dollars a ton for the hard, unwholesome, anthracite fuel furnished from Pennsylvania, and the ton given only at two thousand pounds! Down in Nova Scotia, not two days from us by steamer, good, free-burning bituminous coal can be furnished, delivered at the vessel's side, for two dollars and a half for a ton of twenty-two hundred and forty pounds. The supply is abundant, and this abundance would overflow into our market for the comfort of all of us if the government did not, at the instance of the owners of coal lands, undertake to protect American labor by high duties on foreign coal. The protection does not seem to do much good to those who labor at digging out our American coal, for there have been, lately, complaints among these men, of insufficient pay, and strikes to raise their wages. It certainly does no good to the laborer at the other end of the line here who, digging at something else, buys his coal already dug from the earth. It is clear that the man who buys coal is best protected by getting it cheap. The protection in this, as in every other case where this false protection is applied, benefits only that class of American laborers who ride in their carriages, and dress in purple and fine linen, and whose manual labor consists in gathering dividends from the profits made out of low wages to one class of laborers and high prices to another class. The earnings of labor are in no degree protected by any of these schemes of protection. It is the profit of the capitalist which is protected and augmented.

We have no objection that capital should get all the profit in return for its investment and use which it can possibly obtain in a free market and with free competition; just as we are willing that labor should compel in return for its application all the reward it can. Nor have we any more objection to combinations of capitalists than to combinations of workmen. Both classes of men should be free to ask what they will, to compel what they can, and, if there be any antagonism between them, to combine each with their own class for self-protection. To this extent the contest is a fair one, if contest there be. But when the government, which is bound to be just and impartial toward all, steps into the fight and lends its resistless aid to make the capitalist or the laborer pay more, the favored party does not earn what he thus receives, but gets it by downright robbery.

We shall soon have Christmas fires and Christmas sermons. The sermons will tell us to remember the poor at this inclement season. Sleek, well-fed owners of coal mines will be of the church congregations, and alms will be collected to relieve the shivering poor. The owner of coal-stock will throw in, it may be, a liberal gift out of the thousand dollar dividend which he received yesterday from his coal-stock, half of which came to him not by the honest earnings of his own labor or his own capital, but by the dishonest act of the government in taxing all other men for his benefit. Out of this thousand dollars he will take ten or twenty dollars, drop it into the plate, and go home to his roast turkey, professing to himself that he is a great friend to the poor.

Yet, in his rapacity, he is standing between his neighbors and the abundant bounties God seeks to furnish to them, and he has inflicted on his fellows a thousand times more suffering than his alms-giving will relieve. The generosity of a highwayman, who returns us a trifle out of our own stolen purse, is not of a very high order.—*Round Table.*

To be ignorant ourselves, to seem to know these things whereof we are ignorant, borders on madness.—*Socrates.*

## The Microscope—Lecture on the Revelations of the Microscope at the New American Institute.

The first lecture of this season's course of scientific lectures before the American Institute, was delivered in Steinway Hall, New York, on the evening of the 25th, to a crowded house. The lecturer was Rev. President Bernard, of Columbia College, and his theme the "Microscope and its Revelations."

The following abstract of his lecture will be found interesting:

We discover infinitely small organizations exhibiting the highest degree of complexity, possessing the largest freedom of motion, exhibiting the most marvellously varied forms, and existing in numbers to defy computation, our astonishment is not so much an astonishment at the minuteness of the objects as at the possibility that objects of such a character can be so minute. I have had an opportunity of observing the impressions made upon many minds on a first introduction to the wonders of the heavens through the telescope, and to the marvels of minute organic life through the microscope; and in every instance the lively expressions of surprise elicited by the disclosures of this latter instrument have been singularly in contrast with the tranquil admiration excited by those of the former. This surprise is occasionally mingled with something like incredulity. The observer does not hesitate to believe what he sees, but sometimes amusingly doubts whether what he sees is really the object on the stage of the instrument, and is not, by some jugglery, connected in the tube. That this doubt is not wholly absurd, or at least unnatural, will be admitted when the actual dimensions of objects are stated, which appear, as seen in the instrument, as large, at least, as ordinary insects, as bees for instance, or beetles, or butterflies. The *branchionæ* are among the larger forms of foricated animalcules, that is, animals having silicious loriceæ, or shells; and of these, the *branchionus urceolaris* is among those most frequently met with. Of this animal, more than one million individuals could be easily packed in the space of a cubic inch. But this is one of the forms which may, perhaps, be properly called gigantic. It is even large enough to be discerned by the naked eye—not, indeed, in its shape or structure, or the puzzling and paradoxical appearances presented in the movements of its marvellously delicate organs, but as an animated point rapidly speeding its way through the watery drop which forms its ocean. Of this and allied genera, or families, there are, however, others, which, though equally complex in their organizations, are vastly more minute. Of the genera *seipina*, *euchlanis*, *monostyla*, and others, all having elegantly sculptured silicious shells, there are some of which at least ten to twenty millions could find room in a cubic inch of space. Of simpler forms of life, the minuteness is still more wonderful. The *monadina*—monads—are little spheroidal sacks, having a singular threadlike filament proceeding from the mouth, which seems to serve the double purpose of securing food, and aiding locomotion. Different species vary in their dimensions, few exceeding the 1-1,000 of an inch in diameter, and some being not more than 1-12,000. The monads are commonly regarded as being true animals, although some naturalists, among whom may be mentioned our own Agassiz, have held that they are but the germs of various kinds of algæ. In order that some idea may be formed of the exceeding minuteness of these objects, I will no longer suppose a space so enormous as a cubic inch to be filled with them. I will suppose a cube of only one-tenth of an inch on the edge. A little block of oak of such dimensions would weigh about a quarter of a grain. It might be represented in bulk by a drop of water such as I might lift on the point of my pencil. Yet within this insignificant space may be easily contained of some of the smaller forms of these organisms, a number not less than two thousand millions, that is to say, more than double the number of the human inhabitants of the entire earth. Even this will fail to convey an adequate idea of the extreme minuteness of the objects we are considering; for such numbers as millions and

thousands of millions are totally unconceivable by the mind. Draftsmen and persons who have occasion to make use of divided rules, are aware that division finer than about one hundred and fifty to the inch is with difficulty discerned. Few eyes will distinguish lines closer than 200 to the inch. Divisions so fine as 1,000 to the inch defy the keenest vision to separate them at all. A cube, therefore, having its sides only equal to the 1-1,000 part of an inch is an object invisible to the unaided human eye. But such a cube is large enough to hold not less than 2,000 of the minuter monadina. The lecturer then showed the different kinds of lenses, and explained their properties, and traced these up to their complication in the most improved microscope. After this he showed diatoms and the other low and minute order of plants, after which he came to the animal creation, and presented many interesting objects. He had some seventy-five pictures to present, but had only time for some forty or fifty up to half-past ten, when he broke off in his remarks.

## YOU WANT IT.

Your wife wants it, and your children want it—a pretty extensive want! We refer to that magnificent journal, the *American Agriculturist*, which is just entering upon its 28th annual volume. As it is now taken and read by more than 150,000 families, we suppose most of our readers already have it; yet there may be some who do not know its value, and to such we would say, unhesitatingly, give it a year's trial, beginning now with the volume. It is full of good, reliable information, illustrated during each year with hundreds of beautiful, pleasing and instructive engravings. Though its name indicates that it is an agricultural journal, and as such it was originally started, it has been gradually enlarged, to embrace industrial pursuits generally, and especially household labors, and it is adapted to meet the wants not only of farmers and gardeners, and of merchants and mechanics, having their little plots of ground, but it is also of great utility to all classes in cities and villages. The department for children and youth is worth to every family far more than the subscription price, which is only \$1 50 a year, or four copies for \$5. Let every one take our advice and subscribe for a year. It will pay. Orange Judd & Co., 245 Broadway, New York city, are the publishers. A post-paid specimen copy can doubtless be obtained on remitting 10 or 15 cents to the publishers.

WHAT AGE TO MARRY.—"People about to marry," who wish to know the proper age, are referred to the following precedents:

Adam and Eve, 0.  
Shakespeare, 18.  
Ben Jonson, 21.  
Franklin, 24.  
Dante, Kelper, Fuller, Johnson, Burke, Scott, 26.  
Tycho, Brahe, Byron, Washington and Bonaparte, 27.  
Penn and Stirling, 28.  
Linnaeus and Nelson, 29.  
Burns, 30.  
Chaucer, Hogarth and Peel, 32.  
Woodworth and Davy, 33.  
Sir William Jones and Wellington, 37.  
Wilberforce, 38.  
Luther, 42.  
Addison, 44.  
Wesley and Young, 47.  
Swift, 49.  
Buffon, 55.  
Old Parr, last time, 120.

There is as much difference between a wise man and a fool, as between a horse that is properly broken and one that is not.—*Aristippus.*

They who know what they ought to do, and do it not, are not wise and well instituted; but fools and stupid.



**KIT CARSON'S RIFLE.**

FORT GARLAND, COLORADO, }  
July 4, A. D. 1863. }

David J. Miller, Esq., Secretary of Montezuma Masonic Lodge, Santa Fe, N. M.

SIR: Believing that it would be cherished as a memento of the past by his brethren, I send by the bearer the rifle carried by General Christopher Carson, during his frontier life, which rifle was left by him in my possession until he should return from a visit over the mountains. But, alas! he never returned, it having been the Divine will to cause us to mourn his death while at Fort Lyon, Colorado.

I deem it my duty—not as a member of the brotherhood, but as an intimate friend and associate of the distinguished deceased—to transmit this his rifle to his brethren, who, it is believed, will long cherish the memory of one so universally beloved by all who knew him while living, and so sadly lamented when dead.

I am, sir, very respectfully,

Your obedient servant,

J. THOMPSON.

I certify, on honor, that the rifle above mentioned was carried during the frontier life of General Christopher Carson, more familiarly known as Kit Carson, and was ever looked upon by him as a protection against the Indians, and all other wilds of the frontier.

ALB. H. PFEIFFER.

Fort Garland, Colorado,  
July 4, A. D. 1868.

HALL OF MONTEZUMA LODGE, No. 109, }  
SANTA FE, N. M., Aug. 1, 1868. }

Maj. John Thompson, Ft. Garland, Colorado.

DEAR MAJOR: I acknowledge the receipt of your letter of the 4th of July, accompanying the rifle of Christopher Carson, a member, at the time of his decease, of this Lodge, and have to say that I was authorized and directed by the Lodge, at its regular communication, this evening, to notify you of the acceptance of the rifle, which, as evidenced by the certificate of Col. Albert H. Pfeiffer, also a member of the Lodge, is the identical one which was his ever-present and ever faithful companion in the innumerable romantic and perilous adventures on the frontier which have made his name famous in the world. The Lodge tenders you its thanks for your considerate action in presenting to it the remarkable weapon to be preserved, to which end this Tyler has been instructed to prepare a suitable gun-rack in the Lodge ante-room.

Very resp'ly, your obdt serv't,

[L. S.] DAV. J. MILLER,  
Secretary of the Lodge.

It gives us pleasure to perpetuate on the record the foregoing correspondence, which fully explains itself. It will require no stretch of the imagination to realize with what deep interest our good brethren of Santa Fe will ever cherish this characteristic relic of a true and faithful brother. Bro. Carson's wife, gun and horse, were the grand objects of his earthly affections; around them cling all the associations of his

frontier adventures; but it was on his trusty "Hawkins' rifle" (made by Hawkins of St. Louis) that he ever kept his eye, as the sure defense against surprise and danger. It is reported as being really as good as new, notwithstanding its eventful history, showing that it was guarded with all the care of true love.

He has immortalized his name as KIT CARSON, the hunter and guide of the far west; he has gone from his marvellous, hair-breadth escapes, and now his gun will stand guard, as it were, in the ante-room of Montezuma Lodge, 109, to see that his memory shall never be forgotten.

### General Grand Chapter of the United States.

From the annual address of Comp. Thomas Newby, before the Grand Chapter of Indiana, we extract the following proceedings of the General body:

#### STEPS TAKEN TOWARD COMPLETE CHAPTER UNION.

The Special Committee to report on action of State Grand Chapters claiming to have withdrawn from this General Grand body, and on a union of the few Grand Chapters with it, that had always been independent, made a report, and their recommendation was unanimously adopted, as follows:

*Resolved*, That no State Grand Chapters, organized by the authority of this M. Ex. General Grand body, or which, at any time, became a constituent member thereof, can lawfully sever its connection with the General Grand Chapter without its consent, but the allegiance of each of said Grand Chapters is inalienable.

*Resolved*, That the M. Ex. Grand Council of this General Grand Chapter, open a correspondence with the Grand Chapters of Kentucky, Rhode Island, Iowa, North Carolina, Vermont, Alabama, Texas and Georgia, and induce, if possible, such acts on their part, as shall restore harmonious and fraternal relations as constituent members of this body.

*Resolved*, That the Grand Chapters of Pennsylvania, Virginia and Florida, be requested to send delegates to next Triennial Convocation of this M. Ex. Grand body, as a Committee of Conference, to arrange terms of union, if practicable, with this M. Ex. General Grand Chapter.

#### DECISION IN FAVOR OF THE LEGALITY OF THE GRAND CHAPTER OF DISTRICT OF COLUMBIA.

The complicated questions connected with the organization of a Grand Chapter in the District of Columbia—the adherence of Potomac Chapter within its territory to the Grand Chapter of Maryland, were canvassed thoroughly by a select committee—and they made two reports: Comp. Coffinbury, of Michigan, and Comp. Todd, of Louisiana, reported as their opinion, that this General Grand body, under its powers as circumscribed by the provisions of the Constitution, has no authority to interfere with the affairs of the Grand Chapter of Maryland and her subordinates; that the whole matter is within the power of that Grand Chapter, and that this General Grand body can not exercise jurisdiction in the premises, and therefore recommended that the whole matter referred to them be dismissed. Comp. Stone, of New York, Comp. Stearns, of Massachusetts, and afterward, we believe, Comp. Barrett, of New Hampshire, united in other recommendations.

After a protracted discussion the recommendations of what was called the minority report, were adopted. The first and last resolutions, without any vote in the negative, were as follows:

*Resolved*, That the Grand Chapter of the District of Columbia is hereby recognized as a regular Grand Chapter, and its officers entitled to seats in this G. G. Chapter.

*Resolved*, That Potomac Chapter, within the

territorial jurisdiction of the Grand Chapter of the District of Columbia, not having united in the formation of said Grand Chapter, is now under the jurisdiction of this General Grand Chapter, but without territorial jurisdiction over candidates for the Capitalar degrees.

Companion Bruns, of South Carolina, moved to stricke from the second resolution the words, "but without territorial jurisdiction over candidates for the Capitalar degrees," on which the roll of officers and delegates was called. Lost, yeas 25, nays 45.

Those who voted in the affirmative, were Grand King 1, Louisiana 4, Maryland 4, Massachusetts 1, New Hampshire 3, New Jersey 4, South Carolina 4, Tennessee 4. Yeas 25.

Those who voted in the negative were Gen. Gr. H. Pr. 1, G. Gr. Secy. 1, Gen. Gr. Treas. 1, Gr. C. H. 1, G. R. A. C. 1, Connecticut 4, Illinois 4, Indiana 4, Maine 4, Missouri 4, Massachusetts 3, Minnesota 4, New Hampshire 1, New York 4, Wisconsin 4. Nays 45.

In the meantime, the report of the Committee on Credentials was adopted; so that officers recently admitted from the Grand Chapter of the District of Columbia, were called on to vote.

The second resolution was adopted. Ayes 47, nays 26.

Those who voted in the affirmative, were Gen. Gr. H. Priest 1, Gen. Gr. Treas. 1, Gen'l Gr. Sec'y 1, Gen'l Gr. Cap. H. 1, Connecticut 4, Louisiana 4, Maine 4, Maryland 4, Missouri 4, Massachusetts 4, Minnesota 4, New Hampshire 1, New Jersey 2, New York 4, Tennessee 4, Wisconsin 4—47.

Those who voted in the negative were, Gen. Gr. K. 1, District of Columbia 4, Illinois 4, Indiana 4, New Hampshire 3, New Jersey 2, Ohio 4, South Carolina 4—26.

The Gen. Grand High Priest was directed to investigate, with power to act, in a case of appeal of M. F. Truett, from Helena Chapter, in the Territory of Montana. Also, as to granting a dispensation to petitioners at Salt Lake City, Utah.

#### CHARTERS WERE ORDERED TO

St. John's Chapter, Smyrna, Turkey, Asia Minor.

Santa Fe Chapter, Santa Fe, New Mexico.

Virginia City Chapter, Virginia City, Nevada.

Virginia City Chapter, Virginia City, Montana.

Austin Chapter, Austin, Montana.

Idaho Chapter, Idaho City, Idaho.

Helena Chapter, Helena, Montana.

St. John's Chapter, Wilmington, Delaware.

#### THE IMBROGLIO OF THE GRAND CHAPTER OF DELAWARE.

An application was made by Companions in Wilmington, Del. to Comp. Lewis, for a dispensation; and being satisfied that there had been no Grand Chapter in existence therein for several years, he granted a Dispensation to St. John's Chapter, in Wilmington, Delaware. Representatives here claimed that the Grand Chapter still had control there. The Select Committee, after investigation, reported that there was not, at the date of the Dispensation given to St. John's Chapter, and is not now, a Grand Chapter of R. A. Masons in said State.

The report was adopted.

Subsequently, on motion of Comp. Thomas, of Tennessee, the following resolution was adopted:

*Resolved*, That the Gen. Gr. H. P. be, and he is hereby requested to examine in regard to the Grand Chapter of Delaware, and if found to be a legal Grand Chapter, he is hereby instructed to have the same enrolled under this jurisdiction, as requested by Companions of Delaware.

Three properties are essentially requisite to the attainment of wisdom: nature, learning and experience.—*Aristotle*.

The perfection of a man consists in foreseeing the future, as much as reason can accomplish.—*Chilo*.



## CITY ELECTION.

The following Masonic bodies have reported their elections for the ensuing year:

**MISSOURI LODGE, No. 1.**—Jno. Goodin, W. M. James, H. Tolman, S. W.; Sol B. Bellew, J. W.; John D. Daggett, Treasurer; George W. Ferris, Secretary.

**MERIDIAN LODGE, No. 2.**—C. H. Gellenbeck, W. M.; Chas. Buechel, S. W.; Francis Hafk-meyer, J. W.; Christ. Niemann, Treasurer; Adolph Meyer, Secretary (1334 South Seventh street), Julius Herz, S. D.; Bro. Schuffenecker, J. D., and F. G. Boehme, Tyler.

**GEORGE WASHINGTON, LODGE No. 9.**—Richard Garrettson, W. M.; T. C. Ready, S. W.; John Williamson, J. W.; John Glenney, Treas.; H. L. Wilson, Sec.; W. W. Ehninger, S. D., and E. D. Edwards, J. D.

**POLAR STAR, No. 79.**—Chas. Thaw, W. M.; C. F. Burns, S. W.; Louis Bierman, J. W.; John W. Luke, Treas.; Loren Mitchell, Sec.

**ST. LOUIS LODGE, No. 20.**—Edward Nathan, W. M.; Theodore Nagle, S. W.; E. J. Williamson, J. W., and P. J. Hendgen, Sec.

**OCCIDENTAL LODGE, No. 163.**—Jas. B. Austin, W. M.; L. J. Clark, S. W.; Thomas Harris, J. W.; W. N. Loker, Treasurer; A. B. M. Thompson, Secretary; E. B. Lindsay, S. D., and Geo. Thomas, J. D.

**ORIENT FRANCAIS LODGE, No. 167.**—D. J. Capt. W. M.; Ferd. Droz, S. W.; A. Martin, J. W.; A. Jolivet, Treas.; A. Wilderrowth, Sec. (Sixth and Gratiot); L. Longuet, S. D., and F. Glade, J. D.

**KEYSTONE LODGE, No. 243.**—Benjamin A. Dozier, W. M.; Edward Spencer, S. W.; R. H. Huzza, J. W.; T. M. Wannall, Treas.; A. R. Strain, Sec.; J. C. Bloomfield, S. D.; G. B. Wintle, J. D.

**ST. LOUIS CHAPTER, No. 8.**—Thomas M. Wannall, H. P.; Wm. Bosbyshell, K.; Louis Bierman, S.; W. W. Ehninger, C. H.; Wright Schaumburg, P. S.; A. J. Dreas, Rac.; Wm. N. Loker, Treas.; H. L. Wilson, Sec.; R. F. Garrettson, 3d Vail; L. J. Clark, 2d Vail; Wm. Taylor, 1st Vail.

**ST. LOUIS COMMANDERY, No. 1.**—George Frank Gouley, E. C.; Wm. Bosbyshell, Generalissimo; R. H. Huzza, C. General; Will. A. Prall, Prelate; T. M. Wannall, Sen. Warden; Jas. H. Tolman, Jun. Warden; Jno. D. Daggett, Treas.; Jno. Williamson, Rec.; W. Vittinghoff, Standard Bearer; R. F. Garrettson, Sword Bearer; W. W. Ehninger, Warder; John C. Bloomfield, 1st Guard; H. Stanley, 2d Guard, and Henry Cluskey, 3d Guard.

**IVANHOE COMMANDERY, No. 8.**—H. B. Light-hizer, E. C.; Theodore A. Caswell, Gen.; S. S. Brewer, Capt. Gen.; R. M. L. McEwen, Prelate; W. F. Tuttle, Sen. Warden; Wm. A. McLean, Jun. Warden; B. A. Dozier, Treas.; Theo. Ferrelli, Rec.; Wm. H. Cobb, Sword Bearer; Robert Sinnamon, Standard Bearer; Chas. A. Morton, Warder; J. C. Summers, 1st Guard; Henry W. Blanke, 2d Guard; D. Brown, 3d Guard; R. Elms, Sentinel and Armorer.

The names of the officers of the remaining bodies will be published as soon as the lists are handed in.

They who defraud virtue of its rewards, rob the young of virtue itself.—*Cato Major.*

## "MUST A LODGE OPEN UP?"

This question has been raised of late, and we have been asked whether it was *obligatory* that a Lodge *should*, at stated meetings, open on the 1st and 2d degrees, before opening on the 3d, and we have invariably answered that we knew of no such law, and that if it must be done by a construction of law, that that construction could not be given except by the M. W. G. Master. In order to be satisfied upon the point, we addressed the G. Master upon the question, official, and he emphatically denied having given such a construction to the law and resolutions of the Grand Lodge; but held that the resolution of 1867, yet unrepealed, permitted the Lodges to open upon either of the three degrees, at special meetings, as the work before them might dictate, leaving them free to open always on the 3d, at stated meetings, or to open up as they might see proper; holding for himself the original views, that Lodges *ought* to always open as a Lodge of Masters, but leaving them free to their own choice, in the absence of any positive law. While he yielded his personal preferences in obedience to the resolution of 1867, he could not allow any other officer to construe the laws and usage contrary to his interpretation of the law itself.

Thus it is positively settled that no Grand officer can *compel* a Lodge to "open up." He may advise or recommend it as a mere matter of policy; but still the Lodges are to be left free to open on the 3d, and thus open all, or to open up in form, as the Master may choose.

## "CAN A D. D. G. M. ARREST A CHARTER?"

Strange as it may appear, this question is frequently asked.

*Ans.*—No. A D. D. G. M. in Missouri has no powers but those specially granted by the law, and the law does not give him any power to grant dispensations of any kind, nor to suspend or arrest the operations of a Lodge. All this power belong to the G. L. or G. Master. The G. M. may empower a D. D., or, in fact, any officer, to arrest a charter, but it is not the act of the agent—it is that of the principal.

## IMPOSTER.

One "Segimund Sax," who has been expelled by his Lodge, and who has been kicked out of half the Lodges in England, Scotland, Canada, &c., is now trying to make a circuit of the United States, via Chicago. If you give him anything, let it be a thrashing. He is a very plausible young German, tells a well-concocted story, and carries a genuine diploma from the Grand Lodge of Scotland. Masonic papers should hand him around.

## Take Notice—Clandestine Lodges.

Our Missouri brethren should recollect that Pythagouras Lodge, No. 1, Brooklyn, N. Y., and Franklin Lodge, No. 2, New York city, are clandestine. Also, that no visitors can be received from any Lodge holding under the Grand Lodge of Hamburg. We repeat this notice, as it may have been forgotten by some young members. The Grand Lodge of Missouri so ordered years ago.

## MARK YOUR JEWELS, &amp;c.

If Lodges, Chapters, &c., could only realize in prosperity the mortification they suffer by the loss of their jewels in adversity, there would be no necessity in admonishing them to engrave their name, number and State on all their valuable jewels, records, &c. Thousands of dollars worth of jewels were lost during the war, simply because there were no means of knowing to whom to return them when found by others. The same kind of losses occur annually by conflagrations of hall, &c., during times of peace.

We have now ledgers of defunct Lodges in our State in the Secretary's office, without the name of the Lodges on them or in them, and it is impossible to tell to whom they belong. This may seem strange, but it is, nevertheless, true.

## CORRECTIONS.

On page 267 of December number, under the head of "Illinois Grand Commandery," the printer made Sir W. D. E. Andrus read "Andrews," and Sir L. K. Osborn read "Asbom, Grand Secretary." We have also since learned that Sir James Hoge Miles, of Chicago, was re-elected Grand Recorder. We are indebted to Sir John C. Reynolds, of Springfield, for the corrections.

## REGRETS.

We regret we were not able to accept the courteous invitation to be present at the annual election and banquet of Union Lodge, No. 121, Philadelphia, held on 10th December. They do things up in style in that old Lodge; and it makes our mouth water to think of the good things we missed.

## "THE EYE OF MASONRY,"

Republished by the *Masonic Record*, and credited to the *Mystic Star*, was original with the FREEMASON. Please give credit.

## THE LITTLE PEOPLE.

## LITTLE BROWN HANDS.

They drive home the cows from the pasture,  
Up through the long shady lane,  
Where the quail whistles loud in the wheat fields  
That are yellow with ripening grain.  
They find in the thick waving grasses  
Where the scarlet-lipped strawberry grows;  
They gather the earliest snow-drops,  
And the first crimson buds of the rose.

They toss the new hay in the meadow;  
They gather the elder-bloom white;  
They find where the dusky grapes purple  
In the soft-tinted October light.  
They know where the apples hang ripest,  
They know where the fruit hangs the thickest  
On the long thorny blackberry vines

They gather the delicate sea-weeds,  
And build tiny castles of sand;  
They pick up the beautiful sea-shells,—  
Fairy barks that have drifted to land.  
They wave from the tall rocking tree-tops,  
Where the oriole's hammock-nest swings,  
And at night time are folded in slumber  
By a song that a fond mother sings.

Those who toil bravely are strongest;  
The humble and poor become great;  
And from those brown-handed children  
Shall grow mighty rulers of state.  
The pen of the author and statesman—  
The noble and wise of the land—  
The sword and the chisel and palette  
Shall be held in the little brown hand.

The office of a wise man is to discern that which is good and honest, and to shun that which is contrary.—*Socrates.*



**CALIFORNIA.**

The proceedings of the Grand Chapter, which met October 19, 1868, are at hand.

The annual address is very brief and local in nature. A most excellent and complete report on correspondence was presented by the Grand Secretary, Comp. Owens. He agrees with us against advancing maimed candidates.

A memorial page is set apart to Companion Henry Hare Hartly, who died March 12, 1868.

We find 36 Chapters on the roll, with 1,546 members—206 were exalted, 39 admitted, 125 dimitted, 13 restored, 26 suspended, 11 died, and 11 rejected.

Comp. Jno. W. Harville was elected G. H. P., and Comp. Lawrence C. Owen re-elected Grand Secretary, both of San Francisco.

**"MARYLAND AND DISTRICT OF COLUMBIA."**

We have been favored with advance sheets of the address of the G. H. P., and of the report on Correspondence of the Grand Chapter of "Maryland and District of Columbia," at a convocation, held November, 1868. From them we see that that Grand body still insists on claiming the title of "G. C. of Maryland and District of Columbia," notwithstanding the action of the G. G. Chapter in September last, recognizing the "Grand Chapter of District of Columbia."

This we regret, as it only tends to keep alive the unfortunate feeling between the two bodies. The action of the G. G. Chapter, (composed of the ablest and best companions in the U. S.,) was *unanimous* upon the settlement of the vexed question, as it was believed to be a compromise upon which all could agree, especially as the whole difficulty was as much the result of the bungling action of Maryland, as it was of the inconsiderateness of District of Columbia, and so acknowledged by the very report before us. For ourselves, we had stood by Maryland to the last, until we were thoroughly satisfied that she had so placed herself in a position from which she could not extricate herself, nor her adherents for her. We were not long in finding out, after we heard both sides, that "one was as deep in the mud as the other was in the mire." We very much fear that wise and conservative counsels have not prevailed in the adoption of the following resolutions:

*Resolved*, That the action of the General Grand Chapter of the United States in regard to the District of Columbia, is in direct violation of its constitution, and therefore null and of no effect, and has no binding force.

*Resolved*, That a State Grand Chapter has no right to violate its constitution and to adhere to such action, and that the General Grand Chapter is more restricted in this respect.

*Resolved*, That we request the several State Grand Chapters to review their action, take into consideration all the facts of the case, and adopt measures in accordance therewith.

*Resolved*, That this Grand Chapter believes that she has now placed herself in her proper position, and will maintain her rightful authority over every foot of the original territory of the State of Maryland.

*Resolved*, That the sentence heretofore pronounced by this Grand Chapter against her recalcitrant subordinates and their members, is hereby reaffirmed, and all those true to their

allegiance are required to take due notice thereof, and act accordingly.

We trust that upon mature consideration these will be repealed at the next session, as the G. C. of District of Columbia has been recognized by all the Grand bodies in the United States.

**OREGON.**

We have received the proceedings of the Grand Lodge of Oregon, which met in Portland, June 22d, 1868.

The annual address, by M. W. Bro. A. A. Smith, G. M., is a very full report of duties, and includes twenty-nine decisions rendered during the year.

They are most excellently conceived and pointedly rendered. We are astonished to see that the Committee on Jurisprudence reported adversely to the 9th decision, which was that "a ballot must be spread, no matter what the report of the Committee of Investigation may be," a decision as sound as the "ancient charges" themselves, and founded on the fundamental principles of Masonry. The committee rested their objection on the ground that Bro. Mackey says "an unfavorable report dispenses with a ballot," which opinion we have already argued in this paper, and have challenged the masonic publicists of the country to prove its correctness, in vain. The Oregon committee will find that there are as sound masonic thinkers as Bro. Mackey, and from the decisions before us, we think Bro. Smith is one of them.

The Report on Correspondence was by Bro. S. F. Chadwick, and is one that does him great credit.

We regret to see that he has failed to get at the real "gist" of the West Virginia case.

We find 45 Lodges on the roll, with 1,203 members.—164 were initiated, 161 passed, 157 raised, 78 admitted, 62 dimitted, 8 died, 54 rejected, 29 suspended, and 4 expelled. Grand Lodge dues, \$1,725.

Four Lodges were chartered during the session.

Bro. A. A. Smith, of Eugene City, re-elected G. M., and Bro. J. E. Hurford, of Portland, Grand Secretary.

**IOWA.**

Proceedings of Grand Commandery, which met October 20th, at hand.

The annual address of the R. E. Grand Commander, James R. Hartsock, is an elegant production, breathing the exalted principles of the Order, and concludes with a high compliment to the entertainment by Missouri to the Knights in September last.

The report on correspondence, by Sir W. B. Langridge, Grand Recorder, is courteous and able. He is opposed to striking out the Red Cross Order.

The Grand Commander reports having witnessed an exemplification of the English work by Sir Knight Creigh of Pennsylvania, at the Southern Hotel, in September, and while he admired it, he sees no good to be gained by making any change at this day.

We find 11 Commanderies on the roll, with 490 members—72 were knighted during the

year, 1 admitted, 8 dimitted, 4 died, and 1 expelled.

Sir R. F. Bower, of Keokuk, was elected Grand Commander, and Sir W. B. Langridge, of Muscantine, re-elected Grand Recorder.

**INDIANA.**

The proceedings of the Grand Chapter which met October 21, 1868, are at hand. The annual address of the Grand High Priest, Comp. Thos. Newby, is a clear, business paper, and to it we are indebted for a full report on some of the transactions of the G. G. Chapter of the United States, in advance of the official report, which we shall insert in another column.

He also rendered a full and courteous report on correspondence. He extends the right hand of fellowship to the new Grand Chapter of the District of Columbia.

We find 76 Chapters on the roll, with 2,863 members, being an increase of 581; 465 were exalted; 23 reinstated; 72 admitted, 36 died, 223 dimitted, 36 suspended, 10 expelled.

Comp. Harvey G. Hazelrigg, of Lebanon, was elected G. H. P., and Comp. John W. Bramwell, of Indianapolis, Grand Secretary.

**GRAND COUNCIL.**

We find 31 Councils on the roll, with 1,003 members, being an increase of 286; 325 were advanced, 6 reinstated, 6 admitted, 15 died, 101 dimitted, 16 suspended. Comp. Thos. Pattison, of Aurora, re-elected Grand Master, and Comp. Bramwell, Grand Recorder.

The transactions were brief and local. The annual address practical, referring chiefly to local duties.

**TENNESSEE.**

Proceedings of Grand Chapter, held September 30, 1868, at hand. Large number of Chapters represented.

The annual address of the G. H. P., Comp. Townsend A. Thomas, was practical and local, except in reference to G. G. Chapters. He pays a high compliment to the triennial meeting of that body, and extends his thanks to the Masons of Missouri.

We find 83 Chapters on the roll, with 3,551 members; 37 admitted, 143 dimitted, 12 suspended, 5 expelled, 451 were exalted and 38 died.

Comp. Geo. S. Blackie, M. D., prepared an excellent report on correspondence. Comp. Wm. Maxwell, of Maxville, was elected G. H. P., and Comp. John Frizzell, of Nashville, Grand Secretary.

**ILLINOIS.**

We have received the published report of the Grand Council, held October 8, 1868. The annual address of Comp. David G. Burr, G. P., reports four dispensations for new Councils granted. We find 35 Councils on the roll, with 1,132 members; 213 were received, 4 admitted, 1 expelled, 4 suspended, 33 dimitted, and 8 died.

The proceedings are very neatly gotten up. A good practical report on correspondence was submitted by the Grand Recorder, Comp. John C. Reynolds, of Springfield. Comp. John W. Pearson, of Godfrey, was re-elected Grand Puissant.



## RHODE ISLAND.

We have received the proceedings of the Grand Lodge which met November 13, 1868. Eighteen Lodges were represented.

The work was exemplified before Grand Lodge in the three degrees by subordinate Lodges.

We have also the report of the Annual Communication, held May 18, 1868. The annual address of W. Bro. Thomas A. Doyle, is very full, and exhibits a large amount of official labor. He has served three years, in that time the Lodges have increased from sixteen to twenty-eight, and a membership of 3,064 Masons; 411 were initiated, and 426 raised, 16 admitted, 40 dimitted, 211 rejected, 28 died, 1 suspended, and 2 expelled. Only 27 E. A., and 10 F. C. remain on the roll of all the Lodges, which speaks well for the "close work" of the Lodges.

Bro. Doyle, of Providence, was re-elected Grand Master, and Bro. Charles D. Greene, of same city, who sojourned during last summer in our city, we congratulate upon his re-election as Grand Secretary.

## Nova Scotia.

Strange as it may appear, Bro. Alex. Keith insists upon claiming the titles and dignities of "Provincial Grand Master of Nova Scotia, New Brunswick, Prince Edward's Island, and the Masonic jurisdiction thereunto belonging, honorary member of the Grand Lodge of France," when it is well known to all who have studied into the status of Masonry in that Province, during the past year especially, that the "Provincial Grand Lodge of Nova Scotia," &c., is "among the things that were," and that Bro. Keith exercises no more authority (masonically) in that Province, than the "man in the moon."

All the living Lodges of that Province are now under the "Grand Lodge of Nova Scotia," and even the three, viz.: Athole, Keith and Scotia Lodges, which attempt to support Bro. Keith, are as dead as though they never existed, and Bro. Keith enacts the farce of issuing a proclamation in the public press, that on the 30th November there would be an annual meeting of the "Provincial Grand Lodge."

In order that none of our readers may be deceived, and especially our Missouri "Examining Committees," we will inform them that the members of the above-named Lodges have been declared "clandestine" by competent authority.

*The Craftsman*, the very intelligent Masonic journal of Canada, in an able review, answers the *Freemason's Monthly Magazine* of Boston (by Bro. C. W. Moore), on the question of the legality of the Grand Lodge of Nova Scotia. It meets every point, as we think, fully, fairly and conclusively. We think if Bro. Moore had applied at the proper source, as we have done, and had he come in possession of the facts we set forth in our report on Foreign Correspondence to the Grand Lodge of Missouri in October last, he would not have fallen into the error he has. We invite his perusal of our report on that subject, under the head of "Massachusetts" and "Nova Scotia."

## VIRGINIA.

**ROYAL ARCH CHAPTER.**—The following gentleman have been elected officers of the Grand Royal Arch Chapter for ensuing year: M. E. Edward H. Lane, G. H. P.; M. E. John P. Little, G. King; M. E. R. E. Withers, G. Scribe; E. Thomas U. Dudley, G. Treasurer; E. John Dove, G. Secretary; W. B. Isaacs, Deputy G. Secretary; E. B. M. Harris, Grand Captain of the Host; E. W. H. Lambert, Principal Sojourner. E. Samuel Kennerly, Jr., Royal Arch Captain; E. Alfred S. Lee, Master Third Veil; J. H. St. Clair, Second Veil; A. P. Abell, First Veil; Thomas Angel, Steward; James M. Taylor, Janitor.

**KNIGHTS TEMPLAR.**—The following Brothers were elected officers of the Grand Encampment of Knights Templar night before last:

R. E. Edward H. Gill, G. Commander; V. E. John Robin McDaniel, D. G. Commander; E. William B. Isaacs, G. Generalissimo; E. John W. Potts, G. Captain-General; E. James Evans, G. Treasurer; E. John Dove, G. Recorder; E. George W. Dame, G. Prelate; E. R. E. Withers, G. Senior Warden; E. L. F. Johnson, G. Junior Warden; E. John G. Regnault, G. Standard-bearer; E. James L. Cook, G. Sword-bearer; E. John G. Smith, G. Warden; E. Thomas Angell, G. Steward; E. James M. Taylor, G. Sentinel.—*Richmond Enquirer.*

**SETTLEMENT OF THE DIFFICULTIES BETWEEN THE GRAND LODGES OF VIRGINIA AND WEST VIRGINIA.**—The Grand Annual Communication of the Grand Lodge, which closed its session in this city night before last, consisted of some four or five hundred delegates, representing every county and city in the State of Virginia. We have never seen a more intelligent body of gentlemen, nor more perfect harmony prevail in the deliberations of a body. Much important business was transacted, and many questions which had given rise to discussion, and on which there was a difference of opinions, were finally disposed of in the most amicable and brotherly manner.

The question of paramount interest for the decision of the Grand Lodge was the settlement of the difficulties between the Grand Lodges of Virginia and West Virginia. Shortly after the commencement of the war the subordinate Lodges in West Virginia, all of which had, of course, been chartered by the Grand Lodge of Virginia, instituted a Grand Lodge, and worked under it until the close of the war. When this event occurred, the Grand Lodge of Virginia held that the Grand Lodge of West Virginia was an illegal body, having been instituted by Lodges holding charters granted by her. Negotiations for a settlement of the difficulty were commenced in 1865. A commission was appointed by the Grand Lodge of West Virginia to conduct them.

At the Annual Communication of the Grand Lodge of Virginia in 1867, an able committee was appointed to investigate and report to the last annual communication all the facts in the case, and to recommend such action as it thought best for the Grand Lodge to pursue. The committee performed its duty, and reported the following terms of settlement; 1st. That a majority of the subordinate Lodges in the jurisdiction of the Grand Lodge of West Virginia should give in their adhesion to the Grand Lodge of West Virginia. 2d. That the subordinate Lodges in West Virginia should pay the Grand Lodge of Virginia all their dues from the time of the institution of the Grand Lodge of West Virginia to the annual communication of the Grand Lodge of Virginia in 1865; and, 3d. That the subordinate Lodges of West Virginia should surrender the charters granted them by the Grand Lodge of Virginia.

Deputy Grand Master Martin and Grand Junior Warden White were present as a commission from the Grand Lodge of West Virginia, and accepted the terms proposed in the report of the committee. They requested that their subordinate Lodges might be per-

mitted to retain possession of their charters, in order that they might be placed in their archives. It was acceded to. The report of the committee was unanimously adopted, and the right hand of fellowship was extended to the commission of West Virginia.

Deputy Grand Master Martin made an eloquent speech after the report was adopted, and said the action of the Grand Lodge of Virginia would send a thrill of joy to the hearts of the people of West Virginia, for it would show that a spirit of fraternal regard yet existed between the people of the South and those of the North. He accepted, cheerfully, the terms proposed by the committee, and said he thought they were fraternal and liberal.

The disputed territory of Jefferson and Berkeley counties is to remain within the jurisdiction of the Grand Lodge of Virginia until the Supreme Court shall decide the question as to whether these two counties are in Virginia or West Virginia.

Altogether, the proceedings of the Grand Lodge were perfectly harmonious, the utmost good feeling and fraternal regard prevailing throughout the session.—*Richmond Enquirer.*

We can only add to the foregoing, that while we look upon the settlement of this question, upon the compromise resolutions, as involving a great sacrifice of principle for the sake of harmony, we sincerely trust that the action of the Lodges in West Virginia during the war may never be quoted as a precedent for the formation of new Grand Lodges; and we sincerely regret that such fact did not constitute one of the resolutions in settlement of the case. We rejoice, with every good Mason, that harmony is restored to the Craft of Virginia, and shall be now willing to extend our hand of fellowship. We have opposed the recognition on PRINCIPLE, and our views have been expressed without fear or favors and are perfectly willing that they shall stand the test of time and the criticisms of the ablest men of our fraternity. We invite attention to our views under the head of "Grand Lodge of Hanover," in another column.

## FESTIVAL.

We received an elegant invitation to be present at the first anniversary festival of Jefferson City Chapter, No 34, on Monday evening, December 28th, and regret much that other engagements, already formed, prevented our being present. We have been informed that it was a success.

**QUESTIONS IN "LEDGER"-DEMAIN.**—*Editor N. Y. Dispatch*—DEAR SIR: Will you please inform me through the *Dispatch*—1. If Robert Bonner, of the New York *Ledger*, is a Mason? 2. Who is Sylvanus Cobb, Jr. and is he a Mason? Oblige by so doing a M. M.

**ANSWERS.**—1. No; unless made so very recently. 2. A man of talents, and a very prolific writer. He is not a Mason, as we believe.

The above will interest some of our readers who have rather "got down" on Mr. Cobb for his last story in the *Ledger*.

**COWAN, AGAIN.**—The *Kentucky Freemason* is publishing a "Masonic Catechism." Among its definitions is:

"What is a Cowan? A profane. Derived from the Greek word *kuon*, a dog. A brother at our elbow, who is said to be a good Greek scholar, says *koun* means dog, not day. We fear that the catechism is not entirely orthodox."

—*Review*  
Oh-the-dogs?—*Dispatch.*



## TO THE FREEMASON.

Your gentle hint by a Red Cross,  
Reminds me what would be my loss  
Should I neglect to send to you,  
For coming volume, dollars two.

I would not be delayed a day,  
From my rich treat with friend Gouley,  
And, therefore, send enclosed to you,  
The small amount so justly due.

You say that each can furnish one  
More new subscriber—it is done,  
So far as I can help to do it,  
And thus I purpose to get through it.

I send four dollars; credit me  
Two years' subscription; thus you see,  
If I can get a friend to take it,  
I'll send his address—that will make it.

If I do not, why then my name  
Will stand two years, while you the same  
Amount will have, as though another  
Were added by your friend and brother.

SUBSCRIBER.

Boston, Mass., Dec. 16, 1868.

## INDEX.

The Index for the *Freemason* has been prepared and kindly furnished by Bro. W. W. Austin, of Richmond, Indiana, to whom we are under many obligations for this great favor, and recommend to our readers his fine specimen of workmanship. They will find it complete in all its parts.

## RIGHTS OF NON-AFFILIATES.

*Question.* Can a non-affiliated Mason prefer charges?

*Ans.* We have no law upon the subject, beyond the decision of the M. W. Grand Master, and confirmed by the Grand Lodge.

It is not therein stated whether such non-affiliate comes under the head of such N. A. who have not lost their Masonic benefits within the twelve month clause, or whether he comes under the prohibition provision. For ourselves, taking the law of non-affiliates, as it stands, we can not but recognize a vast difference between the two. The case upon which the G. M. based his decision was, that of Kingston Lodge, 118, and the N. A. had been such for years. If the decision was that none but a member of a Lodge can prefer charges, then there could be no question or doubt. It may be said that N. A. is not a member. Very true, but then the law gives to those who have been N. A.'s for twelve months, nearly all the rights belonging to a member, except, probably, that alone of voting. The Grand Lodge recognizes the right, and in fact, the necessity, of dimitting from one Lodge before joining another, and it gives him a certain time in which to do it, and in that time, it recognizes very strong claims he may have against the fraternity.

Now, when we come to that class who remain N. A.'s for a year or years, we speak of them absolutely as "non-affiliates," because they are not only not members, but have none of the rights or benefits of Masons, no more than if they were suspended. They have no living interest whatever in the institution, and, of course, can not meddle with its affairs. It is this class of N. A.'s, that we are inclined to be-

lieve that the Grand Master has special reference to, for the history of the case he cited justifies us in that belief.

It is hard to believe that Bro. A., while a member of a Lodge, has his charges prepared to prefer at the next meeting, and so declares it in Lodge, and then dimitts to help form a new Lodge, and that his charges, intended for the good of Masonry, should fall to the ground by such dimission. We do not think that the Grand Master, or the law, contemplated such a construction.

[For the Freemason.]

**Chapter of Instruction at Chillicothe—  
Interesting Session, Speeches, &c., &c.  
CHILLICOTHE, Mo., Dec. 23, 1868.**

DEAR BRO. GOULEY: Pursuant to notice, as published in that great Masonic *light* of Missouri—the FREEMASON—a Chapter of Instruction was opened in this city Friday morning, December 18, by Comp. Wm. A. Prall, Grand Lecturer. Comps. Cheeney, Myers, and Dawson, of Brookfield, Drake of Carrollton, Cook of Kingston, Low of Hamilton, Parrott of Cameron, Heaston of Bethany, Ure of Hannibal, Clark of Miles Point, McDonald of Kansas City, and Rev. John D. Vincil of Macon City, were all here anxiously seeking "more light;" and I can assure you, Mr. Editor, their desires were gratified, for "be it known and read of all men," our Grand Lecturer is a most efficient, patient, persevering, and impressive teacher of a beautiful ritual of capitular Masonry, and he that would fail to profit by his instruction, would, indeed, be an idle craftsman.

Saturday afternoon, our M. E. Grand High Priest made his appearance, and was warmly greeted by the companions. In the evening, before a large assemblage of Royal Arch Masons, he delivered one of the most beautiful Masonic addresses to which it has ever been my pleasure to listen. I shall refrain from farther comment, as a copy of the address has been requested for publication, and, doubtless, will soon be furnished your readers. Regretfully, the Chapter of Instruction was closed Saturday night, many of the companions being compelled to return home.

Very truly and fraternally, B.

OFFICE G. H. P. G. R. A. CHAP. OF Mo. }  
Columbia, Mo., Dec. 24, 1868. }

1. The following are constituted as subordinate districts of this R. A. jurisdiction:

FIRST.—South-east District, including Chapters as follows:

Missouri, No. 1; St. Louis, No. 8; Charleton, No. 19; Bellefontaine, No. 25; West Prairie, No. 31; O'Sullivan, No. 40; Langdon, No. 42.

SECOND.—South-west District, including Lexington, No. 10; Independence, No. 12; Springfield, No. 15; Sedalia, No. 18; DeMolay, No. 26; Kansas City, No. 28; Rolla, No. 32; Jefferson City, No. 34; Greenfield, No. 38; Wyoming, No. 43; Hank Horeb, U. D.

THIRD.—North-west District, including Liberty, No. 3; Weston, No. 4; Ringo, No. 6; Meridian, No. 9; Gallatin, No. 11; St. Joseph, No. 14; Melody, No. 21; George Washington, No. 24; Lone Star, No. 30; Cyrus, No. 36; Houston, No. 37; Agency, No. 39; Linn, No. 41; Gentryville, No. 44; Hamilton, No. 45, and Keystone, U. D.

FOURTH.—North-east District, including Palmyra, No. 2; Hannibal, No. 7; Huntsville, No. 13; Monroe, No. 16; Columbia, No. 17; Monticello, No. 20; Macon, No. 22; Bond, No. 23; Mexico, No. 27; Eastern Star, No. 29; L<sup>a</sup> Grange, No. 33; Concord, No. 35, and Rails U. D.

2. The First District is placed in charge of Comp. Wm. A. Prall, Grand Lecturer.

The following are appointed District Deputy Grand Lecturers, viz.:

For the Second District, Comp. J. W. McDonald, of Kansas City.

For the Third District, Comp. J. R. Middleton, of Chillicothe.

For the Fourth District, Comp. J. G. Howe, of Macon.

3. The District Deputies will consult with the Grand Lecturer and arrange for Chapters of instruction at such times and places as may be convenient for the Chapters of each District.

4. The Grand Secretary will officially inform the above named Companions of their appointment.

By the Grand High Priest.

O. Root, Jr.,  
Grand High Priest.

THE BARBARITY of expelling, for non-payment of dues, is justly attracting a good deal of attention, and, in time, it is to be hoped that Grand Lodges generally, or at least in America, will follow the example set by New York, and mercifully strike delinquents from the roll with a reasonable chance of being reinstated. The editor of the *Masonic Review* says very properly:

"The propriety of expelling a member from all the rights and privileges of Masonry, for non-payment of dues, has long been, in our mind, a questionable proceeding. The offense is simply a violation of the rules of that particular Lodge, and nine times out of ten is caused by forgetfulness or inability. Yet the punishment is the same as though the man had committed burglary or stolen a horse. Our convictions have always been that a Lodge has the right to expel a member from membership in that Lodge, for any violation of its rules—but not from all the rights and privileges of Masonry. We think the Grand Lodge should place an interdict on the Lodges in relation to such proceedings, so that the punishment might be in proportion to the offense."—*N. Y. Dispatch*.

We must say that the above is the first intimation we have had that any Grand Lodge allowed the penalty of *expulsion* for non-payment of dues. The only penalty known to our law for non-payment of dues is "suspension" for a definite time.

THE BENEFICENCE OF MIRTH.—There is nothing equal to cheerful, even mirthful, conversation, for restoring the tone of mind and body, when both have been overdone. Some great and good men, on whom heavy cares and toils have been laid, manifest a constitutional tendency to relax into mirth when their work is over. Narrow minds denounce the incongruity; large hearts own God's goodness in the fact, and rejoice in the wise provision made for prolonging useful lives. Mirth, after exhaustive toil, is one of Nature's instinctive efforts to heal the part which has been racked or bruised. You can not too sternly reprobate a frivolous life; but if the life be earnest for God or man, with here and there a layer of mirthfulness protruding, it has a soft bed to receive heavy cares, which otherwise would crush the spirit. To snarl against the sports of mirth may be the easy and useless occupation of a small man, who can not take in at one view the circumference of a large one.



### TEMPLAR HYMN.

"A LIGHT IN THE WINDOW."

There's a light in the window for thee, brother,  
There's a light in the window for thee;  
A dear one has moved to the mansions above,  
There's a light in the window for thee.

There's a crown, and a robe, and a palm, brother,  
When from toil and from care you are free,  
The Savior has gone to prepare you a home,  
With a light in the window for thee.

O watch, and be faithful, and pray, brother,  
All your journey o'er life's troubled sea,  
Though afflictions assail you, and storms beat severe,  
There's a light in the window for thee.

Then on, perseveringly on, brother,  
Till from conflict and suffering free,  
Bright angels now beckon you over the stream,  
There's a light in the window for thee.

### THE UNFINISHED PRAYER.

"Now I lay"—say it darling;  
"Lay me," lisped the tiny lips  
Of my daughter, kneeling, bending  
O'er her folded finger-tips.

"Down to sleep"—"To sleep," she murmured,  
And the curly head drooped low.  
"I pray the Lord"—I gently added,  
"You can say it all, I know."

"Pray the Lord"—the words came faintly,  
Fainter still—"My soul to keep;"  
Then the tired head fairly nodded,  
And the child was fast asleep.

But the dewy eyes half opened,  
When I clasped her to my breast,  
And the dear voice softly whispered,  
"Mamma, God knows all the rest."

O, the trusting, sweet confiding  
Of the child heart! Would that I  
Might trust my Heavenly Father,  
Who hears my feeblest cry.

### A MASON UNDER TORTURE.

Between the years 1740 and 1750 the Freemasons were subjected to great persecution in Portugal. A jeweler of the name of Menton was seized and confined in the Inquisition, and a friend of his, John Coustos, a native of Switzerland, was arrested. The fact was that these two persons were the leading Freemasons in Lisbon, which constituted their crime. Coustos was confined in a lonely dungeon, whose horrors were heightened by the complaints, the dismal cries and hollow groans of several other prisoners in the adjoining cells. He was frequently brought before the inquisitors, who were anxious to extort from him the secrets of Masonry; but refusing to give any information, he was confined in a still deeper and more horrible dungeon. Finding threats, entreaties and remonstrances in vain, Coustos was condemned to the torture of the holy office. He was, therefore, conveyed to the torture room, where no light appeared save what two candles gave. First they put around his neck an iron collar, which was fastened to the scaffold; and this being done, they stretched his limbs with all their might. They next tied two ropes around each arm, and two around each thigh, which rope passed under the scaffold through holes for that purpose. The ropes, which were of the size of one's little finger, pierced through his flesh quite to the bone, making the blood gush out at eight different places that were so bound. Finding that the torture above described could not extort any discovery from him, they were so inhuman, six weeks after, as to expose him to another kind of torture, which was more grievous, if possible, than the former. They made him stretch his arms in such a manner that the palms of his hands were turned outward, when by the help of a rope they fastened together at the wrist, and which turned by an engine, they drew them nearer to one another behind in such a manner, that the

back of each hand touched and stood exactly parallel to the other; whereby both his shoulders were dislocated, and a quantity of blood issued from his mouth. This torture was repeated thrice; after which he was again sent to his dungeon, and put in the hands of physicians and surgeons, who, in setting his bones, put him in exquisite pain.

The subjoined extract may serve as a specimen of the text of Lord Lytton's new play, "The Rightful Heir," now a leading feature in London theatricals. Vyvian speaks thus of "The Mother Sea" and her tropical Islands:

She is not cruel if her breast swell high  
Against the winds that thwart her loving aim  
To link, by every raft whose course she speeds,  
Man's common brotherhood from pole to pole;  
Grant she hath danger—danger schools the brave,

And bravery leaves all cruel things to cowards.  
Grant that she harden us to fear—the hearts  
Most proof to fear are easiest moved to love.  
As on the oak whose roots defy the storm,  
All the leaves tremble when the South wind stirs.

Yet if the sea dismay thee, on the shores  
Kissed by her waves, and far, as fairy isles  
In poet dreams, from this gray careworn world,  
Blooms many a bower for the Sea Rover's bride.

I know a land where feathering palm trees  
shade

To delicate twilight, suns benign as those  
Whose dawning gilded Eden—Nature, there,  
Like a gay spendthrift in his flush of youth,  
Flings her whole treasure on the lap of Time  
There, steeped in roseate hues, the lake-like sea

Heaves to an air whose breathing is ambrosia;  
And all the while, bright-winged and warbling  
birds,

Like happy souls released, melodious float  
Through blissful light, and teach the ravished  
earth

How joy finds voice in Heaven.

### Masonry, Politicians and Masonic.

OFFICES.—The committee on Foreign Correspondence of the Grand Chapter of Iowa, has touched upon these topics in a far from gingerly manner. Certain it is that the writer took off his gloves when he handled the subject. The ideas of the writer are as follows:

"That species of toadyism indulged in by certain Ma-onic publications, and frequently by foreign correspondence committees, etc., I condemn and hate. Because a man may be a great soldier, a *reasonably* honest and sober governor, senator or legislator, as things go now-a-days, I do not consider that his civil position, *per se*, makes him of any special consequence to the Craft: and unless that man enjoyed a *well-earned* Masonic reputation, I would not bestow upon him, in a Masonic body over which I might preside, half as much attention as I should consider myself privileged to accord to a hard-fisted and retiring brother, who was a faithful, efficient and studious brother in the Masonic vineyard. These mere rich men, soldiers and civil officers, shed no lustre on the Order, unless, as is rarely seen, they are workers in the hive. 'Honors are *not* easy,' so far as the relation between them and Masonry is concerned. Their investment is one which they manage to make pay themselves more than one hundred per cent., regardless of the fact that the 'virtue' goes out of the sinless genius of Masonry every time they but 'touch the hem of her garments.' I have seen these mere politicians, on the eve of a State election, obtrude themselves upon the Craft in Grand Lodge assembled, and ask for official Masonic preferment with the sole aim of making this a stepping-stone to civil promotion. I have, in one instance, seen such a politician, who had gained office by the judicious use of a *lie* well sworn to, and who was a candidate for re-election, in the confident expectation that success would finally obscure his 'multitude of sins,' I have seen such an individual, at such a pause in his

career, visit a grand Masonic body, and, with characteristic effrontery, ask members to give him the highest office within their gift. I have never yet—thanks to the stalwart middle-men of the Order—seen these politicians carry their points; but, then, the fact that such an attempt was made, is humiliating in the extreme. No; oh, no, let us stand by the old Masonic flag, on which is inscribed in illuminated letters the noble motto, Fraternity and Equality. Let us determinedly oppose the modern innovation, that there is such a thing as *aristocracy* in Masonry. Let us insist that brains, merit, fitness and enthusiasm, instead of mere meretricious 'worldly wealth or honors,' shall be the test of Masonic recognition, and it will be well with us when the storm comes upon us. The former are the men who will help us *then*. The latter are they who, like leeches, will fall off and leave us; and 'nothing in their *Masonic* life will so become them as their *leaving* of it."

### GIVE ME THE HAND.

BY GOODWIN BARNEBY.

Give me the hand that is warm, kind, and ready;  
Give me the clasp that is calm, true, and steady;  
Give me the hand that will never deceive me,  
Give me its grasp that I may believe thee.  
Soft is the palm of the delicate woman,  
Hard is the hand of the rough, sturdy yeoman!  
Soft palm or hard hand, it matters not—never!  
Give me the grasp that is friendly forever.

Give me the hand that is true as a brother;  
Give me the hand that has harmed not another;  
Give me the hand that has never foresworn it;  
Give me the grasp that I may adore it.  
Lovely the palm of the fair, blue veined maiden!  
Horny the hand of the workman o'erladen!  
Lovely or ugly, it matters not—never!  
Give me the grasp that is friendly forever.

Give me the grasp that is honest and hearty,  
Free as the breeze, and unshackled by party;  
Let friendship give me the grasp that becomes her,  
Close as the twine of the vines of the summer.  
Give me the hand that is true as a brother;  
Give me the hand that has harmed not another;  
Soft palm or hard hand, it matters not—never!  
Give me the grasp that is friendly forever.

"Though it may not be in your power," said Marcus Aurelius, "to be a naturalist, a poet, an orator, or a mathematician, it is in your power to be a virtuous man, which is best of all."

### Died.

SIR GEORGE WM. CULVER was born in Greenup county, Ky., February 2d, 1820; died at his residence, near St. Joseph, Mo., about 6 o'clock, A. M., December 1st, 1868, in the 48th year of his age, and was buried with the honors of Knighthood by his masonic fraters of Hugh De Payen's Commandery, No. 4, and Weston Commandery, No. 2, December 3d, 1868. He was a Justice of the County Court of Clinton county, Mo., in 1848, and a member from Clinton county in the lower House of the Missouri Legislature in 1850 and '51; a Past Master and member of Plattsburg Lodge, No. 113, Mo., and has filled all the offices in the Lodge except Tyler; a Past High Priest, and one of the oldest members of Weston R. A. Chapter, No. 4; a Past Recorder and member of Weston Council, No. 2; R. and S. Masters; Past Prelate of Hugh De Payen's Commandery, No. 4, K. T., and one of its charter members, and one of the oldest members of Weston Commandery, No. 2, K. T., at Weston, Mo., and Past Junior Grand Warden of the Grand Commandery; one of the pioneers to Platte Purchase, moving to Clay county, Mo., in the fall of 1840. He was married to Margaret J. Warner, great-granddaughter of Daniel Boone, the pioneer, and subsequently to her death to Mary A. Snail, daughter of William Snail and Eliza Brassfield.

SUBSCRIBER.

Weston, Mo., Dec. 3, 1868.



**A NICE POINT IN NON-AFFILIATION.**

"Non-affiliation" is one of the problems which continually perplex the fraternity, because in that condition a Mason occupies a transition state, that either ends in merely passing from one Lodge to another, or finally launches the party out into the broad sea of "dead" and "floating timber."

The point at which this determination actually takes place is a very nice one to decide, and one that has called forth the earnest thought of Grand Masters and Grand Lodges.

The Grand Lodge of Missouri has, by law, given the non-affiliate "twelve months" in which to determine his own status, either to seek a home, or give up all the rights and benefits of the institution, so long as he shall remain out of a Lodge.

In analyzing this idea of our law, we are led instinctively to the conclusion, that the Grand Lodge did not intend to put the non-affiliate, within twelve months, on the same footing as the one beyond that period of time. This idea, we take it, is based on the theory that a brother who dimit does so on one of the three conditions of the law, viz: "To remove from the jurisdiction, or to join another Lodge, or to assist in forming a new Lodge," and this theory involves an *intention* on the part of the brother applying for a dimit. If he *intends* to join another Lodge, then there can be no objection to his receiving a dimit.

This *intention*, we hold, has a material bearing upon his status.

After he dimit, and applies to another Lodge for affiliation, we think he complies with the spirit of the law, whether he succeeds or not. He has shown an honest intention, and by that, we do not think that he should be placed under the same disabilities as he who falsely applied for his dimit and never applies for membership again.

We hold that, under the spirit and conditions of the law, his "non-affiliation" should date from the time he was rejected on his application for re-affiliation, for the Lodge which rejected him, and not himself, keeps him a "non-affiliated Mason."

If he is not worthy to be received into a Lodge on account of gross, bad character, then the Lodge which rejected him should prefer charges against him, which it has a perfect right to do. If there are some peculiarities in his constitution which would not make him an agreeable member of that particular Lodge, then such peculiarity, arising from natural causes which he could not control, should not deprive him of the benefits of Masonry. Although non-affiliated, we hold that within twelve months from date of his last rejection, he comes within the purview of the law which gives non-affiliates of twelve months' standing, certain rights of Masonry, and the Lodge which rejected him, should give him a certificate of the date of his rejection, so that he may present it, should occasion require. We look upon a brother Mason, who applies for membership, in a very different light from the profane applying for the degrees.

In Mississippi a Mason can not get his certificate of dimit until he has applied to and been received in another Lodge. In this way they

have no non-affiliates, and we rather admire the principle, founded, as it is, upon the old charge, that every Mason should belong to some Lodge.

In our State we accept the declaration of intention by the brother applying for dimit; and if he prove false in that declaration by not applying for membership within the time prescribed by the law, then he should be brought under charges for violation of his word as a Mason. But if he attests the truth of his intention by continually applying, then, we think, he should not be put upon the same footing as one who never applies at all. We hope this question will be brought before the Grand Master or Grand Lodge for official determination. As it is, we are satisfied that great injustice is often done.

**France and Louisiana.**

In the Bulletin of the Grand Orient of France and the Supreme Council of France, for the month of October, we find an article addressed to Bro. Mellinet, Grand Master, by Bro. A. Hermitte, 33d, member of the Council, on the subject of the recognition of the Supreme Council of New Orleans by the Grand Orient of France.

The article, as literally translated, reads thus:

The report recites the formation of the Supreme Councils in Charleston and New York, and then adds, that many attempts were made, as the number of States and population increased, to constitute rival powers of these two Supreme Councils, upon the argument that the pretended Constitution of Frederick was apocryphal—only provisional in character—and that the new wants of Masons required an independent authority in each separate State.

In October, 1839, the Marquis of Santiago pretended to constitute a Supreme Council in New Orleans by virtue of the constitutions of 1786, while at the same time there existed in that place a Grand Lodge emanating from the Supreme Council of Charleston, and claiming jurisdiction over all Masons in Louisiana, which held the foregoing Supreme Council to be irregular.

In 1855 the rival authorities made a concordat by which the Supreme Council of New Orleans itself dissolved, associated its powers to the Supreme Council of Charleston, while recognizing all the bodies constituted, and all the Lodges created by the ex Supreme Council. This concordat was signified to by the Grand Orient of France.

But, in 1858, some Masons established a second Supreme Council for the State of Louisiana, having at its head Frenchmen—33ds. This new power was naturally repulsed by the one which existed at Charleston, and addressed the Grand Orient of France, which replied by a decree of Prince Murat, dated June 1, 1858, and also a letter accusing them of usurping authority, and which, with a subsequent letter from the college of Rites, completely condemned his designs; yet, for all that, this Supreme Council continues to exist, and now demands its recognition by the Grand Orient.

Whilst we think that the Grand Orient can not decide a question purely relative between two American Masonic powers, still, if circumstances justify this new power—if it is not a fact accomplished, but accepted; if, besides, it gives to Masonic principles an efficaciousness which they would not have without it—friendly relations are permissible, and almost commanded.

First, this Supreme Council of New Orleans was recognized in 1857 by the Grand Orient of Italy; in 1867, by the Grand Orient of Belgium; then, when, in 1867, Bro. Chassignac was invested as Grand Commander by this Supreme Council, and, firmly seated, his first

thought was to instil into the usages of Masonry, civil and political equality, so revolting on this point to the citizens even of the Northern States, recently proclaimed between the white and negro race.

He assembled the Lodges under his control, and made them adopt a resolution to open thereafter their temples to Masons of the black race. This took place in the Lodge La Liberté, No. 9, Orient of New Orleans.

This Supreme Council above granted a charter for a Lodge called La Fraternité in New Orleans; and recently, from an article by Le Blanc du Marconny, in the *Bulletin*, April, 1868, we learn that three similar Lodges have been formed in that city. In earlier times this branch of Louisiana Masonry followed the example and practiced the precepts of French Masonry. In fact, not later than the 14th February, 1836, the Grand Orient of France granted a warrant to colored men for a Lodge in Guadeloupe. May 13, 1866, the Council of the Order adopted measures, taking into consideration a proposition to request the Grand Master to address the Grand Orient of Rio Janeiro, that the Grand Orient of France would see itself under the painful necessity of ceasing to recognize Masons of Brazil, and would cease all correspondence with the Supreme power that represented them, if Brazil Masons did not very soon make a protest against slavery, and undertake measures for its extinction. We would, therefore, suggest a favorable reception of the demand addressed to the Grand Orient of France by the Supreme Council of Louisiana.

May this view of the matter be appreciated and imitated by our American brethren. The grand mission of Masonry is to establish peace among men of every opinion and religion, of different races and nationalities.

This application (which was hurriedly translated for us by R. W. Bro. Luke) was handed the G. Master of France, Oct. 17, 1868, and was approved by the following endorsement: "Approuve; Le Grand Maître de l'Ordre Maconique en France. MELLINET." And, on the 5th November, 1868, an *official decree* was issued by Bro. Mellinet, recognizing the Supreme Council of the Scotch Rite of Louisiana, at New Orleans, attested by Bro. Alfred Blanc, "adjoint Grand Master."

The cause of recognition, as set forth in the decree, is because said Council of New Orleans does not draw any distinction of "nationality, race or color."

Such is the brief status of an affair which is bound to create no little trouble, arising, as it does, from a joint action of the Grand Lodge and Supreme Council of France. As our readers have before been informed, in our past discussions with the A. and A. S. Rite, the Grand Lodge (Orient) of France has been brought entirely under the control of the Supreme Council, by the same process that has been attempted by American Grand Lodges. The result of this has been, that the Grand Orient has lost nearly all of the distinctive features of Ancient Craft Masonry, and, like the Scotch Rite, meddles in everybody else's business—religious, civil and political. The message sent to the Supreme Council of Brazil should have been hurled back with the defiant reply—"that Masonry does not interfere with the laws of a country;" but unfortunately the Council of Brazil is the ill-begotten child of the spurious Council at Charleston, and has absorbed and obliterated the legitimate Ancient Craft Lodges in that country. The Council of France had previously recognized the Council of Charleston, and the latter has re-



pudiated the one at New Orleans; and while their fight does not directly concern us, we look upon it as a consummate piece of effrontery for the Council of France to interfere in American affairs. But the act at which we most take offense, is the recognition of a bastard concern at New Orleans, which dares to invade the jurisdiction of the Grand Lodge of Louisiana, by running symbolic Lodges; and the Grand Orient of France has, by her act, endorsed that invasion, and thus broken comity with that Grand Lodge, which we do not suppose the Grand Lodge of Louisiana will be slow to resent.

If the Grand Orient of France desires her Masons to be recognized in the United States, and allowed to visit, she must keep herself within the due bounds of international comity, and not in anywise interfere with the independent sovereignties of Masonic Grand Lodges. We can inform her Grand Master that the political and peculiar religious views of the A. and A. S. Rite, by which his Grand Lodge is governed, has no influence here. They may do very well for French ideas of "equality, liberty and fraternity," but, as American Masons, we determine our own construction of these things for ourselves. We shall stand by the Grand Lodge of Louisiana in vindication of her sovereignty against this new invasion by France, even to the extent of cutting off all visitation with French Masons, if necessary, as a last resort.

#### To District Deputy Grand Masters, and to District Deputy Grand Lecturers.

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P. M. PINCKARD, Publisher.

#### BEWARE.

BRO. GEO. FRANK GOULEY: A woman, calling herself Mrs. S. Campbell, claiming to hail from St. Joseph, is traveling through the country at the expense of the Craft. She applied to Grand Secretary N. D. Larner, of Washington City, a few weeks since, for funds to carry her to Wheeling, where, she stated, she had friends to assist her home. She says her husband was killed in the army, and gives as a reason for her temporary wants, that she has just been robbed of her traveling money. As no woman by that name resides in this city, we conclude she is a swindler, and ask that she be noticed in the FREEMASON, to guard the Craft against her.

M. R. PENICK,

Pres't. St. Joseph M. B. R.

St. Joseph, Mo., Dec. 27, 1868.

EXPRESS ROBBERIES HUNG.—Four men, three Reno's and Anderson, were hung at 3 o'clock on the morning of the 17th of December, in the jail at New Albany, Indiana. The hanging party is said to have numbered seventy men, who are supposed to have been from the region of Seymour, Indiana. At Seymour six men have been hung by a vigilance committee, for being concerned in Express robberies. The four just put to death at New Albany, were charged with being accomplices. They were captured in Canada, and were surrendered to the United States authorities, on promise from Secretary Seward, that they should have a fair trial. The vigilants, regardless of Mr. Seward's promise, went to New Albany on a train of cars, when the people were all asleep, shot the sheriff, rooming at the jail, and seriously wounded him, then took the prisoners out, hung them till they were dead and departed without being seen by any one, except those about the jail and the attachees of the railways on which they traveled. Who composed the party has not been discovered.

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\*Those marked 1, are Grand Lodge; 2, are Grand Chapter; 3, Grand Council; 4, Grand Commandery.

Corrected monthly for the readers of the Freemason; and any errors noted by our brethren in the above offices will oblige us by sending corrections.



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R. W. GEO. FRANK GOULEY,

G. Sec. G. Bodies of Mo., Editor.

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### DANGERS OF FANATICISM.

In discussing a question of this kind, from a masonic stand-point, we are compelled to be careful to see that we do not offset one species of fanaticism with another; and in order to do this we must confine ourselves to the great principle of conservatism, which is a controlling sentiment of Freemasonry.

We hold that fanaticism consists in that bigoted idea of bending all other ideas to itself. Conservatism consists in that full, broad idea of allowing to all others the same liberality which it claims for itself. Whenever a man becomes possessed with one idea in any thing and determines to rule all others according to his dictum, he becomes a fanatic. We can well understand how a man, acting from a high impulse of principle, may, in the promulgation of that principle, become liable to the charge of fanaticism, but when he pauses to take his bearing from a pure masonic stand-point he will soon be able to decide whether the charge is well based or not. If it is, then he will change his course; if not, he will persevere, relying upon the God of truth for a vindication of his principle.

It is just at this point to which we have arrived in discussing the status of the negro Lodges, so-called. We have carefully reviewed the whole field and are conscientiously satisfied that we are right, and intend to prosecute the question to a final issue. For one we would never have raised the point but for the fact that the fanaticism of the hour has forced it upon us. From one end of the country to the other the question has been raised, "What is to be done with the negro Masons?" We answer, "Leave them just where they are."

If they are Masons (of which we have no evidence), then let those who prefer negro society to white affiliate with them; if they are not, what claims have they for recognition by us? It is a strange fact, that all that class of negro-philists who prate the loudest for negro equality never take their degrees in a negro Lodge; and that those sections of our country where some Masons argue for the recognition of negro Lodges, have scarcely any negroes in them; in fact, whole States have barely enough of that race in them to form one respectably sized Lodge, even if they took in the good and bad alike. How inconsistent, then, it is that a country like France, with no negroes in it, should attempt to interfere with the masonic status of countries of whose customs it is entirely ignorant. We might say the same of States in our own country; and all goes to prove that those advocates are not governed by any noble impulse of legislating for the interests of the

Craft at large, but simply and purely to promulgate their own peculiar views at the sacrifice of universal harmony. It puts us very much in mind of the bitter satire of our late Bro. Browne (Artemus Ward), who, during the war, said he was in favor of its vigorous prosecution till his last relative was killed. It is very easy to discuss the advance of "great moral ideas" at somebody else's expense, but what shall we think of the sincerity, the honesty and masonic worth of those men who, to propagate a single fantasy, will do so at the expense of the whole masonic family?

Our "think" of such men is simply, *contempt*.

If we dissect the brain of bigots, after death, we will find that they possess two full "bumps," viz.: "self-esteem" and "obstinacy." Of what use are such men in a fraternity of Masons, where the widest latitude is afforded to men of general principles.

This new fanaticism has dared to add a new word to the universality of Masonry, viz.: "color," by claiming that it takes in men of all countries, politics, religions and colors. The ancient regulations of Masonry granted no such sweeping declaration. Our ancient Craft legislated alone for men of their own color, and we deny and challenge any proof that any but the Caucasian race were ancient Masons. If any proof were needed to the contrary, it would be found that the woolly headed race of Africa never produced a single architect or builder; they were all imported from the Mediterranean cities, where none but the straight-haired race lived, except the servants who were brought from the interior. Any man who will pretend to say that the negro is the same in his physical construction as any other race simply proves himself too ignorant to be argued with.

But the miserable schemes of politicians, which never stop at any expedient, however ignoble or base, has seen fit to add to their strength by proclaiming a dogma in direct violation of the laws of the Creator, by calling the lowest species of humanity, "a man and brother." Very soon it was found that this word "brother" had a smack of Masonry in it, hence it was an easy transition to claim for this "man" a masonic "brotherhood." But when we pause upon the glorious origin of Masonry, and find that it had its birth in brains, art, civilization, and among the most intelligent of mankind; when we contemplate that its sublime philosophy was the reasoned-out deduction of minds which had drank deep at the fountains of divine inspiration, as well as penetrated the arcana which enveloped the noblest impulses of heart and soul, then we find that the sacred



name of "brother" has a signification higher and holier than even of that of blood, for it is not every Mason that would vote for his born brother to receive our mysteries.

This modern attempt to debase the name of "brother" from its high masonic stand-point to the level of common humanity, composed as it is in this age of millions of creatures barely a scale above the brute creation, is so revolting to the intelligent mind that one scarcely knows what to say in reply.

The world of man is composed of races, and every race in the world has originated an elevated scale of existence except the negro. He has never, since the creation of man, advanced except by leverage; never, apart from extraneous influences, has he done any thing but retrograde. It is not strange, therefore, that every race has recognized the fiat of God, and kept aloof from negro amalgamation. Even the roving tribes of Arabs, of Indians, and of even Chinese and Japanese, have always looked upon the negro as a specially inferior race, and not intended for the same social intercourse as themselves, and composed of a nature not to be mixed with their blood.

Even the poor, miserable, ignorant, Mexican Indian who marries a negro is looked upon with contempt by his fellows. The whole law of physical nature revolts at the mixture, for any race which amalgamates with the negro at once descends in the scale of physiology, and if continued, their posterity eventually passes into bodily decay and death.

Taking a broad and liberal view of the laws of nature, science and religion, we, as Masons, do not proscribe the negro so much on account of his color as upon his race, and it is the only race which we do proscribe from masonic equality.

Every nation which has attempted to make that race socially equal with others has perished in the attempt or been compelled to abandon it. Shall Freemasonry, therefore, attempt the impossible? We say it would only be an attempt, because it could never be consummated. No sooner would the attempt be made than the very corner stone of Freemasonry, Harmony, would be torn from its foundation. When that is gone our name, our influence and our very existence would go with it.

We are proud to know that this attempt is only being made by a very few cracked brained fanatics, who never stop to reason once before they speak a dozen times. We do not so much fear the consummation of such a miserable scheme as we do the persistent agitation of the question by these men, and we therefore intend to do our share at killing them off before their ravings shall have reached such a point as to disturb the now unbroken harmony of our institution. We are opposed to every kind and character of fanaticism.

#### Tribute of Respect.

On the 30th of December last, Plattsburg Lodge, No. 113, passed a series of resolutions in memoriam of the virtues of our late brother George W. Culver, whose death we noticed in full in our last number. Plattsburg Lodge has thus done itself honor by honoring one so worthy of masonic respect.

#### Prosperous Condition of Masonry in Chillicothe--New Lodge--Handsome Present to R. W. Bro. A. M. Dockery--Speeches, etc.

DEAR BRO. GOULEY.—It may not be uninteresting to many of your readers to know something of the condition of Masonry in this vicinity.

The rapid increase our city has been making in population during the last few years has long since convinced most of our Masons that another Lodge in our city would soon be a necessity. In pursuance of the unerring finger-board of progress, Chillicothe Lodge was constituted under dispensation by the M. W. Grand Master, December 16, 1868, during the session of the Lodge of Instruction for the Eighth Masonic District. The little bark, launched out to buffet the storms of "new and untried seas" under such auspicious surroundings, thus far has met with no adverse fortune; the mercury in the barometer heralds not an approaching storm, but all is harmony, success and prosperity. The brethren are determined that their Lodge shall not become the play ground of human passion and prejudice, or the avenue by which rough and unpolished ashlar shall be admitted, but all are subjected to the strict test of the overseer's square.

At the last regular communication of this Lodge, our very efficient and worthy J. G. Warden, R. W. Bro. A. M. Dockery, was the subject of a very personal attack, yet, not withal, attended with unbecoming rudeness or a want of civility. The personality was at the hands of Prof. and Bro. Edwin McKee, S. W. of Chillicothe Lodge, who, in a well arranged, eloquent and appropriate address in behalf of the Lodge, presented the aforesaid estimable brother, a very handsome lamb skin apron. Bro. Dockery of course was taken aback, but responded to the attack, in one of his happiest efforts, in a speech replete with feeling, thought and eloquence.

The speeches, both of presentation and acceptance would have done credit even to the sublime thought and thrilling eloquence of him who to-day occupies the highest position in the gift of the Grand Lodge of Missouri.

More anon,

SIR LUX.

Chillicothe, Mo., Jan, 12, 1869.

WHAT IS FREEMASONRY.—"What is Freemasonry?" was asked of Lamartine. His reply was, "I see only in the secrets of the Lodges a veil of modesty thrown upon truth and charity to lighten their beauty in the eyes of God and man. But for this modesty you would not conceal from men the secrets which our actions reveal. You are, in my opinion, the great eclectics of the modern world. You cull from all time, all countries, all systems, all philosophies, the evident, eternal and immutable principles of universal morality, and you blend them into an infallible and unanimously-accepted dogma of fraternity. You reject every thing that divides minds, and profess every thing that unites hearts. You are the manufacturers of concord. With your trowels you spread the cement of virtue about the foundations of society. Your symbols are but figures. If I am not mistaken in this interpretation of your dogmas, the curtain of your mysteries might be drawn without the fear of revealing anything but services rendered to humanity." What is Freemasonry? To the uninitiated we say, come and see!—*Dumbarton Herald.*

#### VIRGINIA.

It gives us great pain to announce the death of R. E. Sir Edward H. Gill, of Virginia. He was a noble specimen of knightly chivalry and his loss will be severely felt. We append the following circular of the Acting Grand Commander, which fully explains itself:

OFFICE D. G. COMMANDER K. T., }  
December 20, A. D. 1868, A. O. 751. }

To the Sir Knights of Virginia:

Lamentations of woe are heard in our camp—they resound with mournful cadence through our avenues—sorrow and sadness pervades our Grand Asylum—we mourn with heartfelt grief, but in humble submission to Divine will.

"A Mighty One has fallen"—our Chief, our beloved Grand Commander, is no more—the embodiment of knighthood in Virginia has passed from our view.

EDWARD HARTWELL GILL

is dead! dead!! Every chord of our bleeding hearts vibrates with the keenest anguish. We have, however, consolation in this, our sad bereavement. We are not of those who mourn without hope—our afflicted hearts are soothed by the enlivening and well-grounded hope that "all is well with him."

"Full of honors and full of years," calm and serene, bearing upon his placid brow the laurels of a well spent life, he met with greetings the Messenger of Death—the "sound of the trumpet" found him ready.

On the twentieth instant, at seven o'clock and forty-five minutes, A. M., in the sixty-third year of his age, he sunk into a soft, sweet repose, to awaken in the regions of light and life eternal, in the presence of his "Lord and Master," under whose banner, as a Soldier of the Cross, he has so valiantly fought.

On the altar of our hearts are his virtues inscribed—embodied in sincere affection, his memory will ever live, and long, long will the acacia at his grave be watered with fraternal tears.

No weary pilgrim passed his tent unassisted. He shared the perils of the pilgrim warrior with meekness; in spirit and in truth he knelt with the pilgrim penitent at the shrine of our departed and ascended Savior. The destitute widow and helpless orphan gained easy access to his generous heart—his shield ever ready to protect the innocent maiden, and his faithful sword ready to defend the Christian religion.

True to his professions—faithful in the discharge of every duty—a social companion—a devoted friend, and as a Knight and a Christian, has given a bright and shining example.

Let it, Sir Knights, be to us a beacon light to guide us in our pilgrimage to that "haven of rest" in the Grand Asylum above—the promised reward to the true and faithful Templar in the life beyond the grave.

Such was the one for whose loss we mourn—the one to whose memory we pay this faint tribute of respect. He merited our love and admiration, and it delights us to say he was indeed a true and courteous, a valiant and magnanimous Knight.

To the widow, our beloved sister, we tender the heartfelt sympathies of kindred—the condolence of Knighthood. In every Knight she has a protector, a friend, and brother.

The Grand Recorder will issue this circular to each of the subordinate Commanderies of this jurisdiction. Upon the receipt, a special assembly will be called, in commemoration of this sad event, and, in a befitting manner, testify the respect due to the memory of the lamented, the honored dead.

The Grand and subordinate Commanderies will be draped in mourning, and each Knight wear a badge for sixty days.

This order will be reported to the Grand Commandery at its next annual assembly, for such further action as may be desired.

JOHN ROBIN MCDANIEL,  
Deputy Grand Commander.

JOHN DOVE, Grand Recorder.



**GRAND OLD MASONRY.**

LINES BY BRO. J. DUKE, MASTER OF TEMPLAR LODGE, NEW YORK.

We boast the Craft's antiquity—  
Search back two thousand years or more  
For traces of Freemasonry  
Among the ancient piles of lore.

How far the boast will bear the test  
Of truth, let facts whose long array  
Have most indelibly impressed  
Their mark upon the ages say.

We are not left without a guide  
To grope thro' darkness, clouds and night;  
Historic aids we have beside,  
That give concurring rays of light.

Those rays illuminating shine  
Along the record of the free,  
Whose skill and workmanship define  
The grandeur of Old Masonry.

From Science first our labor sprung;  
Our working tools unseal the chart  
From which we learn the old and young  
Wrought in the operative art.

On which was based our ancient rite,  
The mystic theme of modern years,  
Have we with all our boasted Light  
Outstripped those worthy pioneers?

That grand Old School whose fertile brain  
The Geometric line first caught,  
A source of art, the rule and gain  
Of implements by which they wrought

On many forms of Structure well,  
Grand Temples and the House of Prayer,  
The castle, tower, and citadel,  
And dwelling-places everywhere.

From classic Greece and Palestine,  
From Athens' ruined town and base,  
And from the Temple's fallen shrine,  
Mementoes of their skill we trace.

World-wide the Craft have honors won  
From the torrid zone to Northern skies,  
We moralize what they have done,  
From whence our mystic themes arise.

The moral purpose of their tools  
To wise and noble use are brought,  
And from those old time-honored schools  
Have come these implements for thought.

The path our ancient brothers trod,  
Their teaching, crude, no less sublime,  
Who made the faith in one true God  
Their first great landmark to all time.

Landmarks immutable must be;  
Progress can here no change unfold,  
Though all else be new, let Masonry  
For me be ever Grand and Old.

**Men Wanted.**

It is suggested that the great want of this age is men. Men who are not for sale. Men who are honest, sound from center to circumference, true to the heart's core. Men who will condemn wrong in friend or foe, in themselves as well as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels. Men who can tell the truth, and look the world and the devil right in the eye. Men that neither brag nor run. Men that neither flag nor flinch. Men who can have courage without shouting to it. Men in whom the courage of everlasting life runs still, deep and strong. Men too large for sectarian bonds. Men who do not cry nor cause their voices to be heard on the street, but who will not fail nor be discouraged till judgment be set in the earth. Men who know their message and tell it. Men who know their places and fill them. Men who mind their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned and wear what they have paid for.

**RECENT ELECTIONS IN MISSOURI.**

The following officers have been returned as elected since the annual report in October last:

*Lodge of Peace, No. 280, Chilhowee.*—C. C. Morrow, W. M.; R. J. Stone, S. W.; John Brown, J. W.; T. J. Wright, Sec'y.

*Holden, No. 262, Holden.*—Ingham Starkey, W. M.; S. H. Mosely, S. W.; Daniel Nation, J. W.; A. A. Hulett, Sec'y.

*Temple, No. 299, Kansas City.*—Asa Madox, W. M.; J. A. Harden, S. W.; C. A. Carpenter, J. W.; Wm. Clark, Sec'y.

*Summit, No. 263, Lee's Summit.*—Charles A. Goshew, W. M.; Samuel Dryden, S. W.; John Hockaday, J. W.; E. J. Lane, Sec'y.

*Corinthian, No. 265, Warrensburg.*—Geo. R. Hunt, W. M.; H. D. Russell, S. W.; J. W. Rodgers, J. W.; J. R. Kelley, Sec'y.

*Fayetteville, No. 264, Fayetteville.*—James Randall, W. M.; G. W. McMahan, J. W.; W. C. Bothick, J. W.; M. Seamans, Sec'y.

*Craft, 180, Canton.*—James M. Holt, W. M.; John H. Pendergrast, S. W.; L. K. Lockwood, J. W.; J. W. Barrett, Sec'y.

*Cedar, No. 37, Burbois.*—J. W. Arnest, W. M.; J. M. Boston, S. W.; C. P. Triplett, J. W.; M. D. Utt, Sec'y.

*Stockton, No. 283, Stockton.*—H. J. Church, W. M.; George R. Corbin, S. W.; James A. Coyle, J. W.; W. D. Hoff, Sec'y.

*New London, U. D., New London.*—O. H. P. Ledford, W. M.; Wm. E. Harris, S. W.; H. C. Wellman, J. W.; E. W. Southworth, Secretary.

*St. Joseph, No. 78, St. Joseph.*—Jas. A. Adams, W. M.; Philip Arnholt, S. W.; John Finger, J. W.; Robert J. S. Wise, Sec'y.

*Benevolence, No. 170, Utica.*—David Stone, W. M.; Wm. Redville, S. W.; Ager Wells, J. W.; Rexford Wells, Sec'y.

*New Market, No. 274, New Market.*—James R. Ferrill, Sec'y.

*Wakanda, No. 52, Carrollton.*—James E. Drake, W. M.; F. Miller, S. W.; M. Leftwich, J. W.; H. T. Combs, Sec'y.

*Montezuma, No. 109, Santa Fe, New Mexico.*—W. W. Griffin, W. M.; C. H. LeFlore, S. W.; S. E. Elkers, J. W.; D. J. Miller, Sec'y.

*Cooper, No. 36, Boonville.*—Orson Davis, W. M.; Milo Blair, S. W.; D. C. Lionberger, J. W.; John Russell, Sec'y.

*Richmond, No. 57, Richmond.*—John F. Houston, W. M.; W. D. Fortune, Sec'y.

*Hogles Creek, No. 279, Quincy.*—E. J. Warth, W. M.; M. Gentry, S. W.; William Thomas, J. W.; Joshua Hartzell, Sec'y.

*Live Oak, No. 128, Pleasant Hill.*—C. L. Mayo, W. M.; A. M. Stearns, S. W.; E. H. Hutchinson, J. W.; A. C. Travis, Sec'y.

*Zerrubabel, No. 191, Platte City.*—John B. Flannery, W. M.; Francis M. Tufts, S. W.; Norton B. Anderson, J. W.; Wm. C. Wells, Sec'y.

*Rising Sun, No. 13, Barry.*—Marion J. Faubion, W. M.; Robert Reddish, S. W.; B. F. Cox, J. W.; M. T. Samuel, Sec'y.

*Chapman Lodge, No. 95, Las Vegas, New Mexico.*—George W. Stebbins, W. M.; John H. Shout, S. W.; L. Frampton, J. W.; T. Jennings, Sec'y.

*Pauldingville, No. 11, Wright City.*—Wm. T. Carter, W. M.; W. B. Oglesby, S. W.; C. C. Ellis, J. W.; Wm. A. Kabler, Sec'y.

*St. Joseph Chapter, No. 14, St. Joseph.*—C. A. Rowley, H. P.; L. F. Weimer, K.; J. S. Wise, S.; George Ady, Sec'y.

*Meridian Chapter, No. 9, Barry.*—Daniel Carpenter, H. P.; Robert Reddish, K.; A. Tillery, S.; M. T. Samuel, Sec'y.

*Gentryville Chapter, No. 44, Gentryville.*—Ahira Manring, H. P.; A. B. Moss, K.; Maschil Manring, S.; I. B. Barnett, Sec'y.

*Agency Chapter, No. 39, Agency.*—E. M. Yates, H. P.; J. Lower, K.; W. B. Smith, S.; E. Kirkman, Sec'y.

*Cyrus Chapter, No. 36, Richmond.*—John F. Houston, H. P.; B. F. Gray, K.; D. Snowden, S.; W. D. Fortune, Sec'y.

*George Washington Chapter, No. 24, Carrollton.*—James E. Drake, H. P.; H. H. Brand, K.; H. T. Combs, S.; I. M. Montgomery, Secretary.

*Houston Chapter, No. 37, Brunswick.*—H. L. Gaines, H. P.; Nathan A. Grubbs, K.; J. D. Price, S.; S. E. Maylor, Secretary.

*Hannibal Chapter, No. 7, Hannibal.*—John G. Foss, H. P.; Norman Young, K.; George W. Leut, S.; Wm. O. Flavell, Sec'y.

**SORROW MAKES US GENIAL.**—There are but few weeks that we are not called upon to sympathize with some old correspondent, or some lodge of whom we have been the editorial mouthpiece for many years, in the loss of their members. To such we always feel like giving the consolation that a writer has penned before us, who says that sorrow sobers us and "makes the mind genial. And in sorrow we love and trust our friends more tenderly, and the dead become dearer to us. And just as the stars shine out in the night, so there are blessed faces that look at us in our grief, though before their features were fading from our recollections. Suffering! Let no man dread it too much, because it is better for him, and it will help to make him sure of being immortal. It is not in the bright, happy days, but only in the solemn night, that other worlds are to be seen shining in the long, long distances. And it is in sorrow—the night of the soul—that we see farthest, and know ourselves native, of infinity, and sons and daughters of the Most High."

**THE ENERGY OF WILL.**—Some one has justly remarked that it is the energy of will that is the soul of intellect. Wherever this is, there is life. Where it is not, all is dullness and desponding desolation. Nowhere is this saying verified more strikingly than in the office of Lodge-Master. Intellect without energy is the poorest of qualities. The gavel refuses to speak its proper lesson in the hands of such a man. The craftsmen make sport and ridicule of his attempts to govern. It is one of the most painful sights that can be presented.—*Dispatch.*

**THE FREEMASON.**—This valuable and interesting Masonic monthly is one of the best Masonic papers published in the United States. We have no special purposes of our own to subserve when we say that every Mason in Missouri, and in fact in the entire West, should be a subscriber for it. If Masons want to be well posted in regard to the written laws and usages of the Fraternity, they can not acquire such information, as cheap, by any other way.—*Clarksville Sentinel.*



### "NOTHING IS LOST."

TO E. H.

Nothing is lost! The smallest seed,  
Though far upon the breezes blown,  
May fall upon a goodly soil,  
And bring forth fruit where it is sown;  
Perchance unto the wanderer lone,  
May give a timely, sweet repast,  
To cheer his care-worn drooping frame,  
Bent low by Time's cold, wintry blast.

Nothing is lost! The drop of dew  
Which rests upon the blushing rose  
Is but exhaled to come again  
After a starry night's repose;  
Perchance within the "promised bow"  
May shine at close of sunny day,  
Or rest upon a lakelet clear,  
And pass, like all morn's gems, away.

Nothing is lost! The fiery flame  
Extinguished once, will soar in air  
Or cling to earth—and then, transformed,  
Will surely brightly burn elsewhere—  
Perchance may be a beacon-light  
To guide across the stormy sea;  
Or light the social evening lamp,  
And deck the hall of festive glee.

Nothing is lost! The unkind word  
Falling upon the spirit mute,  
Is like a coarse, unskillful hand  
Playing upon a broken lute;  
But gentle words from trusting friends  
(Like perfume of some cherished flower),  
Will come again, though years elapse,  
To cheer fond Memory's lonely hour.

LULU.

### Education of Farmers' Sons.

We extract the following from the *Delaware Gazette*, and commend it to the perusal of our rural craftsmen. The "honest yeomanry" are the hope of the country:

As we have said our say in regard to the proper education of farmers' daughters, several of those daughters have intimated that they would like to have our views in relation to the proper education of farmers' sons. We proceed, with pleasure, to give our views on that important subject, feeling that a sense of our own deficiencies in early education will be taken as an excuse for too great a display of interest manifested.

We know that there is as good a stock of common sense to be found in farmers' families as in the families of other trades, callings or professions; but we are also aware that their educational advantages are generally limited.

After the age of fifteen, if a farmer's sons go to school at all, it is only during about five months in the year, in the winter season, when their help can be best spared. At least one third of that time is spent in regaining the loss, through forgetfulness in the long absence, of the remaining seven months.

Their classes, too, have been progressing, so that they are obliged to join a less advanced class. This, added to the difficulty of fixing the mind upon the studies, and the lack of the mental discipline which is acquired only by constant application, will at once show what difficulties are to be overcome.

Such is the situation of the practical farmer's sons. We do not now speak for the sons of the "gentleman farmer," for they have the time and the means of pursuing what course they select in their own manner. But if the real working farmer's sons have so little time in which to acquire an education, we would suggest such studies as will be the broad groundwork for future usefulness. But we should not be satisfied with the simple ability to transact our business only; for I hold that it is essentially incumbent upon every citizen of this land of reputed freedom and equality to so well understand our system of government as to be able by his vote, and personal influence, to encourage the good and check the evil tendencies of legislation. Nor is that all; I would have the farmer qualified to take his place creditably

with the law-makers, so that his influence may be recognized in our State and Federal administrations; for all legislation calculated to further agricultural interests benefit likewise all other industrial pursuits, for his business is the broad and strong basis upon which rests the general prosperity of the country. If such, then, is the importance of his calling it is the more necessary that the farmer should be thoroughly qualified to conduct it on the best principles. This can not be successfully accomplished unless his mind is expanded by a general knowledge of all interests bearing upon his own.

It was an old fashioned and almost universal opinion with the farmers of half a century since, that learning was antagonistic to industry. We still occasionally hear an octogenarian ventilate his wisdom to the extent of an assertion that "learning is the spoiler of a good farmer," and we here at once recognize the truth of the before quoted lines of Pope in regard to the "little learning." Now, it does not follow because a little learning is dangerous, much learning is proportionately so. The danger is evidently in the *little*, for if it were otherwise we should expect to find many of our finest scholars mad men.

We look about us in our respective neighborhoods for examples in that respect, and we hear an intelligent farmer has introduced an excellent labor saving machine—not then at once appreciated, but now indispensable. Another has introduced a superior breed of cattle, horses, sheep or swine, that prove more profitable than former breeds. All of which are appreciated and taken hold of by our neighbors in proportion to their intelligence. And we carry out our observations beyond our immediate neighborhood, and see the same effects, perhaps on a larger scale. We perceive that it is the learned or thinking farmer (and in this case the terms are synonymous) to whom we are indebted for all our improvements in agricultural machinery and agricultural systems. In this country, intelligence places our business in a rank as honorable as that of any other, and our farmers are recognized in any society or position for which they are qualified.

We have just elected a practical farmer as our only representative in Congress, and we hope he will never for a moment forget that he is a farmer, while fulfilling the duties of a statesman.

Show us an unthrifty, "duless" farmer, who allows the weeds and briars to exhaust the fertility of his land, whose fences are down, whose starving cattle break into and destroy his meagre grain crops, whose stock suffer or perish in the winter for want of proper care, nourishment and shelter, whose crops are half lost for want of good culture or from not being harvested in season, and we will show you a good for naught, a poor devil, a lazy, heedless and ignorant fellow.

But on the other hand, show us meadows fragrant with sweet clover blossoms over which the bees make music, the broad wheat fields with golden crowns. The generous acres, over which the tall corn waves its proud tassels, and hangs out its silken banners in token of thrift and abundance, the trees bending under their wealth of various fruits; the fields enclosed with stout fences standing defiantly upright, gates well hinged, clap-boards fastened, and all about clean and white-washed. The flocks and herds fat and contented, with barns and cribs well stocked, and shedding to shut out the cold winter winds, and we will show you a thinking and educated farmer, a model man in his neighborhood, and a power in his district and State.

What is the difference between the two men? Nothing, but that one sensible mind is well stored with useful knowledge which industry renders practical and available, while the mind of the other is stored with lumber, that ignorance keeps at odds and ends, and indolence binds up in a useless bundle.

No, you say, there must be another difference—that the one has capital and the other has none. Aye, but the one will make capital, while the other squanders that already in possession.

Now, boys, take the matter into serious consideration, and resolve to acquire a good, solid

education. "To resolve" (and adhere to your resolution), "is to do." A college course is not necessary; education does not consist in familiarity with Latin and Greek, with Euclid and Belles Lettres, but it means a drawing out of that rich mine of the mind the inestimable riches that lie like the precious metals, so deeply hidden that it requires time and great labor to develop them. But are they not worth the cost? 'Tis the mind that elevates man above the beast, and it is the improvement of that mind that raises man above his fellows. Those portions of the earth most favored by climate and natural fertility of soil for the production of extraordinary crops, if uncultured by art, run riot in all manner of useless or positively injurious plants. A flower, or grain stalk, or good fruit tree gives evidence here and there of what it might produce.

So the ablest mind, uncultured, untrained, may become a nuisance and a bane to society.

In our own business or profession—as we may term it, we find the widest field for exercise with a probability of the richest results. It is a field comparatively unworked, unexplored by science, because it has not heretofore promised immediate repayment; but now that it is placed in the front rank of trades and professions, let us make it an ornament and an honor to its position.

### IN THE FRONT RANK.

We have before us the statistics of material improvements in four of the largest cities in the country for the year 1868. Two of these cities are in the East and two in the West; the figures, therefore, are of greater value and significance, as enabling the reader to compare the substantial progress not only of city with city, but section with section. The cities alluded to are St. Louis, Chicago, Brooklyn and Boston. The amount and value of buildings erected in each within the past year have been as follows:

St. Louis.....	\$30,000,000
Chicago .....	20,000,090
Brooklyn.....	17,000,000
Boston.....	13,000,000

It thus appears that St. Louis has not only outstripped every Western community in material improvements, but the value of her improvements of a substantial and permanent nature within the year equals that of the two largest cities in the East, and, excepting only New York and Philadelphia, the two most populous in the country. What more incontrovertible evidence could be desired of the progress and attendant prosperity which all along we have claimed for our city, while the complaint has come from every other quarter of the country of a blighting and paralyzing business prostration and financial stringency. The finger of destiny points with unerring steadfastness to St. Louis as the central metropolis of the continent, and the queen city of the great and fertile valley whose resources and commerce she is destined to control.—*St. Louis Times*.

Masonry is useful to all men: to the learned, because it affords them the opportunity of exercising their talents upon subjects eminently worthy of their attention; to the illiterate, because it offers them important instruction; to the young, because it presents them with salutary precepts and good examples, and accustoms them to reflecting upon the proper mode of living; to the man of the world, whom it furnishes with noble and useful recreation; to the traveler, whom it enables to find friends and brothers in countries where else he would be isolated and solitary; to the worthy man in misfortune, to whom it gives assistance; to the afflicted, to whom it lavishes consolation; to the charitable man, whom it enables to do more good, by uniting with those who are charitable like himself; and to all who have a soul capable of appreciating its importance, and of enjoying the charms of friendship founded on the same principles of religion, morality and philanthropy.



## JEPHTHAH'S DAUGHTER.

BY J. DUKE, ESQ.,

Master of Templar Lodge, New York.

[These lines were recited with a real poetic vim at a recent celebration in Templar Lodge, and a copy asked for publication.—ED. DISPATCH.]

If we look back with calm, discerning eye,  
Down the dim vista of receding years,  
And from the record draw the moral nigh,  
Their good example truthfully appears.

We have one here drawn from an early day,  
Of love and duty in a daughter's breast,  
Who stood the test, though life itself must pay  
The dread exaction of a stern behest.

A captain-chief led Gilead's warlike band  
Through Heshbon's towns, King Sihon's native coast,  
Possession took of all their goodly land,  
And vanquished all the Ammonitish host.

He sought of Heaven, protection, aid and cheer,  
For strength to conquer and overthrow  
The hostile forces drawing very near  
A conflict with his Ammonitish foe.

"Aid me, great Heaven! by thy power and might,  
Against my foe, Oh, Lord, my God and King!  
Put in mine hand the boasting Ammonite—  
I vow to thee an offering to bring!

"Whatever living creature from my door,  
On my return, shall meet my eager eyes,  
It shall be thine; I gladly will restore  
The same to thee, a burning sacrifice!"

He *did* return; was seized by sudden grief;  
His garments rent in frantic terror wild,  
As that fair form, with music, met the chief,  
Who, by his vow, had offered up his child.

"Thou art avenged, sweet solace of my thoughts,  
The sons of Ammon fell a prostrate foe;  
The God of battles hath our battle fought;  
Alas! my daughter, thou hast brought me low?

"Be calm, fear not, good Jephthah, father mine;  
In all thy dealings evermore be just.  
I will not shrink, for I am wholly thine,  
And in my father's God confide my trust.

"Let me ascend, my father, high above  
Yon rugged mountain's stern, imperial brow  
To mourn my fate, forget all earthly love,  
Learn how to die, and consummate thy vow."

"My daughter, go; I yield to thy request;  
Thou star of hope and love to me and mine;  
The time is short ere with thee I will rest—  
My lamp of life is dimmed by loss of thine."

Then to the mountain top she straightway sped  
With other maids who heard her woe-tale;  
As to and fro the mournful concourse tread,  
Mingled their sorrow in her bitter wail.

"Woe! woe to me, in this my virgin day,  
Cut off from all a mother's honored fame,  
I'll weep in grief my closing life away,  
Then yield it up in God's most holy name!"

Two months elapsed ere from her high retreat  
She came to grace the sacrificial rite.  
Four times a year the Jewish maidens meet  
To mourn, alas! the fairest Gileadite.

## Presentation.

On Tuesday, January 5th, the members of St. Joseph Lodge, No. 78, presented Brother Joseph S. Browne a handsome silver set, on the occasion of his retiring from office. Brother Browne has been a Master who thoroughly appreciated the masonic history of his Lodge, and with that impulse in view, has done much for No. 78. Speeches were made on the occasion by Rev. J. W. Flowers, the chaplain, and others, which we would gladly extract from the *Herald* in full, did our space permit.

The testimonial comprised a massive silver pitcher, two silver goblets lined with gold, and a large silver salver. The articles were handsomely chased and ornamented with masonic emblems. On the salver were engraved the words: "Presented to Past Master JOSEPH S. BROWNE, January 5th, 1869, by the members of St. Joseph Lodge, No. 78, A. F. and A. M., as a slight testimonial of their high appreciation of his services as Master of their Lodge."

## GRAND LODGE DIMITS.

By a standing resolution of the Grand Lodge of Missouri, it is the duty of the Grand Secretary to issue dimits to such members of defunct Lodges who were in good standing in the Lodge at the time it ceased work.

Under this regulation, the Grand Secretary is left no discretion to discriminate between applicants, beyond to determine whether they are what they claim to be, and whether they are under charges or not.

The Grand Lodge has not made it the duty of any Lodge to vote upon such applications, or to grant any recommendations, although it has in a few instances been done at the request of our predecessor in office, as well as at our own request.

While such recommendation, or the recommendation of some known brother, is necessary in cases where the applicant is not known to us, yet we doubt very much the *right* of any Lodge to refuse a recommendation, unless they also prefer charges. It is a well settled and sound masonic law, that any Mason who is in good standing, and worthy of being a member, is worthy of a dimit, and, in fact, a dimit can not be refused without preferring charges.

We deny the soundness of the claim made by new or neighboring Lodges to blacken the character of members of defunct Lodges, by cutting them off from a certificate, when, at the same time, they have not the manliness or courage to try them.

We deny, also, the power of the Grand Secretary to refuse the dimit to any applicant who is found to be square on the books in his office and free of all charges at the time his Lodge went down, on the simple negative vote of a neighboring Lodge. The Grand Lodge has given him no such power, and for one we do not intend to exercise it. We shall make it a rule hereafter, whenever any applicant for a dimit is found square on the books, free of all charges in a Lodge, to grant a Grand Lodge dimit, for in this we may be able to assist in carrying out the Grand Lodge law of compelling Lodges to look to the masonic standing of all affiliated and non-affiliated Masons in their jurisdiction. Every Mason is considered in good standing so long as he is not under charges, and the Grand Secretary is left no discretion to treat him otherwise.

## BEWARE

Of Boulton Parsons, an old man seventy-four years of age, quite tall, stoop-shouldered and walks with two canes. He hails from Vincennes, Indiana.

## Tyrian Lodge, No. 333, Springfield, Ill.

This Lodge—one of the best working Lodges in Illinois—has elected our worthy brother John C. Reynolds its Worshipful Master, and in this fact there exists some peculiarities. Bro. Reynolds is the son of the Grand Master, and as Worshipful Master *he* succeeds the present Grand Secretary, who, with the Grand Master, are also members of the Lodge. This, together with the fact that Brother R. is not yet twenty-seven years old, makes a combination of circumstances worthy of notice.

[For the Freemason.]

## PERSONAL RECOLLECTIONS.

Such is the heading of an article in the *Christian Cynosure*, published in Chicago, and edited by Rev. J. Blanchard, of Wheaton College, Illinois. The sub-title is "Thaddeus Stevens."

It is that part of it which alludes to the fight of Judge McLean from the court house at Gettysburg, Pennsylvania, when Stevens attacked him in the course of a speech on the slavery question.

The scene is described forcibly, and brings to my mind a precisely similar "Personal Recollection."

Stephen A. Douglas had placed Knoxville, Illinois, on his list of appointments during the time the Senator was defending his Nebraska bill, and almost up to the time of his arrival no one had been selected to reply to him. One after another had been approached, and all declined. Finally the choice fell upon Mr. Blanchard, who promptly accepted the trust.

The original intention was that the discussion should take place in the court house, but on the morning of the appointed day the crowd in the place became so great that it was evident the court house would not hold the half of them, nor even a tenth part. A platform was accordingly erected on the west side of the house, communication to which was through a window in the office occupied by two legal gentlemen, both of whom are still living and can establish the truth of this "Personal Recollection."

The day arrived—the hour—and Mr. Blanchard made his speech, and sat down upon the platform to listen to Mr. Douglas. All went well; the arguments of the reverend gentleman were fast passing away before the irresistible logic and eloquence of the Senator, when, suddenly turning round to the reverend gentleman he said: "My distinguished opponent has accused me of a desire for political aggrandizement at the expense of my country. I believe I am as incapable of trifling with the destinies of this glorious republic as the Rev. Mr. Blanchard would be of whipping his wife."

A great commotion on the platform was observed. The reverend gentleman sprang to the window of the court house "like a snake fleeing from a burning brush heap; seeing which, men and boys, old and young, mob and citizens, seized with a sudden fit of the ludicrous at his flight, set up such a roar of laughter at the poor old gentleman's expense as drowned for a time all speech, hearing and thought, save of the incident which had let out the tide."

The Senator stood utterly dumbfounded at the uproar, laughter, and the flight of the reverend gentleman, and not until he had been told that he had unknowingly and unwittingly hit upon the literal truth did the reason of the sudden defection of his opponent become evident to him.

The writer of this article, then but a lad, had the (now) dubious honor of being overturned from off a table by the reverend gentleman in his flight.

JOHANNES.

Don't cherish your sorrow; when God breaks our idols in pieces, it is not for us to put the broken bits together again.



# "LIGHT! MORE LIGHT!"

LAST WORDS OF GÖTTE.

"Light! more light!" for the night comes on,  
And the day is growing dim;  
You may hear the knell of the convent bell,  
And the chaunt of the vesper hymn—  
And slowly now on the solemn air  
Falls the measured tones of the monk's low prayer.

Behold how the last red sunbeams rest  
On the old grey turrets high,  
How they light up the leaves of the ivy green,  
And the oak that frowns high;  
While down by the foot of the convent wall  
The deeper and darker shadows fall.

Even thus is it over this blessed world;  
The shadows of grief and pain  
Are resting down in their darkness now  
On the homes and the hearts of men,  
And they pray to God in their great despair,  
For the cheerful light of a risen star.

Little children are asking a crust of bread—  
Little children so wan and pale—  
While the mother lies on the threshold, dead!  
And heareth not their wail.  
So they lay them down in their agony  
And, asking for bread with their white lips, die.

There is much of sorrow and misery  
In the pathway of life below—  
Many a moment of grief and pain,  
Many an age of woe;  
And but here and there do the gleams break thro'—  
But here and there are the glimpses of blue.

"Light! more light!" Oh, God! to Thee  
Offer we now this prayer;  
Let the morning dawn in its brightness now  
Over this world of care;  
Let thy Spirit move, as it did of old;  
And the cold, dark surge be backward rolled.

Wherever, oh, God! the gloom is deep—  
Wherever sorrow and sin  
Darken and shroud the hopes of men,  
Let sunlight enter in.  
We have groped too long in the gloom of night,  
And we pray to Thee for "Light—more light!"

## DANCING.

"MR. EDITOR:—Give us a little lecture on dancing. Is it masonic or not?"

"Some of the members of our Lodge suggested a ball in connection with a public installation and supper: a majority decided in favor of the ball. Now, the question is, is there any thing unmasonic in the action—that is, in the desire, the motion to ascertain the feeling of the Lodge, the determining by a majority to have it, and the having? Some members of the Lodge who are also members of churches, say that it has an evil tendency, is contrary to their feeling, and consequently unmasonic."

The above we received from an esteemed brother, whose name and Lodge we omit. In the first place we answer the direct questions briefly: So far as dancing is concerned, there is nothing more unmasonic in it than there is in any other rational amusement.

The only question for the Lodge to consider is, whether having dancing, singing, speaking, jumping the rope, or any thing else, will create discord in the Lodge; and if it does, then no doubt it should be avoided, because harmony is a strong stone in Masonry. The other question arises also: May not those who oppose dancing, and make a fuss about it, contribute their share to discord, by enforcing their peculiar views against those who are in favor of it? Now, we think that where there are two parties in a Lodge, and dancing not being a necessary part of installation, that it should not be forced upon the minority on that particular occasion. There is no law to prohibit it, but, at the same time, we must never forget the feelings of our brethren.

Now, in reply to the question of dancing, in

an abstract view, we will say this: that, although we can not and never do dance ourselves, yet we have never opposed it when conducted with reference to the principles of common decency and good society. Those people who believe that every one who dances will go to hell "without benefit of clergy" we pity very much, because they live in a world created by God for the rational amusement of mankind. We pity them that they have been created or been educated in that narrow minded philosophy which rules out "fun." If there be any thing more than another for which we thank God in our creation, it is for the fact that he made us capable of enjoying all his benefits. We look upon a ball among the brethren, whereby their wives, daughters and sweethearts are brought together freely, as a great benefit, which results in making them better acquainted with and more lovable to each other. If men and women want to be bad, and their moral natures are so weak that they can not get along without being bad, then heaven knows they need not go to a ball to develop their weakness. "Nature will tell," is an old truth, and if innocent amusements are all to be wiped out to counteract an evil nature, then the world of man might as well be wiped out at once.

Whenever a man's religious or moral education is so weak that it won't save him from perdition in a ball room, the sooner he goes into a monastery the better; for when he or she gets that bad off they would be dangerous in each other's company while sitting in the same room eating chesnuts.

But, in conclusion, "if thy brother be weak," have mercy on his weakness and don't offend him by giving amusements the cognomen of "masonic;" but do your masonic business in a masonic way, and then have your ball by some other name.

## Extracts from Address Delivered by Comp. L. F. Weimer, Grand King of Grand Chapter of Missouri, before Agency Chapter, No. 39, Dec. 19, 1868.

Companions, I fear that many of us, if we permit our memories to range unchecked over the past few years, and let our judgment be honestly and impartially exercised, will find that we have often failed in the discharge of our fraternal duty. How often have we failed in visiting the afflicted? how often in ministering to the necessities of the needy? how often in mourning with those that mourned? how often in acts of sympathy, in words of consolation even to those in sorrow and distress? Happy the man who can look over the past and feel that none of these suggestions touch him. Unhappy he who knows that in these, or in other instances, he has failed in his duty. Past opportunities, if unimproved, can not be realized, nor can the neglect be atoned for; but the remembrance that we have permitted them to come and go in silent disregard of Masonic obligation shown, should incite us to a more careful and energetic discharge of duty in the present and in the future.

Occasions for the exercise of that class of duties to which I have referred are not unfrequent now. Many in our midst are still suffering from the losses and desolations attendant upon the storm that lately swept over us with such terrible effect, and though but few can lend a helping hand to others, we must not forget nor should we neglect, as far as opportunity and ability may permit, to discharge our duty in softening the afflictions and relieving the distresses of our companions in their present need.

But, although there is no longer a battle of arms, dissensions still exist. Bitter feeling is not altogether allayed. Some men will remember the past with revengeful or unforgiving thoughts.

Now, then, is the time for Masonry again to raise her warning voice. To say unto her children that they are of one household and of one faith. To beseech them to lay aside all bitter animosity; to remember that they have a common language and a common altar; and throwing the veil over the cruel struggles of the past, to seek in the future every opportunity of doing good to each other. If Masonry is good for anything it is good for this. If it is capable of accomplishing anything, it is capable of accomplishing this. Let them cultivate that spirit of forbearance and of kindness which will make them say, "Behold how these Masons love another!"

I deem it unnecessary to say more than merely to suggest a caution that you examine well into the character of all applicants, and see that no unsound stones are worked into our walls, lest the arches erected thereon should fall and bury us as well as them in the ruins.

**UNTEMPERED MORTAR.**—The passage which a correspondent refers to as having been introduced in the modern New York system of rituals is the following, from the 13th chapter of Ezekiel:

"Because, even because they have seduced my people, saying—Peace, and there was no peace; and one built up a wall, and lo! others daubed it with untempered mortar;

"Say unto them which daub it with untempered mortar that it shall fall; there shall be an overflowing shower; and ye, oh ye great hailstones, shall fall; and a stormy wind shall rend it.

"Lo, when the wall is fallen shall it not be said unto you, where is the daubing wherewith you have daubed it?"

"Therefore, thus saith the Lord God: I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

"So I will break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord.

"Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and they will say unto you, 'The wall is no more, neither they that daubed it.'"—*N. Y. Dispatch.*

**"WE'LL ALL MEET AGAIN IN THE MORNING."**  
Such was the exclamation of a dying child, as the red rays of the summer streamed through the casement.

"Good-bye, papa, good-bye! Mamma has come for me to-night. Don't cry, papa! we'll all meet again in the morning!"

It was as if an angel had spoken to that father, and his heart grew lighter under his burden, for something assured him that his little one had gone to Him who said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

There is something cheerful to all who are in trouble in this: "We'll all meet again in the morning." It rouses up the fainting soul like a trumpet blast, and frightens away forever the dark shades thronging the avenue of the outer life.

Clouds may gather upon our path, disappointments gather round us like an army with banners; but all this cannot destroy the hope within, if we have the motto upon our lips: "All will be right in the morning."

If you were to die to-night, would it be well with you in the morning?



## RING THE BELL SOFTLY.

Some one has gone from this strange world of ours,  
No more to gather its thorns with its flowers;  
No longer to linger where sunbeams must fade,  
Where, on all beauty death's fingers are laid;  
Weary with mingling life's bitter and sweet,  
Weary with parting and never to meet,  
Some one has gone to the bright golden shore—  
Ring the bell softly, there's crape on the door!  
Ring the bell softly, there's crape on the door!

Some one is resting from sorrow and sin,  
Happy where earth's conflicts enter not in;  
Joyous as birds when morning is bright—  
When the sweet sunbeams have brought us their  
light;  
Weary with sowing and never to reap,  
Weary with labor, and welcoming sleep—  
Some one's departed for Heaven's bright shore,  
Ring the bell softly, there's crape on the door!  
Ring the bell softly, there's crape on the door!

Angels were anxiously longing to meet  
One who walks with them in Heaven's bright street;  
Loved ones have whispered that some one is blest;  
Free from earth's trials, and taking sweet rest;  
Yes! there is one more in angelic bliss—  
One less to cherish, and one less to kiss;  
One more departed to Heaven's bright shore,  
Ring the bell softly, there's crape on the door!  
Ring the bell softly, there's crape on the door!

[For the Freemason.]

## AN APPEAL.

Such is the title of an article in the *Christian Cynosure*, published by Ezra Cook, at Chicago, and edited by Rev. J. Blanchard, of Wheaton College, Illinois.

The article in question is signed "E. Honeywell," who hails from Altay, New York, and is marked, "to be continued."

Mr. Honeywell knows not of what he writes, as this article proposes to show.

1st. "The fit and appropriate National and Supreme Commander of this whole system, as is told by good authority, is the *guerrilla traitor* Albert Pike, whose titles are Thrice Illustrious Sovereign, Grand Commander of the Supreme Grand Council of Inspectors of the 33d and last degree of Masonry."

Albert Pike, as every Mason knows, and it can be demonstrated to the Rev. J. Blanchard if necessary, is Supreme Commander of the Ancient and Accepted Scottish Rite, which is a totally different thing from the York Rite, and which has nothing whatever to do with Grand Lodges.

Further, this office applies only to what is called the Southern Jurisdiction, and is in no sense national, as there are two Supreme Councils of the Ancient and Accepted Scottish Rite in the United States, one being denominated Northern and the other Southern Jurisdiction.

The members of the Scottish Rite are all at least Master Masons of the York Rite, and do not number in both jurisdictions twenty-five thousand, while the members of the York Rite number considerably over half a million.

2d. "Albert Pike is denominated Grand Master Pike."

No Grand Lodge in the whole world acknowledges him as Grand Master.

3d. "Every Mason, after the Apprentice, is (by rule) under oath to support 'the Grand Lodge of the United States.'"

There is not, nor has there ever been, a "Grand Lodge of the United States." To your proof to the contrary, Mr. Honeywell.

4th. "The Presidents," says Mr. Honeywell, "if Masons, are bound to obey the orders from Pike, when issued by him from his Grand Lodge in Charleston, South Carolina;" and then lays

the blame of Andrew Johnson's late acts on orders from Pike.

With the Grand Lodge of South Carolina Albert Pike has nothing whatever to do; and not being a member of that body, has not even a voice in the same, no more than he has in the Grand Lodges of Missouri or Illinois.

Please, Mr. Blanchard, correct Mr. Honeywell in these matters, and then Masons can read his articles without smiling in derision at the manifest ignorance of the gentleman in question as to the matters upon which he attempts to expatiate. W. M. 333.

## KANSAS.

The Grand Commandery of the State of Kansas was organized at Leavenworth, December 29, 1868, by virtue of a warrant from the Grand Master of the United States, W. S. Gardner. The following Commanderies were represented:

Leavenworth Commandery, No. 1, Leavenworth.

Washington Commandery, No. 2, Atchison.  
Hugh de Payens Commandery, No. 3, Fort Scott.

De Molay Commandery, No. 4, Lawrence.  
The statutes of the Grand Commandery of Missouri were temporarily adopted.

The following are the officers of the new Grand Commandery:

W. O. Gould, Grand Commander.  
J. L. Philbrick, Deputy Grand Commander.  
E. A. Smith, Grand Generalissimo.  
O. A. Bassett, Grand Captain of the Guard.  
M. S. Adams, Grand Prelate.  
John M. Price, Senior Grand Warden.  
A. T. Darwin, Junior Grand Warden.  
C. Beck, Grand Treasurer.  
E. T. Carr, Grand Recorder.  
R. R. Rees, Grand Standard Bearer.  
C. S. Wheaton, Grand Sword Bearer.  
John A. Chase, Grand Warder.  
F. Magers, Grand Sentinel.

First Annual Conclave, third Monday in October, 1869, at the city of Leavenworth.

## COLORADO.

At the election of officers for Central City Commandery, No. 2, under the charter granted by the last Triennial Conclave of the General Grand Encampment of the United States, the following named Sir Knights were duly elected and installed by Sir Knight Hal. Sayr — to whom was also confided the charge of constituting the Commandery — under special dispensation from Sir Knight Wm. S. Gardner, Grand Master of Knights Templar of the United States:

Sir Knight H. M. Teller, E. Commander;  
Sir Knight Andrew Mason, Generalissimo; Sir Knight A. J. VanDuren, Capt.-General; Sir Knight Geo. Adams, Prelate; Sir Knight Hal. Sayr, S. Warden; Sir Knight Ed. C. Parmelee, J. Warden; Sir Knight J. Y. Glendinen, Treasurer; Sir Knight H. M. Oranhood, Recorder; Sir Knight H. E. Newcomb, Standard Bearer; Sir Knight James Stevens, Sword Bearer; Sir Knight W. J. Joblin, Warder; Sir Knight G. W. Br nel.

## Grand Lodge of North Carolina.

At the annual communication of the Grand Lodge of North Carolina, held in the city of Raleigh, on the 7th of December, A. L. 5868, the following brethren were duly elected Grand officers for the ensuing year, and subsequently installed as such:

Robert B. Vance, Grand Master.  
Ellis Malone, Deputy Grand Master\*.  
Joseph B. Batchelor, Senior Grand Warden.  
Samuel H. Rountree, Junior Grand Warden.  
William E. Anderson, Grand Treasurer.  
Donald W. Bain, Grand Secretary.

\*Appointed by the Grand Master.

## ILLINOIS.

The following decisions have been rendered by Grand Master Reynolds:

22. If the Master elect decline installation, the old Master holds over, unless a dispensation is obtained, by desire of the Lodge, for another election.

23. The dedication of halls, constitution of Lodges, laying of corner-stones, and installation of Lodge officers, may be in public, and, when public, the Lodge is not required to be opened.

24. A dispensation is unnecessary to elect any officer under the rank of Treasurer.

25. In trials of persons who can not be served with notice, the record should set forth that the residence of the accused is unknown.

## A Remarkable Tree.

It would seem as if nature, having finished the rest of the world in an orderly and sedate frame of mind, gave way to her frolicsome tenderness in Australia. Can anything be more essentially ludicrous than a kangaroo, or a tree which sheds its bark instead of its leaves? Australia is the farce of creation. But amid all its oddities we now and then find specimens of the useful and magnificent. Among them is the Eucalyptus, a remarkable tree, which attains the height of five hundred feet, thus reaching dimensions which enable it literally to throw into the shade the far-famed gigantic trees of California. But, as if to vindicate its native Australian right to be peculiar, it combines what has never before been known to unite in a tree—great rapidity of growth and great compactness of fiber, which give it a great economical value for mechanical purposes, and make it invaluable as a means of restoring the forest growth in those regions which have been denuded of it. It has another peculiarity, which makes it still more available for the latter purpose, which is its adaptation to the arid and waterless portions of the globe in warm climates.

A tree planted in Algiers fifteen years ago has attained the volume and the qualities of an oak an hundred years old, and from a tree planted three years ago has sprung a tree now four feet in circumference at the base. It is now being introduced in Italy upon the bare summits and mountain ridges, and as its leaves exhale a delightful fragrance and exercise a powerful anti-miasmatic influence, perhaps it may counteract and drive back the deadly blight which has for centuries been creeping up from the Pontine marshes upon the "Eternal City," and has made a desert of busy Roman life and the site of gorgeous palatial villas.

We must not omit to add that the bark of this remarkable tree is very hard and very rich in tanning. We hope some enterprising horticulturist will introduce the tree into this country. What a magnificent tree it would be for our streets and public squares—towering hundreds of feet above our houses, and shedding upon the whole air the coolness of its shade and the sweetness of its perfume.



## CONTENTMENT.

That is the true "Philosopher's Stone." The poet understood this, and fittingly rebuked the whining, unsatisfied ones when he penned the following lines:

A man in his carriage was riding along,  
A gaily dressed wife by his side:  
In satin and lace she looked like a queen,  
And he like a king in his pride.

A wood sawyer stood on the street as he pass'd,  
The carriage—the couple he eyed,  
And said, as he worked with his saw on a log,  
I wish I was rich, and could ride.

The man in the carriage remarked to his wife,  
One thing I would if I could,  
I'd give all my wealth for the strength and the health  
Of the man who is sawing the wood.

A pretty young maid with a bundle of work,  
Whose face, as the morning, was fair,  
Went tripping along with a smile of delight  
While humming a love breathing air.

She looked in the carriage—the lady she saw,  
Arrayed in apparel so fine,  
And said in a whisper, I wish in my heart  
Those satins and laces were mine.

The lady looked out on the maid with her work,  
So fair in her calico dress,  
And said, I'd relinquish position and wealth,  
Her beauty and youth to possess.

Thus it is in this world, whatever our lot,  
Our mind and time we employ  
In longing and sighing for what we have not,  
Ungrateful for what we enjoy.

### "Botches" Again—A Fearful Accident, and a Moral.

In our December number we expressed our views on "botches" generally, and immediately after (January 6th) there occurred a most fearful accident at Rochester, New York, arising from imperfect architecture, by which eight lives were immediately lost and fifty persons most terribly wounded.

This affair, in common parlance, is called an "Accident," whereas, it should be recorded as "Manslaughter," arising from ignorant presumption. As a masonic journalist, discussing the principles of correct morals deduced from correct architecture, we claim the right to express our views again upon this great calamity.

From the *Rochester Democrat*, of the 7th of January, we extract the following:

An accident more destructive in its results than any hitherto occurring in this city happened last night at the German school of St. Peter and St. Paul, on East Maple street, where the school children had met for Epiphany festival. The party was on the second floor of the new school building attached to the church. The attendance was very large, and the school-room, a large hall quite as long but not so wide as Corinthian, and divided into three compartments by two glass folding doors, was densely packed by little people enjoying the music. At about nine o'clock a greater number crowded to the front compartment where the sale tables were, as is customary in festivals and fairs. There was no unusual movement to cause excitement, and the crowd, eagerly listening to a melodeon, were in one instant, without a breath of warning, compressed into one struggling, shrieking mass of humanity. As the floor sank, a blinding cloud of dust arose, obscuring the view of those in the adjoining compartments, who were expecting the whole building to sink, so fearful was the noise and confusion. The front compartment, let it be understood, was the only one that fell, the floor falling convexly, or as a funnel, at the center of which a slender iron column served as a support to the floor above, the floor which fell being supported by a similar column, and the lower floor also by one which rested on a brick abutment. Here seems to have been the cause of disaster, as the column which supported the first floor, on which there were but few people, crashed out the

mason work, and the second floor, losing its central support, fell with the weight of several hundred people upon it. A scene of appalling agony followed the catastrophe. Those who were in the upper part of the school where the floor remained intact made a frantic rush for the stairway, women shrieking and sobbing for little ones, and distracted fathers searching wildly for missing children. Many were crushed in the tumultuous passage, and others, rendered desperate by the agonizing applications of relatives and friends, threw themselves from the windows in a mad endeavor to get at the shrieking and mangled forms in the vortex, so to speak, of the crushed floor.

## THE CAUSE.

The cause from which this fearful calamity arose was the defect in the architecture and construction of the building. To give our readers as good an idea of the building as possible, we will give a brief outline of the manner in which it is built. The building is four stories high, including the basement. Each of the three floors is divided into three compartments by partitions, designed for school-rooms. In the center of each of these rooms is an iron pillar, which supports the ceiling above. These pillars are directly over each other, and each set, numbering three, rest on an abutment of brickwork, which is sixteen inches square and about ten feet high, the distance between the basement floor and ceiling above.

At the time the accident occurred the front rooms were occupied with all the men, women and children who could crowd into them. On the first floor, however, supper tables were spread, running through the center of the room. At those tables were seated one hundred and forty-four persons, and they, together with waiters and others, swelled the number to about one hundred and seventy-five. On the floor above was the band, and there a vast number had congregated, filling the room to its utmost capacity. The third or last floor was densely crowded in like manner. Under this state of affairs, when all were happy and innocently enjoying themselves, father with wife, and sister with brother, and friend with friend, without a moment's warning, the second floor gave way, with a crash, in the center, forming the letter V, into the mouth of which this vast concourse of humanity was indiscriminately tumbled. The large iron column standing between the second and third floors fell from its place, killing and maiming those who were so unfortunate as to be under it. The third floor sagged with the weight of persons upon it, when its central and only support, the iron pillar, fell, but, fortunately for the lives of those in the room at the time, it did not crash into the ruin. The depression of the floor was so great that the crowd became intensely excited, and rushed wildly toward the doors.

Who is responsible for this sad and fearful calamity it is not our province, at this time, to determine. As we have before said, the construction of the building was defective, and utterly unfit for the purpose for which it was designed. It was even unsafe as a place for four or five hundred children to assemble daily, not to say to sustain the immense weight of probably two thousand persons, as it was compelled to last night. We are informed that Messrs. Lauer & Hagerty superintended the mason work until the joists of the first floor were laid, and subsequent to that time until the completion of the building it was under the superintendence of A. J. Warner, architect. D. Mura did the carpenter work. The building was completed about three months since, and has been occupied as a school-house for the parishioners of Sts. Peter and Paul's church up to the present time.

For ourselves we see no difficulty in determining who is responsible for this crime. It belongs to either the architect who planned the structure, or to the person who superintended its erection. Any architect who does not know enough of the strength of the materials of which an edifice is composed, and how to arrange those materials so that there may not be

any undue pressure upon a given point, is an ignoramus, who should be hung for presuming to erect human "dead-falls." If, however, the architect did know this, and made correct calculations, and his specifications were not carried out by the superintendent, then he should be hung for daring, at the risk of human lives, to so change the design as to bring on this wholesale murder. It is bad enough for the community to be swindled annually out of millions of dollars by men who presume to carry on a business of which they are not masters, but to thus sacrifice human life, year after year, through presumptuous ignorance, is a crime that should be corrected by capital punishment.

Now, as Freemasons, we may well draw a lesson from the scene before us. We are workmen upon a moral edifice, that has stood for centuries, not yet finished, nor will be finished until time shall be no more.

The architecture of our house was designed by the Master mind of the world, which is demonstrated by the fact that it has stood so long without falling, notwithstanding much bad material has been worked into the edifice. But let us not be too presumptuous, and imagine it can never fall. When that time comes, which we pray God never to see, the fall will carry everything with it. Many of the best designed buildings fall, because they have been built too rapidly; many, because more weight is crowded into them than they can bear at once; many, because of defective material, such as has not been properly scrutinized by the overseer of the work. How all these things apply to Freemasonry is too plain to need explanation! Alas, these dangers threaten us to-day! The institution is entirely too much popularized, thereby drawing an unwieldy crowd into our temple. Tom, Dick and Harry begin to believe that it is only necessary to become a Mason in order to live thereafter without work or reputation.

Politicians begin to think that it is only necessary to force the most miserable specimens of humanity into our walls as material in order that they may use our house for their own infamous purposes. On all sides we are threatened, and it behoves our Master Overseers to carefully scrutinize every ashlar presented, and to see that no untempered mortar is used, else the surging mass now rushing in our portals will bring the whole structure to the earth, and these fair and beautiful walls become but the miserable ruins of buried greatness, and the hiding place for the owls and bats of demoralized society. Every falling building is a sad warning to the superintending workmen on our moral fabric. Remember that harmony is our corner-stone, and a just proportion and distribution of all the material is the grand secret of strength and perpetuity.

THE SECRET JUDGE.—Every man is a little world within himself; and in this little world there is a court of judicature erected, wherein, next under God, the conscience sits as the supreme judge—from whom there is no appeal—that passes sentence upon us, upon all our actions, upon all our intentions; for our persons, absolving one—condemning another; for our actions, allowing one—forbidding another. If that condemn us, in vain shall all the world beside acquit us; and if that clear us, the doom which the world passeth upon us is frivolous and ineffectual.



## Grand Master's Corner.

MR. EDITOR: Gratefully availing myself of the opportunity to write for the *Freemason*, I propose, with your consent, to appropriate a small portion of your valuable space each month. If you are willing, we will dub it the "Grand Master's Corner." When I am not present you can fill the "Corner." I propose to furnish a synopsis of decisions from time to time, thus placing in the hands of reading Craftsmen the *rulings* of the Grand Master, so that they may have the benefit of these decisions in advance of their publication by the Grand Lodge. I desire to say one thing before giving any legal utterance: I wish every *Missouri* Craftsman would read, study and digest the matter contained in the *FREEMASON*. Those who do are benefited; those who do not suffer a greater loss than they have any conception of. I have often uttered the conviction, publicly and privately, that the *FREEMASON* is the best masonic periodical on the continent. The sentiment is unrecalled, and so let it stand. The January number is a jewel. It gives no uncertain sound on any subject, but on the "Negro Lodge" question it rings clarion toned. Let it be known that Missouri Masons can not, will not, hold fraternal relations with *clandestine* Masons, or with those who recognize them. The whole colored fraternity of Masons, so-called, in the United States are *clandestine* beyond controversy; therefore we will not hold any masonic intercourse therewith. I endorse, in the fullest and broadest terms, your manly article on this subject, and thank you warmly for your noble defense of the truth of history bearing upon the question.

Some timid and time-serving brother will say, "the discussion is premature in Missouri, and that an undue and uncalled for prominence is given the subject." So the same policy-server said when the Grand Lodge of Missouri met the *Conservator* mania on the banks of the Mississippi and hurled it from the soil of our State with such force that "Rob Morris," and his "concern" had to hunt other fields, and finally "played out." The same cry of "don't ride that dog" was raised when, in defense of legitimate Masonry, the alarm was sounded against the swelling pretensions and lofty claims of "Scotch Kiteism;" and during the warm and spirited contest between yourself and the "Great Hierarchy" of the so-called "A. and A. Rite" there were some so true to Ancient Craft Masonry as to hope for your annihilation, because of your defending the right against the encroachments of wrong. The same cry of "premature" and "unnecessary discussion" will ring out relative to *negro Lodges*, as discussed in your last issue, unless *policy*—blessed thing—should whisper *silence*. There is not a remaining doubt in my mind but this very "negro Lodge" question will be forced upon the true Masons of the country in the next few years by the drunken, maddened fanaticism of furious zealots. *Calmly, firmly prepare*, is my humble advice. I have watched the dark rising cloud with serious apprehensions for some years. E'er the startling cry, "Sampson, the Philistines are upon thee," be raised, sound the trumpet with unmistakable clearness.

Well, how much space will you allow me as my corner? I am not personally or officially large, and never have been given to *scrouge-ing* any one, yet I may crowd you a little until I adjust myself to the corner; and you must not reprove me too sharply if I say some things respecting matters outside of my corner sphere, seeing I have never been cornered before, except by the better portion of humanity—the ladies. Will you admit the force of an old adage, "Sit in the corner and say what you please?" Well, now to

### JURISPRUDENCE.

The following question has been presented by the Master of a Lodge in this State:

"If a petition is presented for membership before a Lodge in a town or city where there is more than one Lodge, and ballot being had, and the petitioner black-balled, can a second Lodge receive his petition in the same town, and admit him to membership without his having reconciled the objection in the Lodge where he first put in his petition and was rejected?"

The Master in the above case ruled that the "second Lodge in said town where there were two Lodges had no right to admit a member who had been rejected by the other Lodge."

I have decided adversely, for several reasons:

1. The Grand Lodge of Missouri recognizes every Master Mason in good standing as a member of the great masonic family, and has declared that the right to petition any Lodge belongs to every Mason in our jurisdiction. It has also declared that the rejected brother may immediately renew his petition for membership. As he may do this at once, and enjoys the right to petition any Lodge, his rejection by X Lodge does not affect his right to petition Y Lodge in the same town or city, and Y Lodge may admit him if desirable. If the rule obtain that a brother can not be admitted to membership in another Lodge in a town where there are two or more (having been rejected by one of them), the same rule may apply just as well to all Lodges. If this doctrine were to prevail, the rejected would be allowed to petition no other Lodge in the world. This would place the right to petition in REJECTION instead of the important fact of being a FREEMASON.

2d. REJECTION does not impair the masonic standing of any brother. While his standing is good he is invested with certain rights, one of which is the right to petition any Lodge for membership.

3d. Standing being good, and right to petition being unforfeited, on being rejected by one Lodge the right to apply to all remaining unpetitioned Lodges is the same as if he never had petitioned any Lodge.

4th. No rejecting Lodge has any claim to the rejected, to prevent any other from receiving him.

5th. No injury is done a brother rejected whereby another Lodge should be prevented from receiving him. The rejecting Lodge did him no harm, but only declined Lodge association or affiliation. It found him without membership, and left him without any.

6th. To follow the rule of the Master above

quoted is to discriminate against the Master Mason and in favor of the profane. A profane, when rejected, is allowed to petition any Lodge after his term of rejection expires, which is twelve months. Any Lodge may receive his petition. But in the other case the brother Master Mason is not allowed to petition and be received anywhere until he has "reconciled the objections in the Lodge where he was rejected." How can he ever "reconcile objections" not known, and, under the secrecy of the ballot, not knowable? Make his right to petition and be received in any other Lodge dependent on his "reconciling objections" against him in the rejecting Lodge, and he will never petition any other Lodge, or gain admission anywhere.

JOHN D. VINCIL,  
Grand Master.

### INSTALLATION QUESTION.

"Bro. Geo. Frank Gouley, Grand Secretary Grand Lodge of Missouri:

"DEAR SIR AND BROTHER: In Mackey's Jurisprudence, page 324, under the head of Lodges installing their officers, he lays it down as the law that installation must take place on or before the festival of St. John the Evangelist; and if from any cause it be omitted till after that time, can only take place by authority of a dispensation from the Grand Master. The question comes up in regard to Lodge No. —. They held an election at the meeting in December, and have appointed that installation shall take place at the regular communication in January, which takes place on the 23d. Now, what I want to know is this: Is there any law in force in this jurisdiction that would require Lodge No. — to obtain a dispensation to install their officers, they having failed to install before the festival of St. John the Evangelist? Please let me hear from you in regard to this matter."

Answer.—The Jurisprudence of Bro. Mackey, or brother anybody else, does not amount to a "row of pins" whenever it comes in conflict with any law or usage of this or any other Grand Lodge.

If your by-laws fix a special day for installation, then the installation must take place on that day; if they do not, then the installation may take place whenever the Worshipful Master or Lodge may order it. St. John's day does not govern your installation any more than any other day, unless your by-laws so prescribe.

### ELECTION OF DIRECTORS.

At the annual election of Directors of Masonic Hall Association, held on the 13th of January, the following brethren were chosen: Erastus Wells, Samuel Gaty, Wm. H. Stone, Wm. N. Loker, Thomas Richeson, Thomas A. Buckland, Daniel G. Taylor, John W. Luke, J. H. McLean.

At a meeting of the Board of Directors, held on the 18th of January, the following officers were elected for the ensuing year:

President—Samuel Gaty.  
Vice-President—J. H. McLean.  
Treasurer—William N. Loker.  
Secretary—Geo. Frank Gouley.



## THE CLOSING YEAR.

BY GEO. D. PRENTICE.

We republish the following lines on the dying hour of the year, looking upon it as one of the grandest pictures of "Time" ever produced in the English language. If Bro. Prentice had never written any thing else, this alone is sufficient to immortalize his name. The readers of the *Freemason* will recognise in these lines a magnificent idealism of old "Time, the Scythe, and the Hour-Glass," laid down on the masonic Trestle Board. It will bear reading a dozen times, and new beauties will be discovered at each effort. The scene is too deep to be taken in at one glance:

'Tis midnight's holy hour—and silence now  
Is brooding like a gentle spirit o'er  
The still and pulseless world. Hark! on the winds  
The bell's deep tones answering; 'tis the knell!  
Of the departed year. No funeral train  
Is sweeping past; yet on the stream and wood,  
With melancholy light, the moonbeams rest,  
Like a pale, spotless shroud; the air is stirred  
As by a mourner's sigh, and on yon cloud  
That floats so still and placidly through heaven,  
The spirit of the seasons seem to stand,  
Young Spring, bright Summer, Autumn's solemn form.

And Winter with its aged locks, and breathe  
In mournful cadence, that come abroad,  
Like the far wind-harp's wild and touching wail,  
A melancholy dirge o'er the dead year,  
Gone from the earth forever. 'Tis a time  
For memory and for tears. Within the deep,  
Still chambers of the heart a spectre dim,  
Whose tones are like the wizard voice of Time,  
Heard from the tomb of ages, points its cold  
And solemn finger to the beautiful  
And holy visions that have passed away,  
And left no shadow of their loveliness  
On the dead waste of life. The spectre lifts  
The coffin-lid of hope, and joy, and love,  
And, bending mournfully above the pale  
Sweet forms that slumber there, scatters dead flowers  
O'er what has past of nothingness. The year  
Has gone, and with it many a glorious throng  
Of happy dreams. Its mark is on each brow,  
Its shadow in each heart. In its swift course  
It waved its sceptre o'er the beautiful—  
And they were not. It laid its pallid hand  
Upon the strong man, and the haughty form  
Is fallen, and the flashing eye is dim.  
It trod the hall of revelry, where thronged  
The best and joyous—the tearful wail  
Of stricken ones is heard, when erst the song  
And reckless shouts resounding. It passed o'er  
The battle plain, where sword and spear and strength  
Of serried hosts is shivered, and the grass,  
Green from the soil of carnage, waves above  
The crushed and mouldering skeleton. It came  
And faded like a wreath of mist at eve;  
Yet, ere it melted in the viewless air  
It heralded its millions to their home  
In the dim land of dreams. Remorseless Time—  
Fierce spirit of the glass and scythe—what power  
Can stay him in his silent course, or melt  
His iron heart of pity? On, still on,  
He presses, and forever. The proud bird,  
The condor of the Andes, that can soar  
Through heaven's unfathomable depths, or brave  
The fury of the northern hurricane,  
And bathe his plumage in the thunder's home,  
Furls his broad wings at nightfall, and sinks down  
To rest upon his mountain crag—but Time  
Knows not the weight of sleep nor weariness,  
And night's deep darkness has no chain to bind  
His resting pinion. Revolutions sweep  
O'er earth, like troubled visions o'er the breast  
Of dreaming sorrow; cities rise and sink,  
Like bubbles on the water; fiery isles  
Spring, blazing, from the ocean and go back  
To their mysterious caverns; mountains rear  
To heaven their bald and blackened cliffs, and bow  
Their tall heads to the plain; now empires rise,  
Gathering the strength of hoary centuries,  
And rush down the Alpine avalanche,  
Startling the nations; and the very stars,  
Yon bright and burning blazonry of God,  
Glitter awhile in their eternal depths,  
And like the Pleiad, loveliest of their train,  
Shoot from their glorious sphere and pass away,  
To darkle in the trackless void—yet Time—  
Dark, stern, all pitiless and pauses not  
Amid the mighty wrecks that strew his path,  
To sit and muse like other conquerors,  
Upon the fearful ruin he has wrought.

## Readings by Rev. Dr. Berkeley.

Bro. and Rev. Dr. Berkeley will, on February 15th, read selections from poetry and prose writings, for the benefit of the Masonic Board of Relief of St. Louis, and for the education of poor orphans in the South. The Readings will be in the large room of Freemasons' Hall. Every brother should be present.

## QUESTIONS.

We have received the following questions from an esteemed brother, and shall answer them in detail:

"DEAR BROTHER GOULEY.—I have some two or three questions of jurisprudence to submit for the February number of the *Freemason*:

"Is it *necessary* that a Master elect receive the degree of Past Master before he can preside over a Lodge? I understand that it is necessary, but I do not believe it right. As Masters of Lodges or Master Masons we know nothing whatever of any other degrees than the *three first*.

"Is the term 'oblong square' correct? Rather, perhaps, an unimportant question, still I think not without interest. It occurs in our Ritual, and should, I think, be changed. Masonry must be consistent. Do not think I ever saw any figure *oblonged and squared* at one and the same time.

"Has the Senior Warden the legal right to appoint the Junior Deacons? I do not think he has. Such has been the custom, I know, but is not the sole *appointing power* of a Lodge vested in the Master? It is while the Lodge remains under dispensation. What deprives him of that power when chartered? *Courtesy* would indicate, of course, that the feelings and desires of the Senior Warden be consulted.

"When the By-Laws of a subordinate Lodge or Chapter are in *direct conflict* with the laws of the Grand Lodge or Grand Chapter, what is the proper way to get rid of it? Is not a motion to 'strike out, wipe out or expunge,' the proper way to dispose of the matter, although the same By-Laws may contain a section providing that any 'alteration or amendment has to lie over one month,' etc. If in conflict with the superior or 'higher' law, of necessity it is unconstitutional, null and void, and therefore of no binding force, and to 'legislate' it out by the usual course would carry with it the idea of constitutionality and binding force."

ANSWERS.—1. To the question of conferring the Past Master's degree before installation, all we can say is, that there is no special law requiring it, although universal usage has demanded it, and it has been generally obeyed. While our brother truly says, that subordinate Lodges are not presumed to know any thing about more than the first three degrees of Masonry, yet in reply we have to say, that the Grand Lodges do, for they have legislated upon the Past Master's degree ever since they had an existence; and we here reiterate our firm conviction that what was called "making a Master" in the old regulations was nothing more nor less than conferring the ceremonies of the Past Master, as we have it. Still, it is a question that should be definitely settled by the Grand Lodge.

2. As to the "oblong-square," we all know it is a solecism, yet, for all that, we like it, because it bears the stamp of antiquity—it is one of the "ear marks" of genuine Masonry. For ourselves we are opposed to turning Lodges into grammar schools, especially in the sense of changing ancient phrases. They were the first things that attracted our attention when we

took the degrees, and we have loved them ever since.

3. As to the appointment of Deacons, we have to say, that there is no law which gives to the W. M. the appointment of both Deacons under dispensation, therefore he loses nothing under charter. The ritualistic answer of the Deacons as to their duties fully explains to our mind who should appoint them, viz.: the W. M. should appoint the Senior Deacon, and Senior Warden should appoint the Junior Deacon; for further reasons, that the Senior Warden is presumed to be advancing to the East, and in his appointment of Junior Deacon he selects a brother whom he expects to carry with him. If there is no provision in the By-Laws for the appointment, then the Lodge elects them, and in that case the W. M. has nothing to say about either of them; but we hold it to be perfectly competent for the By-Laws to prescribe how they shall be appointed, and by whom; and if they prescribe that the Junior Deacon shall be selected by the Senior Warden, the W. M. loses none of his rights, because it is one that has not been conferred upon him.

4. As to By-Laws of a subordinate body in direct conflict with the Grand Law, they are simply null and void, as though they had never been passed, and it is the *duty* of the W. M. to so declare them, and order them stricken out; and if he neglects to do so, then it is the duty of the G. M. or his Deputy to do so, if they know the fact; and in case nothing is done, it finally winds up with the fact that no member is bound to obey them.

## DECISION BY GRAND HIGH PRIEST.

The Grand High Priest has decided that whenever the By-Laws of a subordinate Chapter is contrary to the laws of the Grand Chapter, it is, *ipso facto*, null and void, and it only requires a vote of the Chapter to expunge such conflicting clause, without the formality of amendment by the usual process of lying over a month and requiring a two-thirds vote.

We will add, that we hold that any By-Laws of a subordinate Lodge, Chapter, etc., in conflict with the Grand Law is as dead as though it had never been adopted.

## NOTICE.

To Committees on Subscription of Masonic Hall Stock and Stockholders.

A meeting of the stockholders of the Masonic Hall Association will be held in the Lodge room, Freemasons' Hall, on the evening of the 12th of February, to consider an amendment to the Constitution. At this meeting the various committees appointed by the Lodges to solicit subscriptions to stock will render their reports, at which time it is hoped that the whole \$60,000 will be reported.

By order of the PRESIDENT.

SPECIAL NOTE.—The undersigned will be ready to receive subscriptions to stock at any time; and as it is necessary that as much should be subscribed before the 12th inst. as possible, for the guidance of the Board, it is hoped that every brother will avail himself of the opportunity.

GEO. FRANK GOULEY, Sec'y.



**FULFILL YOUR MISSION.**

If you can not on the ocean sail among the swiftest fleet,  
Rocking on the mighty billows, laughing at the storms you meet,  
As you stand among the sailors anchored yet within the bay,  
You can lend a hand to help them as they launch their boats away.

If you are too weak to journey up the mountain, steep and high,  
You can stand within the valley, as the multitude go by—  
You can chant in happy measure as they slowly pass along;  
Though they may forget the singer, they will not forget the song.

If you can not in the conflict prove yourself a warrior true,  
If, when fire and smoke are thickest, there's no work for you to do—  
When the battle field is silent, you can go with gentle tread,  
You can bear away the wounded, you can cover up the dead.

If you can not in the harvest garner up the richest sheaves,  
Many a grain, both ripe and golden, which the careless reaper leaves,  
You can glean among the briers growing rank against the wall,  
And it may be that the shadows hide the heaviest wheat of all.

If you have not gold and silver ever ready at command,  
If you can not toward the needy reach an ever-open hand,  
You can visit the afflicted—o'er the erring you can weep—  
You can be a true disciple sitting at the Savior's feet.

Do not, then, stand idly waiting for some nobler work to do,  
For your heavenly Father's glory, ever earnest, ever true,  
Go and toil in any vineyard—work in patience and in prayer—  
If you want a field of labor you can find it anywhere.

**Grand Lodge of Vermont.**

GRAND SECRETARY'S OFFICE,  
RUTLAND, December 31, 1868. }

**To the Masonic Fraternity of Vermont:**

It becomes our mournful duty to announce to you the death of our brother, Gamaliel Washburn, Past Deputy Grand Master of Vermont.

The funeral will be attended at Montpelier on Saturday next, January 2, 1869, at one o'clock, P. M., under the direction of the Grand Lodge of Vermont.

All the officers of the Grand Lodge are requested to be present, and the Fraternity at large are invited to attend.

By order of Most Worshipful

GEORGE M. HALL,  
Grand Master.

HENRY CLARK, Grand Secretary.

**FIFTEEN GREAT MISTAKES.**—It is a great mistake to set up our own standard of right and wrong, and judge people accordingly. It is a great mistake to measure the enjoyments of others by our own; to expect uniformity of opinion in this world; to look for judgments and experience in youth; to endeavor to mould all dispositions alike; not to yield in immaterial trifles; to look for perfection in a fallen world; not to aim at perfection in our own actions; to worry ourselves and others with what can not be remedied; not to alleviate all that needs alleviation, as far as in our power; not to make allowances for the infirmities of others; to consider everything impossible which we can not perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of all mistakes is to live only for Time, when any moment may launch us into Eternity.

**BUSINESS ON ST. JOHN'S DAY.**

"R. W. GEO. FRANK GOULEY, EDITOR FREEMASON:—Can any business of the Lodge be transacted on St. John's day, or only such business as is set apart for that day, where the By-Laws make it a day of regular meeting? Please answer through your paper."

ANSWER.—If the By-Laws make St. John's day a meeting for regular business, then any regular business can be transacted on that day which might be transacted at any other regular meeting; *providing* it does not conflict with the Grand Lodge law. For instance, a petition could not be acted upon or balloted for that had not laid over one month.

[For the Freemason.]

**RIGHT OF OBJECTION.**

BRO. GOULEY: In the discussion of questions of masonic jurisprudence, if the object aimed at is to deduce their true meaning and application in the working of our Order, the end to be obtained is certainly a laudable one; and, influenced alone by this principle, I shall briefly give some of the reasons why some of the decisions of our last Grand Lodge are not in accordance with the true principles of Freemasonry.

The decision given by our worthy Past Grand Master, Duncomb, that "a member of one Lodge has no right to prohibit the initiation of a candidate into another. He may state his objections to the Master, the committee, or any member, and it is for either to determine whether they are sufficient," was virtually endorsed by the Grand Lodge, as the committee to whom was referred his decisions on jurisprudence did not make any report, and as the question was not raised in Grand Lodge, it is published in the printed proceedings as "Standing Resolutions and Decisions."

Upon the first view of the question it would seem that the decision was carried, and it would be, if we looked at Lodges as local institutions, making Masons alone for their respective localities; but such is not the fact. Lodges are local, for convenience and for being better qualified to judge if the material offered is worthy of a place in the great moral edifice. Do they make Masons for their respective Lodges *alone*, or do they make them as *members* of the universal family of Masons? Does the profane petition Lodge No. 1 to be made a member of that Lodge, or does he petition Lodge No. 1 to receive the mysteries of Masonry, thereby becoming one of the Craft? He certainly petitions to become a Mason, and when he is legally made he is one of the universal brotherhood, and entitled to all the rights and privileges of the fraternity, a member of the family, and has the right to say whether any *one* shall be admitted within the circle. If he has not this inalienable right, then our boasted claim of unity is absurd.

That the *right* of objection to any one being made a Mason is not only an indefeasible one of any affiliated Master Mason, but it is his bounden duty to exercise it at all times, and at all places, when he believes it would be for the benefit of the Craft.

The principle upon which this right is claimed has ever been, and is now, in practical

operation in this jurisdiction. Every member of a Lodge has the right to object to the ballot being spread upon the petition of any one to be made a Mason in his Lodge, and this objection can not be, by any power except himself, removed; and if this *right* is awarded to him *only* in his own Lodge, do you not at once localize Masonry? Every Lodge making Masons for their *own*, and not for that Lodge from which we all hail.

The farther you look into this question, it appears to me, in bolder relief the principle stands, and its practical operation can not work any injury to our noble Order.

PAST MASTER.

NOTE.—We gladly welcome to our columns the correspondence of an able Past Grand Master, without, however, pledging ourselves to agree fully with all his conclusions. His views will be always well worth consideration.—ED.

*To the Worshipful Masters, Wardens and Brethren of the Tenth Masonic District of Missouri:*

You are hereby notified that a Lodge of Instruction will be held at Gallatin, in Daviess county, beginning on Monday, February 15, and continuing as long as may be deemed expedient. W. Bro. Wm. A. Prall, of St. Louis, as representative of the Grand Lecturer, has promised to attend and give instructions in the work and lectures. The M. W. Grand Master and R. W. Deputy Grand Master are also expected to be present. D. D. Grand Masters, District Lecturers and brethren of other masonic districts are cordially invited.

I would urge especially upon the officers of Lodges in the Tenth Masonic District the importance of availing themselves of this very favorable opportunity to learn the correct work and lectures of Ancient Craft Masonry.

If brethren from a distance who purpose attending will notify Bro. R. L. Dodge, of Gallatin, he will make due arrangements for their accommodation.

DAVID J. HEASTON,

D. D. G. M. 10th Masonic District.

Bethany, Mo., Jan. 11, 1869.

**PERSONAL.**

We had the great pleasure of personally congratulating our R. W. and good Bro. William D. Blocher, Grand Secretary of Arkansas, and his fair bride, upon their entrance into the married fraternity. They stopped at the Southern during their stay in our city. Mrs. Blocher was formerly Miss Elberta English, daughter of M. W. Bro. Elbert H. English, Grand Master of Arkansas. May God bless them in many prosperous years of happy life!

**BRO. A. STILLE.**

It will be gratifying to the fraternity of our State to learn that this old and revered Grand Tyler of Missouri, in years gone by, is still in the enjoyment of good health, at his home in Darlington, Wisconsin. We received a letter from him, dated Jan. 10, acknowledging receipt of proceedings, and in the most feeling manner sent his love to all his old friends. He longs for his Missouri home, but health will not permit him to leave the northern clime.



"Stand like an anvil," was the message sent by Ignatius to Polycarp. There is a thrill to the words which cannot fail to stir more sluggish blood. How has Bishop Doane improved upon them:

"Stand like an anvil," when the stroke  
Of stalwart men falls fierce and fast;  
Storms but more deeply root the oak,  
Whose brawny arms embrace the blast.

"Stand like an anvil," when the sparks  
Fly far and wide, and fiery shower;  
Virtue and truth must still be marks,  
Where malice proves its want of power.

"Stand like an anvil," when the bar  
Lies red and glowing on its breast;  
Duty shall be life's leading star,  
And conscious innocence its rest.

"Stand like an anvil," when the sound  
Of ponderous hammers pains the ear;  
Thine, but the still and stern rebound  
Of the great heart that can not fear.

"Stand like an anvil," noise and heat  
Are born of earth and die with time;  
The soul, like God, its source and seat,  
Is solemn, still, serene, sublime.

#### FOR WHAT GOOD!

Whenever a project is set forth, the first question which naturally occurs to a rational mind is, "What is the good to be derived from this scheme?" This question comes upon us with redoubled force at this time, since the *Monthly*, of Boston, has inaugurated the scheme of opening the Masonic Lodges to the initiation of negroes, and of recognizing all the clandestine negro Lodges in the United States. We had been previously advised, by brethren in Massachusetts, that the project was really on foot, and soliciting our defense of the pure principles of Freemasonry. Ever ready to do battle for the truth, whether it be popular or unpopular, we did not hesitate to combat this last heresy of fanatics, nor do we care a whit who may attack us in return. We stand upon the firm and eternal foundation of race, which God Almighty, in his wisdom, saw proper to designate, and all the tirades of mortal men can not shake us from it. We shall not be surprised if nearly all the masonic papers of the country north of us shall bend to the storm, and either openly advocate this fraternal amalgamation, or silently sit still for fear of popular opinion. If they propose to be governed in this instance by the miserable plea of *policy*, we can assure them that they have made a fearful mistake, as we have received letters from the strongest advocates of negro civil enfranchisement in the North heartily endorsing our stand against this last stretch of human endurance. But to the question: Suppose our Lodges are opened, and suppose all the clandestine negro Lodges in the United States are recognized. What then? Will they not still be looked upon as inferiors? Will they be elevated one jot or tittle in society? Will not the white brotherhood be degraded, and will not discord be introduced into our Lodges, and thus destroy the entire efficiency of the fraternity? Is a clandestine Mason made a Mason by resolution? If he is, why perform the healing process? Now, seriously, to the point. It is not in the power of man to elevate the negro to the scale of the white race. We ask all our negro-loving Masons to show where or when, in Africa, the negro has improved his

condition. We *defiantly challenge* the production of any proof where the pure negro race, unaided and alone, have shown any of the powers of invention. Show us a negro who, even in the United States, after a hundred years of tutelage, ever added an improvement to machinery, to art, or to civilization. Where is a negro code of ethics that is not borrowed? Show us a single negro work of architecture worth the name. Show us a single conception of art by a negro that is not stamped with the seal of *imitation*. This is his *forte*, and so it is of monkeys and mocking birds.

The Supreme Creator of the world created mankind, and stamped both with the purposes for which he intended them; and all the twaddle about "equality" sounds only like the muttering of gigantic apes before the wisdom of High Heaven.

This last miserable experiment of political charlatans will end in their eternal infamy; for it is nothing short of a base attempt to break down the firm foundations of society, and an effort to create a chimerical substratum where ignoble souls may be at home with an inferior race. If they desire that, for one we shall gladly vote for their dimits, and let them affiliate with *their brethren*. And, after all, we have watched these prating philosophers and philanthropists for a quarter of a century and scarcely ever found one who would help the poor negro along, except at somebody else's expense. Negroes who call themselves Masons have come to us and asked for assistance, and we have asked them why they did not apply to those who reckoned themselves their equals? They replied, as they always do, that those "who *talk* the most for them never give them any money." Nine-tenths of those who advocate negro masonic equality are nothing but whitened sepulchres, rotten from top to bottom; they will scarcely hold together sufficiently to hide their miserable hypocrisy.

We claim to be the true friend of the negro, for we know just what he is. We know him to be perfectly helpless, and wholly dependent on the white man. He must be looked after and watched for his own interests. He must be cared for as a ward; and we look upon any white man who expects as much from a negro as from his own race as totally ignorant, and if he punish him for not accomplishing as much, as a brute. Where those negrophilists know one negro we know a hundred, and while all we know will come to us for relief, not one will go to *them* for a cent. Why? Because the negroes know that we *know* them. We have talked to the most sensible of the negro Masons on this subject, and they have frankly told us that they did not desire affiliation, for it would be their ruination. One of them even charged upon white Masons that all we wanted to recognize them for was to get their charters, and then issue our own, afterwards arrest them, and then leave them out in the cold without even the copy of a charter. And for one we are satisfied that such would be the result in less than twenty years; if this scheme is consummated, *necessity* will force it on the Grand Lodges. They ask to be left alone—left where they are. They know they are negroes, and will always be so, and that all attempts to

equalize them will only be temporary and disastrous to their best interests. Leave them where they are. Whatever their Masonry is, *they* enjoy it, and for God's sake let them enjoy it. There is no good to be gained by trying to make them members of our fraternity.

#### QUESTION.

"I have a question for you to answer: Bro. A. was initiated in Lodge So-and-so, and now wishes to have our Lodge confer the second and third degrees, and become a member. Must he petition our Lodge, and ask his own for relinquishment? Must not his petition be treated exactly the same as a petition for initiation, and be subject to ballot before he is examined in the Lodge for the second degree?"

*Answer.*—Yes; except that he must be examined in the second degree before the ballot.

#### Western Agriculture.

The agriculture of the West is, if possible, in a still ruder condition than that of the East. The course pursued by the great majority of farmers has been well calculated to destroy the fertility of the land. The aim has almost always been to get the greatest amount of present profit with the least labor. The improvement of the land has not been thought of or cared for. The emigrant has pitched his tent in the forest, or upon the edge of the prairie, and, with very little capital, has begun to struggle for life. Corn has been the essential crop, for it furnished food for his family and for his animals, and prepared the way for wheat, which was the main reliance for money. Corn was planted among the girdled trees, and sometimes for several years in succession, until the limbs and many of the trunks of the trees had fallen. In some of the States there are large tracts that have been planted with corn for thirty years or more, and are said to still produce forty bushels to the acre, which is a reduction of one-half from its primitive fertility. In many places corn and wheat, both exhausting crops, have been grown in alternate succession until both have ceased to be remunerative. In all the older Western States the average yield of wheat has been reduced one-half or more, so that on many farms it is given up as an uncertain crop. Troublesome weeds have come in so abundantly that it is no longer possible to get clean grass seed or wheat. The remedy for this unprofitable husbandry is a careful saving of manures, and a rotation adapted to the circumstances of the farmer and the character of his soil. We suggest a few that may be of service. I. 1, Corn on limed sod; 2, Oats; 3, Wheat with manure; 4, Clover; 5, Timothy, cut; 6, Timothy, pastured. II. 1, Corn on sod; 2, Oats; 3, Clover; 4, Wheat; 5, Clover; 6, Timothy. III. 1, Corn, 2, Spring Wheat; 3, Clover; 4, Wheat; 5, Clover; 6, Blue Grass and other grasses; 7 and 8, Pasture. IV. 1, Corn; 2, Barley; 3, Clover; 4, Rye; 5, Clover; 6, Timothy and other grasses. In some places, where the land is very foul, these rotations might be changed by planting corn two years in succession, with thorough cultivation four or five times in the season. Near cities or river ports, where there is cheap transportation to market, potatoes might come into rotation advantageously. In some localities root crops, especially turnips and beets, can be grown to good advantage. In all cases particular attention should be paid to making manure, and it is applied with excellent effect either to corn the second year, or to wheat. The idea that the new soils of the West will never need manure is already exploded among intelligent farmers. Lands that now produce about forty bushels of corn and fifteen of wheat to the acre may be made to double their yield by the aid of manure. The increased profits of such crops need no showing. With a good system of cropping, and the use of manure, the fertile soils of the West may be kept up to their early productiveness.—[*American Agriculturalist*.]



## THE PRAYER OF DANIEL.

"Now when Daniel knew that the writing was signed (forbidding any person praying for thirty days, except to King Darius) he went into his house, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime." Daniel vi. 10.

"If thy people sin against thee, and thou deliver them to the enemy, so that they carry them away captives into the land of the enemy, yet if they shall bethink themselves and repent, and make supplication unto thee, and pray unto thee towards the city which thou hast chosen, then hear thou their prayer in heaven thy dwelling place, and maintain their cause and forgive thy people." I Kings, viii. 46.

As from the *Orient* the sun  
Proclaimed his golden race begun  
And earth awoke, in light and song,  
Calling to toil the busy throng,  
Upon his house-top all abroad,  
The exiled Hebrew plead with God,  
And Zionward he breathed his prayer,  
For Zion was his morning care;  
"Hear the voice of supplication,  
Save our sinful, captive nation;  
Lead us back to Zion's hill;  
Lord, Thou hast the power and will!"

As in the South the solar light  
Mounted to his meridian height,  
And man to cooling shelter fled  
Shunning the fiery beams o'erhead,  
Upon his house-top, all abroad,  
The exiled Hebrew plead with God;  
And Zionward he made his prayer,  
For Zion was his noontide care:  
"Hear the voice of supplication;  
Save our sinful, captive nation;  
Lead us back to Zion's hill;  
Lord, Thou hast the power and will!"

As in the West the sun withdrew  
Mid zephyrs bland and healing dew,  
While weary laborers homeward bent  
On evening cheer and sleep intent,  
The exiled Hebrew plead with God;  
And Zionward he made his prayer,  
For Zion was his evening care:  
"Hear the voice of supplication;  
Save our sinful, captive nation;  
Lead us back to Zion's hill;  
Lord, Thou hast the power and will!"

If thus the exile bent his knee,  
Fearless of spite and tyranny,  
Shall Masons shrink to give their praise,  
Through peaceful nights and happy days?  
No, no, in lodge, at home, abroad,  
Let Masons boldly plead with God,  
And Zionward address their prayer,  
Heaven is their Zion, God is there!  
"Hear the voice of supplication;  
Save our proud and sinful nation;  
Lead us all to Zion's hill;  
Lord, Thou hast the power and will!"

—Morris.

We approve the following:

"TO THE MASONIC EDITOR OF THE N. Y. DISPATCH.—*M. W. Sir and Brother:* Permit me, on behalf of some of the brethren of my Lodge, to submit for your decision the following question: After a ballot has been spread upon accepting a candidate, and while the members are actually balloting thereupon, is it regular or proper to announce and admit members into the Lodge, or to permit any to retire therefrom, before the balloting has been closed? Your immediate decision will greatly oblige  
"STONE SQUAREER."

"ANSWER.—It is proper and right to admit any member of the Lodge; and he should be admitted, for he may have come to the Lodge for the express purpose of balloting upon the very candidate whose name is then being submitted to the consideration of the Lodge. Should the Master issue his order that the Lodge should be closely tiled during the balloting, those brethren who know the character of

the candidate, and desire to cast an unfavorable ballot, might be kept out, and they only be admitted after the candidate had been accepted, which would be too late. It is useless to say that the brother or brethren who might have objected has or have his or their remedy when the time for conferring of the degree has arrived; they may be in Europe, in some other part of the United States, or they may be situated, in their domestic arrangements, as to be precluded from visiting the Lodge, and may not be able to attend on the night referred to. Inasmuch as no brother can cast a ballot by proxy, every brother of the Lodge should be admitted on an occasion like the one referred to.

"No brother should, however, be permitted to retire from the Lodge until the result of a ballot has been definitely announced. The reason for this is obvious."

## Wm. Peperill Mellen, Past Grand Master of Mississippi.

In September, 1868, Bro. Giles M. Hillyer, of Mississippi, delivered an eulogium on the life and services of the late Bro. Mellen, from which we extract the following eloquent passages:

After service of a quarter of a century in the laborious office of Grand Secretary, Brother Mellen was transferred, by an almost unanimous ballot, to the distinguished position of Grand Master of Masons of the State of Mississippi. During that quarter of a century questions the most difficult, and investigations of deep research, study and thought, were passed upon by the masonic mind. Masonry was emerging from its long sleep of mere ritualism, and, "shaking dew drops from its lion's mane," began to engage itself upon those subjects of deep philosophy and truth, which found no abler student, no closer examiner, and no thinker more profound, than in the person of our lamented brother. The Law of Masonry; its relations with the world of action; its harmony with the world of thought; its grand philosophical teachings; its vast library of knowledge, the keys of which, harsh with the rust of ages, turned unwillingly in the student's hand, had long been neglected wastes, or illy-cultivated property. To no one more than to our departed friend is the Masonry of the Southwest indebted for an early practical example than there is in Masonry what is worth studying, worth exemplifying and worth living for. In the great questions of that masonic day, involving ancient landmarks, legal points and historic truths, he exhibited a readiness, an ability and a research that honored the Institution which had honored him. The son was worthy of the sire.

Such is the simple story of the life of a Mason; such his character; such his worth. He has gone; his works live after him. His was no erratic career; no great events marked it; no grand episode in masonic or civic life can be written from it. It was not the meteor's flash, that dazzles for a moment and expires; nor was it like

"The Borealis race  
That flit ere you can point their place."

It was the steady influence of a bright constellation in the sky, upon whose position we depend with mathematical accuracy; clear in the East as it rises; serene in the South, as it casts placid rays from its high of influence; and bright in the West, as it answers the call of that Grand Sovereign, whose summons ever is, "Are you ready?" Let our answer be, as was that of our Companion, "Present; ready."

The life of every man is great, could the record of all its moments be made legible or be understood. We lose sense of its grandeur, because we live amid thousands of our fellow-men. The sun's intense light may only be the steady flashing of electric rays, that, when appearing but occasionally, give birth to awe, to amazement and to grand respect! The story of kings is but the story of men, whose opportunities for fame were not bounded by private life. The simple annals of the poor have a poetry as sweet, a truth as touching, and a melody

as perfect as though the grand diapason had been struck by a master hand, and had reverberated throughout a universe. In the Archives of the great Chancery of Heaven the record is ever open; the writing ever goes on; and the sounds are the music of the spheres. Could we photograph each passing moment's thought and action; could we keep the record of what you and each one has done each day—each thought, each word, each deed—Homer and Virgil, Milton and Shakspeare, would pale the ineffectual fires of their poesy before the grand colors of the homely picture—homely only because we are conversant with it—grand, because it paints man as he is and as he strives to be—and suggestive, because this life is but the portal of the great edifice of existence, between whose pillars we wipe off the dust from earthly feet, that we may tread with softer but with firmer step the hallowed sanctuary beyond!

Most Puissant! our brethren are gone. Never more shall we welcome them with honors or extend the fraternal grasp. Earthly honors fade away in the spiritual life, and the flesh cleaveth from the bone in the grave. But, sir—

"The love where death hath set its seal,  
Nor age can chill, nor rival steal,  
Nor falsehood disavow!"

Though our voice can not reach the dead, nor our feeble tributes bring forth a single responsive accent or emotion, yet can we say to life's great jailor—the grave—

"Thine for a space are they;  
Yet shalt thou yield thy treasure up at last;  
Thy gates shall yet give way;  
Thy bolts shall fall. Inexorable Past!"

## QUINCY ILLINOIS.

On Jan. 7th Beauseant Commandery, No. 11, had a grand installation banquet and responses to appropriate toasts. Several Missouri Knights were present, and all express the one sentiment, of "a good time generally."

## OUR PRESIDENTS.

Every American boy and girl should know the following table by heart, and should also be able to give some account of the principal acts of the different men named. Those who will begin by committing it to memory, and then follow it up by reading some good biography of each President, will have a better knowledge of the history of the United States than is possessed by more than one-half the men and women in the country.

Presidents of the United States.	Native of	Inaugurated.	Continued in Office.
George Washington.	Virginia.	3, 1789.	8 years.
John Adams.	Massachusetts.	4, 1797.	4 years.
Thomas Jefferson.	Virginia.	4, 1801.	8 years.
James Monroe.	do.	4, 1809.	8 years.
James Madison.	do.	4, 1817.	8 years.
John Quincy Adams.	Massachusetts.	4, 1825.	4 years.
Andrew Jackson.	S. Carolina.	4, 1829.	8 years.
Martin Van Buren.	New York.	4, 1837.	4 years.
William H. Harrison.	Virginia.	4, 1841.	1 month.
John Tyler.	do.	Sue'd to the office of Pres.	3 years, 11 m.
James K. Polk.	N. Carolina.	4, 1845.	4 years.
Zachary Taylor.	Virginia.	4, 1849.	1 year, 4 m.
Millard Fillmore.	New York.	Sue'd to the office of Pres.	2 years, 8 m.
Franklin Pierce.	N. Hampshire.	4, 1853.	4 years.
James Buchanan.	Pennsylvania.	4, 1857.	4 years.
Abraham Lincoln.	Kentucky.	4, 1861.	4 yrs, 40 days.
Andrew Johnson.	N. Carolina.	April 15, 1865.	



## GENUINE ENTERPRISE.

The cost of fitting up the splendid Oriental Hall in Chicago was about \$27,000. About two months before the election, it was found that about \$5,200 was unliquidated. *Oriental Lodge* went to work with a will to clear it off before election and on the night of election \$791 only remained. Bro. Swan sent a committee round the Lodge and raised the sum in ten minutes—*Trowel*.

This looks like genuine masonic spirit, and should cast a blush of shame on the cheeks of some of our St. Louis Masons, who, numbering nearly two-thousand, "higgle and haggle" about raising \$60,000 to place the magnificent hall of this city upon a basis where it will ever after be safe from contingencies, and make it a source of enduring masonic revenue. A beautiful masonic hall is an ideal of the Order. Architectural taste and comfort are emblems of refinement and civilization. Show us a city of low, dingy cabins, with no public halls, and churches built like barns, and we will show you a people whose souls have never risen above the worship of the dollar, or a people who have not energy enough to rise out of squalid poverty. Every elegant structure, combining taste with comfort, is a monument of the advance of civilization, and stamps its influence on posterity.

## "NO-IDEAISM."

ONE-IDEAISM.—Our cotemporary of the St. Louis *Freemason* first proposed the question, "What is a Lodge?" and ran it into the ground. Then the *Scotcher* got it, and he was run into the ground. Now it is "*nigger*, NIGGER, NIGGER."—[*Trowel*.]

We are glad that the *Trowel* has thus shown its hand. We begin to find out, in this small way, on whom the fraternity may lean for support. All we can say in reply is, that even "One-Ideaism" is better than "No-Ideaism." We have but little confidence in the value of a public masonic journalist who is afraid to open his mouth on great and vital issues, or who is so nearly asleep that every enemy may walk over his post without even a challenge. As for the "Lodge question," that has been discussed, and our position has been maintained by the soundest masonic minds of this jurisdiction. As for the "Scotch question," we rather think that those we fought on that innovation got enough of it, not only in this State, but out of it; and if it is any satisfaction to the *Trowel*, we can inform it that its pet *Rite* is as "dead as a mackerel" in Missouri and sundry "other places."

One idea zealots are continually raising one question after another to undermine and ruin Freemasonry, and one after another we attack them, and generally assist in squelching them; and, relying upon the God of Masonic Truth, and the common intelligence of decent people, we expect to do good work in saving Masonry from its latest foe, the *Trowel* to the contrary notwithstanding. Its editor should have sense enough to know that it has never been, and never will be, our policy to divide our forces and fight a dozen things at once, with mere squibs and sneers, but when the cause demands it we concentrate our fire on a given point, and, if he is willing, he can stand in the way and take a full share of it.

As in the past, so in the future; with us *persons* do not weigh one feather against *principles*. We are, up to this time, able to give the bearing of the various masonic papers on the negro question, subject to such changes as circumstances may dictate, which will be duly reported.

Against negro masonic equality, declared—*The Freemason*, of St. Louis.

In favor of it—*Masonic Monthly*, of Boston; *Evergreen*, of Dubuque; *American Freemason*, of Cincinnati.

Doubtful—*The Masonic Review*, of Cincinnati; *Freemason's Monthly Magazine*, of Boston.

Not yet declared, but supposed to be against it—*The Masonic Record*, of Nashville; the *Voice of Masonry*, and the *Mystic Star*, of Chicago; the *Keystone*, of Philadelphia; the *National Freemason*, of New York city; the *Masonic Tidings*, of Warsaw, New York; the *Square and Compass*, of Raleigh, N. C.; as for the *Trowel*, our readers can judge for themselves.

## CORRECTION OF THE "TROWEL."

The *Trowel*, in its issue of the 15th of January, in reviewing the members of the House of Representatives of Illinois, furnishes an incident relative to General John Cook, of Illinois, on the steamer Mississippi in September last, during the excursion of the Grand Encampment of the United States from St. Louis to Jefferson Barracks. It says:

Accepting the situation, no accident occurred until returning; the Mississippi was ahead of the Lady Gay and was snagged. Backing, she commenced to sink, and started for the Illinois shore, where she sank up to the guards. As soon as the captain learned the extent of the injury, he signaled the Lady Gay. Instantly General Cook took command of all but the crew, stated the case, sent the men from all parts of the boat to the boiler deck, gathered suitable aids and stationed guards. Upon coming along side, the men were quietly transferred to the boiler deck and the ladies to the cabin. Upon starting, the same condition and discipline was observed, and upon landing, as the ladies came down, their attendants were called and passed out, until all were ashore, when the Templars formed and returned to their quarters in good order. We have ever since believed that his coolness and presence prevented serious disaster, and from that time his election was a certainty.

We did not have the pleasure of meeting General Cook, and do not wish to do him any injustice, nor will we allow it to be done to others; nor do we believe that General Cook would willingly have honors bestowed upon him that belong to others. The saving of the Mississippi was one of the most remarkable incidents of the preservation of human life in our recollection, and was commented on by all at the time conversant with the occurrence.

As fleet officer of the excursion, we were in a position to know all that was done and who did it, especially on that steamer, as it was our flag ship.

As soon as the accident occurred we were promptly notified of it by the officers of the boat, and we at once notified our chief of staff, Sir James F. Aglar, of the fact, and he immediately stationed Templar guards at the various passages on both decks. Captain Nathaniel Green, of the steamer, and Captain Dan Able,

one of the owners, took charge of the wheel, and, by acting in concert with us, keeping the boat "in trim" and preventing all excitement, she was run on a bar and sunk in low water, signaling the other boats to keep in proximity in case they were needed. The passengers were transferred without a dozen of them (outside of the Templar guards) knowing that anything was the matter. To the officers of the boat and the members of St. Louis and Ivanhoe Commanderies are in fact due the preservation of the boat and passengers.

## IN MEMORIAM.

From the *Journal and Messenger*, of Macon, Georgia, we learn of the decease of Bro. Geo. L. Barry, for many years Grand Lecturer of the Grand Lodge, and P. D. Grand Master. He was most highly esteemed by all who knew him.

## Again.

From the *Colorado Tribune* we learn of the death of Sir Knight Harley H. Gillett, who died at Warsaw, Mo., Sept. 13, 1868. He was a member of Colorado Commandery, No. 1, which, on Nov. 17, passed a series of suitable resolutions commemorative of the virtues of the deceased.

## MISSISSIPPI.

By telegram from Jackson, Mississippi, dated January 20, we learn that, on the night previous, Bro. Thomas Gaitewright was re-elected Grand Master, and Bro. J. D. Dower, was elected Grand Secretary.

## NEW BRUNSWICK.

A BEAUTIFUL MASONIC NEW YEAR'S GIFT AT ST. JOHN, NEW BRUNSWICK.

On Friday morning a deputation, consisting of a number of influential Masons, among whom The Very Worshipful Rev. Dr. Donald, Grand Chaplain; Past Masters Frost, Keohan, Marshall; Treasurer R. Shives; R. M. Stevens, Master elect; Wardens A. McLean, H. D. McLeod, W. C. Morrissey, and C. U. Hanford; Bros. Ald. Duffell, Mayor Alward, Dr. Carritt, and E. McLeod, of Union Lodge, and Past Master M. N. Powers, of Hibernia Lodge, waited upon Past Master D. R. Munro and presented him with a New Year's Offering, in the form of a costly massive gold watch and chain, made by Russell, of London. The gift was accompanied with an address by Warden A. McLean, which was responded to in suitable terms by the recipient, to whom the present was a most pleasant surprise. The Rev. Dr. Donald, Past Masters Keohan, Frost and Marshall, also spoke in a very pertinent and effective manner, referring to the past and the present of the Lodge, the services rendered by Past Master Munro, and his unvarying kindness in the Lodge. The Dr. alluded in feeling language to the day, wishing that the career of each present would at the final day pass the square and be rewarded by the Great Architect. The present was a most handsome one, does honor to Union Lodge, of Portland, and is a beautiful tribute of respect.

The watch cost nearly two hundred dollars in gold, and bore the following inscription: "Presented to Past Master D. R. Munro, as a mark of esteem, by the members of the Union Lodge of Scotland, January 1, 1869." This was a delicate expression of the appreciation of the valuable services of Bro. Munro, and such gifts go far toward removing the rough edges of official duties. The gift was received with appropriate and feeling remarks.



**FAITH, HOPE AND CHARITY.**

BY MRS. HARVEY A. JONES.

**"Faith."**

The trust in the eternal God,  
That from the upper Throne,  
Within the soul of man is sown,  
To flower and fruit as deeds have grown,  
Are gathered by the brotherhood.  
Faith in God, and faith in man,  
In the Grand Master and his Plan.

**"Hope,"**

The light that falls on the inner shrine,  
Illuminating the chart of life,  
Buoying the heart amid its strife  
To seek the teachings therein rife,  
Of the Great Architect divine.  
From the dim Vestibule march on  
Till the Penetralia has been won.

**"Charity,"**

The band of love, uniting ever,  
Through joy and grief the brotherhood.  
Though misfortunes, in a wintry flood,  
Sweep from life's path each earthly good,  
This link is broken never.  
The eternal bond that binds the whole  
To compass yet each human soul.

[For the Freemason.

**Lodge of Instruction, Eighth Masonic District.**

CHILLICOTHE, Mo., Dec., 1868.

*Editor Freemason:*

DEAR BROTHER: A Lodge of Instruction, called by Rev. A. M. Dockery, D. D. G. M. of this District, convened at Masonic Hall in this city on Tuesday morning, December 15.

There were forty-six representatives in attendance, besides a number of members from the city and surrounding country, and very great interest was manifested in the proceedings.

The Lodges in the Eighth District represented were:

Brookfield, King Solomon, Bucklin, Jackson, Cypress, Spring Hill, Benevolence and Westville.

Those of other Districts were:

Vincil, Kingston, Hamilton, Wakanda, Miles' Point, Trenton, Jamesport, Victoria, Lindley and Houston.

The District Deputies present were:

R. W. D. J. Heaston, of Bethany, D. D. G. M. Tenth Masonic District.

R. W. Isaac W. McDonald, of Kansas City, D. D. G. M. Fortieth Masonic District.

R. W. John Ure, of Hannibal, D. D. G. M. Second Masonic District.

W. B. Wm. A. Prall, of St. Louis, as the representative of the Grand Lodge, and Bro. John D. Vincil, of Macon City, M. W. Grand Master.

On Wednesday afternoon, the 16th, a banquet was given by the Masons of Chillicothe, in honor of their distinguished guests, in the spacious hall of the Messrs. Platten. Previous to the banquet, however, the large audience of ladies and brethren present listened to an able and eloquent address by the M. W. Grand Master, John D. Vincil. With Bro. Vincil as Grand Master, the Order in Missouri can never retrograde. Mild, but firm, in his rule, whatever is unhealthy in the Order is

subjected to the most searching scrutiny, and if not corrected, meets with prompt and unswerving discipline.

After the banquet the brethren adjourned to Masonic Hall, and R. W. A. M. Dockery, D. D. G. M. Eighth District, was elected District Lecturer.

On Wednesday morning Bro. Dockery delivered an able, effective and timely address, warning the Craft against the dangers arising from the growing popularity and prosperity of the Order, and urging the elevation of the moral standard of the Fraternity.

The Lodge closed on Wednesday night, with resolutions of thanks to the Secretary, Bro. Wilmot, of Hamilton, D. D. G. M. Grand Lecturer, M. W. Grand Master, and to the Masons of Chillicothe, their mothers, wives, sisters and "sweet-hearts." H. S. H.

**TIME FOR THE BALLOT.**

*Query.*—After a motion has been made, put and carried, has the W. M. a right to take up another motion before he has complied with the letter of the former motion? For instance, a committee on an application for initiation or membership makes a report, some brother moves that the report be received, the committee discharged and the ballot spread, and the motion is duly seconded and carried, has the Master any right to take up any other business until the ballot shall have been taken on the former applicant? Please answer in the *Freemason*.

*Ans.*—It all depends on the "order of business" prescribed by the By-Laws.

If it specifies that the ballot shall be had immediately after the report of the Committee on Petitions, then, of course, the ballot must be had. But if, as is usual, there is no special provision for the ballot, the Master may order it at once, or delay it till the regular order of business is through with.

**Masonry Independent of Public Opinion.**

It is perfectly astonishing how many Masons (only in name) are ignorant of the true principles of our institution.

They are always asking, "What will Mrs. Grundy say?" So long as Freemasonry attends to its own business of teaching the sublime doctrine of truth, of ameliorating the condition of mankind and fulfilling the grand mission of universal benevolence, it is, and ever should be, independent of the popular will.

If there is anything perfectly disgusting to the intelligent Mason it is the question, "What will the world think?" Who cares a cent what anybody thinks? We do our duty and the balance of the world may think what it pleases, for we do not ask any of them to become Masons, either directly or indirectly. The idea of shaping the government of Masonry to catch the popular breeze, whatever it may be, is revolting to the Masonic heart. Hence it is that demagogues, and those who have been "strikers and blowers" for some political party, are perfectly surprised that we, as Masons, are indifferent to popular approval or condemnation.

Any Mason who will dare bend our independent masonic principles to suit the whims of this or that party should be expelled from the Fraternity.

**ANOTHER SWINDLE.**

From Bro. Pomeroy's *Lacrosse Democrat*, we learn that Bro. Geo. R. Stanley, of Lacrosse, who got up a grand gift concern and advertised it freely, and got the recommendations of some Masons, has failed to come up to his engagements, and that the whole thing turns out to be a swindle by the alteration of entries in the book of prizes. It will be well for the fraternity to remember this Bro. (?) Stanley, and to beware, in fact, of all "gift enterprises" in general, and of any business advertised on "masonic grounds" in particular. Whenever you see a man advertise himself as a *Mason* for any business, you can set him down either as a knave or a fool.

**NEW DIPLOMA.**

We have received a specimen of M. M. Diploma, got up by Moss Bros., of Philadelphia, which is one of the neatest we have ever seen. It is on smaller and finer parchment than the old style, therefore not so cumbersome. The plate is prepared with a design worthy the character of the document, and we hail this improvement in chasteness as worthy of imitation. Price, \$1 50. For sale by P. M. Pinckard, St. Louis.

**LOUISIANA.**

We look anxiously to the Grand Master of Louisiana to vindicate the integrity of his Grand Lodge, by issuing an edict severing all connection with the Grand Orient of France, until the latter power shall cancel its recognition of a spurious (so-called) masonic body in Louisiana. In fact, we shall expect to see such an edict issued by all American Grand Lodges, unless the Grand Master of France shall see proper to at once recall his presumptuous recognition of the clandestine Chassignac Grand Lodge.

**Grand Lodge of Minnesota.**

At the annual communication of the Grand Lodge of Minnesota, held in the city of St. Paul, on the 15th day of January, 1869, the following brethren were duly elected Grand officers for the ensuing year:

C. W. Nash, Grand Master.

R. A. Jones, Deputy Grand Master.

S. R. Merrill, Senior Grand Warden.

S. Y. Hyde, Junior Grand Warden.

George L. Otis, Grand Treasurer.

William S. Combs, Grand Secretary.

Noble D. Larner, Grand Secretary.

**Grand Lodge of District of Columbia.**

At the stated communication of this Grand Lodge, held on the 28th of December last, the following officers were duly installed:

R. B. Donaldson, Grand Master.

Joseph B. Will, Deputy Grand Master.

J. H. Russell, Senior Grand Warden.

Warren H. Orcutt, Junior Grand Warden.



### Wonderful Biblical Discoveries.

In the *North British Review* we find the following history of discoveries, strongly corroborating the facts alluded to in the "Great Light," and every Royal Arch Mason and Red Cross Knight will recognise in the article a strong reference to many incidents upon which their degrees are founded :

The following note from an article in the *North British Review* on the "Relations of Heathenism and Judaism with Christianity," brings to notice a curious and interesting fact connected with the excavations in Egypt, by M. Aug. Mariette. The universal animal worship of the Egyptians is sufficiently well known without description from us; and the prominent place in the pantheon of gods occupied by the sacred Apis Bull is a leading feature in their beastly mythology. M. Mariette had the good fortune in conducting his explorations at Memphis to come upon the cemetery where the bodies of these god-bulls were deposited, a discovery which carries us back four thousand years.

"The unripped tomb which he succeeded in penetrating still bore upon the mortar of the walled-up entrance the imprint of the hand of the mason who had sealed it up in the thirteenth year of Rameses II, upward of three thousand seven hundred years ago. And the hieroglyphic inscription, which Mariette has published, attests that the particular 'god,' or bull, deposited therein was born in the sixteenth year of Neechas, on the seventh of Paophi; that he was installed in the temple of Pthah, in the first year of Psammetichus II, on the ninth of Epiphi; and that the 'manifestations of the god toward heaven,' i. e., his death, took place in the twelfth year of Onaphres, having lived on earth seventeen years, six months and five days. The valuable offerings deposited in the tomb all remained untouched and uninjured, and fully confirm by their character all the marvels of ancient descriptions.

"Among the many wonders of this astounding discovery is the inscription of the identical Apis bull which was stabbed by Cambyzes in the thigh. The manifestations of this god toward heaven is recorded to have taken place in the fourth year of Darius. Rawlinson mentions the discovery of this cemetery (Herodotus ii. 335), but does not allude to this curious epitaph of the victim of Cambyzes' anger. For the particulars see *Choix de Monuments et de Dessins, decouverts ou executes pendant la Deblaiement du Serapeum de Memphis*. Par M. Aug. Mariette. Paris."

What a curious interest gathers about this object of Egyptian worship, and how singularly it connects with the Bible. Cambyzes was the son and successor of that Cyrus of Persia who appears so prominently in Isaiah xlv and xlv, in connection with the capture of Babylon, "Thus saith the Lord, to his anointed, to Cyrus," &c.; and in II Chron. xxxvi, 22, 23, and in Ezra i, in connection with the return of the Jews from captivity, and the rebuilding of Jerusalem. Cambyzes is the Ahasuerus of Ezra iv, 6: "And in the reign of Ahasuerus, in the beginning of his reign, wrote they (the enemies of the Jews) unto him an accusation against the inhabitants of Judah and Jerusalem." See the entire record of Ezra.

Cambyzes came to the throne 529 years before Christ. Soon after his accession, B. C. 525, he invaded Egypt, defeated the armies of Psammetichus, the reigning monarch, whom he put to death, captured Memphis, and in six months overran the whole country.\* Vain of his success, he next sent an expedition into the desert to take possession of the temple and celebrated oracle of Jupiter Ammon. The army perished in the waste of burning sands. In preparing to send a fleet against Carthage, his purpose was again thwarted by the refusal of

the Phœnician sailors to act against their kindred. Next the ambitious despot attempted the conquest of Ethiopia, himself taking command of the forces. But, overcome by hunger and disease, his army was compelled to a disgraceful and disastrous retreat.

Maddened by these repeated failures, he became savage and cruel, and gave himself up to excessive drunkenness, during which he committed the most outrageous acts, and was thought to be absolutely insane. He killed his brother Smerdis, afterward kicked to death his sister (whom he had taken as his wife), because she wept over her dead brother, and finished by marrying another sister. As far as he was able, he mutilated and destroyed the sacred monuments of the Egyptians, and defaced and injured their temples; many traces of which iconoclastic fury remain to this day.†

It was during one of these fits of phrensy, that, entering Memphis, he found the Egyptians engaged in celebrating a festival in honor of the god of Apis, above mentioned; and imagining that they were rejoicing over his misfortunes and defeats, having just returned from his Ethiopian expedition, he stabbed the sacred bull with his dagger, of which wound it died, ordered the magistrates to be put to death, and then commanded the priests to be brought before him and scourged with rods.‡

And now, after a lapse of two thousand four hundred years of concealment, this very bull, slain by the hand of the madman, embalmed and buried by the terrified, oppressed and superstitious Egyptians, is discovered and brought out to view by an adventurous Frenchman! Thus is the present linked with the past, and the people of to-day brought almost face to face with the events and the actors of the Bible record. This bull-mummy bridges over twenty-four centuries, and connects us with Cambyzes, the Ahasuerus of Ezra iv—and he, as heir and successor, connects with the great Cyrus, the Persian, the chosen instrument of God in the conquest and overthrow of Belshazzar and Babylon, B. C. 538; and author of the famous decree which ended the Jewish captivity of seventy years, and sent back the unhappy exiles to their own land with permission to rebuild Jerusalem—and Cyrus and Belshazzar, the last of the Babylonian kings, connects with Nebuchadnezzar, grandfather of Belshazzar, who captured Jerusalem, carried away Mordecai, the uncle of Esther, Ezekiel and others (Daniel having been taken captive to Babylon some years before); and finally, nine years later, in the reign of Zedekiah, destroyed the city, and so ended the kingdom of Judah, B. C. 588. II Chron. xxxvi. He carried away also all the vessels of gold which Solomon had made for the temple and treasury, and which Belshazzar had in such profane use in that memorable feast, when the hand came out upon the wall with its *Mene, Mene, Tekel!* Dan. v; and which Cyrus restored to the Jews when he issued his proclamation for the rebuilding of the city and temple. Ezra i.

It is due to Cambyzes to say that with all his savage vagaries in Egypt and elsewhere, he seems to have resisted the persistent efforts of the adversaries of the Jews to induce him to stop the work of rebuilding the holy city. Ezra says they "hired counselors against them; to frustrate their purpose all the days of Cyrus, king of Persia, and even until the reign of Darius, king of

†One of the colossal statues of Amunothph III, above fifty feet high, though in a sitting posture, was, with immense labor, broken off at the waist, and thrown to the ground. And most of the numerous broken statues were manifestly broken purposely. He opened the tombs of the Theban kings and carried off their treasures to Persepolis and Susa. He forced his way into the temples, ridiculed the ceremonies, laughed at the gods, and burned or demolished their statues. The priests said his madness was sent upon him as a punishment for his impiety.

‡How different the conduct of Ptolemy Soter, on the conquest of Egypt by Alexander the Great. On the death of the sacred bull, which died of old age soon after Ptolemy came into Egypt, he ordered a magnificent funeral for the beast at a cost of nearly fifty thousand dollars! The burial place of the bulls is a gallery tunnelled two thousand feet into the hill behind Memphis, with rows of cells on both sides, in each of which is a huge granite sarcophagus, containing a mummy of one of these sacred animals.—*Sharpe's Egypt*, i, 238.

Persia. And in the reign of Ahasuerus (Cambyzes), wrote they an accusation against the inhabitants of Judah and Jerusalem," &c. iv. 5, 6. Yet he followed his father's example, and would not heed the accusation. But his successor, the Magian usurper, Antaxerxes, who personated the murdered Smerdis, and ascended the throne on the death of Cambyzes, listened to the charges of "Rehum, the Chancellor, and Shimshai, the scribe," and ordered them "to cause these men (the Jews) to cease, and that the city be not built." Ezra iv. This order was revoked by his successor, Darius, who ordered "search to be made in the house of rolls" (the royal archives) for the original decree of Cyrus; and, finding it, he commanded the "governors and the elders of the Jews should build the house of God;" and whoever shall hinder them, he says "let the timber be pulled down from his house, and being set up, let him be hanged thereon." Ezra vi.

One word more. The curious discovery which we have mentioned provokes thought and inquiry. Who can say that we may not yet find the bodies of Jacob and Joseph—and, as a friend suggests, see their photographs? Is it any more improbable than that the very beast slain by Cambyzes should, at this late day, be discovered and identified, all its accompanying treasures, inscriptions and surroundings undisturbed and as complete as the day when he was laid away by the priests in his tomb? Jacob was embalmed and buried with all possible honors in the burial place of Abraham, "the cave of Macphelah," near Hebron, Gen. 1; and Joseph was embalmed, and his body brought up out of Egypt by the children of Israel, and buried in Shechem, Gen. 1, 26; Joshua xxiv, 32. In all probability they remain undisturbed to the present. The visit of the Prince of Wales and Dean Stanley, lately, to the tomb of Jacob, in Hebron, justifies the hope that when the place passes into Christian hands we may yet recover and identify the body of the patriarch. It is surely as reasonable to expect this as it would have been, prior to the event, to expect that M. Mariette would find the tomb of the god Apis, and identify the mummy of the very animal slain by the mad monarch of Persia.

### The Harmonies of the Soul.

I read a story of a church in the old country, the organ of which was accustomed to be played at the evening service by a very poor player, but he being laid aside by sickness one evening, a stranger offered to conduct the services, and, as the twilight fell, he sat himself at the instrument and played the simple airs the service required. When he had completed that, he began to feel his way along the keys with such strange and hitherto unknown power that the instrument seemed to those who listened to be something different from what it had ever been before. He, forgetful of himself, went on, opening sweeter and sweeter harmonies, until every one was amazed, and no one knew the organ because it was thus played upon.

When the day comes that God's hand shall play upon the key-board of man's soul, and He shall bring out that long delayed melody, and those wonderful harmonies which we can not compass, but of which the mind is capable, then methinks heaven will stop to listen and hear the song of redemption—brought out, not in one, but in according hearts innumerable, in the kingdom of God's glory. We do not know what we are, nor what we are capable of becoming; and we shall not know, until we stand in the full experience of it in the plentitude and blessedness of our Father's Kingdom.

Distrust a flatterer, a man affected in his discourses, and who everywhere boasts of his eloquence. This is not the character of true virtue.

Do unto another as thou wouldst be dealt with thyself. Thou only needst this law alone; it is the foundation and principle of all the rest.

\*See the predictions of the prophets, and compare with the history, as an example of singular accuracy, even in details. Ezekiel xvii, xxix—xxxii; Jeremiah xliii, xliiv. Nebuchadnezzar represents the power centered at Babylon; and the conflict which was opened by him closed under Cambyzes in the complete subjugation of Egypt.



## Publisher's Page.

### HONOR TO WHOM HONOR.

We gratefully acknowledge our obligations to the following brethren for clubs of subscribers since our last issue:

MISSOURI.—A. M. Dockery, J. M. Pendleton, G. W. Stapleton, B. F. Ricords, C. H. Ghee, J. Y. Whitsett, C. L. Mayo, Dr. G. R. Hunt, J. A. Price, S. T. Kennedy, W. D. Fortune, H. J. Galbraith, J. Ure, J. W. Goslee, R. L. Dodge, H. F. Jones, I. W. McDonald, L. F. Weimer, J. B. Vardeman, J. E. Carter, D. H. Willson, A. L. McGayor, J. W. Tippet, J. W. Neale, E. R. Sayer, J. S. Cannon and S. Price.

MONTANA TERRITORY.—Samuel Russell, J. R. Boyce.

NEW MEXICO.—R. Frank Gonne, E. W. Bates.

ALABAMA.—Peleg Brown.

MISSISSIPPI.—J. O. Hendrix.

Brethren, we thank you all.

### Who Will Act!—Send Us Your Names.

We want an agent in every Lodge where we have none; and if any who have been appointed do not serve, will they, or the Worshipful Master, or some one else, notify us, and give the name of some one who will?

We must have more subscribers, brethren. The paper does not pay either publisher or editor as it ought. We have sustained and made it a success, so far as its usefulness to the Fraternity is concerned, and now we ask you to sustain it.

### DISTRICT AGENTS FOR THE FREEMASON.

S. C. Griswold, New Haven, Mo.  
C. C. Morrow, Chilhowee, Johnson County.  
M. M. Gladis, Warrensburg, Johnson County.  
Nathan Goslee, Xenia, Nodaway County.  
S. S. Kennedy, Maryville, Nodaway County.  
Wm. A. Woods, Wellsville, Montgomery County.

B. S. Jefferson, Middletown, Montgomery County.

J. F. Tiffett, Price's Branch, Montgomery County.

J. A. Rice, Alton, Oregon County.

J. A. Eaton, Plattsburg, Clinton County.

R. W. J. B. Henderson, Concord, Callaway County.

J. Y. Whitsett, Haynesville, Clinton County.

R. W. Rufus E. Anderson, Palmyra, Mo.

Willis Griffing, Hamilton, Mo.

J. F. Coons, Millersburg, Mo.

Danforth Cheeny, Brookfield, Mo.

Thos. B. Crampton, St. Catherine, Mo.

R. W. John Ure, Hannibal, Mo.

John Dillinger, Milan, Mo.

Byron Markert, Trenton, Mo.

R. L. Dodge, Gallatin, Mo.

Elias Parrott, Cameron, Mo.

Wm. C. Tays, Halleck, Mo.

J. M. Wilson, Macon City, Mo.

Jas. E. Carter, Jefferson City, Mo.

Allan McDowell, Greenfield, Mo.

Bennett Marshall, Clarkton, Mo.

W. T. Baird, Kirksville, Mo.

J. W. Goslee, St. Joseph, Mo.

Isaac W. McDonald, Kansas City, Mo.

W. W. Thornton, Chillicothe, Mo.

A. M. Dockery, Chillicothe, Mo.

J. M. Pendleton, Linneus, Mo.

Jacob Price, Lexington, Mo.

S. J. Reid, Kingston, Mo.

O. Root, Jr., Columbia, Mo.

Benj. L. May, Barry, Clay County, Mo.

W. J. Oglesby, Clarksville, Mo.

E. T. Wetmore, Paris, Mo.

J. M. Marmaduke, Mexico, Mo.

W. A. Hall, Liberty, Mo.

J. B. Vardeman, New London, Ralls County, Mo.

Moses Bond, Troy, Lincoln County, Mo.

Jas. Lovern, Callao, Mo.

Jas. E. Drake, Carrollton, Mo.

W. H. Carpenter, Centralia, Mo.

M. J. Hubble, Springfield, Mo.

J. W. Petty, Cambridge, Mo.

H. L. Gaines, Brunswick, Mo.

Josiah Ivey, Brunswick, Mo.

R. F. Knight, Canton, Mo.

A. Manring, Gentryville, Mo.

Wm. C. Fays, Gentryville, Mo.

M. M. Jesse, Sturgeon, Mo.

W. S. West, Westville, Mo.

R. P. Faulkner, Rolla, Mo.

A. Haasmann, Bucklin, Mo.

C. H. Gee, Savannah, Mo.

B. L. Quarles, Clinton, Henry County, Mo.

J. M. Cooper, Lagrange, Mo.

H. L. McKee, Athens, Mo.

J. E. Sampson, Prairieville, Mo.

Phillip Frammel, Bloomington, Mo.

A. L. McGregor, Arlington, Mo.

L. Stark, W. M., Holden, Mo.

J. A. Price, Lexington, Mo.

B. F. Ricords, Plattburg, Mo.

T. J. Martin, Keytesville, Mo.

S. T. Hughes, New Franklin, Mo.

J. M. Balthrop, Newark, Mo.

T. R. Hobson, Williamsburg, Mo.

J. W. Ritchey, Agency, Mo.

W. T. Carter, Wright City, Mo.

F. P. Morrow, Caledonia, Mo.

Dan. Carpenter, Barry, Mo.

W. S. Cochrane, Auburn, Mo.

S. C. Rowland, Victoria, Daviess Co., Mo.

S. B. Fowler, Memphis, Mo.

Jas. Walker, Greencastle, Mo.

J. D. Flanory, DeKalb, Mo.

R. J. Johnson, Florida, Mo.

### MONTANA.

Samuel Russell, Virginia City.

J. R. Boyce, Helena.

### NEW MEXICO.

R. Frank Gonne, Fort Union.

E. W. Bates, Fort Craig.

### MISSISSIPPI.

J. O. Hendrix, Water Valley.

### ALABAMA.

Peleg Brown, Mobile.

### FOR SALE—ATTENTION, CHAPTERS!

I have been directed by the Grand Chapter of Missouri to dispose of the collars and jewels, lately used by that body, to some Chapter that may need them.

The collars and jewels of St. Louis Chapter, No. 8, are also for sale, each of the above bodies having procured new sets.

This is a good opportunity for a Chapter to secure a good bargain.

Address,

GEO. FRANK GOULEY,  
St. Louis.

M. W. GRAND LODGE A. F. & A. MASONS, STATE OF MISSOURI.

OFFICE M. W. GRAND MASTER,  
Macon City, January 20, 1869.

I have examined with considerable care, and studied with deep interest, the New Charts, or Master's Carpet, by Bro. Sherer, of Cincinnati Ohio. I have no hesitation in pronouncing it superior to any Carpet I have ever seen in use. I would be pleased to see it introduced into all our Lodges. The language of symbols is grandly eloquent. The Sherer Carpet speaks through every symbol known to the masonic teacher, and can not fail to interest the student of our mysteries. The two Pillars of the Porch, and the Chart of the Middle Chamber, by the same designer, are neat, beautiful and appropriate.

JOHN D. VINCIL,  
Grand Master.

### "Thy Will be Done."

A lady resided in Western New York; her only child, a son, was ill—dangerously. She prayed to God to spare him; appealed to the physician to use every means to save her boy. The almost certain prospect of his death rendered her frantic. Her pastor enjoined upon her the necessity of submission to the will of God. This she refused to do. "Save him, doctor," said she, in indescribable agony; "O, save my boy! I cannot give him up!" "You must be resigned to your Father's will," said the minister. "I can not! I can not!" she replied; "do not ask me to give up my child; tell me not that God deals in mercy who would rob me of my child: No! no! if your prayers can avail anything with God, go pray that my boy may live—I can not, I will not give him up."

The child was spared, and lived to be twenty-four years of age. Ah! how that mother lamented her stubborn resistance to what appeared to be the manifest will of God. She lived to see her son suffer the extreme penalty of the law, and expiate the crime of murder upon the gallows. She took up his body and buried it, realizing fully that it is best always to say, "Thy will be done—not mine."

NAME FOR HALLS.—We thank the *Evergreen* for its vindication of choice of hall, in St. Louis, in the following very appropriate remarks:

"Lodges in this city have organized this much needed charity, and have agreed to contribute each \$5 per month to its funds. The Chapter and Commandery will probably also become parties to the same good enterprise. The representatives on the part of Lodges are as follows: Dubuque Lodge—E. A. Guilbert, John Mehlhop and C. A. Wilber. Metropolitan Lodge—W. H. Robbins, A. Quackenbush and M. S. Barnes. Mosaic Lodge—W. Hyde Clarke, John A. McArthur and Jesse Harrison.

"The Relief Lodge will now speedily be organized."

BENTON SCHOOL OF INSTRUCTION.—This body is more active and efficient than ever this winter. Regular meetings have been held each week, and the attendance has been larger than usual. The meetings have been most interesting and instructive.



## LET IT PASS.

Be not too swift to take offense;  
 Let it pass!  
 Anger is a foe to sense;  
 Let it pass!  
 Brood not darkly o'er a wrong  
 Which will disappear e'er long;  
 Rather sing this cheery song—  
 Let it pass!  
 Let it pass!

Strife corrodes the purest mind;  
 Let it pass!  
 And thus the unregarded wind;  
 Let it pass!  
 Any vulgar souls that live  
 May condemn without reprieve;  
 'Tis the noble who forgive.  
 Let it pass!  
 Let it pass!

Echo not an angry word;  
 Let it pass!  
 Think how often you have erred;  
 Let it pass!  
 Since our days must pass away  
 Like the dew-drops on the spray,  
 Wherefore should our sorrows stay?  
 Let them pass!  
 Let them pass!

If for good you've taken ill;  
 Let it pass!  
 Oh! be kind and gentle still;  
 Let it pass!  
 Time at last makes all things straight;  
 Let us not resent, but wait,  
 And our triumph shall be great;  
 Let it pass!  
 Let it pass!

Bid your anger to depart;  
 Let it pass!  
 Lay these homely words to heart;  
 Let it pass!  
 Follow not the giddy throng;  
 Better to be wronged than wrong;  
 Therefore sing the cheery song—  
 Let it pass!  
 Let it pass!

—All the Year Round.

## Dr. Letheby on Jewish Food.

Dr. Letheby, in the course of his lecture, speaks with great force of the terrible effects of the trichinæ of pork, and we think that some reference to the subject can scarcely fail to be interesting to those, if any there be, who fail to doubt the wisdom of the Mosaic dietary laws:

"The signs of parasitic diseases are not always observable without careful examination. In the case of the fluke in the liver of sheep, and of measles in pork, and of hydatids in the brain or liver, the nature of the disease is at once discoverable, but it is not so with the smaller measles or cysticerci of the beef and veal, and it is still less so with the trichinæ of pork—the microscope being required to reveal their presence.

"As regards the injurious quality of meat infected with parasitic diseases, there can, however, be no question; and, perhaps of all such infections, the most terrible is the trichinæ of pork. Fortunately, it is a rare affection in this country, although it is often common in Germany. The pork infected with the worm is generally darker than usual, on account of the irritating or inflammatory action of the creature lodged in the muscles; and when the parasite is encysted the meat presents a speckled appearance—the minute white cysts containing the worm being just visible to the naked eye. Here are specimens of it in both its encysted and non-encysted conditions; and this diagram represents the appearance of the worm when it is examined under the microscope. It is, as you see, a minute thread-like worm, about the thirtieth of an inch in length, coiled up in a spiral form; hence its name, *trichinæ spiralis*. It is generally found in the human subject in an encysted state, when it has passed beyond its dangerous condition, and has become harm-

less. In most cases, when thus discovered, there is no record of its action, and therefore it was once thought to be an innocent visitor; but we now know that while it was free—that is before nature had barricaded it up in the little cyst, its presence was the cause of frightful disorder—killing about 50 per cent. of its victims in terrible agony. In Germany there have been frequent outbreaks of the disease, which for a time baffled the skill of the most experienced physicians: in fact, we hardly know how long or how often the disease has attacked the pork feeding population of Europe, for its actual nature was unknown till the year 1860, when Dr. Zencker, of Dresden, discovered the pathology of the disease. Since then there have been several visitations of it, as at Plauen, in Saxony, in 1862; at Hettstadt, near Eisleben, in 1863, and at Hedersleben, near Magdeburg, in Prussian Saxony, in 1866. In these cases the same symptoms, or nearly the same, were observed: there was sometimes immediate disturbance of the digestive functions, but more commonly a day or two elapsed before any particular symptoms were noticed, and then there was a feeling of lassitude, with a loss of appetite, and pains in the head and back. Then followed a serious disturbance of the alimentary canal, with vomiting and diarrhœa. This lasted for a day or two; and by the end of the week, after the worm had been eaten, fever had set in, which became more and more severe, and by that time the young worms which had been hatched in the body had migrated to the distant muscles, causing the most excruciating pains, so that the patient, fearing to move the inflamed muscles, would lie motionless upon his back; and if he did not die in this state of the disorder, nature came to the rescue and imprisoned the creature by surrounding it with a fibrinous cyst, where it lives for years, being ready at any moment to acquire activity when it is swallowed and released from its cell. Indeed, the way it becomes dangerous is this—flesh infected with the parasite is eaten, and the cyst being quickly dissolved by the gastric juice, the creature is set free. Finding itself in the midst of nourishing food it rapidly grows, so that in two or three days it is three or four times its original size, and may be easily seen, like a bit of fine thread, with the naked eye. The worms are of different sexes, and they rapidly come to maturity—each female gives birth to from 300 to 500 minute thread-like worms, which immediately set out upon their travels, piercing the walls of the intestines and migrating to distant parts of the body, where they produce the terrible mischief I have described. Although the pig is the animal which is most commonly infested by it, yet it has been found in the muscles of dogs, foxes, badgers, sheep, moles, hedgehogs, rats, mice, frogs, and most carnivorous birds, all of which has been subjects of the disease, but none appear to suffer from it like man; even children are less affected by it, for they seem to sleep it away. Fortunately, there is an easy method of discovering its presence in animals, for the most certain seat of the creature is in the muscles of the eye; we have therefore only to examine these muscles with the microscope to declare whether the meat is infected or not; and, at the present time, the sausage makers of Germany have the pork examined in this manner before it is used for food.

"Other parasitic creatures, as measles in pork, and the smallest cysticerci of beef and veal, are found as little sacs or bladders diffused through the lean of the meat—the cysticercus or measles of pork being easily seen, for it is as large as a hemp-seed. Here are specimens of it in a fresh condition, which were seized in the city markets; but the cysticercus of other animals is much smaller, and requires careful exploration to discover it. In both cases the sac contains a little creature with a sort of tuberculated head, crowned with a coronet of hooks, and having a bladder-like tail attached to it. Soon after it is swallowed, the enclosing sac is dissolved by the gastric juice, and the creature being liberated passes into the intestines, and there fixes itself by its little hooks, and quickly grows, joint after joint, into a tape-worm. In the case of the cysticercus of pork, it forms the variety of tape-worm called

*tenia solium*, and in that of beef and veal it produces the *tenia mediocanellata*.

"But as bad as this sort of tainted food is, it is nothing in comparison to the sausage poison, which is produced by a sort of modified putrefaction, to which the large sausages of Germany, and especially those of Wurtemberg, are occasionally subject. According to an official return, there have been more than 400 cases of poisoning from these sausages in Wurtemberg alone during the last fifty years, and of these about 150 were fatal. The effects are generally observed in spring, and mostly in April, when the sausages become musty, and acquire a soft consistence in the interior. They have also a peculiar nauseous and rather putrid taste, and are very acid to test-paper. If eaten in this condition, they produce dangerous effects in from twelve to twenty-four hours—the first symptoms being pain in the stomach, with vomiting and diarrhœa, and dryness of the nose and mouth; then comes a feeling of profound depression, with coldness of the limbs, weakness and irregularity of the pulse, and frequent fainting. Fatal cases end with convulsions and oppressed breathing between the third and eighth day. The precise cause of these effects is still a mystery; some have supposed that rancid fatty acids are produced during the decomposition of the meat; others, that in the process of drying and smoking acrid pyrogenous acids have been developed; others, that during the decay of the sausages a poisonous organic alkaloid is generated."

The propriety of the Jewish mode of searching meat and of the expulsion of blood from the animal to be eaten, seems to us confirmed by the following remarks in Dr. Letheby's very interesting lecture:

"Liebig is of opinion that the effects are due to an animal ferment, which produces in the blood, by catalysis, a state of putridity analogous to its own, and that the molecular movements of the putrefactive change in the decaying meat are thus communicated to the living organism. M. Vanden Corput, who is one of the most recent investigators of the subject, attributes the morbid action of such meat to the presence of a minute fungus, of the nature of a sarbina, which he calls *sarcina botulina*. This view is confirmed by the fact that there is always a peculiar mouldiness of the sausages; and the poisonous property is generally observed in April, when these cryptogamic organisms are most freely developed."

## Church of the Strangers, in Freemasons' Hall.

It may be interesting to many of our country brethren visiting the city, to know that there is a free church, non-sectarian in its charter, held every Sunday, morning and evening, in the large room of Freemasons' Hall. Rev. Frank Mitchell is minister, and is a very eloquent speaker.

RELIGIOUS SOCIETIES.—The first Roman Catholic establishment in the United States was in Maryland, under Calvert, son of Lord Baltimore, in 1634.

The first Episcopalians that came to the United States were among the settlers of Jamestown, Va., having their pastor, Mr. Hunt, with them.

The first Presbyterian church in the United States was at Philadelphia, in 1703. And the first presbytery was organized in 1704.

The first Baptist Church in the United States was founded under Roger Williams, at Providence, R. I., in 1734.

The first Methodist class in the United States was formed by Philip Embury, a local preacher, in 1766.

The first Society of Quakers in the United States was formed by Wm. Penn, and coeval with the settlement of Philadelphia.

The first Universalist Church in the United States was organized in Gloucester, Mass., under Murray, in 1766.

We have never seen an account of the first Hebrew Congregation in the United States, hence can not furnish it.



**THE KNIGHT OF TOGGENBURGH.**

(FROM THE GERMAN OF SCHILLER.)

"SIR KNIGHT, this heart of mine accords  
A sister's love to thee;  
But ask me for no other love—  
To do so paineth me.  
Calmly can I behold you come,  
Calmly behold you go;  
What mean those weeping e'en of thine  
Mine heart doth never know."

He hears; and, with a mute despair,  
Soul-bleeding off doth speed;  
He fondly clasped her in his arms,  
Then leaped upon his steed.  
He gath'eth all his gallant band,  
Through Switzerland at rest;  
They pilgrim to the Holy Grave,  
The Cross upon each breast.

A sorrowing year he there endured,  
But can endure no more;  
He hunts for calm, but hunts in vain,  
So leaves the host and shore.  
He hails a ship on Joppa's strand—  
Her flowing sails are set;  
He ships him to the much-loved land  
Her breath doth perfume yet.

His bourne attained, the pilgrim at  
Her castle threshold knocks;  
They open—ah! what thunder-word  
The stricken warrior shocks;  
"She whom you seek hath ta'en the veil,  
And bride become of Heav'n,  
By yesterday's solemnities  
She to her God was given."

Then quitted he for evermore,  
His father's castle-view,  
Nor e'er again his armor wore,  
Nor strode his war-horse true.  
Down, down the glade from Toggenburgh  
He wand'reth all unknown,  
For round his noble limbs, for life,  
A garb of hair is thrown.

And then a little hut he built  
That spot secluded near,  
Whence peeping 'mid the Linden's dusk  
Her convent walls appear.  
There tarried he from morning dawn  
Till glimm'ring twilight shone,  
Calm hope illumined his lineaments  
He sitting there—alone.

Inclined towards yonder convent pile  
Gazed he whole hours round—  
Gazed till the window of his love,  
When op'ning made a sound.  
Till there her form beloved show'd,  
Till there the image dear  
Would calmly look down the dale,  
As angels mild appear.

Then joyfully he laid him down,  
Consoled he closed his eyes,  
Still glad when morn's recurring ray  
Lit up the orient skies.  
And so sat he for many a day  
And many a year course ran,  
Waiting complaintless, without grief,  
For that op'd window's clang.

Till there her form beloved show'd,  
Till there the image dear  
Did calmly look down the dale,  
As angels mild appear.  
And thus one morning dawn a corse  
Sat by the window-sill;  
But tow'rd's her window yet was turned  
Those features pale and still. J. G. H.

THE THREE FRIENDS.—Trust no friend  
wherein thou hast not proved him. At the  
banqueting table how many more are found  
than at the door of the prison.

A man had three friends: two of them he  
dearly loved—the third to him was indifferent,  
although he was the most true-hearted of the  
three. On a certain occasion he was summoned  
before a judge, and was, although innocent,  
cruelly accused. "Who among you," said he,

"will go with me, and be a witness in my be-  
half? for I have been cruelly accused and the  
king is angry."

The first of his friends immediately excused  
himself, saying he could not go with him on  
account of other business.

The second accompanied him to the door of  
the judgment hall, then turned away and went  
back, fearing the anger of the judge.

The third, upon whom he had reckoned the  
least, went in, spoke for him, and so joyfully  
bore testimony to his innocence, that the judge  
released him and sent him away.

**KEEP OUT OF THE CITY.**

We clip the following from the *New York Democrat*, which, by experience, we find as  
applicable to our own city as to New York,  
and probably so to all large cities:

Again we advise persons seeking employ-  
ment to keep out of New York. This city is  
overrun with men and women who are idle,  
who spend days and nights in a vain attempt  
to find labor. Thousands of men in the win-  
ter, on account of the season, can not follow  
their usual out-door avocations, and are out of  
employment. Armies of people come here  
from other cities and villages seeking some-  
thing to do. When a man applies for a situa-  
tion, the first question asked is: "Are you  
acquainted with the city—have you worked  
here?"

If the applicant says no, he is told that  
"Well, we have no use for outsiders—have too  
many men of our own out of work—sorry we  
can't do something for you—good day."

New York is a great city. Its ways are in a  
measure peculiar, and it is the most lonesome  
place in the world for a person out of employ-  
ment. Hundreds of people come here, hunt  
for work, find it not, fall into bad hands, are  
robbed or kicked out, and to seek relief try  
poison or a watery grave, to bring up in the  
Morgue or Dead House, as unknown.

**LEISURE.**

No people are more luxurious in certain re-  
spects than ourselves. The changeableness of  
our climate, with its alternate amenities and  
severities, the gorgeoussness of its sunshine and  
the brilliancy of its frosts, stimulate a sensu-  
ousness which constantly seeks gratification.  
Hence Americans like bright colors, rich fab-  
rics, jewels which glitter, paintings, decoration,  
and all that goes to feed the lust of the eye and  
the pride of life. This sensibility to pleasure,  
this luxuriousness of temperament, is not very  
evenly manifested, and is too often indicated  
rather by the desire for enjoyment than the  
ability to enjoy. Of that instinctive pleasure  
in existence which breathes with rapture, steps,  
as it were, on the clouds, and finds in being  
alive sufficient reason for perpetual song, our  
people know too little. They are too far from  
the youth of the world, from the health and  
childishness of a pastoral age, to experience  
this uncivilized happiness. Our young people  
seem to be born old, and our old people to be the  
pale, exhausted remnants of the middle-aged  
men and women who for awhile did their duty  
or tried to find out what it was, fought, strug-  
gled and were buffeted about until they with-  
drew, dazed and breathless, to stand aside, pa-  
tiently waiting for their final rest. This com-  
pression, as it were, of our lives, by living so  
tremendously fast during a certain part of  
them, has a moral effect similar to that which  
resulted from the turbulence of the middle  
ages. Then, as now, life was a short fight, and  
men grew reckless in proportion to the obvious-  
ness of the fact. If the means by which peo-  
ple are killed off nowadays are different, the  
result is the same; and whether it be a blow  
from a battle-axe or a fall in Erie that is im-  
pending, the anticipation of it is almost equally  
sure to drive men to take their pleasure while  
they may. The morality of such a philosophy  
may be open to discussion; and its results in  
our midst certainly appear to call for it.

This desperate hurry to taste every luxury,

like the greediness of a child, often disappoints  
itself; and we rush after our gains and our  
pleasures, determined to get all we can out of  
everything, forgetting that the primal neces-  
sity of life is the ability to live. The more  
nervous and anxious we grow, the harder we  
work to be able to buy toys and indulge in dis-  
sipations. These toys we leave ourselves no  
time to appreciate; these dissipations we leave  
ourselves no health to enjoy. Leisure, the lux-  
ury of the savage and the philosopher, which  
the instinct of uncivilized youth has prized and  
the experience which taught in academic groves  
has praised, we do not know; and, not know-  
ing, are unconscious how much we lose. With-  
out leisure, contemplation, reflection, reverie,  
and all the tender imaginings which cover with  
a dewy freshness the thoughts of young minds,  
are impossible. Without it the more important  
powers of study are not put forth, and the ca-  
pacity to appreciate is unattainable; without it  
the best work a man can do will never be done.  
People do not work the better for being hur-  
ried. On the contrary, they become drudges,  
with a fatal habit of superficiality. No brain  
can do its best continuously. There must be  
intervals of rest, when, by lying fallow, the  
mind, like the earth, may be passively enriched  
by dews and gracious rains and the sunshine  
that falls upon it.

There are many objections to the prevailing  
hurry of our lives: one of which is the inevit-  
able and evident deterioration in our man-  
ners, as the first necessity of a good manner is  
repose, and that is quite incompatible with the  
perturbation of a people who are all frantic to  
"be through" with whatever they may be do-  
ing. Another disadvantage is the lowering of  
one's personal dignity, which is endangered the  
moment a man is hurried, and lost when he  
suffers himself to be driven. A still greater  
evil is the hasty expression of a mixture of  
ignorance and assumption in matters of art,  
which is tolerated because nobody has time to  
correct it or to do better. In short, there is  
scarcely any grace or charm of life that is not  
spoiled by this unrest, this inward tumult,  
which only aggravates the outside pressure.

To the poor life is a nearly unbroken round  
of work; to the middle classes it is, perhaps, a  
harder strain; to the rich it is a dissatisfied  
hurry from the performance of one social obli-  
gation to another. There is no rest anywhere,  
because nobody knows how to take any. The  
Europeans who come here soon fall into the  
habits of those near them and work as they  
had never worked at home. Our very holi-  
days, few in number as they are, seem only to  
be occasions for additional effort. There are  
so many presents that must be made, so many  
visits that must be paid, so many long jour-  
neys to be taken and great entertainments to  
be got up; there is, in fact, such an absolute  
necessity for taking our pleasure exactly in ac-  
cordance with prevailing customs, that it be-  
comes very hard work, and everybody rejoices  
when the holidays are over. Even the sum-  
mer brings but little repose. People talk very  
wisely about country life, but they go to  
crowded hotels and uncomfortable boarding-  
houses, carrying to them as much of the city  
as their trunks will hold, and depending on  
the mails to bring the rest.

The luxury of leisure, the dignity of quiet,  
the poetry of contemplation, have for us no  
charm. On the contrary, any indulgence in  
them would probably be regarded as great  
waste of time by respectable heads of families  
deep in stocks. To pull down houses, to dig  
away hills, to cut down trees, these are the con-  
genial pursuits of a people who regard all  
change as improvement. It is true that the  
spirit which inspires such work is the same  
spirit that is bringing the Pacific nearer to the  
Atlantic shore, and civilizing the wilderness  
that lies between. But these vast efforts are  
the very rudiments of civilization. Architect-  
ure, music, painting, are at once essential, and  
incident to, its growth, and these can not be  
seized at once by the strong hands that have  
removed mountains to make way for them.  
The muses have ever eluded the too impatient  
clasp of lovers that had not patience to woo  
them, and Time frowns upon those who try to



hasten, as well as upon those who try to retard his inexorable steps.

The polish, the softness, the grace of life, must be the after-growth of leisure and content—content, that lost, unknown, or forgotten virtue of which so many Americans may say,

"He that commends me to mine own content,  
Commends me to the thing I have not got."

—Round Table.

#### PLAIN WORDS.

We make the following extract from the close of an address on Masonry, by W. Bro. Hall, Grand Orator of the Grand Lodge of Ohio:

Brethren of the Craft, you will bear with me further, and suffer a word of plain exhortation. I have but opened the door to-day of what you are familiar with, the beautiful temple of Masonry. The oldest institution of the world, with its base imbedded deep within the heart of humanity, and apex pointing heavenward, it has withstood the shocks of centuries and still towers sublimely over the wrecks of time. Neither the effacing finger of decay, nor the fiery shafts of prejudice or persecution have swept one line of beauty from its calm and benignant features. Pediment and plinth, base, shaft and capital, arch and key-stone, corner-stone and cope remain as firm and fair as our first Grand Master planned and reared the Mystic Temple. To you it has been committed intact. But what is the Temple without the Shekinah? What is the body without the soul? So, desolate and drear will Masonry stand, outwardly, a fitting target for satire, prejudice and contempt, and inwardly, a very habitation for the "dragons" of evil and a "court for the owls" of discord, unless there is inscribed within your hearts and upon your conduct that bright triplet of humanity's glory which spans in letters of living light the gateway of our temple—"Brotherly Love, Relief and Truth." If masonic faith in God, masonic hope in immortality, and masonic charity toward mankind do not pervade your heart and and life, you dwell in these courts—though you may be honored in the East—as a very stranger—nay more, a false, perjured traitor—and you make the beautiful Temple of Masonry like the rock excavated temples of Petra or Pompeii, a desolated object of contempt and the reprobation of heaven. And if our Order is impugned, look at your life, and see if the just cause is not there found. And oh! as you value your own soul, as you value a brother's soul, so live that the beautiful spirit of the prayer of Perseus of old may be seen in your virtuous conduct. "Oh! great Father of gods," said he, when praying to Jupiter to take vengeance upon the unjust, "punish thou the wicked no otherwise than by showing them the beauty of virtue, that they may languish with despair for having lost it." Take this revenge upon the calumniators of Masonry. Live it so perfectly, show up its beauties so brightly, and make it so fair and honored a daughter of truth and love, that they will languish for not having obtained it. In the firmament of your faith, as upon the altar of your Lodge, let the Great Light, the Holy Bible, ever be open and shining, and let its precepts be the guide of your faith and the rule of your conduct. Circumscribe, not in symbol, but in deed and truth, your unhallowed passions, ever walk by the square of virtue, and practice in the world those deep-meaning truths symbolized by the masonic level. You will then best combat with and overcome the prejudice and opposition to our Order, and Masonry will need no other arguments, either to silence objectors or to invite patrons. And by so doing, with faith in God, and relying solely upon the Rock of Ages, yours will it be to gain admission into the Celestial Lodge above, whose pavement is of stars, whose pillars, infinite in their triple glory of wisdom, strength and beauty are. His throne, whose jewels are resplendent with the brightness of heaven, and whose wages are the everlasting peace and refreshment of the soul. So mote it be.

#### CHILD SATIRISTS.

There is something inexpressibly droll in the play of children of either sex, but more particularly, perhaps, in that of little girls. They are always imitative creatures (they get most of their knowledge by imitation), and reproduce in their games, with great ability, the internal arrangements and little histories of their respective homes. The plays of boys partake of the character of their father's business, or the sports and occupations of the men they most admire, and, though amusing, they are not so exquisitely funny as a bevy of little girls, playing at "keeping house," or "going visiting." These latter, unconscious little satirists that they are, give us a miniature copy, absolutely startling from its vivid accuracy. The more fashion-ridden and frivolous the mother, the more captivating the picture to the laughing philosopher, though it might make the moralist sometimes inclined to weep when he thinks of the future of these little old women—there are no children now-a-days—*blase* before they are fairly out of the cradle. Let those who want to investigate the subject, and find a theme for meditation, read this anecdote, which comes to us from the Gardens of the Tuilleries, where the little French girls go to play, flounced and panniered in the height of fashion, and then go up to the Central and see its American counterpart. "Some of the children were overheard in the garden the other day at the game of 'visiting.' A child who played the ambassadress told her little friend that she should like to have an ambassador for a husband. A damsel of six years of age preferred a prince, like Prince Charmont in the 'Sleeping Beauty.' 'I should like a captain with a fine uniform and a pair of mustaches, riding a horse with a long tail,' said one merry little maiden; but the oldest of the party, a young lady of seven, said she had rather be a widow than any of the other conditions." For stinging satire on the follies of "society" this, to our mind, excels Juvenal's most sarcastic verses.—*N. Y. Courier.*

#### Light Hearted People.

There are people who habitually make the best of things, not from any shrinking from pain on their own account or for others, but simply from a natural and unconquerable lightness of heart. These people supply the oxygen of the moral atmosphere, and should be maintained at the public expense to keep it sweet and pure. Even if instead of being, as they generally are, active and otherwise estimable members of society, they did nothing but enjoy life, they would still be worth cultivating for the sake of the light and heat which they kindle. The only difficulty is how to regulate them. They are so irresistibly impelled to sing songs, that, in a world where heavy hearts are unfortunately common, it is difficult always to keep the vinegar and nitre apart. It is unreasonable to expect any great consideration for the susceptibilities of melancholy people from the constitutionally cheerful, because the very fact of their being so implies a certain degree of insensibility, which involves a corresponding amount of blindness to other people's sensibility. A genuinely cheerful person makes the best of your troubles, because they do not appear to him very distressing, and it is for you to decide whether such a view will act on your mind as a tonic or an irritant.

#### Connecticut Rock Lodge, No. 92.

NEW HAVEN, November 23, 1868.

Doubts having arisen in the minds of some members of this Lodge whether a certain ROBERT STROINSKY, hailing from the Lodge of the *Three Crowns*, in *Breslau, Prussia*, is a Mason in good standing, the undersigned was ordered by the Lodge to make due inquiry about the same. Having corresponded with Lodges in *Breslau*, we found that no Lodge exists there of that name, nor has a Robert Stroinsky been made a Mason in any of the other three Lodges in *Breslau*.

He is a man about thirty years old, of small size, black hair, black eyes, dark but fair complexion, and speaks English fluently; pretends, also, to be a physician and wonder-doctor—shows certificates that he has brought even the dead to life again. He also pretends to have served in the war, in General Hurlburt's brigade, as surgeon, and lived some time in Providence, Rhode Island, where, he says, he married. Sometimes he is a fresco painter, but generally gets his living by sponging on Lodges and unsuspecting generous brother Masons. He has been arrested here for obtaining goods from apothecaries, to a large amount, under false pretenses.

All Lodges and brethren are notified to look out for this accomplished impostor and swindler.

CHARLES RUICKOLDT,  
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Compiled from De Morgan, by Bro. W. B. LANGRIDGE, of Iowa.

YEAR.	JANUARY.	FEBRUARY.	MARCH.	APRIL.	MAY.	JUNE.	JULY.	AUGUST.	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
1868						Fr. 5	Sa. 4	Mo. 4	We. 1	Th. Sa. 1 31	Su. 29	Tu. 29
1869	We. 27	Fr. 26	Sa. 27	Su. 25	Tu. 25	We. 23	Fr. 23	Sa. 21	Mo. 20	We. 20	Fr. 19	Sa. 18
1870	Mo. 17	Tu. 15	Th. 17	Fr. 15	Tu. 14	Mo. 13	Tu. 12	Th. 11	Fr. 9	Su. 9	Mo. 7	Th. 7
1871	Fr. 6	Su. 5	Mo. 6	We. 5	Th. 4	Sa. 3	Su. Mo. 2 31	We. 30	Th. 28	Sa. 28	Su. 26	Tu. 26
1872	Th. 24	Sa. 23	Su. 24	Tu. 23	We. 22	Fr. 21	Sa. 20	Su. 18	Tu. 16	We. 16	Tu. 15	Su. 14
1873	Mo. 13	Tu. 11	Fr. 14	Sa. 12	Mo. 12	Tu. 10	We. 9	Fr. 8	Sa. 6	Su. 5	Tu. 4	We. 3
1874	Fr. 2	Su. 1	Tu. 3	We. 1	Fr. Su. 1 31	Mo. 29	Tu. 28	Th. 27	Fr. 25	Su. 25	Mo. 23	Tu. 22
1875	Th. 21	Sa. 20	Su. 21	Tu. 20	Th. 20	Fr. 18	Su. 18	Mo. 16	We. 15	Th. 14	Sa. 13	Su. 12
1876	Tu. 10	We. 8	Th. 9	Sa. 8	Mo. 8	Tu. 6	Th. 6	Fr. 4	Sa. 3	Tu. 3	We. 1	Fr. Sa. 1 30
1877	Mo. 29	Tu. 27	Th. 29	Fr. 27	Su. 27	Mo. 25	We. 25	Th. 23	Sa. 22	Mo. 22	Tu. 20	Th. 20
1878	Fr. 18	Su. 17	Mo. 18	We. 17	Th. 16	Fr. 14	Su. 14	Mo. 12	Th. 12	Fr. 11	Sa. 9	Mo. 9
1879	We. 8	Th. 6	Sa. 8	Su. 6	Mo. 5	We. 4	Th. 3	Sa. Su. 2 31	Tu. 30	We. 29	Fr. 28	Sa. 28
1880	Tu. 26	We. 24	Th. 25	Sa. 24	Mo. 24	Tu. 22	We. 21	Fr. 20	Sa. 18	Su. 17	Tu. 16	Th. 16
1881	Sa. 15	Mo. 14	Tu. 15	Th. 14	Fr. 13	Su. 12	Mo. 11	Tu. 9	Th. 8	Fr. 7	Su. 6	Mo. 5
1882	We. 4	Fr. 3	Su. 5	Mo. 3	We. 3	Th. 1	Sa. Su. 1 30	Mo. 28	Tu. 26	Th. 26	Sa. 25	Su. 24
1883	Tu. 23	Th. 22	Fr. 23	Su. 22	Tu. 22	We. 20	Fr. 20	Sa. 18	Su. 16	Tu. 16	We. 14	Fr. 14

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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

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### Was Human Life Instituted for Joy or Sorrow?

At first glance this may seem like a senseless question; but when we look into the face of the human family we find that it is a question full of importance. After experiencing "life's vicissitudes" (as they are called) for years past, we are inclined to the belief that about one-half of mankind believe that they were created for living martyrs, and go along with faces indicative of their "high calling." There is a class of men who are never happy unless they have got something to complain about. If that is happiness, then we acknowledge ourself puzzled, and incapable of discussing this question. For one, we will not acknowledge their definition of "joy." We will state our own. It is this: that true happiness consists, first, in securing a clear conscience; secondly, in keeping a good, healthy condition; and, thirdly, in keeping from starving to death.

Our first condition presumes that the subject has made his peace with God, and has faith in God, that he will not desert him. Also, that no man has a clear conscience who does not prefer good to evil.

Our second condition, of health, is merely a corollary to the first, for a good conscience generally keeps the body in good condition, when the body is naturally strong and properly preserved.

As for poverty, it is a very difficult word to define, for we never saw a man, however poor, who could not find somebody poorer than himself; and we have seen the poorest sort of men perfectly happy and rich, simply because they were contented. "The little that a man has, and contentment therewith, is great gain;" so says the Great Light, and it is true.

Every man can not be what they call rich, no more than you can have hills without hollows; for everything is relative throughout creation.

Having now got to our definition of happiness, is there anything else worth living for? We emphatically say, no. If this world is not a world for enjoyment, then it must be one for suffering, and that is only another name for hell. For one, we do not acknowledge that we have reached that delectable state of existence yet, nor do we intend to create one out of the world, just to please other people. We hold that this world is a world for fun—that is, honest and rational enjoyment, such as is not proscribed by the laws of God. Whenever men set themselves up as the arbiters of other people's consciences, and invent a moral code to govern others by, they thereby assume the prerogatives of the Almighty, and trespass upon a

domain belonging alone to Him. Masonry inculcates rational enjoyment and proscribes none, but regulates all by its four grand cardinal points, inspired by its three immortal tenets, and recognizing the moral effulgence of its Great Light.

By close observation for thirty years we have found that ninety-nine hypocrites out of every hundred are solemn sort of people. They will strain at a gnat and swallow a whole menagerie.

Show us a man who habitually wears a long face, draws long sighs, and talks and walks as though he was going to a funeral, and we will show you a man who boasts of his faith in the love and mercy of God, and yet acts as though he expected to be damned every five minutes. Now all such men are hypocrites (unless they are diseased), for they profess to have that faith, and yet are afraid to exercise it; they have more faith in their solemnity than they have in the assurances of our Heavenly Father.

We have, with other public journalists, written and struggled against the growing dissipation of the age; and, to tell the truth honestly and squarely before all men, we declare that we believe the great falling off in the worship of God is nearly all caused by trying to chain young people down to the idea that religion is only another name for self-mortification and ceaseless sorrow. One might as well try to dam up the Niagara with straw as to turn the youthful heart from its longings of pleasure; and if that heart can not get it in the Church it will out of it, and when that course is once taken, then good-by to good boy.

As to the cause of the great avalanche of youth who are sweeping on to wickedness, we charge the great part of it to certain bigoted and narrow-minded people who are trying to take hold of people whom God has made and make them over to suit themselves, and a pretty job they generally make of it. It reminds us of the "convert" who was lying in the gutter dead-drunk, and calling to Wickliffe, who was passing by, hailed him as the preacher who "had converted him;" when Wickliffe replied that he had no doubt it was his work, for if it had been the Lord's work he would not be lying there.

No, no; let all philanthropists study mankind as it is, and treat it as they find it, and we are sure that they will find in it a love of fun second only to the love of eating.

They will also find that men are naturally born to love God, as "the author and giver of every good and perfect gift," and as such will look to him as their father. Therefore, do not step in between the Father and his children, and turn them to look upon him as only



a step-father, who prefers punishing instead of blessing them. He gave them hearts for pleasure, and gave them a world full of good things to enjoy, and gave them brains to invent other pleasures, and *He*, not somebody else, has laid down the scale of their enjoyment.

Ah! we, in our childhood, sat under the ministrations of an old man who knew what fun was, knew what the good things of life were, and he enjoyed them, too, but during a ministerial life of forty years was never even suspected of doing an improper or mean thing. All the children loved him, and, whether they in the Sunday-school or the adult in the church, all looked smiling and happy, as if they were in the very "gate of Heaven," and had no doubt about getting through it. We have sat in other churches since, and the congregations looked as though the Almighty had deserted them, and that the devil was at the door waiting for them.

Now, take the youths who have grown up under the two auspices mentioned. In the first, every body was glad when Sunday came; in the other, they went as men go to purgatory or penance, and the children play truant, if there is half a chance; and when old enough to speak for themselves the majority will bid goodbye to the church in whole or in part, and if they go, it is only from pious impulses taught them on their mother's knee, or to fill the last promise made to a mother dying.

Indeed, too many young men have to select between the dread of daily punishment on earth or the eternal punishment to come, and on account of a world full of solemn hypocrites they lose faith in the declarations of their pastors, and so rush to every extreme.

As Masons we owe, under our high and important mission, to the world a debt of labor to impress pure morality on the world; and, as a masonic journalist, we do not hesitate to state what we believe to be the prime cause of demoralization, viz.: deprivation of religious people of the fun and general rational enjoyment of the world.

#### CRYPTIC MASONRY.

OFFICE OF M. P. G. M. CRYPTIC MASONS OF PA., }  
January 25, 1869—Au.—Dep. 2869. }

To the Editors of the *Keystone*:

Cryptic Masonry is assuming a position in the United States to which she is justly entitled. Twenty-seven States have instituted Grand Councils. Seven previous to the establishment of the Grand Council of Pennsylvania, and nineteen since: the first seven were instituted in the years 1809, 1819, 1825, 1826, 1827, 1829 and 1838, respectively; but from 1847, at which time the Grand Council of Pennsylvania was constituted, a new impetus was given and the remaining nineteen were added.

The degrees of Royal and Select Master are conferred in a subordinate Council, and a majority of the States have added that of Super Excellent Master. The order of conferring these degrees is different, some conferring the Royal and some the Select first; others, again, place the Super Excellent Master last; but Pennsylvania orders the succession as follows: 1. Royal Master; 2. Super Excellent Master; 3. Select Master. And we shall give our reasons for so doing, basing the question from the standpoint we occupy, as well as from masonic and chronological history. In an examination of this interesting subject, we trust that all Cryptic Masons will "judge righteous judgment," and not permit their minds to be influ-

enced by any plausible theories, but by the power and omnipotence of truth.

Many questions will necessarily be presented for investigation; but the first which requires investigation, is what constitutes a masonic rite? The learned Dr. Oliver says, it is an item in the ceremonial of conferring degrees, although in some degrees it is extended to include a number of degrees. Dr. Mackey asserts it is the method, order and rules observed in the performance and government of the masonic system. Grand Master Macoy, of New York, in his *Cyclopedia of Freemasonry*, says it is a formal act of service established by law, precept and custom, a symbolic ceremony and method of representing ideas. From these authors, therefore, we can justly conclude that a masonic rite is a series of degrees, established from historical and chronological truths, and enforced by law and custom.

This definition being true, what, therefore, constitutes the Ancient York Rite? We are hazarding no doubtful opinion when we assert that York Masonry held its first Grand Lodge in the year 926, in the city of York, England; that Prince Edwin summoned all the Masons in his realm to meet him, and bring with them all ancient masonic manuscripts, and that when assembled they formed the Constitution and Ancient Charges which is the basis of the York Rite.

Then Ancient Craft Masonry was composed of the degrees of Entered Apprentice, Fellow-Craft and Master Mason, to which the Past Master was added as a degree of merit, as a meritorious reward for services rendered. In process of time other essential changes were made—the Royal Arch, as a component part of the third degree, was added, and afterward the Mark and Most Excellent degrees. In the United States, our masonic fathers, influenced by the spirit of the age in which they lived, seeing that we were determined to become a progressive people; that America, the future home of patriotism, and virtue, and talent, could not be fettered nor clogged by the principles which should have been more fully elucidated in the land of our fathers; and in order to place man, intellectually and morally, in that position in which God and nature intended, they wisely determined that the Masonic Institution should keep pace with this republican government. If politically governments were enhanced and the interests of the people increased by a change, why should not the Masonic Order? Hence, preserving the degrees of the Lodge in their primitive purity, they continued the degrees of the Mark, Past Master, Most Excellent Master and Holy Royal Arch as the future degrees of the Chapter. These degrees each and all illustrate and exemplify the principles of the Lodge, and without a full and perfect acquaintance with the degrees of Capital Masonry, the degrees of the Lodge can not be satisfactorily understood.

After the Lodges and Chapters were thus constituted, there was still another organization wanting to make the system of Ancient Craft Masonry perfect, finished and complete. My masonic readers will readily anticipate me in my answer when I assert that our system became thus finished—when Councils were established, in which the degrees of Royal, Super Excellent and Select Master are conferred. These degrees bear the same relation to the Lodge and Chapter as the Chapter degrees exemplify those of the Lodge. The whole together constitute a perfect system in every part, all based upon the Old Testament, and which is the only system on earth which tends to unite men of all countries and of all political and religious faiths. It is a system adapted to the comprehension of every man; its universality none can doubt, and its future none can foretell. This masonic system, or Ancient York Rite, says to the candidate, In all things you must put your trust in God; to the novice, You must be a good man and true, and a lover of the moral law, a peaceable subject and cheerfully conforming to the laws of the country in which you reside; and to the aged brother, who is about to lay aside his working tools and exchange them for the sprig of Accacia—an emblem of the immortality of the soul—that after

life's battle has been successfully and honorably fought, after life's duties have been faithfully performed, he can commit his wife and his children to his masonic brethren, and his soul to God. These are the teachings of our Masonic Rite; by which rite I mean the degrees of the Lodge, Chapter and Council.

In my next letter I shall take up the subject of their order as conferred in Pennsylvania, and the reasons therefor.

Fraternally yours in the S. V.,

ALFRED CREIGH,  
M. P. Grand Master.

We extract the above from the *Keystone* (which, by-the-way, has greatly improved of late), and our readers, of all degrees, will find the letter very interesting. With one part of it we do not fully agree, to-wit: "Then (926, A. D.) Ancient Craft Masonry was composed of the degrees of Entered Apprentice, Fellow-Craft and Master Mason, to which the Past Master was added, as a degree of merit," etc. Our good Companion will find, on reflection, that Masonry was not divided into three degrees until nearly eight hundred years after the above date. That it had but one degree when the Constitution was formed, and that the Past Master was merely the ceremony of qualifying an elected Master to preside.

#### DOES A GOOD MASON EVER DIE!

We answer, no? We will give our reasons for this apparent contradiction to the laws of nature:

A good Mason is a good man—in fact, he is the very perfection of a man. He will be a good member of his Church, a sound and just citizen of the State, and an exemplary member of society generally. He will be a reader and a student of the grand philosophy of life. He will always do a good act instead of a mean one, and he will do it from principles and not from policy. He will hold the scale of justice in perfect equipoise between his fellow men. He will not be a false witness against his neighbor, nor will he transgress upon his neighbor's rights and privileges. He will in that, having studied the proper relations and rights of his fellow-beings, do unto all of them as he would be done by under similar circumstances. To say, therefore, that such men "die," is to say that principles are mortal and not eternal, or rather that the good wine having gone into the life blood of a man is lost because the bottle is broken.

To say that animals do not die, would be a paradox; and any man who exhibits no soul, and only lives as though the world dies with him, is merely an animal of the lowest order. They are not MEN in the sense in which the Supreme Creator made men—they are the living libels upon their race, and were apparently created to draw comparisons from, or else to show mankind of what stuff hell is made. The man who never rises above his own miserable, uncertain and temporary existence is no man at all, and he is not the person we are talking of when we speak of "good Masons."

The old man who planted a peach stone, and was upbraided by his neighbor as a fool for planting a tree he would never live to see bear fruit, and who replied that he enjoyed in his life time the fruit of trees planted by those who never lived to gather it, and he desired to live



for posterity, fully appreciated the sublime philosophy of Masonry, and would be worthy the title of a "good Mason." He may have been buried in the silent city of the dead, but his fruits lived after him.

One deed of good is worth more than a thousand lives such as some men live. Every truth uttered, every pure principle vindicated, and every act which improves the moral condition of a fellow-being, is immortal and never dies, although the agent may be buried from sight.

Masonry is the incarnation of mortal perfection; therefore, the perfect Mason but changes by death his mortal work to immortal enjoyment. The best statesman is he who can see farthest ahead, to judge of the effects of his legislation; the best chess player is he who can calculate his movements far beyond his adversary; the best Mason is he who so does his masonic work that it will live through unborn generations. A good thing never dies. The atmosphere is kept in motion by the vibrations of centuries long past; the ocean is preserved from stagnation by counter currents in its unseen caverns; so with thought—we are but the reproduction of minds that thousands of years ago had a mortal habitation.

Take the law of Moses, the Proverbs of Solomon, the philosophies of giant intellects, which were promulgated even when the civilization of continental Europe was in its infancy, and compare them with to-day! Where are we? The contrast is bad for us. Without any of the arts which we enjoy, such as printing, steam, or the telegraph; without the aids to science of telescopes or microscopes, we have added nothing. We have but fulfilled the great law of our being by receiving the impulses which passed through them, set in motion by the Supreme Intelligence of the Universe.

Masonry is the grand conservator of the sublime truths of natural and revealed religion, and the good Mason is the ever-living agent of the great truths of the eternal Godhead and the brotherhood of man, which demonstrates that none live for themselves nor die unto themselves. They are the component parts of one indivisible whole, and in the revolutions of time, and the endless cycle of eternity, they revolve back to the great Author and source of their existence. They are not dead, but gone before us.

Let us close by recalling the emblem of the evergreen sprig, which assures us that we shall meet again; that there is an immortal spark within us bearing a close affinity to the Divine Intelligence of the Universe, which survives the grave, and can never! never!! never!!! die.

#### ANOTHER TAPER EXTINGUISHED.

WESTON, Mo., January 29, 1869.

To the Editor of the Freemason:

John B. Litzenberg, who was born in Virginia, October 29, 1815, and died in Weston, Missouri, January 13th, inst., and was buried by his masonic fraters January 15th.

He was a member and Master elect of Weston Lodge, No. 53, A. F. and A. M.; a member of Weston Royal Arch Chapter, No. 4; Council No. 2 Royal and Select Masters, and

Commandery No. 4, K. T., and K. M. and Senior Warden of said Commandery. In consequence of illness and death he was never installed as Master.

He was made a Mason in Newcomb Lodge, in Pennsylvania, and made a Royal Arch Mason in the same State; but received the Council and Commandery degrees in Weston.

He was a zealous Mason, whose loss will long be felt by his masonic brethren.

J. E. R. MILLAR,

Recorder Weston Commandery, No. 2, K. T.

#### AN IMPORTANT LETTER.

From Bro. C. W. Moore's *Freemason's Magazine*, of February, we extract the following important letter from the Grand Secretary of the Grand Lodge of England, on a question which we have been compelled to discuss in this journal from time to time. It is another important link in the chain of evidence we have submitted in defense of our position:

FREEMASONS' HALL, LONDON, W. C., }  
November 11, 1868.

DEAR SIR AND R. W. BROTHER: I am in receipt of your favor of the 20th ult., making inquiries respecting a Warrant granted in 1784, to a certain "Prince Hall." I have caused a most diligent search to be made in our books here, and the only reference I can find is in the Calendar for 1785, when a Lodge appears to have been working under the English Constitution at Boston, under the No. 459, and called the "African Lodge." It afterward became 370, and I presume had ceased working, as at the union in 1813 it was removed from the list.

To reply to your questions categorically: 1st. I can find no record, in 1775, of any dispensation, but as the Grand Lodge books were not then kept, as they are now, with accuracy, such may, nevertheless, have existed.

2d. It was struck off the list in 1813, but I can find no trace of any return having been made, and consequently imagine it must have ceased working long before, although retained on the list.

3d. I should say most decidedly that the said "Prince Hall" was never appointed D. G. M., or had power to grant Warrants for the establishment of Lodges in your country. HENRY PRICE, of Boston, was P. G. M. for America from 1733 to 17—; after which year his name disappears from the list.

It is quite clear that the Lodge referred to is not working under the English Constitution, and that the parties holding the Warrant can have no right to it, and ARE NOT A REGULAR LODGE, unless empowered to meet under your Constitution.

I am, dear Sir and Brother,  
Yours truly and fraternally,

JOHN HEVEY,  
Grand Secretary.

CHARLES W. MOORE, Deputy Grand Master  
Grand Lodge of Massachusetts.

#### ANOTHER.

On the 22d of December, we addressed R. W. Bro. Thos. Bird Harris, Grand Secretary of the Grand Lodge of Canada, to ascertain the truth or falsity of the assertions of certain negroes here, that they were working under Warrants from that jurisdiction. We received a reply under date of 26th of the same month, from which we extract the following:

The Grand Lodge of Canada, A. F. and A. M., has no colored Lodges hailing under its jurisdiction, either within or without its legitimate masonic territory. There are, I am informed, Lodges of colored Masons (so-called) in Canada, and they also have what they call a Grand Lodge. The whole organization

springs from the Warrant granted to a number of colored Masons under the name of "African" Lodge, to Prince Hall and others, residing in Boston, Massachusetts; which Warrant was subsequently revoked and cancelled by the Grand Lodge of England. \* \* \* \* The Grand Lodge of Canada looks upon the organization as clandestine, and undoubtedly the (negro) Lodge in your city springs from the same source, and is likewise clandestine."

#### "FREEBORN."

The ancient charges specified, among other things, that a candidate for Freemasonry must be "Freeborn; no Bondman," etc.

It belongs alike to the ritual, which can not be changed by mere legislation.

The Grand Lodge of England, under the high pressure of party progress, about twenty-five years ago, did a thing wholly at variance with its ancient character of conservatism and loyalty to landmarks, by striking the word from its ritual; a thing it had no more right to do than it had to make a ritual, without the unanimous consent of the Craft.

The term may have worked hardly on the sons of some of the white serfs under the feudal system, but that is no excuse for changing a positive landmark. How much more heinous would be the offense in American Grand Lodges to commit such an innovation, in order to gratify the political whims of those who want to bestow masonic rights on those who are declared by the Almighty "to be the servants of men, they and their children." We regret that our able Bro. Evans, of the *Monthly*, does not see that his argument in favor of England is the very strongest one against himself.

#### Widows' and Orphans' Home.

This "Home," in Kansas City, a noble institution, founded in a section of our State where probably more widows and orphans were made by a most merciless war than anywhere else, we commend to the charitable impulses of every true and good Mason.

The following are the names of the officers of the Widows and Orphans' Home Society:

President—Mrs. M. A. Lykins.

Vice-Presidents—Mrs. Thos. Johnson, Mrs. Laura Holmes, Mrs. J. J. Mastin, Mrs. Julia E. Lester.

Treasurer—Miss Cinnie Coleman.

Recording Secretary—Mrs. Emily A. Carroll.

Corresponding Secretary—Mrs. Thomas H. Mastin.

Soliciting Agent—Rev. J. Roan.

Board of Trustees—Hon. Truett Polk, St. Louis; Hon. Luke W. Burriss, St. Louis; W. H. Markham, St. Louis; Hon. S. H. Woodson, Independence; John J. Mastin, Kansas City; J. C. McCoy, Kansas City; Rev. W. Holmes, Kansas City; Col. Waterman, Kansas City; Dr. J. Lykins, Kansas City; William Bernard, Westport.

Whenever we find a man who enjoys a wide popularity, we may be assured, however bad his reputation may be, that he has some good qualities in an eminent degree.

Adversities are blessings in disguise. We know of a man who lived six months on a sprained ankle. He belongs to half a dozen societies.



**ARKANSAS.****Grand Lodge.**

Proceedings of November at hand. Bro. E. H. English, Grand Master, presiding.

From his beautiful annual address we extract the following:

Masonry owes its unity, its strength and its perpetuity to its non-interference with political and religious controversies. Had Ma-sons, as such, participated in the political and religious disputes which have separated men into parties and sects—led to bloodshed and persecution—and brought into the lodges the prejudices, bigotry and intolerance engendered by partisan strife, Masonry would have failed to accomplish her great mission of charity, been disintegrated and wrecked in ages gone.

Happily for frail and fallen humanity, Masonry, in her mission of mercy to man, has erected an altar, around which she assembles her children of all political opinions and religious creeds, and binds them together, as an harmonious brotherhood, by a cord that is not easily broken.

Moreover, out of the Lodge, no matter how widely my brother may differ from me on political opinions or religious subjects, if he be hungry, and I fail to feed him—naked, and I fail to clothe him—roofless, and I fail to shelter him—sick, and I fail to minister to his wants—in peril or danger, and I fail to go to his relief, I am no true Mason!

The mystic temple of Masonry, with its foundations laid deep, broad, and of unwasting materials, has withstood the shocks and storms of all religious, political and social revolutions without the shattering of a column; and to-day it stands as complete, beautiful and grand as on the day when its cope-stone was laid, far back, and near the birth of time!

There is a wonderful affinity and power of cohesion among the "Sons of Light," which defy all disintegrating causes; and if, occasionally, one flies off, he but expires, like a spark which leaps from its glowing source, without diminishing its fervor!

If all the electricity which is contained in the ponderous clouds that hover about the great planet Jupiter were concentrated and hurled at our little globe in a great thunderbolt, so as to crush and shiver it into its primeval atoms, it is, perhaps, philosophically true that on the passage of the shock the particles would instantly re-unite, and form again the compact earth! So Masonry has withstood and survived, and will withstand and survive, the shocks of all disintegrating forces. Fear not, therefore, my brethren, that the unity of Masonry is endangered, because here and there individual Ma-sons have been estranged by the exciting and trying political commotions through which we have been passing. These commotions will pass away, like the waves of the sea, when the storm has spent its fury, and Masonry, like a strong ship, with timbers unshaken, will continue on her voyage to the remote shore of time!

We find 210 Lodges on the roll. There were initiated, 677; admitted, 429; dimitted, 441; died, 119; suspended, 152; expelled, 23. Total membership, 7,676.

**Grand Chapter.**

Proceedings of November at hand. Comp. Luke E. Barber, Grand High Priest, presiding.

From his annual address we extract the following sensible remarks:

Suspension by the Blue Lodge for any cause operates as a suspension in the Chapter. I was aware, at the time that I so instructed the Chapter, that I differed from many of my companions. Some of our distinguished Ma-sons—or at least of the writers of pleasant, agreeable and instructive reports—hold a different doctrine. But I can not hold that a Mason who

has been suspended for non-payment of dues is a worthy Mason, unless I also hold the Lodge that suspended him as unworthy. No Lodge, surely, would suspend a Mason for non-payment of dues when his failure to pay arises from inability to pay, nor without sufficient warning. Suspension necessarily implies ability and notice neglected. If he be able to pay, and is warned to pay, and will not pay—persistently refuses or neglects to do so—he ought to be suspended; and I, for one, should not feel a welcome for him if, under such circumstances, he should enter my Chapter. The payment of dues is a high masonic duty; and if for violation of that duty he is adjudged by a Lodge, which may be termed the foundation of the Chapter, to be unworthy to enter its doors, he should, in my opinion, be excluded from ours until he has redeemed his character from the imputation cast upon it by the judgment of suspension. It is for you, however, to settle this question for our jurisdiction.

He was presented with a beautiful jewel, and replied in eloquent language.

We regret we find no recapitulation of work or members.

**CALIFORNIA.**

From the report of the Grand Chapter at hand, we find 35 Chapters on the roll. Marked, 207; affiliated, 39; restored, 13; dimitted, 125; suspended, 26; expelled, 11; died, 11; rejected, 15; members, 1,546.

**Grand Commandery of New York.**

Proceedings of October at hand. Sir John A. Lefferts, Grand Commander, presiding.

We have already quoted from his annual address, but shall give place to the following knightly sentiments not before alluded to:

Thus began the great work of the knightly orders; soon necessity forced upon them rules and regulations, and these in turn crystallized into forms of government; but the codes, the rules and laws have passed away. Not so with the grand idea that animated them—honor, truth and justice. This idea, now united with the Christian religion, is with us still, and finds its dwelling within our hearts. For there is scarcely a noble feeling or a bright aspiration among ourselves that is not referable, in some degree, to the golden spirit of chivalry. We may not go forth, as did the Knights of old, clothed in steel and armed with lance, and axe, and mace, to strike sturdy blows in defense of their rights and their God. No; our appeal lies through the human heart. The weak, the defenseless, the widow and orphan, are always with us; and with them and through them we shall serve our Master in heaven. And as the Star of Bethlehem rose to guide the wise men of the East, so shall the bright star of our Order guide us in our course onward and upward, praying ever for that reward promised by the great Captain of our salvation. Shine on, fair star! and by thy silvery light shall the good Templar see the full fruition of his hopes; when the evening of a well-spent life draws nigh, and the sands of life are run, thy rays shall illumine and unfold to his enrapt vision the grand cohorts of heaven, marching in their robes of spotless white, under the banner of the Cross, upon whose ample folds are inscribed, in letters of living light, "By this sign we conquer." And the Grand Commander of all shall say, "Well done, thou good and faithful servant, enter thou here and sit at my right hand!"

Jewels were presented to Past Grand Commanders Sirs E. S. Barnur, William E. Lathrop and John W. Simons, all of whom responded in appropriate and feeling remarks.

We find 761 created during the year, 30 affiliated, 102 dimitted, 81 suspended, 55 died; present membership, 4,094.

**Grand Commandery of Ohio.**

The proceedings of October are at hand. Sir Heman Ely, Grand Commander, presiding.

From his annual address we extract the following:

In Company with your V. E. Deputy Grand Commander, and Sir Knight F. V. N. Spice, of Mount Vernon Commandery, No. 1, as proxy for your Eminent Grand Captain-General, I attended the triennial meeting of the Grand Encampment of the United States, at St. Louis, on the 15th of September last. The action of this Grand Commandery in placing itself in full accord with the Grand Encampment of the United States, and your representatives having no instructions from this body, we have no special report to make respecting the acts of the Grand Encampment. It gives me great pleasure to say that the meetings throughout were characterized with such spirit as can not but result in drawing more closely together the Sir Knights of the various jurisdictions there represented, and we may also hope that through this agency influences may be exerted which will be productive of good, not only in our Grand and Subordinate Commanderies, but will tend to obliterate all those sectional differences which have too long existed throughout our country. Of the reception of the Grand Encampment, General Grand Chapter, and the representatives of each, as well as all Sir Knights and Companions visiting St. Louis, not simply by the Templars and Companions of that city, who were unbounded in their acts of hospitality, but by the City Council of St. Louis, in passing, by an unanimous vote, a resolution extending the hospitalities of the city, I can not speak in terms of too high commendation.

The report on correspondence, by Sir R. Gwynn, is not of a spirit to be worthy of criticism. He should drink more deeply at the fount of pure Knighthood, and not in the bitter waters of Mara. "Truth is a divine attribute and the foundation of every virtue."

We regret we have no summary of work or members.

**Grand Chapter of Canada.**

From the address of Comp. T. Douglas Harrington to the Grand Chapter we extract the following:

Last year I brought under your notice the probable effect of confederation on Capitalar Masonry in and throughout the "Dominion," and Grand Chapter was pleased to concur in what was then my opinion, and sanctioned the appointment of a committee to carry out certain preliminaries and report at this present convocation. Events have, however, since occurred of such a nature as to render such committee of no particular benefit, and I have, therefore, abstained from so doing. Nova Scotia and New Brunswick have now their respective independent "Grand Lodge," fully organized and recognized. The Grand Lodge of Canada has representatives from and near to both. I can no longer, consequently, think that in spirit those two portions of the Dominion are "unoccupied masonic territory." There can be no doubt that independent "Grand Chapters" may be at once established in each, by the Companions residing and working therein. Under these circumstances I did not think it right to fritter away the valuable time of Companions by naming them a committee having no power of action.

Being, nevertheless, impressed with the importance of constituting, if possible, one "General Grand Chapter" for the Dominion, and believing that, considering the not very numerous subordinate Chapters, a general union would give far more weight, influence and stability to the Royal Art than separate governing bodies, I requested the Grand Scribe E. to issue a circular, inviting our Nova Scotia and New Brunswick Companions to meet us, if in



their power, at this convocation, and in all good fellowship consider the matter and arrive at some conclusion. From Nova Scotia I have not a word, and, looking at the dislike of that Province to the Act of Confederation, I did not much expect any action. From New Brunswick communications have been received, and the Companions there have not been inactive. The Grand Scribe E. has the papers connected with this interesting movement.

In the meantime "New Brunswick" Royal Arch Chapter, held at St. John, made a regular application for a Warrant of Affiliation with this Grand Chapter—and, under the peculiar circumstances, I felt justified in anticipating what I am sure will be your action, and directing the preparation of a Warrant, and also the registration of the names of the Companion members free of fees.

"New Brunswick" Chapter hailed from Ireland, and, by the Constitution of the Grand Chapter of Ireland, it was attached to an Irish Lodge. Now, the Lodge that gave vitality, joined the independent Grand Lodge, and in this predicament New Brunswick resolved to affiliate with us; and in meeting their expressed wishes I have tried, and I hope I have succeeded, in causing our Companions to feel "at home." The Chapter nominated Companion Robert Marshall for the office of Grand Superintendent, and I conferred on him the necessary power till the regular election.

And so the problem of union or not, stands at this time.

#### Grand Lodge of New Jersey.

At the Annual Communication of the Grand Lodge of the State of New Jersey, held on the 20th of January, 1869, the following brethren were duly elected Grand Officers for the ensuing year:

Grand Master—Henry R. Cannon.

Deputy Grand Master—Robert Rusling.

Senior Grand Warden—William E. Pine.

Junior Grand Warden—A. R. Throckmorton.

Grand Treasurer—William R. Clapp.

Grand Secretary—Joseph H. Hough.

#### Grand Chapter of Minnesota.

The proceedings of October last are at hand. Comp. Luther Dearborn, Grand High Priest, presiding.

From his annual address we extract the following:

The purity of our teachings should impress us with the importance of creating for ourselves a high standard of moral action. While we are so prominently before the world as the representatives of an Institution claiming in its teachings to be the handmaid of civilization and Christianity, it is but just that our lives and conduct should conform to our professions.

It is vain and foolish to boast of numbers merely as indicative of strength. They may be forebodings of imbecility and dissolution, if our members have not an abiding faith in the purity of our principles, and do not practice out of the Chapter the virtues inculcated in it.

The purity of our principles can only be manifested by our actions; and let me say, in the oft-repeated language of our Order:

"Walk worthy of the vocation wherewith you are called; cultivate among yourselves a spirit of unity, and withdraw yourselves from every brother that walketh disorderly and not after the traditions of the Order."

"Be careful in guarding against intemperance and excess; no wisdom, no reputation, no public honors can save you from the desolating influence of intemperance. This fearful vice is found in the cottage and in the palace, in the Church and in the halls of legislation, and I fear too often in our Lodges. It has robbed age of its support, youth of its protection, and the domestic fireside of its peace and happiness."

We regret we find no recapitulation of work or members.

#### Grand Chapter of Vermont.

The proceedings of October are at hand. Comp. Charles A. Miles, Grand High Priest, presiding.

From his annual address we extract the following:

As we enter these portals it can be truly said we leave all worldly care behind, and pass forth from the narrow circle and interest of self to the broad plain of the welfare of our race; we throw aside our cherished prejudices, our peculiar views, forget all distinctions of wealth, of sect and class, all vanity and vexation of spirit, to come together on the common level of humanity, to say and feel with the Roman poet, "I am a man, and naught that concerns man do I deem a matter of indifference to me," and herein as I think to all worthy brethren lies one great charm of their cherished Institution. It is a haven of repose, where in sweet communion those who have "borne the heat and burden of the day" may for a time "furl every threadbare sail" and unship the weary oar. What sentiments of gratitude should we therefore entertain for the kindness and wisdom of the Supreme Architect, who has blessed us with this retreat within our mystic temple. How loud should be our songs of praise! How fervent and sincere should be the adoration ascending like sweet-smelling incense from the Sacred Altar!

We regret we find no table of work or members.

#### A FEW HINTS TO THE FRATERNITY

[From the Boston Masonic Monthly.]

First, in regard to the records of our Lodges. It is the duty of the Secretary to record minutely the events of the evening; and this is of so much importance that it can not be brought too often to the attention of the Lodges.

How complete might have been the history of some of our Lodges had this subject been properly attended to; and when the history of individual Lodges are thus complete, you have the material for a general history throughout the State.

The records should show the whole proceedings of the meetings, the names of the members present at the communication, as also the names of visiting brothers.

Many of our Lodges keep, in the Tiler's department, a book for the purpose of recording the names of visitors; but there is no one to see that the names are registered, and not one in ten thinks of doing it.

Some Lodges are particular to make their list of visitors a part of their record, stating, "visiting brothers recorded."

I am aware of the difficulty some of our city Lodges would have in doing this, especially that part of recording members present; but where the membership will allow of it, it should be done, as there are seldom twenty-five per cent. of the members present at any of their meetings.

All communications and applications should be kept on file. The applications should have indorsed upon them the names of the committee to whom the same was referred, and the result of such application; and all communications that are not, by a vote, made a part of the records, should be filed.

It is important, also, that the records should be read at the close of the meeting, before the brothers separate, as that is the proper time to correct any errors which may have been made.

They might with propriety be read also at the next communication for the purpose of information to those who were not present, but not for the purpose of approval or correction.

It would be very desirable, when it could be done, to record the names also of the members present at the close of each meeting. It might tend to retain some of them who are apt to hurry away with the consent of the W. M., and sometimes greatly to his annoyance.

I doubt if a solitary instance can be found where the members who were present at the

commencement of the work remained until the close of the Lodge. It is very annoying to the Lodge, very disrespectful to the presiding officer, and a bad example to the younger brothers.

There might with great propriety be an article to this effect inserted in the By-Laws: "That no member should leave the Lodge during its session without permission from the W. M." This was strictly carried out in olden times, and no one ever thought of leaving the Lodge-room without asking permission of the W. M.

Another feature which requires correction, is the mode of salutation, sometimes given in a very hurried manner after getting inside the door, sometimes a few paces from the door in the side of the room, but very seldom in the center of the room, the only proper place for it.

The person on entering, should advance to the center of the hall. He will then be enabled to distinguish the Lights, the position of which will give him the information necessary for the proper salutation (if he has been misinformed by any person whose duty it is to give him that information before entering, which is often the case).

These last two might with great propriety be inserted in the By Laws of the Lodge; but to render them effectual they should be occasionally read aloud in the Lodge-room by order of the W. M. Not one in ten probably would know that their By-Laws contained such articles, if they were not occasionally read before them.

They receive a copy of the By-Laws of their Lodge upon becoming members, but do not seem to think it necessary to read them; and when they get home they are thrown down, or laid carefully away, but never consulted.

The By-Laws should, therefore, be read by the Secretary, or some one appointed by the W. M., in open Lodge, once or more during the masonic year, that none may plead their ignorance of the contents.

If this was made the practice of our Lodges, I think there would be less talk concerning the transactions of the Lodge-room, which many seem to consider as legitimate stock for outside gossip. It is quite necessary to occasionally jog the memory upon this subject.

One great reason, perhaps, of the looseness of tongue is, that they were not taught properly in their initiatory step. There was a crowding of work upon that evening, and the Master had barely time to confer the degree upon the candidates, and even this in a hurried manner; there was no time to give them any instructions beyond this, and thus the most important part of the ceremony was omitted for want of time. Far better would it be to confer the degree properly upon the candidate of an evening, than to rush hurriedly through with half a dozen, to their confusion at the time, and perhaps to the regret of the Lodge hereafter, if they take any pride in sending forth into the masonic world skillful workmen.

We should be careful, in the first place, if we desire the credit of sending out skillful workmen, that we obtain the right material. It is not enough that the stone may be brought by the tools of the workmen to a perfect square—the grain should solicit our attention, for if it will not receive the necessary polish to enable it to reflect the beautiful tenets of our order, it should be thrown over among the rubbish.

It is on this account we have so many surface Masons, as I may call them, who possess no more knowledge of Masonry than just enough to be able to obtain admission as visitors when away from their own Lodge, after an hour's annoyance, perhaps, to a committee appointed to examine them.

How many are there among the Past Masters of our Lodges who are qualified to fill the position of Grand Lecturers, and give the necessary instruction in the work and lectures? The small number would astonish any one who would make the examination.

The duties pertaining to the office of Grand Lecturer are very arduous, and do not find their proper reward, aside from the reward in well-doing. The Grand Lecturer, after having faithfully performed the duties of his office for a term of years, feels compelled to resign.



What becomes of him? Instead of retaining his knowledge and experience among us by admitting him to membership in the Grand Lodge, he is entirely lost sight of, and has no vote or voice in that body, in which his services would be of great value to the fraternity.

The brethren are thus deprived of most valuable experience, which might be retained by making Past Grand Lecturers permanent members of our Grand Lodge, and thus keeping alive their interest in the institution.

A Deputy Grand Master becomes, at the end of his official term, a permanent member, even though he may be as incapable of imparting instruction to his brethren in Masonry, and as ignorant of their wants and necessities, as a person who had never heard of the institution.

There are no inducements held out to the initiate to perfect himself in Masonry. The honor of office or membership in the Grand Lodge is as accessible to him who never presided or held any office in a subordinate Lodge, as to one who has made Masonry his study, and received all the honors within the power of his Lodge to confer upon him.

It is true there are some who need no such inducements. Still, it would be better for the institution if its honors were conferred upon the deserving—those who had, by reading and study, rendered themselves capable of imparting light to their brethren.

Something should be done in regard to this matter by those to whom the welfare of the Craft is entrusted. Let them see that persons only who are capable are placed in responsible situations—those who are qualified to impart instruction, and awaken in the minds of their brethren a desire to progress in the knowledge of Masonry.

I am happy to record the fact that this desire to become more acquainted with Masonry has shown itself lately in one of our sister Lodges in Maine, in the purchase of Bro. Brennan's translation of Rebold's History of Freemasonry, fifty copies of which was taken in one Lodge alone. This speaks emphatically for the interest these brethren are taking in the history of the Order. These brethren, I venture to say, have been properly instructed, and the Lodge has been careful in the selection of its material.

I hope the time will come when such material as this will find its way into our Grand Lodges. We shall then be able to give, to those who seek it,

FURTHER LIGHT.

#### OPINIONS OF FREEMASONRY.

It is curious to cite the differences of opinions entertained or expressed by men of eminence and associations, during the last century, upon the subject of Freemasonry. In some cases these opinions have been based upon sincere convictions, and in others they have doubtless been delivered by bigots and by time-servers in view of political feelings and situations. It will be remarked by the masonic student that those who have eulogized the Craft have nothing of a selfish or personal character to gain by their course that becomes apparent.

We, some weeks ago, published several extracts from the writings of great men on this subject, but it will be perceived that these which we now give were not then referred to.

The Duke of Sussex, in a public address delivered in Sutherland, said: "When I first determined to link myself with this noble institution, it was a matter of very serious consideration with me. It was at a period when I at least had the power of well considering the matter, for it was not in the boyish days of my youth, but at the more mature age of twenty-five or twenty-six years. I did not take it up as a light and trivial matter, but as a grave and serious concern of my life. I worked my way diligently, passing through all the different offices of Junior and Senior Warden, Master of a Lodge, then Deputy Grand Master, until I finally closed it by the proud station which I have now the honor to hold (that of Grand Master). Therefore, having studied it, having reflected upon it, I know the value of the institution, and I may venture to say, that in all my

transactions through life, the rules and principles laid down and prescribed by our Order have been, to the best of my faculties, strictly followed. If I have been of use to society at large it must be attributed in a great degree to the impetus derived from Masonry."

We will say nothing of Royalty or Royal blood here, but simply take this as the testimony of an enlightened English gentleman, who had the most enlarged opportunities of forming a judgment, and whose opinions could not have been dictated by priestcraft, politics or personal interest.

Lawrie, in his History, speaking of the time that followed the destruction of the Roman Empire, says: "Freemasons inculcate on their brethren the duties of social intercourse, and communicate to all within the pale of their Order the knowledge which they possess and the happiness that they feel. But if science had existed in those ages, and if a desire of social intercourse had animated the minds of men, the latter must have languished for want of gratification as long as the former was imprisoned within the walls of a convent by the tyranny of superstition or the jealousy of power. Science was in those days synonymous with heresy, and had any bold and enlightened man ventured on philosophical investigations, and published his discoveries to the world, he would have been regarded as a magician by the vulgar and punished as a heretic by the Church of Rome."

But, says some carper, "Freemasonry is not a scientific institution." Let us call a witness on that point. Many years ago, in the last century, the Rev. James Watson, of Lancaster, (Eng.) said:

"Though Freemasonry derives its name from scientific and its badges from operative architecture, it comprehends the whole circle of the arts and sciences, as being the depot of learning in all former ages, and a focus combining every ray of genius in all climes of the earth. A Lodge in foreign countries is eminently styled an academy, and Masonry considered synonymous to geometry, the science relating to the measurement of the earth, and emphatically referring to its creations, a liberal, or Freemasonry, signifying a friend and admirer, or a professor of liberal science."

Again, and at about the same time, the Freemasons of Liverpool had in their Lodges "philosophical apparatus to engage the attention of scientific men," and Dr. McConochie, of that town, says: "We meet for the purpose of instructing one another in moral, historical and philosophical subjects; in all of which I have had the pleasure of hearing lectures in many of the Lodges." In the times of anti-masonry in this country, the Rev. H. Jones, a seceder from the Craft, said: "I know it has been said by some that the instructions at the Lodge-room are entertaining and useful; and let those instructions be as useful as any could wish to consider them, what mind would not weary, instead of being entertained, in hearing them always repeated in the same words and labored formality."

Evidently this repudiator, like many of the brethren of the present day, "didn't like the work."

Dalcho, however, says: "If the presiding officer is a man of talent, he adds such embellishments as his genius points out to him. If you visit the symbolic Lodges in the different countries of Europe, or some of the different States of America, you will see in all differences from each other." The Rev. Jones had not seen all the work, it appears, before he repudiated. It is safe to say of Jones that he might weary of certain prayers which we call sublime, for they "are always repeated in the same words."

The Rev. Bro. Norval, of Montrose, Scotland, said, in 1837, at that town: "A Mason's Lodge is a school of piety. The principle emblems are the teachers. The All-seeing eye teaches the omnipresence of Deity. Its lessons are delightful and awful—delightful while we remember we are under its guardian care, awful when we forget that to it darkness is as the noonday. It is a school of the noblest virtues that adorn the human race. It is a school of brotherly

love. The Holy Volume expanded, invites us to peruse its sacred pages, because in them, and in them only, are the words of eternal life." A slight difference of opinion exists here between two Reverend brethren.

Washington said: "To enlarge the sphere of social happiness is worthy of the benevolent designs of a Masonic institution; and it is most fervently to be wished that the conduct of every member of the fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race."

Chancellor Walworth, however, thought it a dangerous institution; for, during the anti-masonic excitement, he thus expressed himself: "I am satisfied that the evil of keeping up the institution hereafter will more than counterbalance all the good which, in this country, can possibly be effected by it. And this has determined me, for the purpose of quieting the alarms of the community, and preserving the peace of the neighborhoods, as well as to prevent divisions in the church of our Divine Master, to recommend that Masons should submit to the reasonable demands of the public to cease their meetings, and that the Lodges surrender up their charters."

Two things puzzle us here: If Washington was right in saying that he hoped that mankind would be convinced "that the grand object of Masonry is to promote the happiness of the human race," how Chancellor Walworth could be right in assuming that it was the fault of the institution that it might affect the church of "our Divine Master," and should cease, under "the reasonable demands of the public." Some one of all these authorities must certainly be wrong. Inasmuch, however, as Chancellor Walworth afterwards became Grand Master of Masons of the State of New York, it is to be presumed that the "evils of keeping up the institution hereafter" (thereafter) had somewhat decreased in his judgment, and the demands of the public were no longer reasonable.

The language quoted from Grand Master Walworth was used by him in a letter to Wm. L. Stone, a masonic secessionist, to whom we will refer before we close. If the institution was a good one when that letter was written, and it was then being bitterly assailed, as we well remember it was, it strikes us that just that era was a bad selection of time to make for leaving it and at which to advise it to commit suicide, by yielding "to the reasonable" or unreasonable "demands of the public" and ceasing to exist.

In 1825 DeWitt Clinton, at Albany, before the political troubles with which the Craft was assailed, made use of the following memorable language:

"In every nation of Europe Masonry has passed the ordeal of persecution. The inquisition has stained it with blood. Hierarchies have proscribed and interdicted it; despotism has pursued it to distraction, and everywhere, except in the land of liberty, it has felt the arm of unjust and tyrannical power, and even here, in this enlightened age, fanaticism has dared to fulminate its anathemas."

Sir John Doyle, the scholar and accomplished gentleman, said, on the occasion of the presentation at London of a masonic jewel to the Marquis of Hastings, before his departure for India: "The basis of the institution is to fear God, honor the King, and to love one's neighbor as one's self; an institution whose principles, if universally diffused, would tend to calm the angry storms that agitate and convulse an affrighted world, and man would no longer be the bitter enemy of his fellow man."

At a grand masonic festival in 1839, the Duke of Sussex, in an address from the throne to the ladies, said: "Their presence, whenever they could be consistently admitted, always administered very largely to the gratification of the fraternity. And when they retired to their homes, he trusted that they would carry with them a conviction that there was nothing in Freemasonry to disqualify a member from showing the utmost attachment and respect to his wife, mother, daughter, or one to whom the veneration of the tenderest feelings was



paid. The ladies might find out a secret worth knowing by these visits, which was that good humor always triumphed among Masons after their labors were completed, and that was a pretty good sign that they would discover nothing but what was good in the secrets of Masonry if they were even admitted to the Sanctum Sanctorum."

In 1793, when the Prince of Wales was Grand Master, an address was voted, by the Grand Lodge of England to George III, from which we make the following extract:

"It is written, Sire, in the Institutes of our Order, that we shall not at our meetings go into religious or political discussions, because, composed as our fraternity is of men of various nations, possessing different rules of faith, and attached to opposite systems of government, such discussions sharpening the mind of man against his brother, might offend and disunite. We fraternize for the purpose of social intercourse, of mutual assistance, of charity to the distressed, and good will to all; fidelity to a trust, reverence to the magistracy, and obedience to the laws. These are sculptured in capitals upon the pediments of our institution."

The address from which we quote was supposed to have been from the pen of Lord Hastings, then acting Grand Master.

We now come to some opinions given nearer our own home. In speaking of the institution, M. W. Bro. Brainard, of Connecticut, recently deceased, defiantly said, at a time when Masons were stigmatized as murderers and traitors to God and society, and renouncing Masons were plentiful:

"It comprises men of rank, wealth, office and talent, in power and out of power, and that, too, in almost every place where power is of any importance. It comprises, among other classes of the community, from the highest to the lowest, in large numbers, active men, united together and capable of being directed by the efforts of others, so as to have the force of concert throughout the civilized world. They are distributed, too, with the means of knowing one another, and the means of co-operating in the desk, in the legislative hall, on the bench, in every gathering of business, in every party of pleasure, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as another. So powerful, indeed, is it as to fear nothing from violence, public or private, for it has every means at its command in due season to counteract, defeat, and punish it. It is too late to talk of the propriety of continuing or suppressing Freemasonry, after the time to do so has gone by. So, good or bad, the world may take it as it is. Think of it; laugh at it; hate it or despise it; still it will continue to be, and the world in arms can not stop it."

This brother said to us a few years ago, when conversing on the subject of Masonry, that when "attacked as he had been, in front, rear, and on both flanks, not to show fight with the enemies' own weapons was a crime."

Ward, an American writer against the institution in the time of anti-Masonry, said, grand-eloquently and spread-eagledly: "Her hour has come; the shafts of ridicule are pointed at her life; the blow is drawn by indignation at her violence and pride; the spear of truth is raised, and die she must, to pass through another metempsychosis. Her spirit will seek another form to deceive mankind; Freemasonry can serve for its covering no longer."

A brilliant prophecy, but not so grand as the utterance of one Fuller, an anti-Masonic orator of about the same time. He said, and this is truly magniloquent, and outwards Ward:

"Against this baneful despotism the free-born sons of the American Republic are at last aroused! Awaking from their security and springing from their couch\* of repose, they beheld the citadel assaulted, and ready to surrender to the invader! At once they repair to the standard of their country! The shock may be deadly; the conflict terrible; but the pride and pomp and circumstance of Masonry

\*Did they all sleep in one bed, one "couch"? If not, why not say couches, and have done with it?—EDITOR.

must quail before the might and majesty of an indignant people!! Her ensign must sink, never more to rise!!"

Glorious for Fuller! Give him the Grand honors!!

We come now to a prophecy uttered by Wm. L. Stone, a renouncing Ma-son of this city, in 1881, which will close our extracts:

"The institution is on the wane; in most places it is dead, and its torpid body can never be re-animated. As well might they think of establishing Mahometanism in this enlightened land as to cherish the idea of re-establishing Freemasonry. There is no use in contending at this late hour that the principles on which it was built are moral, benevolent and virtuous; public opinion is against it; and it is the height of folly to court disfranchisement and proscription when no possible benefit can arise from the sacrifice."

We know how well these principles have been fulfilled. Never was Freemasonry stronger than to-day, at home and abroad; her cheering presence is beginning to light up places that have been in darkness for centuries, and her light even now falls upon the inquisitions of Europe, as the sun's rays fall upon the spot where once stood the dark and frowning bastille. Wherever physical liberty and mental freedom are found, there will Freemasonry assert her genial sway; there will it continue to exist, and neither bigotry, statecraft nor priestcraft can stay her progress.—*New York Dispatch*.

#### LOUISIANA.

From Sir Joseph P. Horner, representative of this Grand Commandery near the Grand Commandery of Louisiana, we are informed of the election of the following Grand officers, elected February 12th:

Grand Commander—Joseph P. Horner.

Deputy Grand Commander—John A. Stephenson.

Grand Generalissimo—Wm. R. Whitaker.

Grand Captain-General—M. A. Calongne.

Grand Prelate—Henry R. Swasey.

Grand Senior Warden—T. A. Bartlette.

Grand Junior Warden—James B. Scott.

Grand Treasurer—Emanuel Blessey.

Grand Recorder—Gustavus Sontag.

The utmost harmony prevailed. Sir James B. Scott rendered an excellent report on correspondence, and has been re-appointed the committee.

We congratulate the Sir Knights of Louisiana upon the most excellent selection of their officers.

From the same good brother we have been favored with advance sheets of the report on correspondence in the

#### GRAND LODGE,

written by Bro. James B. Scott. We have perused it with unalloyed pleasure and profit, and must say, without any flattery, that it is the most complete report, and shows a closer study into the merits of the proceedings before him, than any report it has ever been our pleasure to read. It was the result of good, honest, hard work. We shall quote somewhat from it. Under the head of *Iowa*, we find the following decision:

*Query*—Has a Lodge in another Grand Lodge jurisdiction the right to try and discipline a member of a Lodge in this jurisdiction? *Answer*—No. If he has rendered himself obnoxious to discipline, it is the business of the Lodge within whose jurisdiction the offense was committed to send to that member's own Lodge charges, specifications and proofs of wrong, and it would then be the duty of our subordinate to proceed

to try the brother in accordance with our regulations.

To which Bro. Scott truly replies:

We dissent from this decision. While a Ma-son is amenable to the Lodge of which he is a member for his conduct, we hold that he is also subject to the penal jurisdiction of the Lodge within whose geographical jurisdiction he resides. Both Lodges exercise concurrent jurisdiction over him, and he may be charged and tried before either. Courtesy may dictate that, when a brother is guilty of unmasonic conduct, the complaint should be presented to his own Lodge—if it is within a reasonable distance. This, however, is a matter of courtesy, and not of right, and may be given or not, at the discretion of the Lodge. Cases may arise in which the honor and reputation of our Institution would suffer if the courtesy were extended. The law of Masonry in this respect is similar to the law of the land—geographical jurisdiction confers authority to take cognizance of all offenses, and legalizes the proceedings.

In connection with this, the question is asked: How is a Lodge to obtain redress from a Lodge in another jurisdiction, which tries and convicts one of its members "in good standing," and refuses to reinstate him on the request of his Lodge? The committee answer: "Complain to the Grand Lodge of Iowa, stating the facts, which will take cognizance of the case, and protect its own members." We are not certain that we fully understand this answer. So far as we know, the only mode by which a sentence of suspension or expulsion can be reversed is by appeal. In cases of this character the appeal does not lie to the Grand Lodge of Iowa, but to the Grand Lodge in whose jurisdiction the brother is tried and convicted, for it alone can investigate matters or redress grievances arising within its own territory and in one of its own subordinates.

Under the head of *Michigan*, he says:

The Constitution of the Grand Lodge requires three black balls to reject an applicant for membership. An amendment, proposing to strike out "three" and insert "one" was rejected, but afterward referred to the Committee on Masonic Law, who reported in favor of the amendment, quoting the Ancient Constitutions which require unanimity in the ballot. Yet, *mirabile dictu*, the report was laid on the table until next annual communication.

We must acknowledge our ignorance when we say that we did not suppose there was a Grand Lodge in the world that required three ballots to reject. We hope that Michigan will pay a little attention to the study of ancient charges, etc., and come under the universal usage of Freemasonry.

He pays a very deserved compliment to the address of Past Grand Master Dunscomb.

We have fallen in love with Bro. Scott, although we have never had the pleasure of seeing him; he is a Mason after our own heart, for he fights for the landmarks.

Under the head of *Nevada*, he says:

In answer to the question: "Does the loss of the index finger of the right hand disqualify a member from receiving the degrees of Masonry?" Grand Master Currie decided, "No; that although authorities on this, as well as many other subjects pertaining to the ancient regulations, are conflicting, I can perceive no valid reason why the Fraternity should be deprived of a valuable acquisition through a trifling defect." He admits, however, that "the slightest infringement upon the ancient regulations" is liable to abuse, but defends his decision on the ground that the loss of one finger is not of such a character "as to interfere with ritualistic acquirements," while the loss of two or more would. We fail to see the cogency of his argument. If the Ancient Landmarks have any force and efficacy, they must be observed in every jot and tittle. If "liberal interpretations" are to be placed upon the plain language



of the law, it will not be long before the tide of innovation sets in so strong that every distinctive feature of our Institution will be obliterated.

With us he most heartily endorses the following resolution of *New Brunswick*:"

No honorary or other jewel or emblem shall be worn in the Grand Lodge, or any subordinate Lodge, which shall not appertain to or be consistent with those degrees which are recognized and acknowledged by the Grand Lodge.

Good for New Brunswick! Her legislators are sound on Ancient Craft Masonry.

We would like to go farther into this report, but time and space will not permit at present.

#### Grand Council of Massachusetts.

We have received the proceedings of this body, which met December 9, 1868. It is the most elegantly printed copy of proceedings which has ever come to our table.

Comp. Charles Edward Powers, M. P. Grand Master, presiding.

His annual address is a resume of official doings, which reports the Craft in a very flourishing condition.

Comp. E. B. Moore submitted an interesting report on correspondence.

We find 1,056 members on the roll.

From the report we extract the following table of

#### GRAND COUNCILS IN AMERICA.

The following is an alphabetical list of the Grand Councils in America which are, or should be, in correspondence with us, with the date of their organization, to-wit:

Alabama.....1838	Mississippi.....1856
Arkansas.....1860	New Jersey.....1860
Connecticut.....1819	New Hampshire.....1860
California.....1859	New Brunswick.....1867
Florida.....1858	New York.....1807
Georgia.....1825	North Carolina.....1860
Indiana.....1855	Ohio.....1829
Illinois.....1853	Pennsylvania.....1847
Iowa.....1857	Rhode Island.....1860
Kentucky.....1827	South Carolina.....1860
Louisiana.....1856	Tennessee.....1847
Maine.....1855	Texas*.....1856
Massachusetts.....1826	Vermont.....1854
Michigan.....1858	Wisconsin.....1857
Missouri.....1864	

\*Disbanded.

Under the jurisdiction of the above, there are nearly four hundred subordinate Councils.

#### Washington, D. C. --- Grand Templar Reunion.

On Tuesday night, February 2d, Washington Commandery, No. 1, K. T., held its annual reception, at Willard's Hotel, and, from the three column description given in the *Sunday Gazette*, we are assured that it was one of the most magnificent affairs ever seen in that city of gorgeous parties. The occasion was honored by the presence of the civil and military service who belong to the Order, and the long list of fair ladies, with their attractive dresses, made the scene one of dazzling beauty.

We recognized among the names of Sir Knights many of those with whom we met twelve years ago, when we first received the Orders of Knighthood in that same Commandery, from Sir B. B. French, then Eminent Commander.

Such reunions are pleasant, instructive and profitable, for they help to keep alive in the soul those nobler elements of our nature, and to impress us with the sacred truth that this world is not the miserable prison house which some would feign make us believe.

#### EVIDENCE AT MASONIC TRIALS.

The manner of conducting evidence at masonic trials is continually liable to error on account of the disposition to employ legal members of the fraternity in the Lodge to take part in them. Nine times out of ten a lawyer knows less of masonic jurisprudence, and conducts a masonic trial with more manifest injury to the Lodge than any other member in it. The reason of this is obvious enough. In the first place his mind has been schooled to an habitual effort to convict or clear somebody on technical points of law, and either to magnify or debase the evidence. It is a common thing in court to see a witness treated by the opposite attorney as though he was a criminal, and so cross questioned and doubted as to justify an assault on the attorney after court adjourned, were it not that the witness himself looks upon the whole thing as a farce, and that the attorney only did that for which he got well paid. In civil suits leading questions are out of order, in fact, every thing is out of order that the opposite counsel, by a strained construction, can get ruled out. "The end will justify the means." In a masonic Lodge, however, the whole thing is reversed, for every thing is in order which will tend to throw light and truth on the case. All the miserable legal technicalities of civil courts are out of order in a Lodge trial. The witnesses are Masons, and their evidence must be elicited and taken on their honor as such, and any question which will bring out the truth is in order, and can not be overruled. The W. M. presides and preserves decorum and sees that the laws of the Lodge and Grand Lodge are duly carried out, and the members are not only jurors, but judges, for they not only decide the testimony, but assess the judgment. We have never believed in Lodges placing too much importance on court decisions in cases of members who are also on trial in Lodge for the same offense. The most consummate rascals often get clear, and the innocent as often suffer for the guilty in civil suits. A Lodge should try its own cases, just as it ought to do every thing else, viz.; free and independent of all popular influences. It must always be remembered, that it is the individual member and not the Lodge which is on trial; and that all trials are for the benefit of the whole fraternity; hence, equal and exact justice should be administered and arrived at by all the light possible to be obtained.

#### WEST VIRGINIA.

We have received the proceedings of this Grand Lodge, held November, 1868.

From the annual address of the Grand Master, Bro. William J. Bates, we extract the following good advice:

Notwithstanding I endeavored to show in my last report the impropriety of granting dispensations to subordinate Lodges to confer the degrees in a shorter time than that prescribed in the general regulations; and although I then declared it my intention to refuse all such dispensations in the future (except in very special cases), yet I continue to receive petitions, asking, on various trifling pretenses, for authority to be permitted to make certain cases *emergent*, and to confer the degrees at once. I beg leave, therefore, to repeat here the substance of what is contained in my remarks on this subject last year, *i. e.*, that no case ought to be one of *emergency*, except when the candidate is in the navy or army of the United States, and, of course, liable at any moment to be peremptorily ordered to a distant field of duty. In such cases,

when the candidate has been accepted by the Lodge, there could be no objection, but, on the contrary, all propriety, in departing from the established rule, and asking the Grand Master for permission to confer the degrees without delay. In all other cases the petition must "*lie over one month before a ballot can be taken.*" And it is to be hoped that where, from any cause, except as above stated, the friends of a candidate suggest applying for authority to confer the degrees at once, that Masters of Lodges will promptly refuse to permit such applications to be made.

Bro. T. H. Logan, the able Grand Secretary, presented a most interesting and impartial report on correspondence.

The Grand Lodge having been recognized by the Grand Lodge of Virginia, we presume it will have no further trouble. We wish it every success and prosperity.

We find 35 Lodges on the roll, with a membership of 1,590; 307 were initiated, 59 admitted, 87 dismissed, 97 rejected, 33 suspended, 1 expelled, 10 reinstated, and 16 died.

The same officers re-elected; all of Wheeling.

#### NEW JERSEY.

We are under obligations to Bro. Joseph H. Hough for advance sheets of his very valuable report on correspondence before the Grand Lodge of New Jersey. From its opening remarks we extract the following:

In many of the jurisdictions, whose proceedings we have reviewed, the propriety of continuing Committees on Foreign Correspondence has been seriously discussed. It is greatly to be regretted that, of late years, many exhibitions of improper and highly unmasonic feeling have appeared in similar reports. Personal dissensions, acrimonious controversies, intolerable verbal abuse, and even political allusions of the most bitter and violent character have been indulged in. All such matters are foreign to the purposes for which such committees are formed; and as soon as we find that reports on foreign correspondence have degenerated into vehicles for personal abuse, we shall "cry aloud and spare not" for their utter abolition. But we are rejoiced to see that the indulgence by a few brethren in such excesses has been generally severely reprobated by other committees, and we trust that we shall see no further manifestation of the character that we object to.

The object of such reports, as we understand it, is to keep the brethren informed of the progress and prosperity of the Craft through all our borders, to compare notes with reference to questions which are generally interesting, with a view to greater uniformity in Masonic law and practice, and generally to cultivate good will and closer relations of intimacy between brethren separated from each other by space and by the corporate limitations of their several Grand bodies. And we believe that, keeping these ends in view, such reports have been, and will continue to be, productive of great good.

It has been asserted that such reports are not generally read by the Craft, but only by the several committees, respectively, who delight in a game of verbal battledoor and shuttlecock, and who read and write them only for their own amusement, and have them published for their own glorification. If any brother thinks there is any great fund of amusement in the preparation of such a report, let him try it on. Whatever may be the truth in other jurisdictions as to the interest manifested in these reports by the Craft, we feel assured that in New Jersey they receive from the brethren, generally, diligent and careful perusal.

We can assure Bro. Hough that his experience in New Jersey applies fully to Missouri. The reports on correspondence are truly a *great labor* of love, and we have always found them fully appreciated by the Craft.



## Grand Master's Corner.

[For the Freemason.]

### MUST THE CHARTER BE PRESENT!

BRO. GOULEY: Through the kindness of friends abroad, I am in possession of several strictures written upon a certain decision rendered by myself while serving the Craft in Missouri as their Grand Master, under a former election. Said strictures have been published in various papers in the country, and were the productions of masonic editors and their correspondents. In their criticisms upon my ruling, the writers referred to have exhibited an earnestness that speaks well for their zeal. I must be allowed, however, to remind the brethren of the teaching of a most valuable work used by Masons, in which is found this very pertinent description: "I bear *them* record that they *have* a zeal, \* \* but not according to KNOWLEDGE."

I venture one suggestion to the various writers: never to attack the decisions or rulings of a Grand Master until, first, they *know* the authority he has to sustain his decisions; and, second, when making the attack, be sure they are able to turn his position, entrenched, as he is supposed to be, behind the law of his own jurisdiction. By heeding the above, editors and critics will save themselves being laughed at for criticising laws and decisions with which they are not thoroughly conversant.

Now the decision rendered by myself, which has evoked the criticisms alluded to, was as follows:

"During the absence of the Worshipful Master of one of the Lodges of this State, attending the last session of the Grand Lodge, *having with him the charter*, in obedience to an order made at our session in 1865, the brethren met, in so-called stated communication, transacted business, and went through the *farce* of raising two Fellow-Crafts to the Sublime Degree. With the well-known position of the present Grand Master as to the legal status of a Lodge, and what constitutes it, you may justly infer that the whole proceeding was declared null and void, and the meeting held for naught. I ordered the usual course to be pursued with the Fellow-Crafts, and, if elected, the third degree to be conferred, as if the gathering of brethren had never taken place while their charter was in *St. Louis*."

As Grand Master of Missouri I made the above ruling from a standpoint peculiar to our own Grand Lodge. I decided as the Grand Master of Missouri; made it for Missouri; and made it, governed by Missouri law, and my zeal in preserving and enforcing the law was governed by my knowledge of the law of our own Grand Lodge.

Brethren critics abroad will do well to attack the Grand Lodge of Missouri rather than its Grand Master. If they do not know our law, let them abate their zeal, and attack neither.

Now to the law authorizing the above decision. In May, 1865, Past Grand Master Joseph Foster presented the following resolution, which was adopted:

*Resolved*, That the Grand Secretary is hereby required to address a circular letter to all the

Lodges in this State, requiring the Worshipful Master, or who ever may have contr'l of the charter and effects of the Lodges, to have the charter and records of the Lodges at the annual meeting of this Grand Lodge in 1866; and in this they are in no wise to fail.

In obedience to this order of the Grand Lodge, the Grand Secretary issued the circulars. In May, 1866, the representatives of the Lodges came up to Grand Lodge with files of records and their charters. If the mandate of our Grand Lodge was obeyed, there was not a charter outside of St. Louis; neither were there any records anywhere except at Grand Lodge. Now, to Missouri Masons, it is no difficult matter to prove that in the absence of both charter and records there can be no legal Lodge. In the case decided upon, the Master, charter and records were at Grand Lodge, three hundred miles from the seat of the Lodge where the illegal work was done. What right, then, had the brethren to meet? They had no charter to authorize them to meet and work. They had no records to guide them in the business necessary to be transacted. They did not, could not, know that Grand Lodge would ever return their charter. And until they received the charter they had no more right to meet and work than a Lodge U. D., whose dispensation is called in, according to the By-Laws of the Grand Lodge. For the act calling in the charters was law, as much as that which calls in dispensations.

Again: The By-Laws of our Grand Lodge forbid the opening of any Lodge for business in the absence of the Master and Wardens. Why? Because the Master and Wardens are corporators in the charter, or their successors. If the corporation can not be opened in the absence of the corporators, surely the corporators can not act without the charter that constitutes them a legal corporation.

Again: It is often the case, and should always be so, that the Master and Wardens are at the Grand Lodge. When this is so, can a Lodge be opened? No. The By-Laws forbid it, in their absence, and therefore there is no Lodge till they return, as the corporators, and present the charter. Having the charter at the Grand Lodge was the same as if the Grand Master had arrested the charter, for it was there by order of the Grand Lodge.

Again: That the Grand Lodge viewed the subject in this light is shown conclusively from its own solemn and deliberate action.

In May, 1866, the following resolution was adopted by the Grand Lodge of Missouri:

*Resolved*, That it is the sense of this Grand Lodge that no subordinate Lodge can be opened without the presence of its CHARTER, and the three great lights in Masonry.

This was passed before I was Grand Master. Will brethren declare now that my decision was "absurd," as one of them did, in animadverting upon my ruling? The Grand Lodge passed a law declaring "the presence of the charter a necessity in order to open. Knowing that law I enforced it when I became Grand Master, and caused the Lodge to conform to it.

Again: The Grand Lodge, at the same session, 1866, recognized and reiterated the same doctrine as the above in the following:

To the M. W. Grand Lodge of Missouri:

WHEREAS, By an order of this Grand Lodge

at its last session, found on page 58, printed proceedings, the charters of all Lodges in this jurisdiction were required to be sent to this Grand Communication; and

WHEREAS, There have been many of the Lodges prevented by said order from holding their regular monthly communications; therefore,

*Resolved*, That so many of the Lodges in this jurisdiction whose regular meetings have been prevented by the absence of their charters, be allowed and authorized to hold a communication at a day as early as possible in advance of their next meeting. All such communications held in lieu of those prevented by the above recited causes shall be considered regular, and to all intents legal, by this Grand Lodge.

Under such authority, and guided by such law, I made the decision which has called forth criticisms from divers and sundry parties. The decision I reported in my annual address, October, 1867. My ruling was indorsed by the Grand Lodge, in the following language: "That so much of the M. W. Grand Master's address as refers to his action in ignoring the work of a Lodge during the absence of the charter, in 1866, in accordance with order, be confirmed by this Grand Lodge."

Now, Mr. Editor, you will bear me witness that I am slow to rush into print, especially in defense of my own views. But as my official act was reflected upon, criticised, rather severely handled, and declared by one to be "absurd," I have deemed it due to my Grand Lodge to make the foregoing reply. A defense of myself is not called for. The law defends and justifies my ruling. As a loyal Craftsman, bound to stand to and abide by the laws of my own Grand Lodge, I feel a lofty pride in having required the workmen to support and maintain the Constitution, By-Laws and Regulations of our Sovereign Body. A cheerful maintenance of our laws has ever been awarded by the Craft of Missouri. Knowing our own laws, and believing them right, we maintain them. We are satisfied with our laws.

I now close, with the gratuitous advice, if the official acts of Missouri Grand Masters are to be criticised, let critics show a knowledge of our law corresponding with their zeal for teaching.

Very fraternally yours,

JOHN D. VINCIL,

Grand Master Grand Lodge of Missouri.

[For the Freemason.]

### GRAND CHAPTER RESOLUTION.

DEAR BRO. GOULEY: I have to regret my absence from the Annual Convocation of the Grand Chapter of Missouri, in October, after the first day's session. In reading the printed proceedings of that Most Excellent body, I was not a little surprised at its action on one question, viz.: "Affiliation of Royal Arch Masons."

On page 27 of the proceedings I find that the following resolution, offered by Comp. A. M. Dockery was rejected:

*Resolved*, That it is the legal right of every Royal Arch Mason to apply for affiliation in any Chapter he may desire.

While not at all disposed to criticise the doings of the Grand Chapter, I will exercise the right of differing in judgment from its action, and of reviewing its decisions, in this case espe-



cially. I do this in no captious spirit, but because I think the action not in harmony with the genuine spirit and general laws of the masonic Institution, and therefore not wholesome law.

As a Royal Arch Mason, I claim to feel a profound reverence for the law of Masonry in all its departments. And I fully accord to the Grand Chapter the right to "establish such rules as may, from time to time, be considered necessary, proper and consistent." This the Grand body claims. While according to the Grand Chapter full powers to make such rules as are "necessary, proper and consistent," I propose to show that the action of the Most Excellent body, in rejecting said resolution, was neither.

The resolution assumed what was correct, viz.: "The legal right of every Royal Arch Mason to apply for affiliation in any Chapter he may desire." The rejection of this resolution was a denial of that right. Hence it follows if Royal Arch Masons have not the right to apply in any Chapter they may desire, they are confined in their application to Chapters nearest their residence, however undesirable. A denial of the right to a Mason to apply where he may desire for membership is an infringement of masonic right and privilege that no Grand body should ever make.

The action of the Grand Chapter, therefore, was not "necessary, proper, or consistent." If the action of the Grand Chapter is to be interpreted and understood by the language it rejected in the resolution, then it follows that a Royal Arch Mason can not petition for membership in any Chapter he may desire, but, on the contrary, he must apply where he does not desire to affiliate. This is the inevitable consequence flowing from the Grand Chapter action. It is not his legal right to apply where he may desire. It is his legal right to apply somewhere. Therefore it is his legal right only to apply where he does not desire to hold membership. Strange legislation. Such ruling is unnecessary, improper and inconsistent, and therefore contravenes the law of the Grand Chapter, which only allows rules to be made that are "necessary, proper and consistent." As the rule denies the right to a Mason to petition where he may desire, it is a violation of the By-Laws, which only allows rules to be made that are "necessary, proper and consistent." This rule is neither.

The rejection of Comp. Dockery's resolution worked the necessary adoption of the contrary principles, or that which stood as the opposite of the resolution. This must be so in the very nature of things. The resolution said, "it is the legal right of a Royal Arch Mason to petition any Chapter he may desire." The M. E. body said, "it is not his right to so petition." Therefore, the Grand Chapter, in rejecting the resolution, adopted the negative—opposite principles from what the resolution affirmed. This is undeniable, unless it be assumed that a third position is correct, viz.: that it is the legal right of any Royal Arch Mason to apply nowhere for affiliation. The latter position will not be maintained, I presume. Its maintenance, however, would be as "consistent" as the position assumed that a Mason can not apply where he

may desire for affiliation. Then there can be but two alternatives left the Companion—either apply where he *does* or *does not* desire. The Grand Chapter says he can not apply where he *does* desire; therefore, only one chance is left, viz.: to apply where he *does not* desire to affiliate. The Companions must have been in a hurry when they rejected the resolution.

A denial of the right to apply anywhere desired robs the Companion of the privilege of gratifying his desire. If not allowed the enjoyment of his desire, he must affiliate where he does not desire, or else enjoy the only remaining privilege, viz.: *non-affiliation*.

I am now a resident of Macon. When I move to Hannibal I will desire to affiliate with the Chapter there. I express that desire in my petition, accompanied by my dimit. The High Priest says, "Does the Companion desire to affiliate here?" "Certainly." "He can not." "Why, M. E.?" "Because the Grand Chapter denied the legal right of any Royal Arch Mason to apply for affiliation in any Chapter he may desire. He *desires* to affiliate in this Chapter; therefore, he can not apply for affiliation." Under the rule of the Grand Chapter such a decision of the High Priest would be consistent; because the Grand Chapter *did deny* the right of every Royal Arch Mason to petition the Chapter he might desire. I am afraid some one will say ridiculous! absurd!! Don't say it; but think what hasty and immature legislation results in.

The withholding from a Mason the right to petition for membership in any given locality he may elect is, in my judgment, unmasonic, and a privation that no supreme body should ever inflict on its children. There is not a tithe of law to be found anywhere favoring such negation of Masonic right and privilege. I challenge those who voted in the Grand Chapter, "that it is not the right of every Mason to apply for membership where he may desire," to show precedent, custom, regulation, law, or Constitution, sustaining their position.

Affiliation is enjoined as a high masonic duty. Every Mason should be affiliated. But where? is something concerning which there is silence. "He is not confined, in the exercise of this privilege, within any geographical limits," says one of the ablest jurists of our ancient Order. Before the Constitutions of local masonic organizations, Lodges or Chapters such a rule as the Grand Chapter made could not apply; because then a Mason was considered, owing to the fraternal character of the Orders, "a component part of one great family," and could not be legislated down to affiliate in any given locality, with or against his "desire." Is not the masonic "family" as great and universal as prior to the existence of *chartered* bodies, as they now exist among us? Certainly. Well, then, a Mason being a member of the great world-wide family, or brotherhood, may not be ruled down to select what locality he will have as his place of masonic headquarters or home; not any more now than when there were no regularly chartered Lodges and Chapters, as they now exist. He has the legal right to choose what portion of the family he will associate with, even though he may not *reside* where he "*desires*" to affiliate.

In my opinion *Royal Arch* Masons would do well to govern themselves in their Grand bodies by the same general spirit and ancient laws that prevail among *symbolical* Masons. It is a landmark of symbolic Masonry that every Mason has the "right to visit every regular Lodge." Hence, speculative or lodge Masons believe that it is the legal right of any Mason to apply to any Lodge for affiliation he may desire. The Grand Lodge of Missouri so holds, as I know, having decided that question in 1867. [See decision, on page 29 printed proceedings, 1867.] The conclusion is certainly a legitimate one: if a Mason has the right to *visit* any regular body of Masons, he would have an equal right to pray them to let him *stay* among them, as one of their number. He has a landmark right to *visit*, and has an equal right to *apply* for membership anywhere he may desire, whether to Lodge or Chapter. The refusing to allow Masons to apply for affiliation in any body they may desire, but confines them to some other point, is to increase the number of *non-affiliated* Masons. I, therefore, from the reasons assigned, believe the action of the Grand Chapter, in rejecting Comp. Dockery's resolution, unnecessary, improper and inconsistent. I move to repeal it.

JOHN D. VINCL.

[For the Freemason.]

BRO. GOULEY: I propose the following question for general consideration: "Are the decisions of a Grand Master, rendered during recess, binding, and do they have the force of law, unless confirmed by the action of the Grand Lodge?"

To the above question I propose now to speak. It being duly stated, I claim to be "in order." Therefore, "hear me for my cause, and be silent that ye may hear."

Before debating the proposition, I wish to present a statement of facts, as preliminary to the discussion, which are material, and will have an important bearing upon the issue.

In the journal of proceedings of our last Grand Lodge session, I find that the Grand Master, Bro. Dunscomb, in his annual address, recommended "the appointment of a Committee on Masonic Jurisprudence, to whom all decisions of the Grand Master, made in vacation of the Grand Lodge, should be referred." [See page 15 of the journal.] The duty of that committee was stated by the Grand Master to be that they "should be required to report the same to the Grand Lodge for its final decision previous to its close, in order that the judgment of the Grand Lodge on the several questions submitted might be printed."

The recommendation of the Grand Master was most "fully" concurred in by the committee on his address, as shown by their report, found on page 26 printed proceedings.

On page 32, printed proceedings, we find that said Committee on Jurisprudence was appointed by the Grand Master, in accordance with his recommendation and that of the committee on his address.

Now, from the foregoing "facts," I reach the following conclusions:

First—That the Grand Master himself deemed it necessary that his rulings, rendered in "vacation of the Grand Lodge," should be examined



by a jurisprudence committee, be reported on to the Grand Lodge for its "final decision and judgment," before they could be printed with the proceedings as law, and go out to the Lodges as of binding force and effect.

Second—The committee on the Grand Master's address recognized the necessity of Grand Lodge confirmation of his decisions, in order to make them binding as law, and hence they recommended the reference of his rulings to a committee on jurisprudence, to do what the Grand Master asked to be done, viz.: "to report the same to the Grand Lodge for its final decision" and "judgment" before they could go out as the law of the Grand Lodge. As showing further that this committee recognized the necessity of Grand Lodge action to make binding the decisions of its Grand Master "made in vacation," they referred his decisions to a select committee, and did not recommend their adoption, as had been done by former committees on the address of the Grand Master.

Third—The Grand Lodge itself recognized the necessity of its own confirmation of the the Grand Master's decisions, in order to make them have the force and effect of law, by the adoption of the report raising the committee on his decisions. Having reached these conclusions from the facts in the case, I now proceed to state that the necessity realized for Grand Lodge confirmation of the Grand Master's decisions never was met.

No report of the committee on decisions "made in vacation" was rendered during the sitting of the Grand Lodge. Why, I know not.

Now, the question at the head of this article means: "Are those decisions, made by Grand Master Dunscomb in vacation, binding, and do they have the force and effect of law, not having been confirmed by the Grand Lodge?"

I unhesitatingly take the negative.

During "vacation" they were binding. But when the Grand Lodge—which is the judiciary as well as the legislative body of the Order—convenes, it must pass upon and confirm the decisions of the Grand Master, in order to give them the force of law.

A Grand Master can not make law. But many decisions are rendered in recess by Grand Masters which have no law to sustain them, because the Grand Lodge never legislated on the questions decided. The law is wholly silent on the point. The Grand Master decides according to principles of common sense, right and justice. His decision infringes no existing law, and yet there is no law authorizing his ruling. Such a law is badly needed. Now, when his decision is presented to the Grand Lodge, is it not absolutely necessary for it to endorse his ruling, in order that it may, by Grand Lodge action, become law? He can not make law. The Grand Lodge, by its action, must make law out of what he ruled. Thus have I established the principle that the decisions of Grand Masters must have Grand Lodge endorsement, and be confirmed thereby, in order to be binding as law after the Grand Lodge has adjourned. Decisions rendered on existing established law, not thus confirmed by Grand Lodge action, are simply opinions, which may be overruled by the next Grand Master

who succeeds the one whose rulings were not so confirmed. But where decisions, rendered in vacation, are reported to and confirmed by the Grand Lodge, as the highest masonic judiciary, then the succeeding Grand Master can not overrule or set aside the said decision, because such rulings have been affirmed as the act of the Grand Lodge, and thereby became law. And here is found a very strong argument in favor of my position, that Grand Lodge must confirm the decisions of Grand Masters, else their rulings are not law after Grand Lodge adjourns.

To illustrate: One Grand Master, in vacation, rules thus and so. His decisions are not endorsed as law, but published and sent to the Craft. Thousands presume they are law. The succeeding Grand Master honestly and justly contends they are not law, and overrules every one of them. Confusion among the workmen follows. They don't know what to do, or who to believe. But if the Grand Lodge had confirmed the decisions, and thereby made them law, the succeeding Grand Master could not have touched them, or set them aside, any more than he could a By-Law of the Grand Lodge.

I affirm that the decisions of a Grand Master holds only till Grand Lodge meets; and if not endorsed there, it is an end of their force and effect. They cease to be binding.

If a Grand Master's decisions hold independent of Grand Lodge action, or confirmation, then they must hold necessarily by virtue of his prerogative, and need no endorsement to become law. This places the Grand Master and his rulings above the Grand Lodge; from which it follows that he not only becomes a law-making power, but may make laws which the Grand Lodge can not unmake. If decisions made by a Grand Master in vacation are law without Grand Lodge confirmation, then he becomes an autocrat, and his rulings, however despotic, rise above and sweep beyond the power that made him. The creature thus becomes greater than the creator.

I have shown the necessity of Grand Lodge confirmation or endorsement of decisions made in vacation by Grand Masters, in order to make them of binding force and obligation. Decisions not affirmed by Grand Lodge action are not binding, because not law. The Grand Master can not make law. The Grand Lodge does not make law without action. No tacit legislation is of force here. Silence does not give consent, nor make law.

Therefore, as the decisions of Grand Master Dunscomb were not given the necessary Grand Lodge endorsement to make them law, but are still in the hands of the "Committee on Jurisprudence," I maintain that they are not binding, because not law.

In my next article I shall show that several of the rulings of Grand Master Dunscomb are incorrect. I shall do this, not because I recognize said rulings as not binding, but because of the high and creditable source whence they emanated, and the errors that I believe to be in them. Very fraternally,

JOHN D. VINCEL.

A lady is like a bill of exchange—she ought to be settled when she comes to maturity.

### Is a Mason Under Charges in Good Masonic Standing?

Strange as it may appear, this question seems to have two sides; at least it has two answers.

The *Evergreen*, of Dubuque, some time ago published a long communication from this State, taking the affirmative of this question, citing conflicting authorities. The *Record*, of Nashville, republished it, coinciding with the same view, and the New York *Courier* last year arraigned us for taking the negative.

We reiterate our negative reply to this question, and shall briefly give our reasons for the faith that is in us. Some ten years ago we held the affirmative, without having given the subject much thought, until, in a conversation with our late Bro. O'Sullivan, the question was raised relative to a certain member of our Lodge, who was then under charges. He emphatically denied the right of the accused to visit his Lodge or participate in its work, except to be present at his trial. He said that this jurisdiction held a Mason under charges to be in bad standing until his trial was had and he be proven innocent. Our remonstrance, that this was contrary to the civil law, availed nothing; this was the usage, and we submitted.

Having since frequently had occasion to think over this subject, as well as to correspond upon it, we have arrived at the firm conclusion that Bro. O'Sullivan was right, as well as all those "Old Masters" who agreed with him.

In the first place, Masonry is a moral institution.

In the second place, it is *fraternity by covenants*.

In the third place, it is a fraternity into which none can be admitted who do not bear a good report.

In the fourth place, it is one in which no one can be admitted, even under good report, without an unanimous ballot.

Lastly, it is a covenant not for the individual member, but for the honor of the whole fraternity.

In all of these it differs from the civil status of the member. He is a citizen by inalienable rights, without covenant or obligation. He owes, to be sure, certain duties to the State, but they are all specified: his civil existence is rather a passive than an active one. A Mason, to be one in good standing, must be under good report—he must obey the by-laws and be true to the covenants of Masonry, and must not, in his individual character, reflect discredit on the fraternity.

Now, how is this status changed? By certain charges and specifications, detailing a violation of positive masonic regulations.

Who prefers them? Not an irresponsible and unknown "citizen," but a brother, bound by the same engagements.

What are they preferred for? Not for personal aggrandizement or revenge, but for the honor and integrity of the fraternity.

These points having been settled to the satisfaction of the peers of the accused—viz.: the members of his Lodge—they are received, and, by a positive law of the Grand Lodge, a speedy trial must be had. Why speedy, and not de-



tailed and procrastinated through months and years of legal technicalities? Simply because the accused, until the trial, is debarred his privileges as a Mason.

A man is a citizen, and enjoys all his rights as such, not by being a moral man, a good man, or a vagabond. He is a citizen by birth or adoption; hence, when he is charged with an offense, he can not be presumed to be guilty *de jure*, because the offense may necessitate his being hung, or deprived of his liberty for life without a trial. But, notwithstanding the often-repeated assertion of his presumptive innocence, it is *de facto* false, for if the grand jury finds John Smith guilty of murder, John Smith will find that while he is not going to be hung without a trial, in which he will have all the "benefits of doubts," still he is not considered so very innocent but that he will have to go to jail, or give ample security for his personal appearance at the bar of justice.

If Bro. John Jones is found by his brother, or brethren (every one of whom is a grand jurymen), guilty of certain grave offenses, he will find that while he can not be suspended or expelled without a trial, still he will have to go into coventry, or rather into the jail of *masonic separation*, until his Lodge tries him, and either acquits him or condemns him.

To all of our able brethren who have taken the other side of this question, we will put one more. Suppose one of your members murdered your Worshipful Master in cold blood; he absconded; in the meantime you preferred charges against him; he came to our Lodge as a visitor; we not knowing of his crime, and he having answered that he was under charges, or should be, without giving the cause, and we should give him shelter and help him on his way to escape the avenging justice of your court and your Lodge, what would you think of us? As for the fact, you need not fear it; for in Missouri no visitor can be admitted under charges, nor can a member under charges participate in the affairs of his Lodge, except to defend himself, for he is in the jail of separation awaiting the verdict.

We think that we have shown that all the talk about the law "presuming a man to be innocent till proven guilty," is merely moonshine. It sounds very well on paper, but ask John Smith about it, in jail, waiting for his trial. The assertion only holds good in one particular, viz.: in the trial itself, where the benefit of a doubt is given to the accused, in cases of life and death, and we do not know that in Masonry we are any less charitable.

Come, brother affirmative, give us some better evidence of the faith in you than what somebody else has said; give us some sound lessons.

#### New Brunswick---Grand Lodge.

The proceedings of September are at hand; Bro. B. Lester Peters, Grand Master, presiding. He referred to the necessity of a masonic temple.

The business transacted was chiefly of a local character.

We regret we find no recapitulation of work or members.

#### CUBA.

We make the following extracts from a letter written by Bro. P. F. A. Acharat. It will be found interesting, and will show how Ancient York Masonry became demoralized by the encroachments of a rival and usurping Rite. The letter was addressed to the New York *Dispatch*, which contains a most able masonic department, under the control of Bro. R. D. Holmes, Past Grand Master:

THE GRAND ORIENT, THE GRAND LODGE, AND THE MASONIC FRATERNITY OF THE ISLAND OF CUBA.

A clear statement of the troubles that have, and are now afflicting the Fraternity of the island of Cuba, in its general and individual capacity, is what I intend to give in the present lines, which are submitted to the consideration of masonic prints, so that they may express their views on the subject.

The Grand Lodge of Cuba claims to have been legally organized in 1859, by the three regular subordinate Lodges that were in existence at that time in the city of Santiago de Cuba. We will admit this to be a fact, because we have no means, nor is it our object, to prove the contrary, and because there does not appear to have been any supreme masonic body in that territory previous to the date above mentioned.

In this same year the Supreme Council of the Southern Jurisdiction of the United States, thought proper to establish a Supreme Council for the Island of Cuba and the other West India Islands, and in compliance with this resolution the Supreme Council of Colon was regularly organized by such delegated powers as the Supreme Council of Charleston thought prudent to employ.

Soon after the organization of this latter body, the Grand Lodge united with its several Chambers, and the Grand Orient of Colon was thus legally established, with the Sovereign Grand Commander of the Supreme Council as Grand Master *ad vitam*.

The Constitutions of the M. W. Grand Orient of Colon were issued on the 27th of November, 1859. By its provisions this body assumed the legislative, judicial and executive powers, in the exercise of which Lodges, Chapters and Councils could only be organized under its consent, and the last appeal and decision in all matters was reversed by it as the sovereign body of the jurisdiction.

Thus we see that although the Grand Lodge continued to exist, it was not considered as a sovereign and independent Grand Lodge, but as a subordinate of the Grand Orient, in which position it had been placed at the organization of this body. The truth of this assertion is proved by the Constitutions of the Grand Orient, which says that the Grand Lodge is one of its subordinate sections; and by the fact that this latter body never used any other instrument of law than the Constitution, which the Grand Orient had ordained to be accepted, and to which the Grand Lodge had been paying obedience for nine years. It could not, in fact, draw up any other Constitution, because it was only authorized to make by-laws for the internal government of the body itself.

Thus the Grand Lodge vegetated in the city of Santiago de Cuba, where it had been originally organized, till 1867; and I say vegetate, because although it continued to meet with the Masters and Wardens of the Lodges of that city, it never published, nor were the other Lodges of the island made acquainted with any of its transactions. Several other Lodges had, from time to time, been chartered in the different cities of the jurisdiction; but, notwithstanding this increase of Lodges and members, the Grand Lodge continued inactive, and observed the same silence respecting its transactions, for it never held annual communications, nor were the subordinate Lodges of those jurisdictions made acquainted with the time, place, or yearly number of its meetings.

To give a shade of legality to the authority of the Grand Lodge, the Constitutions of the Grand Orient provided that each subordinate

Lodge should name a Deputy to the Grand Lodge besides its Master and Wardens. In accordance with this law, each subordinate Lodge named a deputy among the resident brethren of Santiago de Cuba; but as carelessness on the part of superior authorities necessarily begets carelessness and indifference on the part of subordinates, no more attention was paid to these deputies than their mere nomination; and as their powers and duties had never been defined, either in the Constitutions or in any other legislative act, the Lodges, as well as the deputies themselves, were entirely ignorant of their true standing, and these brethren have only acted as agents for the transmission of documents, etc., from the superior to the subordinate bodies, and *vice versa*.

Such has been the state of the Fraternity of that jurisdiction till the 21st of August, 1867, when a circular was sent by the Grand Lodge to the Worshipful Masters of the subordinate bodies, stating that the *proper* steps were to be taken to amend the deficiency of the existing Constitutions, and to secure all the independence of the Grand Lodge that was thought convenient to the interests of the Fraternity. Great was the satisfaction experienced by the intelligent members of the Lodges in Havana when they became acquainted with the circumstance, because they expected that their woes would soon cease; but, unhappily, they were doomed to be disappointed, and were unprepared for the surprise in store for them. The brethren did not think, on receiving this document, that the Grand Lodge would undertake to change the existing Constitutions, or to adopt new ones, without taking the preliminary steps that were imperatively required by the peculiar circumstances under which that body had acted till then.

But, on the 18th of September following—twenty-eight days after the date of the above mentioned circular, and only a fortnight after some of the Lodges had become acquainted with its contents—the Grand Lodge adopted new Constitutions, which revoked those of the Grand Orient. These Constitutions were immediately printed, and a copy of them remitted to each of the subordinate bodies, with a circular, dated October 16th, 1867, in which the Grand Lodge ordered the execution of, and obedience to, all the enactments found in them. The receipt of these documents surprised and alarmed the intelligent members of the Lodges in Havana, as was to be expected; for it was presumed that many irregularities had been committed in the unwarrantable haste which was displayed in the adoption of the new code.

Such presumption was confirmed by the investigations which were made, and the following facts were revealed to the justly-alarmed Fraternity: That the Grand Lodge had declared itself independent of the Grand Orient's authority, by legislating over the general interests of the Craft, without the consent of this supreme body, and that it has, therefore, rebelled against its lawful superior; that it had annulled and revoked the existing Constitutions by a mere resolution; that it had legislated without being constitutionally summoned or congregated, and that at its meetings only the minority of the Lodges were represented by their Masters and Wardens, who enacted laws for the majority.

The remainder of the letter is an argument to show that the Grand Lodge could not, by any means in its power attempt to reassume its lost authority on account of technical difficulties. The author of the letter is in the interest of the Grand Orient of Colon, and endeavors to influence the American Mason against the feeble Grand Lodge; but we again urge upon our readers to stand by the York Rite against all aggressions looking toward its subversion. For one we have never recognized the Grand Orient of Colon, nor will we favor it, until it ceases to work under a Rite of which we can masonically know nothing.

The man who is without an idea has generally the greatest idea of himself.



[For the Freemason.]

**Instituting St. Omer Commandery.**SEDALIA, Mo., February 4, }  
A. D. 1869, A. O. 751. }Sir Geo. Frank Gouley, P. R. E. G. C. of  
Missouri:

Some time since an "indispensable" number of Sir Knights "sojourning" in our city, prompted by acts of "charity and pure beneficence," petitioned R. E. Sir James F. Aglar, Grand Commander of Missouri, for a dispensation to open a Commandery, under the name of St. Omer Commandery, U. D. The prayer of the petitioners having been granted, on Tuesday last we had the pleasure of a visit from P. E. Commander William H. Stone, of St. Louis Commandery, No. 1, and Acting R. E. Grand Commander, delegated with power to work and constitute St. Omer Commandery, U. D. Accompanying Acting R. E. Grand Commander Stone were Sir Knights H. B. Lighthizer, Eminent Commander, S. S. Brews, Captain-General, and W. F. Tuttle, Senior Warden, of Ivanhoe Commandery, No. 8; also, Will. A. Prall, Prelate of St. Louis Commandery, No. 1. The word quickly passed the line to "fall in," which was promptly responded to by the sojourning Sir Knights, as well as several "pilgrims" from afar. The "sojourners" being Sir Knights E. A. Smith, Eminent Grand Generalissimo of the Grand Commandery of Kansas; I. H. Gest, P. E. Commander of Colorado Commandery, No. 1, Denver, Colorado; Seth Stoughton, Cypress Commandery, No. 10, Zanesville, Ohio; M. M. Lampton, James Moore Commandery, Hopkinsville, Kentucky; A. H. Bowen, Cold Water Commandery, No. 10, Michigan; E. Bennett, De Molay Commandery, No. 22, Hornersville, New York.

The following Companion Royal Arch Masons presented themselves: A. D. Jaynes, P. Lastch, D. W. Wilkinson, J. M. Fox, D. H. Smith, G. A. Sturgess, Alex. Campbell, John Talley, John F. Phillips, and J. H. Shook. In asylum the several Companions received the Order of the Temple.

The work having been completed, Sir Knight Stone, by authority of R. E. Grand Commander Aglar, assisted by the "sojourners," constituted "St. Omer Commandery, U. D.," with Sir Knight Seth Stoughton as Eminent Commander, Sir Knight M. M. Lampton as Generalissimo, and Sir Knight D. H. Smith as Captain-General; the Eminent Commander appointing G. A. Sturgess as Prelate, J. M. Fox as Senior Warden, B. G. Wilkinson as Junior Warden, John F. Phillips as Treasurer, A. D. Jaynes as Recorder, John Gallie as Standard Bearer, J. H. Shook as Sword Bearer, Alex. Campbell as Warden, and P. Lastch as Guard; whom, by authority of dispensation, were authorized to open a Commandery of Knights Templar until the second Tuesday of October, 1869.

The Commandery being closed, the "pilgrims" and "sojourners" were invited to partake of a banquet at the Ives House, given in honor of the occasion of constituting "St. Omer," at which some thirty or forty sat down, including ladies: the banquet being presided over by Act'g R. E. Grand Commander Stone.

The evening was pleasantly spent in the parlors of the Ives House, all being agreeably entertained with music and singing by Sir Knight Brewer and Bros. Ward and Moses. The train being announced, our visiting Sir Knights from your city took up their *line of march fully equipped*, and with the best wishes for a safe arrival home. Hoping at no distant day an opportunity will offer for you to pay an official visit to "St. Omer," I promise you a "pilgrim's greeting." VERITAS.

**Reply to the "Monthly," of Boston.**

In the February number of the *Masonic Monthly* Bro. Evans, the editor, deals extensively with "Gouley on Negro Masonry," and in it exhibits an unfairness we did not expect to find in *him*, although we have had to acknowledge it in others. Ignorance in a masonic editor is a virtue in comparison to willful unfairness. Our good brother, failing entirely to meet the issue, or to combat our arguments and facts, indulges in personality—always offensive among brethren—and begins his article by dragging in the late issue of the A. and A. S. Rite, by charging a blunder on our part, viz.: in combatting it from a Templar standpoint. In this the editor of the *Monthly* only duplicates the unfairness of his ideal, Bro. Albert Pike, who persistently ignored our position as *editor of the FREEMASON*, by replying to the *paper* over the shoulders of the *Templar*. Now, we emphatically deny that Bro. Evans, or any one else, can find in the whole issue of this paper that we fought that Rite from any standpoint except as a MASTER MASON, and to that standpoint Bro. Pike did not direct a blow in return, for he simply knew that it was impossible, and of this fact no one is better aware than Bro. Evans himself; therefore, we have to call his uncalled-for criticism on us on that point at least *unfair*, if by no harsher term.

*Second*—He calls our criticism on the *author* of Lewis Hayden's negro message "unmasonic," for the reason, he says, that it is an "inuendo" to say that any one else wrote it. In reply to this, we have to inform Bro. Evans that we have a letter from Boston, which states that the author, in conversation with Hayden, learned that a certain Grand officer revised the address for him, furnished him with decisions, and sold him books for his negro Lodges. From this it will be seen that we, and not Bro. Evans, know what we are talking about.

*Third*—He denies that there is a "combination to force this thing on the Fraternity; when, in the same number, he publishes a letter from Bro. "W. F. Saunders, Grand Master of Montana," who regrets that Bro. Gouley does not champion the negro race. That the "combination" is in full force, it is only necessary to look at it from a *political* standpoint, and the whole secret is unveiled at once.

*Fourth*—He makes quite a flourish on our mistake in using the word *charter* instead of *dispensation*, while, in the same article, acknowledges that an alledged mistake made by our most worthy Bro. Winslow Lewis is very pardonable, nor does he show wherein Bro. Lewis made any mistake at all, except by implication. The private and official correspondence of Bro. Philip Tucker, of Vermont, will

undoubtedly show whether Bro. Lewis wrote the letter or not.

*Conclusion*—We regret that Bro. Evans, like Bro. Pike, fails to present any arguments or facts for discussion, but relies simply on tirade and personal reflections; all of which is very unmasonic, and will never win in the end. We stand upon the eternal basis of truth and incontrovertible facts, and as an enemy of political tricks.

**Later From Louisiana.**

The governing Grand bodies of Masonry in the State of Louisiana have held, during the past month, their annual meetings. The following are the officers elected for the ensuing year, all of their sessions being closed, harmony prevailing:

**GRAND LODGE.**

Grand Master—Samuel M. Todd, New Orleans.  
Deputy Grand Master—S. G. Parsons, Bastrop.  
Senior Grand Warden—Amos Kent, Tangipahoa.  
Junior Grand Warden—John L. Barrett, Farmersville.  
Grand Treasurer—Henry R. Swasey, New Orleans.  
Grand Secretary—James C. Batchelor, New Orleans.

**GRAND CHAPTER OF R. A. MASONS.**

Grand High Priest—Samuel M. Todd, New Orleans.  
Deputy Grand High Priest—S. G. Parsons, Bastrop.  
Grand King—R. G. Stirling, Bayou Sara.  
Grand Scribe—Hugh Breen, Jefferson City.  
Grand Treasurer—Henry R. Swasey, New Orleans.  
Grand Secretary—James C. Batchelor, New Orleans.

**GRAND COUNCIL R. AND S. MASTERS.**

M. P. G. Master—Henry R. Swasey, New Orleans.  
P. Deputy S. M.—Rufus L. Bruce, New Orleans.  
T. J. S. M.—John G. McWilliams, Shreveport.  
G. P. C. of Work—H. P. Buckley, New Orleans.  
G. Captain of Guard—Sylvester G. Parsons, Bastrop.  
Grand Treasurer—Joseph P. Horner, New Orleans.  
Grand Recorder—Gustavus Sontag, New Orleans.

**Good for New Mexico.**

By private letter we learn that our young Lodge at Fort Bascom, New Mexico, Chapman Lodge, No. 95, has bought a lot 60 by 120 feet and built an elegant hall 20 by 40 feet and furnished it in the most complete and substantial manner, all paid for by subscription. They know what Masonry is worth out in the far West, and they set a bright example to many Lodges in older States, who go to sleep for twenty years, and have no home of their own during a whole life time.

**Missing Exchanges.**

What has become of the *Square and Compass*, of Raleigh, and the *Masonic Sun*, of Wilmington, North Carolina? The *National Freemason* has not come to time since December.

Poets seldom make good astronomers—they so love women they can not see the other heavenly bodies.



**FURTHER ELECTIONS IN MISSOURI.**

*Liberty Lodge, No. 31.*—W. A. Hall, W. M.; C. W. Palmer, S. W.; W. H. Woodson, J. W.; J. E. Lincoln, Secretary.

*Liberty Chapter, No. 3.*—W. A. Hall, H. P.; D. C. Allen, King; L. J. Jones, Scribe; J. E. Lincoln, Secretary.

*Mystic Tie Lodge, No. 221.*—James C. Hatter, W. M.; R. T. Henderson, S. W.; Louis Hinkle, J. W.; G. C. Pepper, Secretary.

*Madison Lodge, No. 91.*—R. M. Ragland, Secretary.

*Evening Star Lodge, No. 94.*—E. A. Pinnell, W. M.; B. F. Johnson, S. W.; J. C. Steel, J. W.; W. S. Richardson, Secretary.

*Wentzville Lodge, No. 46.*—Wm. F. Broadhead, W. M.; James M. Wilson, S. W.; Jos. C. Goodrich, J. W.; L. L. Keller, Secretary.

*Butler Lodge, No. 254.*—Van Buren Van Dyke, Secretary.

*Osage Lodge, No. 203.*—DeWitt C. Hunter, W. M.; Sheldon A. Wright, S. W.; D. W. Mitchell, J. W.; A. K. Patterson, Secretary.

*Columbia Chapter, No. 17.*—E. W. Harnden, H. P.; T. Fyfer, King; R. H. Smith, Scribe; E. H. Peck, Secretary.

*Shekinah Lodge, No. 256, Hanover.*—D. W. Bryant, of Pevely, Secretary.

*Sedalia Lodge, No. 236, Sedalia.*—A. D. Jaynes, W. M.; John B. Gallie, S. W.; Ed. W. Bixby, J. W.; L. B. Jackson, Secretary.

*Moniteau Lodge, No. 295, Sandy Hook.*—Lewis Reed, Secretary.

*Zeraletha Lodge, No. 189, St. Joseph.*—C. F. Knight, W. M.; W. L. Craig, S. W.; Dan. O. Tuole, J. W.; John G. Jourdan, Secretary.

*Savannah Lodge, No. 71, Savannah.*—C. H. Gee, W. M.; E. Russell, S. W.; J. Wakefield, J. W.; H. Grebe, Secretary.

*Yancey Lodge, No. 148, Pineville.*—Benjamin Ross, W. M.; James P. Lawrence, S. W.; A. W. Chenoweth, J. W.; George W. Woolsey, Secretary.

*Marble Hill Lodge, No. 298, Marble Hill.*—J. Henry Rider, W. M.; S. A. Colbert, S. W.; F. F. Dickman, J. W.; J. M. Rider, Secretary.

*St. Mark's Lodge.*—W. B. Wilson, W. M.; Edmond Gray, S. W.; William Bonney, J. W.; L. F. Klasterman, Secretary.

*Kansas City Commandery, No. 10.*—J. T. Morris, E. C.; George W. Tindale, Generalissimo; D. W. Wells, Captain-General; J. W. Lewis, Prelate; Asa Maddox, Senior Warden; W. E. Whiting, Junior Warden; A. M. Jones, Recorder.

**The American Freemason,**

Of Cincinnati, has resumed publication under its old editor, Bro. J. Fletcher Brennan, as a MONTHLY, instead of quarterly. It begins with the March number, quarto series; No. 5, the quarterly (dispensed with), makes up the first four numbers.

It carries with it the zeal, life and editorial ability of the quarterly, and is quite a set-off to the monthly scrap-book which has so long been published in the same city.

**Masonic Tidings**

Embraces the first opportunity to unequivocally announce that it has always been opposed to the recognition of negro Lodges.

**GRAND LODGE OF ENGLAND.**

We give below the quarterly report of the Grand Lodge, in fuller form than usual, to give our American readers an idea of the nature of proceedings in that ancient jurisdiction. It will be read with interest by all, and especially so by the large number of English brethren residing in the United States:

**UNITED GRAND LODGE OF FREE AND ACCEPTED MASONS OF ENGLAND.**

At a Quarterly Communication, holden at Freemasons' Hall, London, on Wednesday, 2nd December, 1868,

**PRESENT,**

The Right Honorable the Earl de Gray and Ripon, Deputy Grand Master, as Grand Master.

The Right Honorable Lord de Tabley, Provincial Grand Master for Cheshire, as Deputy Grand Master.

R. W. Algernon Perkins, P. G. W., as S. G. Warden.

R. W. Le Gendre N. Starkie, J. G. Warden.

R. W. Henry Murray, District Grand Master for China.

R. W. Rev. John Huyshe, Provincial Grand Master for Devonshire.

R. W. Samuel Rawson, Past District Grand Master for China.

R. W. John Havers, P. G. W.

R. W. Right Honorable Lord Eliot, P. G. W.

V. W. The Rev. Robert J. Simpson, Grand Chaplain.

V. W. The Rev. Thomas F. T. Ravenshaw, Grand Chaplain.

V. W. Rev. Sir John Warren Hayes, Bart., P. G. Chaplain.

V. W. Rev. John Sedgwick, D. D., P. G. Chaplain.

V. W. Rev. Charles Raikes Davy, P. G. Chaplain.

V. W. Samuel Tomkins, G. Treasurer.

V. W. Aeneas J. McIntyre, G. Register.

V. W. John Llewellyn Evans, President of the Board of General Purposes.

V. W. John Hervey, G. Secretary.

W. Henry Grissell, } S. G. Deacons.

W. Bentley Shaw, } J. G. Deacons.

W. George W. Latham, } J. G. Deacons.

W. Henry Browne, } J. G. Deacons.

W. John Udall, P. G. D.

W. George W. K. Potter, P. G. D.

W. Edmund Phillips, P. G. D.

W. John Savage, P. G. D.

W. John Creaton, P. G. D.

W. Benjamin Head, P. G. D.

W. John Stevens Pullen, P. G. D.

W. George Cox, P. G. D.

W. Edward Samuel Snell, P. G. D.

W. William E. Gumbleton, P. G. D.

W. Edward J. Fraser, P. G. D.

W. Jabez Hogg, P. G. D.

W. Frederick P. Cockrell, G. Superintendent of Works.

W. Albert W. Woods, G. Director of Ceremonies.

W. Thomas Fenn, Assistant G. Director of Ceremonies.

W. John Symonds, P. Assistant G. Director of Ceremonies.

W. Nicholas Bradford, P. Assistant G. Director of Ceremonies.

W. Edward Roberts, G. Sword Bearer.

W. Edward H. Patten, P. G. S. B.

W. Richard James Spiers, P. G. S. B.

W. Henry Bridges, P. G. S. B.

W. William Young, P. G. S. B.

W. James Mason, P. G. S. B.

W. William Farnfield, P. Assistant G. Secretary.

W. Thomas Lewis, G. Pursuivant.

W. William Ough, Assistant G. Pursuivant.

W. Joseph Smith, P. G. Pursuivant.

W. Thomas Alexander Adams, P. G. Pursuivant.

W. John Emmens, P. G. Pursuivant.

W. Col. Francis Burdett, Representative from Grand Lodge of Ireland.

The Grand Stewards of the Year.

The Master, Past Masters and Wardens of the Grand Stewards' Lodge, and the Masters,

Past Masters and Wardens of many other Lodges.

The Grand Lodge was opened in due form with solemn prayer.

The minutes of the last Quarterly Communication were read and confirmed.

The Grand Master in the Chair then stated that he had a proposition to make on behalf of the Most Worshipful the Grand Master, which, he felt sure, would recommend itself to the sympathies of the Grand Lodge. A letter had been received from the Grand Orient of Peru on the subject of the recent disastrous earthquake in that country. He felt he need not recapitulate the heart-rending circumstances of that unfortunate event: from the horrors of these great calamities of nature we, in our temperate climate, are happily preserved. The Grand Orient of Peru asks Grand Lodge to assist in relieving the sufferers, and he had great pleasure in moving, by command of the Most Worshipful Grand Master,

"That the sum of One Hundred Guineas be voted in aid of the sufferers by the earthquake in Peru, and that such sum be paid through the fund of which the Lord Mayor of London is the chairman."

Lord de Tabley rose with the greatest pleasure to second the motion which had just been proposed in such eloquent terms by the Right Worshipful Grand Master in the Chair. Masons ought ever to be ready to assist suffering humanity, whether within or without their own pale. The principles of the Order are universal benevolence and charity, and he was sure that the members of Grand Lodge would gladly devote some portion of their funds to assist in assuaging the sufferings caused by such a calamity.

Br. Raynham W. Stuart, P. M. No. 108, desired to move an amendment, not in opposition, but to increase the grant. Looking at what had been done on the occasion of the mutiny in India, and on other occasions, one hundred guineas was not sufficient; he, therefore, proposed that the sum be two hundred guineas.

The Grand Master in the Chair regretted to remind the W. Brother that he could not propose a motion for an increased grant without notice. Every brother no doubt would appreciate the motives which induced the proposal, but it was necessary to adhere to the established rules of Grand Lodge.

After a short discussion, the motion was put and carried unanimously.

Br. Samuel Tompkins, Grand Treasurer, said he should feel extremely pleased to pay the sum Grand Lodge had so liberally voted at once, feeling confident that, as on a former occasion, the grant would be confirmed. By so doing he was simply fulfilling the duties of his office, and at the same time gratifying himself by facilitating the charitable wishes of Grand Lodge.

The Grand Master in the Chair had now to make a communication from the Most Worshipful Grand Master, with reference to the inauguration of the New Buildings and the Hall. The subject has engaged much of the consideration of the Grand Master, and he has decided that the inauguration shall take place on Wednesday, April 14th. His Lordship is of opinion that it would not be convenient to hold it on the day of the Grand Festival, and thinks that its importance is such that it should have a special day devoted to the purpose. The Grand Master proposes to name a certain number of stewards for that occasion, and to invite the Lodges generally to send others, and he intends, if it meets the wishes of the stewards, to cause a jewel to be struck, and to permit the brethren who may serve as stewards to wear the jewel. The Grand Master has not yet determined how the stewards shall be appointed, but will take care that the arrangements shall be made generally known to the Craft at the earliest opportunity.

The following report of the Board of General Purposes, a copy of which was in the hands of every brother, was, on motion duly made, taken as read, and ordered to be entered on the minutes:



## REPORT OF THE BOARD OF GENERAL PURPOSES.

*To the United Grand Lodge of Ancient, Free and Accepted Masons of England :*

The Board beg to report that a memorial having been received from the Master and other brethren, members of the Jordan Lodge, No. 201, submitting unconditionally to the judgment of the Board, and praying for the removal of the suspension of the Lodge, and promising due obedience to the law for the future, and the Lodge having paid the fine of five guineas imposed by order of the Board, the Board have, in exercise of the authority for this purpose given to them by Grand Lodge at the Quarterly Communication in June last, removed the suspension of the Jordan Lodge, No. 201, and ordered the said Lodge to be restored to the full exercise and enjoyment of its masonic functions, and have returned the warrant and books to the Worshipful Master, ordering that the resolution of the Board be read in open Lodge at the then next meeting, and recorded in the minutes.

The Board of General Purposes also beg to submit a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on Friday, the 13th day of November instant, showing a balance in the hands of the Grand Treasurer of £4025 15s. 8d.; and in the hands of the Grand Secretary, for petty cash, £50. Of these sums, there belongs to the Fund of Benevolence £1267 17s. 6d., to the Fund of General Purposes £2342 9s. 9d., and in the unappropriated account £465 8s. 5d.

(Signed) J. LLEWELLYN EVANS,  
President.

*Freemasons' Hall, Nov. 17, 1868.*

The following report of the Building Committee was, on motion duly made, taken as read and ordered to be entered on the minutes :

## REPORT OF THE BUILDING COMMITTEE.

*To the United Grand Lodge of Free and Accepted Masons of England :*

The Building Committee beg to report that the repairs and re-decoration of the Great Hall are now completed.

The greatest possible care has been taken in reference to the warming, ventilation, and the improvement of the acoustic properties of this magnificent room. The committee trust that they have been successful; at the same time it must be borne in mind that some modifications in the admission or exclusion of air, etc. (all of which have been provided for), may be required, in order to make the Hall perfect in these respects and that this can be tested by experience and actual practice only.

By an oversight, when application was made to Grand Lodge, on the 4th of March last, for authority to spend the sum of £3,012 in the repairs and re-decoration of the Great Hall, no power was asked for, or obtained, to raise the necessary money. It will be remembered that at the commencement of the new works, powers were given to the committee to borrow from the Fund of Benevolence, on mortgage, a sum not exceeding £19,000; of this amount, £17,500 had been drawn up to the last meeting of Grand Lodge, leaving only £1,500 over and above the cash in hand, to the credit of the Fund of General Purposes, to meet the charge still outstanding for the building, and the new charge of £3,012 for the repairs of the Great Hall. The committee understand that Grand Chapter has very liberally voted £2,000 toward the expenses of the new building, and they find that £3,000 in addition will probably cover all expenses.

They do not propose, therefore, to ask for powers to raise more money; but they respectfully recommend that they be authorized to draw upon the bankers of the Grand Treasurer for that amount, and they believe that they will be able to repay such sum in the early part of next year; they therefore submit to Grand Lodge the following resolution :

"That the Building Committee be authorized to draw upon the bankers of the Grand Treasurer for a sum not exceeding £3,000."

The decorations of the Great Hall being completed, it now becomes necessary to furnish it. The committee have succeeded in finding the

Great Chairs which were used by a former Prince of Wales, the engravings of which are probably known to many of the brethren. These chairs have been repaired and re-gilded. The cost of carpet, chairs, forms, etc., the committee estimate at about £400; they therefore submit the following resolution, viz. :

"That the Building Committee be directed to furnish the Great Hall for the use of the Grand Lodge, and that they be authorized to expend a sum not exceeding £400."

The committee again call the attention of the brethren to the library and coffee-room. There was no point upon which the brethren or the Craft generally laid more stress, when the new buildings were proposed, than upon the necessity of a library and coffee-room, and yet it would seem now, from the small number of subscribers to both, that their advantages are but little known. The committee beg to remind the brethren that the subscription to both these rooms is only one guinea per annum, and that to make the coffee-room available, and to make it worth while to the tenants of the tavern to provide for it handsomely, it must be patronized. The committee are confident that if the brethren will take the trouble to ascertain the advantages offered to them in their own building, that the complaint which is now made of the paucity of subscribers will soon be at an end.

The committee understand that some dissatisfaction has been expressed as to the amount of charge for the rent of Lodge rooms. These rents were fixed after careful consideration, but the committee are quite ready to consider any further suggestions which may be made by Grand Lodge.

The committee now approach a most satisfactory part of their work. With the exception of the furnishing of the Great Hall, the whole of the buildings are now completed and furnished, and the committee trust that every claim will be discharged by the end of February next. It will depend upon the Most Worshipful Grand Master to fix the time when the interesting ceremony of inauguration shall take place.

Your committee will then have discharged all their duties, and it will only remain for them to hand over to the proper custody of the Board of General Purposes the buildings which they were instructed to erect, and to resign into the hands of Grand Lodge the trust which it has been pleased to repose in them.

(Signed) JOHN HAVERS,  
Chairman.

*Freemasons' Hall, November 17, 1868.*

Bro. John Havers, P. G. W., the Chairman of the Board, said that out of the report two resolutions would arise, upon which he should have to take the opinion of Grand Lodge. But on behalf of the committee, he thought it his duty first to make one or two remarks, arising out of the report. In the second paragraph it is stated that "the greatest possible care has been taken in reference to the warming, ventilation, and the improvement of the acoustic properties of this magnificent room." He flattered himself there were few looking around the walls of that great and noble room who would not say it was truly magnificent. Bro. Havers then explained, at considerable length, the experiments made by the Building Committee more especially to improve the acoustic properties of the Hall, and undertook that every effort experience might dictate should be tried to render it perfect. Bro. Havers had now to draw attention to the next paragraph, which he would not read, but refer to. The committee did not feel that they would have completed their labors unless the permission of Grand Lodge was asked to restore the hall to its pristine condition. Unfortunately, however, when that permission was asked and granted, it was forgotten to ask Grand Lodge for the means of payment. For that purpose something like £3,000 would be required, in addition to the £2,000 which the Grand Chapter had very liberally given. Grand Lodge gave permission to borrow on mortgage from the Fund of Benevolence the sum of £19,000, of which £17,500 had been borrowed up to the last meeting of Grand Lodge, leaving only £1,500 toward de-

fraying the outstanding charges for the completion of the building and the repairs of the hall. The committee do not propose to borrow any further sum, but that they should be at liberty to overdraw the account to the extent of £3,000, to which the bankers had no objection. Bro. Havers then moved,

"That the Building Committee be authorized to draw upon the bankers of the Grand Treasurer for a sum not exceeding £3,000."

Bro. Raynham W. Stewart seconded the motion, which was carried unanimously.

Bro. Havers—The next resolution is a matter of necessity, namely, the furnishing of the hall. The committee had discovered the three chairs made when a former Prince of Wales was Grand Master, which had probably cost £200 each, and had had them restored. The seats in the hall would require a new arrangement, the present forms being very inconvenient. It was thought, if the rows of seats were gently raised, one above another, and also if the seats on the dais were raised, so as to give every one the opportunity of seeing and hearing distinctly, it would be a great advantage. The sum named, though moderate, will, it is expected, be sufficient to effect this object; he therefore moved

"That the Building Committee be directed to furnish the Great Hall for the use of Grand Lodge, and that they be authorized to spend a sum not exceeding £400."

Bro. Massey Dawson, P. M., No. 8, seconded the motion.

The Grand Master in the Chair could not put the resolution without congratulating the Building Committee on the very successful manner in which they had carried out the restoration of the hall. He felt quite sure Grand Lodge would not hesitate to grant the small sum asked to make the furniture of the hall worthy of the hall itself. It was fortunate that those relics of the past had been discovered, that future Grand Masters and Wardens might have the advantage of sitting in those chairs which had been occupied, so long ago, by their predecessors.

The motion was then put and carried unanimously.

Bro. Havers then moved that the report be received and entered on the minutes. In doing so he congratulated Grand Lodge and the members of the committee that the work was so near completion. He would wish it to be borne in mind that while further sums were required for various purposes, exceeding in the whole considerably the original estimate, the committee did not consider that the building was completed. It would remain for Grand Lodge in future to say what further decorations would be requisite. So far the committee felt that they had complied with the instructions given, and faithfully carried out their trust.

The motion was seconded and carried unanimously.

Bro. Massey Dawson arose to move a vote of thanks to the Business Committee.

Bro. Brackstone Baker, P. M. No 21, thought this was scarcely the proper time to do so, and was prepared at a later period of the evening to give notice of motion to consider the matter at the next Grand Lodge.

The Grand Master in the Chair said, although he was quite sure any such motion would be unanimously carried, yet as no notice had been given, it could not come before Grand Lodge at the present moment.

The following report of the Committee on the Fund of Benevolence was, on motion duly made, taken as read and ordered to be entered on the minutes.

## REPORT OF THE COMMITTEE ON THE FUND OF BENEVOLENCE.

*To the United Grand Lodge of Free and Accepted Masons of England :*

The committee appointed to consider Bro. Clabon's propositions as to dealing with part of the annual surplus of the Fund of Benevolence, with instructions to report to the Grand Lodge in December, 1868, upon the proposed scheme, and generally as to the advisability of making any, and (if any) what alteration in the appropriation of the Fund of Benevolence, or in the mode of dealing therewith, beg to report as follows :



At the time of the confirmation by Grand Lodge of the minutes of the Quarterly Communication at which the above reference was made, the members of the committee had begun to disperse for the vacation, and it was not deemed advisable to summon them until the middle of October. They have had several meetings, and have proceeded diligently to consider the matters referred to them.

They have discussed and passed resolutions as to many matters connected with the appropriation of the Fund of Benevolence, and the mode of dealing therewith; and have considered and formed an opinion as to the scheme.

Their report is in draft, and they had determined at one time to sit *de die in diem*, in the hope of completing it before the meeting of the Board of Masters, on the 18th instant. But they found that many of their members could not have attended on account of the elections, and it was thought best to present this intermediate report to Grand Lodge, and to beg that the time for presenting the principal report may be deferred until the Grand Lodge in March, 1869.

(Signed)

JOHN M. CLABON,  
Chairman.

Freemasons' Hall, November 11, 1868.

Bro. John Udall, P. G. D., in accordance with the foregoing report, moved—

"That the presentation of the principal report be deferred until the meeting of Grand Lodge in March, 1869."

This was seconded and carried unanimously. The Grand Registrar stated that with regard to the appeal of Bro. Julia, he was afraid Grand Lodge was not in a position to entertain it that evening, as the District Grand Master for Trinidad stated, in a letter recently received by the Grand Secretary, that he had received no copy of the appeal. As the appellant must prove the service of a copy of the appeal, the consideration of it must stand over until that is done.

Bro. Raynham W. Stewart begged to remind the brethren that in September last he had postponed his motion to alter the time of meeting of Grand Lodge, in order that the Grand Master might be communicated with as to whether the proposed alteration would suit his convenience. He adverted to the great increase in Freemasonry, and called attention to the then comparative empty appearance of the hall to what it presented when business was commenced that evening. Numbers of the brethren had to leave early, in order to catch trains to enable them to regain their homes; therefore, he urged that by the adoption of the proposed alteration every question could be freely discussed, and the brethren enabled to leave at a reasonable hour. He therefore moved—

"That the business of the Quarterly Communication of Grand Lodge shall in future commence at seven o'clock instead of eight o'clock, and that in Rule 10, page 28 of the Book of Constitutions, after the word After, 'ten' shall be inserted instead of 'eleven.'"

Bro. John Udall seconded the motion, observing that the meetings of Grand Lodge were too late for gentlemen who lived out of town, and most important matters were slurred over just at the end of the evening, because they had to leave. If Grand Lodge were to meet at six, or even four o'clock, business would be much better done.

The Grand Master in the Chair read an extract of a letter from the Grand Master, stating his views on the subject:

"With regard to Bro. Stewart's motion for altering the hour of meeting of Grand Lodge, I should not myself have any wish on the subject, but should desire to leave it entirely to Grand Lodge to decide. The only objection I see to it is, that on Wednesday the House of Commons sits till six o'clock, therefore members of the House of Commons could not conveniently attend Grand Lodge at seven. The inconvenience might be obviated by making the hours of meeting in March and June at eight, and in September and December at seven."

This, his Lordship stated, is the opinion of the Grand Master, but you will observe he leaves it entirely to Grand Lodge to decide.

Bro. John Symonds, P. Asst. G. D. C., said

the House of Commons practically rose at half-past five, and there are really, so to speak, scarcely any members of the Lower House who attend Grand Lodge. They could also generally leave the House at an earlier hour. He thought they might as well have the meetings of Grand Lodge all the year round at seven o'clock.

Bro. John Savage thought it one of the most practical motions brought before Grand Lodge for a long time. The subject was ventilated upwards of twenty years ago, but it was not then thought desirable to make a change. He did not know any resolution that more recommends itself to the approval of Grand Lodge.

Bro. Henry G. Warren, P. M. Grand Stewards' Lodge, would like to say a few words before the motion was put; he did not suppose the convenience of one or two brethren would influence the decision of Grand Lodge; but having taken an active part in its proceedings for many years, he would be sorry to let a motion pass which would exclude him from its meetings without raising his voice against it. He subscribed to four Lodges and had not been able to sit down at any one of them for four years, and the only meetings he did attend, by putting his business on one side, were the public nights of the Grand Stewards' Lodge, and Grand Lodge, and the present motion would exclude him from the latter.

The motion was then put and carried unanimously.

Bro. Henry Greene, P. M. No. 256, would not trouble the Grand Lodge with any observations upon the motion of which he had given notice, as he understood an amendment would be proposed which would render his motion unnecessary; he would therefore move *pro forma*,

"That Grand Lodge order that the rates fixed by the Building Committee in their report, dated 20th February, 1867, and approved by Grand Lodge at the Quarterly Communication of the 4th December, 1867, for the use of—and so far as regards—the 'Dalhousie' and 'Moir' rooms, be rescinded, and that they be henceforth £1 : 1 : 0 per meeting, the same as the Preston room, instead of £1 : 11 : 6, as heretofore."

Bro. John A. Farnfield, W. M. No. 256, seconded the motion. He was a member of a small Lodge that meets in the building, and if the motion was carried it would be enabled, as well as others of a similar character, to retain the use of the room, instead of being driven to a tavern, which none would desire.

The Grand Registrar said he had communicated with the Chairman of the Building Committee with respect to this motion, and moved—

"That the subject of payment for Lodge rooms be referred back to the Building Committee, to report what alterations, if any, are desirable in the rates charged for the use of the Lodge rooms."

He was convinced the committee would be happy to attend to any suggestions made to them.

Bro. John Savage seconded the amendment, although approving the resolution. He had always thought the charges too high.

Bro. John L. Evans observed that Bro. Greene would no doubt accede to the proposition; all the committee had in view was that Grand Lodge might obtain a fair return on its outlay.

Bro. Henry Grissell, P. G. D., as a member of the committee, wished to say that all that was kept in view was to recoup Grand Lodge for the outlay; such accommodation could not be got elsewhere at the price. If an alteration were made, it should be the act of Grand Lodge, and not of the committee.

Bro. Jabez Hogg, P. G. D., remarked that if such was the object of the committee, it was a suicidal policy; the object would more likely be attained by a lower tariff; already many Lodges had been driven away by the high rates from their proper home. Accommodation could be had, ample for the purpose, elsewhere, at a much lower rate, and the object of the committee would be better effected by inducing Lodges to come to the hall than by driving them from it.

Bro. Frederick Adlard said he belonged to a

small Lodge, which could never get a low rated room, because it was always engaged. The Craft generally feels the matter very strongly. He was sure the brethren would be happy to assist the committee in arriving at a conclusion. They were under deep obligations to the committee for what had been done, and he was convinced that the committee was only too anxious to carry out their wishes.

Bro. Raynham W. Stewart observed that the Building Committee had made certain propositions to Grand Lodge, which, after discussion, had been adopted. He did not think, therefore, Grand Lodge had a right to make any alteration until the committee had completed their labors.

The Grand Master in the Chair having ascertained from Bro. Greene that he accepted the amendment of the Grand Registrar, it was put and carried unanimously.

Bro. John Savage, pursuant to notice, then moved:

"At page 97, Article 3, of the Book of Constitutions, to omit all the words from the word 'three,' in the fourteenth line, to the word 'place,' in the twentieth line, and to substitute the following paragraph:

"A President shall be annually appointed by the Grand Master at the Quarterly Communication in December. From amongst its members the Board shall, at its meeting in December, annually, elect a Senior and a Junior Vice-President, who shall act as the Wardens. In the absence of the President, the Senior, and in the absence of both, the Junior Vice-President shall take the chair. Should all three be absent, the brother highest in rank and seniority shall preside."

Bro. John Savage then observed that he would detain the brethren a very short time. If it had been possible to have discussed the question, it would have been desirable to have done so; but a suggestion had been made to him that the subject might be ventilated, if it was submitted to the Committee on the Fund of Benevolence appointed last July; he thought the suggestion a good one. Bro. Symonds was prepared to submit a motion to that effect, and he (Bro. Savage) was willing to assent to it.

Bro. John Symonds had great gratification in submitting an amendment to the motion, which he was glad to find met the views of Bro. Savage, and which he thought Grand Lodge would accept:

"That the motion of Bro. John Savage, P. G. D., standing number four under the head of proposed motions in the 'Business Paper' of the day, be referred to the Committee on the Fund of Benevolence appointed on the 1st of July, 1868, for consideration and report."

He had no doubt but that in March a report would be brought up satisfactory to Grand Lodge.

The motion was seconded, and being put, was carried unanimously.

All business being concluded, the Grand Lodge was closed in due form, with solemn prayer, and adjourned.

## Married.

MADDOX—CARTER. — On Wednesday, February 3, 1869, at the Christian Church, by the Rev. Mr. Pettigrew, Sir Knight Asa Maddox, of Kansas City, to Miss Carrie Carter, of this city, daughter of late W. W. Carter, Esq.

With many congratulations we welcome our good brother to the fortunes of a good wife.

"It is not good for man to dwell alone."

## Died.

BRENNAN.—We regret to announce the sudden death of the beloved wife of Bro. J. Fletcher Brennan, editor of the *American Freemason*, Cincinnati, Ohio. It took place in that city, at nine o'clock Sunday evening, February 21st.

Our brother has our sincere sympathies in this his sudden and sad bereavement.



**HONOR TO WHOM HONOR.**

We gratefully acknowledge our obligations to the following brethren for clubs of subscribers since our last issue:

**MISSOURI**—A. M. Dockery, J. M. Pendleton, G. W. Stapleton, B. F. Ricords, C. H. Ghee, J. Y. Whitsett, C. L. Mayo, Dr. G. R. Hunt, J. A. Price, S. T. Kennedy, W. D. Fortune, H. J. Galbraith, J. Ure, J. W. Goslee, R. L. Dodge, H. F. Jones, I. W. McDonald, L. F. Weimer, J. B. Vardeman, J. E. Carter, D. H. Willson, A. L. McGayor, J. W. Tippet, J. W. Neale, E. R. Sayer, J. S. Cannon and S. Price.

**MONTANA TERRITORY**—Samuel Russell, J. R. Boyce.

**NEW MEXICO**—R. Frank Gonne, E. W. Bates.

**ALABAMA**—Peleg Brown.

**MISSISSIPPI**—J. O. Hendrix.

Brethren, we thank you all.

**Who Will Act!—Send Us Your Names.**

We want an agent in every Lodge where we have none; and if any who have been appointed do not serve, will they, or the Worshipful Master, or some one else, notify us, and give the name of some one who will?

We must have more subscribers, brethren. The paper does not pay either publisher or editor as it ought. We have sustained and made it a success, so far as its usefulness to the Fraternity is concerned, and now we ask you to sustain it.

**DISTRICT AGENTS FOR THE FREEMASON.**

S. C. Griswold, New Haven, Mo.  
C. C. Morrow, Chilhowee, Johnson County.  
M. M. Gladis, Warrensburg, Johnson County.  
Nathan Goslee, Xenia, Nodaway County.  
S. S. Kennedy, Maryville, Nodaway County.  
Wm. A. Woods, Wellsville, Montgomery County.

B. S. Jefferson, Middletown, Montgomery County.

J. F. Tiffett, Price's Branch, Montgomery County.

J. A. Rice, Alton, Oregon County.

J. A. Eaton, Plattsburg, Clinton County.

R. W. J. B. Henderson, Concord, Callaway County.

J. Y. Whitsett, Haynesville, Clinton County.

R. W. Rufus E. Anderson, Palmyra, Mo.

Willis Griffing, Hamilton, Mo.

J. F. Coons, Millersburg, Mo.

Danforth Cheeny, Brookfield, Mo.

Thos. B. Crampton, St. Catherine, Mo.

R. W. John Ure, Hannibal, Mo.

John Dillinger, Milan, Mo.

Byron Markert, Trenton, Mo.

R. L. Dodge, Gallatin, Mo.

Elias Parrott, Cameron, Mo.

Wm. C. Tays, Halleck, Mo.

J. M. Wilson, Macon City, Mo.

Jas. E. Carter, Jefferson City, Mo.

Allan McDowell, Greenfield, Mo.

Bennett Marshall, Clarkton, Mo.

W. T. Baird, Kirksville, Mo.

J. W. Goslee, St. Joseph, Mo.

Isaac W. McDonald, Kansas City, Mo.

W. W. Thornton, Chillicothe, Mo.

A. M. Dockery, Chillicothe, Mo.

J. M. Pendleton, Linneus, Mo.

Jacob Price, Lexington, Mo.

S. J. Reid, Kingston, Mo.

O. Root, Jr., Columbia, Mo.

Benj. L. May, Barry, Clay County, Mo.

W. J. Oglesby, Clarksville, Mo.

E. T. Wetmore, Paris, Mo.

J. M. Marmaduke, Mexico, Mo.

W. A. Hall, Liberty, Mo.

J. B. Vardeman, New London, Ralls County, Mo.

Moses Bond, Troy, Lincoln County, Mo.

Jas. Lovern, Callao, Mo.

Jas. E. Drake, Carrollton, Mo.

W. H. Carpenter, Centralia, Mo.

M. J. Hubble, Springfield, Mo.

J. W. Petty, Cambridge, Mo.

H. L. Gaines, Brunswick, Mo.

Josiah Ivey, Brunswick, Mo.

R. F. Knight, Canton, Mo.

A. Manring, Gentryville, Mo.

Wm. C. Fays, Gentryville, Mo.

M. M. Jessee, Sturgeon, Mo.

W. S. West, Westville, Mo.

R. P. Faulkner, Rolla, Mo.

A. Hansmann, Bucklin, Mo.

C. H. Gee, Savannah, Mo.

B. L. Quarles, Clinton, Henry County, Mo.

J. M. Cooper, Lagrange, Mo.

H. L. McKee, Athens, Mo.

J. E. Sampson, Prairieville, Mo.

Phillip Frammel, Bloomington, Mo.

A. L. McGregor, Arlington, Mo.

L. Stark, W. M., Holden, Mo.

J. A. Price, Lexington, Mo.

B. F. Ricords, Plattburg, Mo.

T. J. Martin, Keytesville, Mo.

S. T. Hughes, New Franklin, Mo.

J. M. Balthrop, Newark, Mo.

T. R. Hobson, Williamsburg, Mo.

J. W. Ritchey, Agency, Mo.

W. T. Carter, Wright City, Mo.

F. P. Morrow, Caledonia, Mo.

Dan. Carpenter, Barry, Mo.

W. S. Cochrane, Auburn, Mo.

S. C. Rowland, Victoria, Daviess Co., Mo.

S. B. Fowler, Memphis, Mo.

Jas. Walker, Greencastle, Mo.

J. D. Flanory, DeKalb, Mo.

R. J. Johnson, Florida, Mo.

**MONTANA.**

Samuel Russell, Virginia City.

J. R. Boyce, Helena.

**NEW MEXICO.**

R. Frank Gonne, Fort Union.

E. W. Bates, Fort Craig.

**MISSISSIPPI.**

J. O. Hendrix, Water Valley.

**ALABAMA.**

Peleg Brown, Mobile.

**FOR SALE—ATTENTION, CHAPTERS!**

I have been directed by the Grand Chapter of Missouri to dispose of the collars and jewels, lately used by that body, to some Chapter that may need them.

The collars and jewels of St. Louis Chapter, No. 8, are also for sale, each of the above bodies having procured new sets.

This is a good opportunity for a Chapter to secure a good bargain.

Address,

GEO. FRANK GOULEY,  
St. Louis.

**THE GOLDEN SIDE.**

There is many a rest in the road of life,

If we would only stop to take it;

And many a tone from the better land,

If the querulous heart would make it!

To the sunny soul that is full of hope,

And whose beautiful trust ne'er faileth,

The grass is green and the flowers are bright

Though the winter storm prevaileth.

Better to hope, though the clouds hang low,

And to keep the eyes still lifted;

For the sweet blue sky will soon peep through,

When the ominous clouds are lifted!

There was never a night without a day,

Or an evening without a morning;

And the darkest hour, as the proverb goes,

Is the hour before the dawning.

There is many a gem in the path of life,

Which we pass in our idle pleasure,

That is richer far than the jeweled crown,

Or the miser's hoard of treasure;

It may be the love of a little child,

Or a mother's prayers to heaven,

Or only a beggar's grateful thanks

For a cup of water given.

Better to weave in the web of life

A bright and golden filling,

And to do God's will with a ready heart,

And hands that are ready and willing,

Than to snap the delicate, minute threads

Of our curious lives asunder,

And then blame Heaven for the tangled ends,

And sit and grieve and wonder.

**The Achievements of Youth.**

A sagacious writer remarks that the history of heroes is the history of youth, and almost everything that is great has been done by youth. Not that youth is genius, but the ardent enthusiasm and sanguine temperament of young blood overcomes obstacles that appal maturer age, when prudence gains too much upon our other virtues. Cæsar and Napoleon, the greatest captains of ancient and modern times, both conquered Italy at five-and-twenty. Alexander, in the first blush of manhood, overthrew the Persian empire. Don John of Austria won Lepanto at twenty-five. Gaston de Foix was only twenty-two when he stood a victor on the plain of Ravenna. Every one remembers Conde and Rocroy at the same age. Gustavus Adolphus died at thirty-eight, and one of his captains, the wonderful Duke of Weimer, was only thirty-six when he died. Banier himself, after all his miracles, died at forty-five. Cortes was little more than thirty when he gazed upon the golden cupolas of Mexico. When Maurice of Saxony died, at thirty-two, all Europe acknowledged the loss of the greatest captain and profoundest statesman of the age. Innocent III., the greatest of Popes, was the despot of Christendom at thirty-seven. John de Medici was a cardinal at fifteen, and, according to Guicciardini, baffled with his statecraft Ferdinand of Arragon himself, and was Pope at thirty-seven. Luther robbed even him of his richest province at thirty-five. Ignatius Loyola and John Wesley worked with young brains. Pascal, the greatest of Frenchmen, wrote a great work at sixteen, and died at thirty-seven. Byron, who "stooped to catch the loftiest thought, and deemed it scarce deserved his verse," and Raphael, who painted the palaces of Rome, died at thirty-seven. Richelieu was Secretary of State at thirty-one. Bolingbroke and Pitt were both ministers before other men left off base-ball, the latter being Premier of England at twenty-three. Grotius was in great practice at seventeen and Attorney-General at twenty-four. Acquaviva ruled every cabinet in Europe, and colonized America, before he was thirty-seven. Alexander Hamilton, author of the "Federalist," while a student at Columbia College, at the age of seventeen, published several essays concerning the rights of the colonies, which were marked by vigor and maturity of style, and at twenty General Washington made him his aid-de-camp, with the rank of lieutenant-colonel. Aaron Burr was only twenty-seven when he was appointed a Judge of the Supreme Court, but declined the office. Daniel Webster went to Congress at thirty, and for several years previous had acquired great professional fame at the bar. Henry Clay was barely thirty when he entered the United States Senate. Edward Everett was a prominent Unitarian minister at twenty, and President of Harvard College at thirty. John C. Breckinridge was Vice-President before he was thirty-five.



### The Ritual Not All of Masonry.

The following, from the *Hebrew Leader*, will be read with interest, and we hope with profit. We commend it especially to the consideration of the officers of lodges who have just been elected:

No object can be more laudable than the ambition on the part of young Masons to become perfect in the ritual; it is the stepping stone to masonic excellence, for without it they are nothing; but if we confine ourselves to that, and that only, ours will be but *lip* Masonry at best. We have higher and more important duties to perform toward ourselves, toward the Institution and toward the world in general. We owe it to ourselves to endeavor to enforce by example, as well as by precept, those glorious principles which are nowhere more clearly inculcated than in our beautiful lectures, and nowhere more forcibly impressed than in the working of ceremonies; to surrender each one his individual interests to the welfare of the many; to labor each one in his peculiar vocation to promote not his own advantage, but that of the institution of which we are all members; without this, vain are the precepts of Masonry—vain will be the labors of our teachers—to our institution, by not only supporting its dignity, its honor and its reputation, but by endeavoring by all means in our power to add to that honor, to extend that reputation, and by carefully avoiding all that can by any possibility compromise it. First and foremost, then, let us be careful of those whom we introduce into our ranks. Let us not introduce any man who is not likely either to confer additional honor, or at least help us to maintain our already deserved character. And here I would observe that too much care and discrimination can not be observed in the admission of new members; for there is too much reason to believe that in some lodges men are admitted into Masonry whose sole object is not of "rendering themselves more extensively serviceable to their fellow-creatures." Nothing can be more subversive of the true interests of Masonry than the supposition that it can degenerate into a mere benefit society. Let no one suppose that he either is or ought to be an uninterested member, or that he is without the power of contributing his share to the general welfare. All may help, and Masonry has a claim upon the services of her sons.

### The Masonic Fraternity of Arkansas.

As a matter of general interest, we give a few interesting statements in regard to the Grand bodies of this ancient and honorable Fraternity in our State.

The Grand Chapter was organized April 28, 1851, with E. H. English as Grand High Priest; Franklin Contrey, Deputy Grand High Priest; C. O. Scott, Grand King; Albert Pike, Grand Scribe; R. L. Dodge, Grand Treasurer, and L. E. Barber, Grand Secretary. There were only four chapters on the first organization, but the number has been increased to forty-five since, all of which are now in regular working order, with an aggregate membership of 2,250. All of the officers elected at the organization are still living except the Grand King, C. O. Scott. The officers elected at the last convocation, November 12, 1868, for the present year, are L. E. Barber, Grand High Priest; E. N. Hill, Deputy Grand High Priest; E. R. Duvall, Grand King; G. A. Dannelley, Grand Scribe; Louis George, Grand Treasurer, and W. D. Blocher, Grand Secretary. The next annual convocation will be held on the Thursday preceding the first Monday in November, of the present year.

The Grand Council of Royal and Select Masters was organized on the 6th day of November, 1860, and the following officers elected: L. E. Barber, Grand Master; E. H. Whitfield, Deputy Grand Master; S. H. Bayless, Grand Illustrious Master; W. H. Sutton, Grand Principal Conductor of the Work; R. L. Dodge,

Grand Treasurer; E. H. English, Grand Recorder. On a first organization there were but four councils; now they number nineteen, with an aggregate membership of 800. The councils are all in working order, and the membership gradually increasing. The following are the officers elected for the ensuing year: H. Flanagan, Grand Master; R. M. Johnson, Deputy Grand Master; B. T. Powell, Grand Illustrious Master; R. L. Dodge, Grand Principal Conductor of the Work; W. D. Blocher, Grand Recorder; F. Kramer, Grand Treasurer. The next annual assembly will be held at this place on Saturday preceding the first Monday in November, 1869.

The Grand Council of High Priesthood was organized on the 6th of November, 1867, and the following officers elected: L. E. Barber, Grand President; C. W. Miller, Grand Vice-President; P. R. Smith, Grand Chaplain; M. L. Bell, Grand Recorder; W. K. Dobbins, Grand Treasurer; E. H. English, G. M. C.; J. W. Jordan, G. C.; W. D. Neely, G. H.; W. S. Whaley, G. S. At the annual convocation on the 14th of November last, the officers elected for the present year were the same as the above, with the exception of the following: George A. Dannelley was elected Grand Chaplain; R. L. Dodge, Grand Treasurer; W. K. Dobbins, Grand Recorder; R. M. Johnson, G. C.; H. Flanagan, G. H.; J. F. Bozeman, G. S. The next convention will assemble on the Saturday preceding the first Monday in November next.

The Grand Lodge of Arkansas was organized in 1838, but the records containing the proceedings for that year, and the years following to 1846, were destroyed by fire, together with the Grand Lodge room, furniture, etc., in 1864, and we have no proceedings dating farther back than the year 1846. The first Grand Master was William Gilchrist, now deceased. George C. Watkins was the first Grand Secretary. We find that for the year 1846 the officers elect were Benjamin P. Jett, Grand Master; W. E. Powell, Senior Grand Warden; N. A. Pryor, Junior Grand Warden; T. D. Merrick, Grand Secretary; Louis Sharp, Grand Treasurer; all of whom are now living except the Grand Secretary, T. D. Merrick. There are now in working order one hundred and ninety-six chartered Lodges and twenty-seven under dispensation, with a membership of 7,676. During the year 1868 there were initiated 677, passed 541, and 481 raised. There were 119 deaths during the year, 152 suspensions and 23 expulsions. The officers elected for the present year, are E. H. English, Grand Master; John Hill, Senior Grand Warden; M. W. Locke, Junior Grand Warden; S. W. Williams, Grand Lecturer; David Nichols, Grand Orator; W. D. Blocher, Grand Secretary; R. L. Dodge, Grand Treasurer. The next annual communication will be held on the first Monday of November.

St. John's College being a protege of the Grand Lodge, its mention in this place will not be inappropriate. The first step taken toward the erection of a college for the youth of the State, more particularly those belonging to members of the "mystic tie," was in 1851, when, at the meeting of the legislature in the winter of that year, a charter was obtained, and an annual tax of two dollars each levied upon the members of the Fraternity throughout the State. Although the building has not yet been completed as its founders intended it should be, the year 1860 found it in successful operation with a good number of scholars. During the war it was closed, and used first by the confederate and then by the federal authorities as a hospital. Since that time it has been reopened under new and favorable auspices, and will eventually become one of the leading places of learning in the South.

The names connected with the masonic history of Arkansas, are interwoven with her political record, and serve as honorable landmarks of the past, whose memories will be cherished and revered by future generations. May the trowel continue its work of cementing and binding brotherly love and friendship, and spreading its good work throughout our land.—*Arkansas Gazette*.

### The Palestine Exploration.

A periodical thus sums up the leading discoveries which have hitherto been made in this most deeply interesting field:

Thus the remains of the grand bridge, at the sight of which the Queen of Sheba is thought to have had more spirit in her, have been so far traced as to make its course pretty clear. It seems to have been designed to span what is called the Tyropæon valley, leading from the Royal Cloister to the Upper City, what is known as Robinson's arch forming its starting point on the side of the Temple. Another important discovery is that the south wall at least stood originally one hundred and eighty feet above the ground, bearing out the language of Josephus as to the giddy height of the battlements. A remarkable aqueduct has been opened up, which it seems reasonable to identify with that which led from Solomon's Pools to the Harem area. Its structure can not be so late as the Roman period. Its style of masonry is evidently of most ancient and highly characteristic construction. It is from ten to twelve feet in height. The stones are of great size, thirteen feet by six; and it is arched and ridged by two sets of sloping stones, like passages in the Great Pyramid. It has been traced to a distance of four hundred and fifty feet, till further progress was stopped by rubbish. By following up this aqueduct we shall, it is likely, come to some definite conclusions respecting the original method of supplying the Temple with water. Being entirely concealed from the enemy, unlike the open watercourse which followed the contour of the valley to the west and south of the city, it must have been of immense importance during the time of a siege. Near the southwest corner of the Harem wall, at a depth of twenty-two feet, was dug up a small black signet stone, inscribed in Samaritan characters with the name of "Haggai, son of Shebanaiah." A dozen coins, some of the Maccabæan, other of the Roman period, one or two bearing cufic characters, are among the scanty curiosities brought to light. In January of the past year the discovery was made of an extensive system of vaults, tanks and aqueducts, to the west of and in connection with Wilson's arch. These are apparently of the same age and construction, and will not improbably prove the key to the scheme of underground Jerusalem. Three or four additional arches of about fourteen feet wide each, have been laid bare in continuation of Wilson's. If to these particulars we add the recently announced results of excavation on and around the hill of Ophel, we may be far indeed from realizing the sanguine expectations with which the enterprise was started three years ago, but we may feel that we are at length touching sure ground. And we may trust that increased vigor of management, followed as it is sure to be by a corresponding increase of support on the part of the public, will see us in possession ere long of the clue through that labyrinth of doubt in which topographers of the Holy City have left us to grope.

The *London Lancet* says: The *Times*, of the 21st inst., records the death of a laboring man named Richard Parser, who, according to apparently sufficient evidence, had attained the age of one hundred and twelve years. This patriarchal length of days, although rare, is not unprecedented even in comparatively modern times. Henry Jenkins is said to have lived for one hundred and sixty-nine years. He was born in the reign of Henry VII. When a boy he took a cartload of arrows to the English army at Flodden Field, and lived to relate the circumstance in the reign of Charles II. Thomas Parr, well known as "Old Parr," died at the age of one hundred and fifty-two, and enjoyed the posthumous distinction of being dissected by Harvey. Jean Claude Jacob, a serf from the Jura mountains, appeared before the National Assembly of France, in the time of the first revolution, when he was one hundred and twenty years old. There is said to be an inscription in Camberwell Church perpetuating the memory of Agnes Skuner, who



died at the age of one hundred and nineteen, having been a widow for ninety-two years. In Hendon Churchyard there is the tombstone of an old woman who died at one hundred and four. A tailor of Chertsey was introduced to William IV. on his one hundredth birthday, and survived the interview for four years. Many other examples of similar longevity might be mentioned.

But though in a series of generations it is easy to find that a not inconsiderable number of persons have survived one hundred years, yet, as compared with the mass of humanity, their number is almost infinitely small. Few travelers reach the end of that bridge which has a hundred arches; most fall victims to the dangers of the road. Few men live long enough to die of old age. They succumb to one or the other of the diseases by which life is beset, but which are not the inevitable accompaniments of any period. With regard to the fortunate few who escape premature death from what may be considered accidental rather than necessary causes, we may wonder, not why they live so long, but why they die so soon. Indeed, we do not know, or know only imperfectly, why they die at all. We scarcely know anything about the progressive changes that occur in the body which lead to its inevitable destruction after an existence of between one and two centuries. It is a matter of interest and importance that we should learn what are the definite and material changes which occur as the result simply of age. How are the nervous, muscular and glandular structures altered? Are they degenerated into oil, or replaced by connective tissues? What is it stops the machine?

#### SELF-MADE MEN.

Homer, the prince of poets, it is said, was a beggar; Æsop, the immortal author of the fables which bear his name, was a Phrygian slave; Virgil, the first of Roman poets, was a baker's son; Cervantes, the author of *Don Quixote*, was a common soldier; Christopher Columbus, the discoverer of the New World, was a weaver; Shakspeare, the glory of the British drama, was a wool-stapler at Avon; Sir Francis Drake was a shepherd's son; Ben Johnson was a bricklayer; Captain Cook was a cabin boy; the celebrated Cardinal Woolsey was the son of a butcher, and the more celebrated Oliver Cromwell was the son of a brewer; the immortal John Milton was a school-master; so (coming down to our own time) was Martin Van Buren, a late President of the United States; Bunyan, the author of *"The Pilgrim's Progress,"* was a tinker; Daniel Defoe, author of *Robinson Crusoe* served his time as hostler at Cornhill; Alexander Pope was the son of a merchant; Watt, the inventor of steam engines, was an instrument maker at Greenock; Burns, the sweetest bard that ever breathed the soothing strain, was a plowman; Sir Richard Arkwright, the most ingenious of mechanical inventors was a barber; Halley, the illustrious astronomer, was the son of a soap-boiler; Ferguson and Hogg were shepherds; Rollin, the historian of the ancient world, was a cutler's son; Sir William Herschell, the eminent astronomer was the son of a musician; Sir Humphrey Davy, the inventor of the safety lamp, was a carpenter's son; John Hunter, the greatest anatomist the world has ever seen, was a carpenter; Adam Clarke, the eminent scholar and divine, was a poor Irish boy, and was sent by Wesley to King's Wool school, and while working in the garden is said to have found half a guinea, with which he bought a Hebrew Testament; Hogarth was an engraver of pewter pots; Gifford, the critic, and Bloomfield, the poet, were shoemakers; the learned Pridaun, the biographer of Mahomet, was employed to sweep Exeter College; Curran, the Demosthenes of Ireland, was the son of a county of Cork seneschal; Samuel Lee, a charity boy and a carpenter, occupied the chair of Oriental Languages in the University of Cambridge; William Abbott, the most correct writer of the English language, was at first a field laborer and then a common soldier; Hugh Miller, the eminently gifted ge-

jologist, and one of the most powerful writers of the present century, and whose mournful death caused so much sorrow through the world, was a stone-cutter or mason; Sir William Blackstone, the learned commentator of the laws of England, was the son of a linen-draper; Lord St. Leonards, one of the greatest common-law lawyers England has produced, and a Lord Chancellor, was the son of a cutler; Lord Tenterden, a late Chief Justice of England, and one of England's greatest and most enlightened judges was the son of Charles Abbott, a Canterbury barber or hair-dresser, and when a boy the great Chief Justice himself helped his father in his humble trade; the late Lord Lyndhurst, eminent as a Lord Chancellor, as an orator, statesman, lawyer and judge, was the son of a Boston painter; Lord Campbell, so well known as a great judge, lawyer and author, was the son of a Presbyterian minister and a reporter to the press; George Stephenson, the illustrious author of the locomotive railway system which now prevails throughout the civilized world, commenced life as a laboring man, and the first penny he ever earned was as a cowherd to the widow Grace Ainslie, of the farmhouse of Dewly, in Northumberland.

#### Secrecy and Silence.

Aristotle, when asked the most difficult thing to execute, replied, "to be secret and silent." This alliterative answer every Mason should fix in his memory, but not be deterred by difficulty from endeavoring to practice the masonic virtues of secrecy and silence.

There is a teaching power in them, as well as in bold expression, like a dial in which the shadow as well as the light informs us, "It is the glory of God to conceal a thing," and that which he holds in impenetrable secrecy may be of the highest utility to us.

So it is the glory of a Mason to conceal, until the proper time and occasion arrives for him to reveal; and what he withholds is as useful to mankind as that which he discloses.

"God," says the patriarch, "discovereth deep things out of darkness," and the pious poet beautifully exclaims,

"Darkness shows us worlds of light  
We never saw by day."

Every Mason knows that the blind are led by a way they know not, and how some of the most beautiful lessons of the Order have been revealed out of darkness.

Let the world without the Order walk the masonic path and be brought from darkness to light in the appointed and ancient way.

Masonic secrecy and silence never fail to impress the uninitiated, for

"There is a language that is mute,  
There is a silence that speaks."

There is great sublimity in the reticence of Divinity. Hence, over many questions with which a prying curiosity employs itself, is dropped an impenetrable veil. "Verily, thou art a God that hidest thyself, O! God of Israel, the Savior."

And where the Divine is pleased to dwell in secrecy and silence, there he stations the cherubim with the flaming sword.

Masons will render their Order more august in the estimation of men by refraining from garrulousness. Whatever transpires in the lodge-room is secretly secret, and never ought to be, soiled by outside intention.

Is not the Tyler with drawn sword guarding the portals of our mystic temple a perpetual symbol of the sacredness and secrecy of our retreat?

Around our council chamber a wall is built which no wanton eye can pierce. The entrance to our mysteries is sealed, except to those choice spirits who are willing to come humbly and swear faithfully to be secret and silent.

There have been instances in which the secrets of great discoveries have been so rigidly guarded that for a season the most curious eye was defeated in its efforts to pry into the shops or laboratories where the process of manufacture was executed.

More secret the work of Masonry than all

this, and more sacred the obligation of its Craftsmen than the oaths of artisans engaged in such manufactures as we have intimated.

As our doors are tyed so let our lips be guarded. The slightest incidents of the lodge-room are secret. The brother who does not regard them as such has not yet fully learned Masonry.

We positively can allow no license, in the direction of outside disclosures, with safety.—*Kentucky Freemason.*

#### Age of Animals.

A bear rarely exceeds twenty years. A dog lives twenty years; a wolf twenty; a cat fourteen to sixteen years. Lions are long lived—one has been known to live to the age of seventy years. A squirrel or hare seven or eight years; a rabbit seven. Elephants have been known to live to the great age of four hundred years. When Alexander the Great had conquered Phorus, king of India, he took a great elephant, which had fought valiantly for the king, and named him Ajax, dedicating him to the Sun, and let him go, after placing on him the following inscription: "Alexander, the son of Jupiter, hath dedicated Ajax to the Sun." This elephant was found with this inscription three hundred and fifty years afterward.

Pigs have been known to live to the age of thirty years; the rhinoceros to twenty. A horse has been known to live to the age of sixty-two, but averages from twenty to thirty. Camels sometimes live to the age of one hundred. Stags are long lived. Sheep seldom exceed the age of ten. Cows from fifteen to twenty. Cuvier considers it probable that whales sometimes live one thousand years. A swan has attained the age of two hundred years. Pelicans are long lived. A tortoise has been known to live to the age of one hundred and seven. Insects, as a general rule, are short lived, though there are a good many exceptions.

#### Charity.

How different a man's gift is when he gives with a smile from that which almost kills the giver! A stingy man is almost sure to talk about "widows and orphans around him," "charity at home," "wicked taxes," and more evils than ever haunted Pandora's box. Ask him what he has done for widows and orphans around him, and he is at his row's end. Ask the widow who has aided her and her hungry little ones, and this neighbor, who evades helping under the excuse of having "orphans at home," is not mentioned. Never! Let such persons remember that property in this world is at best very insecure, and God's eye is a witness of all such false excuses.—*Orphans' Advocate, Kansas City.*

Friendship is a vase which, when flawed by heat, violence or accident, may as well be broken at once; it can never be trusted after. The more graceful and ornamental it was, the more clearly do we discover the helplessness of restoring it to its former state.

Heaven did not give woman the power of insinuation that she might be haughty; it did not make them weak in order to be capricious; it did not give them a sweet tongue in order to be employed in scolding.

Let a man be ruined—he is the victim of some treachery, the dupe of some designing friend, or else it is the result of circumstances over which he has no control—it is not by any chance his own fault!

There should be no drones in the human hive. Those who, not needing to toil for themselves, toil for the good of others, are doubly honorable, as their toil is voluntary.

The whole art of conversation is not only to say the right thing in the right place, but, far more difficult still, to leave unsaid the wrong thing at the tempting moment.



### A MOTHER'S CHARGE.

My child, when snares and wiles of men beset thee,  
Think on thy mother, and do not forget me!  
My spirit's wing will hover in its flight,  
And guard thee in thy battles for the right.  
Be honest, upright, noble; be a man,  
That men will honor when thy deeds they scan.  
And O, my boy, when tempted by another,  
Think, think—'twill save thee—think upon thy mother!

My child, there's nothing, save in realms above,  
So deep, so lasting, as a mother's love;  
Misfortune warms it with its bitter breath;  
Its pulse beats highest in the clasp of death;  
When thou hast surfeit of life's bitter cup,  
'Twill be the anchor that will bear thee up;  
Then, O, my boy, cast not upon another  
Thy fondest, latest hope—think on thy mother!

When seeming friends enchanting counsel weave,  
With patience hear, but do not all receive;  
When enemies assail, be always slow  
To speak resentment; be thou earnest, though,  
Let nothing shake thee in a righteous plan;  
Be bold, fear God, and love thy fellow-man!  
Thus in this life, and baply in the other,  
Thou'lt win the love of heaven and—thy mother!

HANS PATRICK LE CONNER.

### Extract from Address Delivered by Sir Vincent L. Hurlbut before the Grand Commandery of Illinois.

SIR KNIGHTS:—Most gladly do I greet and welcome you to this Annual Reunion. Life and health in this grand old world demands first of all that a Psalm of Thanksgiving ascend from our hearts to Him whose merciful providence has guarded and blest us, and to-day fills our souls with peace and joy. The genial sun and the descending shower have answered the prophetic labor of the husbandman with a generous fulfillment, and the granaries of the land are filled, so that the shadows of want can not fall upon the homes of our people for a year to come. With its philanthropic heart alive to all that can effect the welfare of humanity, our Order hails all those tokens and assurances of peace and prosperity with glad thanksgiving. We stand pledged by every sacred obligation for human weal and progress. As Templars we are toiling to lift up the race to the enjoyment of a true *Christian civilization*. Lifting up our banner of the Cross as the sign of that invincible power which moves steadily onward to redeem humanity, we inscribe thereon our sacred motto, "*In Hoc Signo Vinces*," and filled with its inspiration, we march forward in our way of toil and achievement. Catholic in our aims and spirit, we welcome all the *ameliorities* of our time. We are jealous of neither *sect* nor *party*, but utter a hearty God-speed to all who are toiling to enlarge the boundaries of human progress, and to pour into human life the streams of a deeper and richer experience. We have never uttered a word or performed an act which could be justly construed into an attack upon the *Christian Church*. Indeed this were impossible without a plain violation of our purpose and our obligation. It has been with pain, therefore, that we have witnessed during the past year an attempt to bring the *Church* and *Freemasonry* into collision. The warfare made upon us, in behalf of the *Church*, and in the name of the *Christian religion*, has been conducted by a few sectarian bigots and with peculiar bitterness. An attempt is made to revive old slanders, arouse old buried prejudices, and by a most unwarrantable misrepresentation of our designs, work and history, to place us under the ban of "*Anti-Christian*." So proscriptive and intolerant has this warfare become, that under its leaders masonic membership has been made the ground for expulsion from the *Church*. While this needless and most unjustifiable hostility is deplored, its bad effects will be seen, not in the wrecking of our beloved Order, but in a withdrawal from the church of the most liberal-minded and large-hearted of her membership, materials she can not well afford to lose. This proscriptive spirit only furnishes another unanswerable demand and necessity for our Order. There is such a tendency to division in the *Church*, such sharp and often bitter wrangling about conflicting *creeds*, often ending in an intolerant and persecuting spirit, and these dissensions tend so inevitably to chill human

charity and to make men forget the obligations of a common brotherhood, that we need some sacred *Asylum*, sheltered from the storms of sectarian strife, where we may go to lay our hearts upon a common *Altar* and fan the dying embers of *Charity* and good will into a loving flame. Our Order has withstood the shocks of the past, the combined assaults of its enemies, in days when it was comparatively weak, and it can smile at the puny attempts to weaken its large growing power. Emissaries without can not do lasting harm, and if we suffer loss it will be from the infidelity and unworthiness of our members, the *moral treasure* of those within our sacred enclosure. We may become recreant to duty and principles, false to our obligations, and then we should meet the fate we merit; but while we are true to our aims, true to our history, we shall absorb more and more of the best intellect and heart of the world and win new and nobler triumphs. No institution of history has been enriched by nobler names or prouder achievements. From our long roll of honor we might select the names of those who have been the most eminent in *Science*, *Literature* and *Art*, whose lives have been sanctified by purity and philanthropy. Sure ours is a noble lineage, and to-day, in calling to mind the thousands of the gifted and good who adorn our Order, we may feel that our *ancestry* is not dishonored. We proudly point to the genius and culture arrayed under our banner and bid the world render that honor which worth and greatness demand. The year has been marked by the unprecedented growth of our Order. In our own and foreign jurisdictions peace and prosperity have abounded, and there has been a large and gratifying increase in all that makes effective strength.

Never attempt too much. Knife-handles that contain ninety blades, ten rasps, four corkscrews, a gimlet and a bootjack are seldom brought into use.

Ridicule has shafts, and impertinence has arrows, which, though against innocence they may be leveled in vain, have always the power of wounding tranquility.

People never improve after marriage—the girl that's insolent to her parents will be very apt to give "sass" to her husband.

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YEAR.	JANUARY.	FEBRUARY.	MARCH.	APRIL.	MAY.	JUNE.	JULY.	AUGUST.	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
1868						Fr. 5	Sa. 4	Mo. 4	We. 1	Th. Sa. 1 31	Su. 29	Tu. 29
1869	We. 27	Fr. 26	Sa. 27	Su. 25	Tu. 25	We. 23	Fr. 23	Sa. 21	Mo. 20	We. 20	Fr. 19	Sa. 18
1870	Mo. 17	Tu. 15	Th. 17	Fr. 15	Sa. 14	Mo. 13	Tu. 12	Th. 11	Fr. 9	Su. 9	Mo. 7	Th. 7
1871	Fr. 6	Su. 5	Mo. 6	We. 5	Th. 4	Sa. 3	Su. Mo. 2 31	We. 30	Th. 28	Sa. 28	Su. 26	Tu. 26
1872	Th. 24	Sa. 23	Su. 24	Tu. 23	We. 22	Fr. 21	Sa. 20	Su. 18	Tu. 16	We. 16	Tu. 15	Su. 14
1873	Mo. 13	Tu. 11	Fr. 14	Sa. 12	Mo. 12	Tu. 10	We. 9	Fr. 8	Sa. 6	Su. 5	Tu. 4	We. 3
1874	Fr. 2	Su. 1	Tu. 3	We. 1	Fr. Su. 1 31	Mo. 29	Tu. 28	Th. 27	Fr. 25	Su. 25	Mo. 23	Tu. 22
1875	Th. 21	Sa. 20	Su. 21	Tu. 20	Th. 20	Fr. 18	Su. 18	Mo. 16	We. 15	Th. 14	Sa. 13	Su. 12
1876	Tu. 10	We. 8	Th. 9	Sa. 8	Mo. 8	Tu. 6	Th. 6	Fr. 4	Sa. 3	Tu. 3	We. 1	Fr. Sa. 1 30
1877	Mo. 29	Tu. 27	Th. 29	Fr. 27	Su. 27	Mo. 25	We. 25	Th. 23	Sa. 22	Mo. 22	Tu. 20	Th. 20
1878	Fr. 18	Su. 17	Mo. 18	We. 17	Th. 16	Fr. 14	Su. 14	Mo. 12	Th. 12	Fr. 11	Sa. 9	Mo. 9
1879	We. 8	Th. 6	Sa. 8	Su. 6	Mo. 5	We. 4	Th. 3	Sa. Su. 2 31	Tu. 30	We. 29	Fr. 28	Sa. 28
1880	Tu. 26	We. 24	Th. 25	Sa. 24	Mo. 24	Tu. 22	We. 21	Fr. 20	Sa. 18	Su. 17	Tu. 16	Th. 16
1881	Sa. 15	Mo. 14	Tu. 15	Th. 14	Fr. 13	Su. 12	Mo. 11	Tu. 9	Th. 8	Fr. 7	Su. 6	Mo. 5
1882	We. 4	Fr. 3	Su. 5	Mo. 3	We. 3	Th. 1	Sa. Su. 1 30	Mo. 28	Tu. 26	Th. 26	Sa. 25	Su. 24
1883	Tu. 23	Th. 22	Fr. 23	Su. 22	Tu. 22	We. 20	Fr. 20	Sa. 18	Su. 16	Tu. 16	We. 14	Fr. 14

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witnessed their use in Lodges with  
entire satisfaction. I hope every Lodge  
in our jurisdiction will soon supplant  
the "sounding brass and tinkling cym-  
bals" so long in use with one of Baker's  
inimitable Master's bells. While list-  
ening to its soft, yet deep, and solemn  
intonations, amid the hushed quiet of  
the "stilly night," I have felt as if stand-  
ing among ruins deserted, my senses  
chained by the deep-voiced peals of  
some sombre, old time teller, speaking  
out from a distant tower. Let the bell  
be tested, and it will be commended.

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NO. 4.

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### THE MASON'S TRUST.

In our last number we discussed the question, whether this world was made for grief or joy? and (to our satisfaction) we demonstrated that it was a world of pleasure.

The next proposition which follows this, dependent as it is upon a question of Faith, is, to whom the Mason shall look in the hour of his trial and temporary trouble? Our ritual, and all the lessons of Masonry, point to God, and before a man can be made a Mason he must believe in God. The question which naturally follows this is, who or what is God? This question every Mason must answer for himself, for not only every Mason, but every human being, is accountable to God for the faith that is in him. "The fool hath said in his heart, there is no God," and he must have been very much of a fool to have said "there is no God."

Everything points to a first Great Cause which produced all we see and know; for everything must be the consequence of something.

This great universe we inhabit (and by universe we do not mean this little, insignificant earth only) must have sprung from something. Nothing never created anything. It was not created by man, for where is there, among all our acquaintances, any man, or million of men, who could ever have created this planet, earth? Not one! Who among them could have created other planets, which they can not even reach or communicate with? Not one! Who among them could have created the great elements of repulsive and cohesive powers which hold this planet in its orbit of centripetal and centrifugal forces, viz: its "equilibrium?" Not one! It is the purest nonsense to ask who could do these things, for we have barely the power, by the greatest aids of science, even to discover them. Somebody, then, besides MAN must have created them, and that somebody is God. Even, to go farther, suppose man did create them, who created man? Supposing man formed all these worlds in the ponderous planetary system, it is but a link in the chain back to the primal cause, the Creator of man in his own image of *immortality*. A man who would deny this great first cause is not only a fool, but unworthy of being a Mason.

Again: Who created this great moral power by which Evil is punished by the vengeance of Good? Who was it that so ordained the economy of the moral universe that whatever a man does is *relative* in human life, viz.: Justice avenges Error? It certainly was not man, for the tendency of man is to escape punishment, and, therefore, to escape punishment is

to escape himself, which is a human impossibility. Man may invent a thousand theories and subterfuges, but he can not escape himself. He may reason and re-reason, but at the end he will find himself in the presence of the first great cause, God. When a man, therefore, has reasoned in his own way, whatever it may be, that God created and governed this universe and everything in it, and is willing to acknowledge it--in other words, is willing to acknowledge that God is the arbiter of his faith and hope and trust, he is fit to become a candidate for the mysteries of Masonry, for by that acknowledgment he recognizes a power to whom he owes allegiance, and who, in the plenitude of His power, is able to avenge and punish the violation of a covenant.

By this simple step of reasoning, so plain and palpable to every intelligent being, we have arrived at the feet of the Creator, the Preserver, the Infinite Ruler. When once our clouded reason (dimmed and clouded by the thick veil of human imperfection, as it is), recognizes the Great Author, not only of our own existence, but the Creator of all we see and know; the Essence and Light of all Intelligence; the Trinity of Omniscience, Omnipotence and Omnipresence; the source and center of all Truth and Perfection in the glorious attributes of Love, Mercy and Justice; we say, then, how must the soul bow before its God--worship, trust and adore! He is the "One true and living God," THE GOD of Masonry, and whoever believes in him shall not be rejected for having no other faith. Every soul on earth feels within itself the life and power of its Author, as surely as the seed corn recognizes the law of nature and buds forth when planted in its mother earth. The soul that does not yearn for something higher than itself is dead. Every age, peopled as it has been by human beings in different degrees of intelligence and education, has presented different philosophies of religion which pointed the souls of men to this one God; some have preferred sacrifices, some angels, some idols, some self-destruction, some prophets; in fact, scarcely any age has agreed with another in its mode and means of satisfying the aspirations of the soul to its author and source. In our own age, and for several ages past, the great majority of mankind seek God through some mediation, human or divine, outside of God himself, feeling within itself that the Godhead is too immense to be grasped by mere human aids without some mediating powers. We might dwell instructively upon all the leading religions of this age, and the thousand subdivisions of each religion in itself, making up a



multiform system almost innumerable in its variety.

But when we have gone through all of them, studied down into the soul of all of them, and appreciated the immortal impulses which gave them birth, we arrive through all and in all of them at last to the one great idea of the perfection of God.

This wonderful fact Freemasonry understands and acknowledges by its glorious ideal of **UNIVERSALITY**. It recognizes the one great faith of every religionist—God. It interferes with no subdivided faith by promulgating any that all do not acknowledge, except the Atheist, and with him it entertains no sympathy and no feeling but that of supreme contempt. If every Mason would only feel that every step he takes and every lesson he learns in our degrees is only to teach him that there is a God, and that the soul within him is immortal and shall never die, then indeed would its lessons become endowed with a fresh inspiration; and as his soul went forth in its study of the Infinite, and recognized in Him the center of those sublime attributes which every Mason is taught to practice among his fellow-men as a common brotherhood, he would recognize that God is Love, and that this world was not made in anger, nor mankind born to be made unhappy. He would realize that he only is miserable who wanders from God, and violates His precepts of goodness, each one according to the faith that is in him.

The question of human "trust," put to every candidate for our mysteries, is one of the most solemn and impressive in all Masonry, from the beginning to the end.

#### THE SPURIOUS GRAND LODGE OF LOUISIANA.

#### ACTION OF THE LEGITIMATE BODY

#### Masonic Communication with the Grand Orient of France Severed.

Our readers will recollect that we published in January the action of the Grand Orient of France, who recognized the spurious Grand Lodge of Louisiana, October, 1868, and that we protested against this invasion of the integrity of the sovereignty of the regular Grand Lodge. We are gratified to see that the latter body did, on February 8th, adopt a series of resolutions which will settle the matter, for the present at least. Her sister Grand Lodges in America can not do otherwise, in justice to themselves, than to second her action in the premises. Their own sovereignty and independence depends upon it. On the 10th of February the Grand Chapter of Louisiana adopted similar resolutions. We sincerely hope that the Grand Orient may see its error and cancel it. The committee reported as follows:

Your committee consider it altogether unnecessary to criticise the special pleading of the above report, or notice the errors it contains, as they are apparent to every brother conversant with the history of Masonry in Louisiana. It is sufficient that, notwithstanding the attempt to gloss over facts, the report not only admits

that the so-called "Supreme Council of the A. and A. S. Rite, in and for the sovereign and independent State of Louisiana," is a self-created and self-constituted body, possessing no lawful authority; but that in 1858 the Grand Orient declared it spurious and clandestine, and expelled its chief. Nor would it be proper for your committee to discuss the motives alleged in justification of the present act of hostility by the Grand Orient, as we can not, as Masons, take any part in the political and socialistic movements of the day. But while we consider it beneath the dignity of this Grand Lodge to enter into controversy, or indulge in recrimination, with the Grand Orient for the course it has pursued, it is proper to state the principles which actuate and govern this Grand Lodge:

1. The Grand Lodge of Louisiana claims the exclusive right to constitute and govern all Lodges of symbolic Freemasonry in the State. She does not recognize, nor permit her subordinates to recognize, or hold masonic intercourse with, any clandestine association claiming to be masonic, either individually or collectively, and considers the recognition of any clandestine body located in Louisiana by any Foreign Masonic Power a violation of masonic comity, an act of open hostility against her authority, and an infringement on her jurisdictional rights.

2. The Grand Lodge of Louisiana does not confer the degrees of Freemasonry. She entrusts the making of Masons to her subordinate Lodges, requiring that, in this particular, they shall conform to the requirements of the Ancient Constitutions of the Fraternity, viz.: that all initiates shall possess the necessary physical qualifications, be free-born and of good report. So long as these landmarks are respected and obeyed, the subordinate Lodges have the right to select their own material, and the Grand Lodge has no power to dictate whom, or whom not, they shall receive.

3. Granting the fullest liberty to all Masons under her jurisdiction to enjoy, as individuals, their own opinions on the political and social questions of the day—only enjoining upon them to be good citizens, to pay due allegiance to the Government, and to obey the laws under whose protection they live—the Grand Lodge, in its masonic capacity, takes no cognizance of such subjects. To her has been confided the sacred duty of preserving Masonry pure and unsullied from all extraneous influences, be they what they may; and it will ever be her earnest endeavor to transmit to posterity the principles of our Institution as spotless and untarnished as she received them from our fathers—regardless of foes within or foes without.

Recognizing these great principles as landmarks of the Fraternity, your committee can view the recognition of the so-called Supreme Council by the Grand Orient of France in no other light than a violation of masonic comity, and a wanton insult to this Grand Lodge. But the Grand Orient, not satisfied with having given aid and countenance to a clandestine body located in our midst, appeals to our American brethren to "appreciate" its conduct and "imitate" its example. This spirit of propagandism and interference may be in accordance with the teachings of modern "French Masonry," but it is not inculcated in the Masonry which we have received from our common mother, the Grand Lodge of England. The spirit, which seeks to impair the honor and subvert the dignity of this Grand Lodge, will, we doubt not, be properly appreciated by our sister Grand Lodges; and in submitting the following resolutions your committee feel confident that the Grand Lodge will receive from her American sisters the same sympathy and support which they so generously extended to the Grand Lodge of New York, when her jurisdiction was invaded by the Grand Lodge of Hamburg.

Fraternally submitted,

JAMES B. SCOT,  
JOSEPH P. HORNER,  
A. GOLDMANN.

*Resolved*, That all masonic correspondence and fraternal relations between the Grand Lodge of Louisiana and the Grand Orient of France cease and be discontinued, and no Ma-

son owing allegiance to that Grand body be recognized as such in this jurisdiction.

*Resolved*, That a duly authenticated copy of the above report and resolution be transmitted to the Grand Orient of France, and to all regularly constituted American and European Grand Lodges.

GRAND SECRETARY'S OFFICE,  
GRAND LODGE STATE OF LOUISIANA. }  
Grand Lodge Hall, Corner St. Charles and Perdido streets.

I hereby certify that the foregoing contains a true transcript from the minutes of the proceedings of the Most Worshipful the Grand Lodge of the State of Louisiana, at its last Annual Grand Communication, held in the city of New Orleans, February 8, 1869.

In testimony whereof I have hereunto affixed the seal of the Most Worshipful Grand Lodge of the State of Louisiana, A. F. and A. Masons, together with my official signature, this 13th day of February, A. D. 1869, A. L. 5869.

JAMES C. BATCHELOR,  
Grand Secretary.

#### How to Kill a Town.

A late number of the Dubuque *Herald* has the following excellent suggestion:

If you wish to kill off a town, put up no more new buildings than you are obliged to occupy yourself. If you should accidentally have an empty building, and any one should want to rent it, ask about three times its actual value. Look at every new-comer with a scowl. Turn a cold shoulder to every business man and mechanic who seeks a home among you. Go abroad for your wares, rather than purchase of your own merchants and manufacturers at the same price. Refuse to advertise, so that persons at a distance will not know that any business is being done in your city. A prompt and close observance of these rules will ruin any town in two years.

For fear that the above recipe may not have the desired effect, and work its results in "two years," we have a few drachms of advice to add, viz.: Never plant a tree or shrub around your houses. Never lay down a plank walk. Never put up a house out of good material, but build it of cottonwood, so that you may have a lively family of chinches the first summer. Lay out the country for five miles around in building lots, and ask as much for the outside one as a whole acre would be worth. Let your yards, front and back, go unpaved, so that in winter your wife and children will wade in at least six inches of mud, and in summer roast to death without shade and be buried in plenty of dust. Let your hotel be a mere rickety barn, and your hotel fare consist chiefly in bad butter, sour bread and fat pork. Have your vegetable gardens so cultivated that you will have to send by rail five hundred miles for the necessities of life, whereby they will cost six prices, instead of a little "elbow grease" at a hoe handle. By all means let every passenger who arrives at the town be compelled to land up to his knees in spring mud, and don't let him get his first meal until you have found out where he came from, where he is going to, how long he is going to stay, and who are his family connections for the past hundred years, and as many other private details as he is willing to let out.

As for a school-house, never build a comfortable one, else your children will learn more than you did and this will make them rascals. Masonic halls are out of the question in such towns, therefore we fear our recipe, which has



cost us many sad days of travel, will not reach the cases it should. But follow the above, and if you do not have in a few years as flourishing a city of worthless dogs, vagabonds and unhappy women as there is in the land, and *nothing else*, then say we are no doctor.

# PROVERBS.

A proverb has been well defined to be "the wit of one man and the wisdom of many"—the concentration of the common sense and experience of many into some happy, pithy expression. The study of these quaint condensed sayings has ever been a favorite one with literary men. Cervantes makes Sancho Panza's conversation a whole string of them, as in our day Dickens has freely put them into the mouth of the inimitable Sam Weller; while learned and grave divines have found in these sparkling scintillations a pleasant relief from more serious occupations. A recent lecture by the author of a popular work on the Life and Epistles of St. Paul presents an interesting collection of these witty aphorisms. Complete proverbial sentences are either exhortative, such as "Make hay while the sun shines;" "Think of ease, but work on;" "Pull down thy hat on the windy side;" or the Spanish one of "Dine with thy aunt, but not every day;" or indicative, such as "Half a loaf is better than no bread;" "Where the hedge is lowest, most people go over;" or, as poor Richard says, "Silks and satins put out the kitchen fire." Poetry has always had a tendency to run into rhyme and alliteration, and it is so with proverbs. We say, "Time and tide wait for no man;" but the true form is, "Time and tide for no man abide." Sometimes the form is merely alliterative, as "Ever drunk, ever dry;" "Wifful wale makes woful want;" or, as the Scotch say, "No swat no sweet." More often they assume the shape of absolute rhyme, such as "There is many a slip between the cup and lip;" "Well begun, half done;" "April wet, good wheat;" "Who goes borrowing, goes a sorrowing." These oriental examples further illustrate this:

"God's mills turn slow  
But they grind woe."

"In the widow's house  
There is no fat mouse."

"Who sues a mite  
Will catch a bite."

"When the sun flies  
The shadow dies."

"Who doth the raven for a guide invite,  
Must marvel not on carcasses to light."

"Should you a cistern with rosewater fill,  
A dead dog dropped in it would defile it still."

A good proverb soon spreads, and possesses wonderful vitality. "Building a golden bridge for a flying enemy" is older than Herodotus, and "Look not at a gift horse in the mouth" is found in mediæval history and among Armenian proverbs. Proverbs are still being made. "Don't shiver for last year's snow," and "Some people seem to be starched before they are washed," are recent additions. The same truth is often expressed differently by different nations. In Friesland they say, "Don't sell your herrings before you catch them;" we say, "Don't buy a pig in a poke;" while in the tropics it takes the form of "No man buys yams while they are yet in the ground." We often give point to our advice by saying, "A bird in the hand is worth two in the bush," while on the banks of the Nile, where cranes are abundant, the people say, "A thousand cranes in the air are not equal to one sparrow in the fist." "Every oak was once an acorn," is in Africa "The great calabash tree had a seed for its mother." "First build your house and then think of your furniture;" "A man envies every other man except his son and his pupil;" "At the doors of taverns friends are plenty; at the door of the prison they are all gone;" "Throw plenty of mud, some of it is sure to stick," are Hebrew proverbs expressive of sagacity. The French are fond of epigrammatic sayings. The adage "One swallow does

not make a summer," they render "One flower does not make a garland." A characteristic of their proverbs is the frequent mention of wolves. Thus: "Talk of the wolf and you will see his tail;" equivalent to "Talk of the devil and he will appear." "It is a silly sheep that makes the wolf her confessor;" "While the dogs growled at each other, the wolf devoured the sheep." These are German examples: "Little and often makes a heap in time;" "Handsome apples are sometimes sour;" "It is easier to blame than to do better;" "Take the world as it is, not as it ought to be;" "Our neighbors' children are always the worst;" "Forgive thyself nothing and others much;" "The sun-dial only counts the bright hours;" "He who blackens others does not whiten himself;" "To change and to do better are two different things;" "Revenge converts a little right into a great wrong;" "Charity gives itself rich, but covetousness hoards itself poor."

Spain is rich in proverbs. One of them runs, "By the road of by-and-by one arrives at the town of Never." There is much richness and beauty in the Italian proverbs, as "Time and patience change the mulberry leaf into satin;" but many others alluding to vengeance are terribly significant. The proverbs of Africa partake largely of the physical aspect and moral characteristics of the country. We say of a lucky person, "He was born with a silver spoon in his mouth." On the Nile it is, "Throw him into the river and he will come up with a fish in his mouth;" "A small datestone is large enough to prop up a large water-jar;" "The corn passes from hand to hand, but it comes to the mill at last;" "What can I think of thy good qualities, O onion! since every bite draws tears?" "The beetle is a beauty in the eyes of its mother;" "Say 'good morning' to the bean-seller, not to the druggist," meaning that it is better to be poor and well than rich and ill;" "A husband between two parrots is like a head beaten with two sticks;" "The camel has his own opinion, and the camel driver has his," are all African.

The Egyptian says: "When crows are the guides of a people, they lead the carcass to the dogs;" "The merit belongs to the beginner, should his successor do even better." Turning to the western negroes, we find: "The sun is the king of torches;" "If nothing touches the palm leaves, they do not rustle;" "No one gives a cat to a hyena to keep;" "The leopard is absent, so they play with her cubs;" "The parasite has no root;" "Two crocodiles can not live in one hole;" "Do not curse the crocodile's mother before you cross the river;" "Human blood is heavy: the man that has shed it can not run away;" "The frog enjoys itself in water, but not in hot water;" "The razor can not shave itself;" "Were it not for fingers, the hand would be a spoon." The Welsh have: "If thou wouldst have praise, die;" "By the side of sickness health becomes sweet;" "He is not altogether bad who maketh another better;" "No man is good unless others are made better by him;" "If every fool wore a crown, we should all be kings." Ireland is not rich in proverbs, but this one is characteristic: "Don't throw out your dirty water till you have got in your clane." Many proverbs are strictly local, as of a lazy man, "He is as idle as Loudon's dog, that leaned against the wall to bark;" or of one with no taste for music, "He is like Mat Davies' bull, that tossed the fiddler into the tree." In classical writings there is an abundance of proverbs having reference to fowls and eggs. Juvenal speaks of a fortunate man as a white hen's chicken, and of an unfortunate man as having been hatched from unlucky eggs. There is a saying that "a white egg may come from a black chicken." The French lay it down that "It is a sorry house in which the cock is silent and the hen crows." In Egypt the people give this advice, "Don't say good morning to the cock," meaning that it has been up early enough without your salutation. Every trade has its proverbs. A carpenter who had been eating an immense quantity of walnuts, his plate being loaded with shells, said, "You see, sir, a workman is known by his chips." And again, "You must use the rasp before you turn to the sandpaper." "It's no

use fishing till you have baited your hook," is good advice for a fisherman. These are sparks from the smith's shop: "Some men are born hammers and others are born anvils;" "If the hammer strikes hard the anvil lasts the longest;" "Once he was a hammer, and now he is an anvil;" "It doesn't follow that because your face is black that therefore you are a smith;" "The sword has forgotten the smith that forged it."

Of cats, mice and monkeys we find: "The cat broke the china;" "All cats are gray at night;" "Don't trust the cat with the keys of the pigeon-house;" "The more you stroke the cat the more she sets up her tail;" "The mew-ing cat is never a good mouser;" "When the cat dies the mice rejoice;" "When the cat's away the mice'll play." The Egyptians have a proverb, "Mousey, take this letter to the cat, and here are two pounds of sugar for you;" but the mouse replies, "The pay is good enough, but I don't like the business." Familiar allusions are made to the cat's paw. It was the monkey that made use of the cat's paw for taking the chestnuts out of the fire. "Dress a monkey in silk, and she is a monkey still;" "The higher a monkey climbs the more he shows his tail." The kitchen is prolific in homely aphorisms: "A fat chicken makes a lean will;" "The proof of the pudding is in the eating;" "Don't cry over spilt milk;" "Too many cooks spoil the broth;" "The pot called the pan blackamoor." The Italians say: "We don't care for sauce as long as there is fish in the kettle;" "What is sauce for the goose is sauce for the gander." An odd turn is sometimes given to proverbs. For instance: "The earliest bird catches the worm." This was said to a lazy lad, who replied, "The more fool the worm, for getting up so soon." "Take care of the sense, the sound will take care of itself," might be instructive to those who want to make display in their speeches. Many of the most current forms are very expressive: "Hell is paved with good intentions;" "Pull up the stones, you sluggards, and break the devil's head with them;" "You can not make a silk purse out of a sow's ear;" "It is useless stretching the grasshopper's legs." "It is ill taking the breeks off a Highlander;" "There is as good fish in the sea as ever came out of it;" "It's an ill wind that blows nobody good;" "It's a long lane that has no turning;" "Drop by drop fills the bucket;" "Every cloud has a silver lining;" "The man in boots does not know the man in shoes." Occasionally proverbs are to be reprobated, as, "Take care of number one;" "Every man must sow his wild oats;" "In for a penny in for a pound;" "As well be hung for a sheep as a lamb," etc.; but on the whole their influence and teaching are good. No country is richer than our own in these witty and trenchant epigrammatic sayings, but they have not yet received that attention which has been bestowed upon the proverbs of other nations.—*Round Table.*

## Definitions of Bible Terms.

A day's journey was 33 and 1-5 miles.  
A Sabbath day's journey was about an English mile.  
Ezekiel's reed was 11 feet, nearly.  
A cubit is 22 inches, nearly.  
A hand's breadth is equal to 3 and 5-8 inches.  
A finger's breadth is equal to 1 inch.  
A shekel of silver was about 50 cents.  
A shekel of gold was \$8 09.  
A talent of silver was \$516 32.  
A talent of gold was \$13,309.  
A piece of silver, or a penny, was 13 cents.  
A farthing was three cents.  
A gerah was one cent.  
A mite was one and a-half cents.  
A homer contains seventy-five gallons and five pints.  
A nepha, or bath, contains seven gallons and five pints.  
A bin was one gallon and two pints.  
A firkin was seven pints.  
An omer was six pints.  
A cab was three pints.

Law is like prussic acid—a dangerous remedy, and the smallest dose is generally sufficient.



## AN APOSTROPHE.

[A poem breathing in the most eloquent tones the unfathomable mystery of a mother's love, will find an echo in every mother's bosom, whether or not it has known the feelings here written down. It is from the pen of Mrs. Norton, the victim of most cruel persecution, and whose every tone tells of a blighted heart.]

It is the twilight hour,  
The daylight toil is done,  
And the last rays are departing  
Of the cold and wintry sun.  
It is the time when friends  
Fretful converse fast and free,  
It is the time when children  
Dance round the mother's knee;  
But my soul is far and away,  
With a yearning and a deep;  
By the fire-side lone and dreary  
I sit me down and weep!  
Where are ye, merry voices,  
Whose clear and bird-like tone  
Some other ear now blesses,  
Less anxious than my own?  
Where are ye, steps of lightness,  
Which fell like blossoms on waves?  
Where are ye, sounds of laughter,  
That cheer'd the prison hours?  
Thro' the dim light slow declining,  
Where my wistful glances fall,  
I cannot your picture bring  
Against the silent wall—  
They gleam athwart the darkness,  
With their sweet and changeless eyes,  
But mute are ye, my children!  
No voice to mine replies.  
Where are ye? Are ye playing  
By the stranger's blazing hearth;  
Forgetting, in your gladness,  
Your old home's former mirth?  
Are ye dancing? Are ye singing?  
Are ye full of childish glee?  
Or do your light hearts sicken  
With the memory of me?  
Round whom, O! gentle darlings,  
Do your young arms fondly twine,—  
Does she press you to her bosom  
Who hath taken you from mine?  
Oh! boys, the twilight hour  
Such a heavy time hath grown,—  
It recalls with such deep anguish  
All I used to call my own,—  
That the harshest word that ever  
Was spoken to me there,  
Would be trivial—would be welcome—  
In this depth of my despair!  
Yet not despair shall sink me,  
While life and love remain,—  
Tho' the weary struggle haunt me,  
And my prayer is made in vain,  
Tho' at times my spirit fail me,  
And the bitter tear-drop fall,  
Tho' my lot be hard and lonely,  
Yet I hope—I hope through all!

## CRYPTIC MASONRY.

OFFICE M. P. GRAND MASTER  
OF CRYPTIC MASONRY OF PENN'A,  
WASHINGTON, Feb. 15, Au-Dep. 2869. }

EDITOR OF THE KEYSTONE: In my last letter I gave you the reasons why the Grand Council of this State confers the degree of Royal Master as the first degree of the Council. Following the same thought, it is natural to suppose that the *Super-Excellent Master* would follow, because the incidents upon which it is founded are those immediately connected with the First Temple. In the *former* you have all the arrangements made in regard to its erection; in the *latter*, its destruction and the overthrow of the Jewish people. Every Royal Arch Mason when he is exalted to this Supreme and August Degree feels that the history is not perfect, that there is a link wanting in the chain to make it perfect, finished and complete, and the Cryptic Mason, after he is in possession of it, feels that he has found the last link.

I know full well that I will be met with the assertion that the *Super-Excellent Master's* degree has been but lately added to the degrees of the Council, and that in some States they do not confer it. This assertion, however, does neither destroy its antiquity nor the facts upon which it is founded. Let us carefully examine the incidents connected with the degree, and determine its relative position, discarding the idea whether it is of ancient or modern origin, for all the degrees of the Ancient York Rite, as now practiced in the United States, except the primitive degrees of Entered Apprentice, Fellow-Craft and Master Mason, are *positively* American by right of invention, and among

the number we claim that of *Super-Excellent Master*.

The *Super-Excellent Master's* degree refers to the last night in the reign of Zedekiah, when the forces of Nebuchadnezzar besieged the City of Jerusalem, destroyed the Temple, took Zedekiah prisoner, slew his wife, children and nobles, put out his eyes, and carried him and the children of Israel into Babylonian captivity, and demonstrating to the Free and Accepted Mason that unless he possess a firm and abiding faith in the GREAT I AM, unless he lives to the requirements of His law, unless he worship Him in spirit and in truth, God will punish him. Hence it is evident, as our manuals assert, that this degree teaches and inculcates true devotion in spirit and in truth, in contradistinction to idolatry, teaching, by the sad example of Zedekiah, life's vicissitudes, and urges us by precept and example to become wiser and better.

What high and holy thoughts are concentrated in the symbolism of this degree! The Square, the Triangle and the Circle. In the *former* our minds are irresistibly carried back to the erection of the Tabernacle in the wilderness by Moses, Aboteab and Bezalel, divided into three parts, a type of the Temple which was built at Jerusalem; of the Ark and the Alta, the candle-stick and the table of Shewbread, of the vestments of the High Priest and of that peculiar sentence *Holiness to the Lord*, which Royal Arch Masons admire, venerate and love. Nay, it tells us that this self-same tabernacle accompanied the children of Israel in all their journeyings, with its divinely appointed furniture, until the promised land was reached.

The triangle in its three equal sides, demonstrates the three equal attributes of Jehovah, viz.: His Omniscience, His Omnipotence, and His Omnipresence; while the circle reminds us not only of the lesson we are taught as Entered Apprentices of a point within a circle, but proves clearly and satisfactorily that while it is an emblem of friendship, yet the friendships of life are easily broken. But this circle proclaims to the *Super-Excellent Master* that while the friendships of life are changeable and evanescent, yet it is especially an emblem of eternity, which can never, never be broken, and which encourages the hope, full of immortality in the Divine promises. Yes, the circle is an emblem of eternity.

"Archangel's day  
And night into its glories look; the saints,  
The elders round the throne, old in the years  
Of Heaven examine it perpetually;  
And every hour, get clearer, ampler views  
Of right and wrong—see virtue's beauty move;  
See vice more utterly depraved and vile;  
And this, with a more perfect hatred, hate,  
That, daily love with a more perfect love."

The history of this degree embraces the whole history of the children of Israel, from Saul, the first King of Israel, down to its last King, Zedekiah—embracing a period of four hundred and ninety-seven years, during which time twenty-two kings reigned.

It might also be proper to remark, for the benefit of the masonic student, that Zedekiah was the son of Josiah, that he was established on the throne by Nebuchadnezzar, to whom he swore fealty by the name of God; but from the Bible we learn that, notwithstanding all the kindness of Nebuchadnezzar, he rebelled against him, forsook the religion of his fathers, and God, to punish him, destroyed both the Temple and Zedekiah, and scattered the Jewish people, and to this day they have never been acknowledged as a separate nation.

Fraternally yours in S. V.,

ALFRED CREIGH,  
M. P. G. M. of Pennsylvania.

## Choice of a Lodge.

Question.—"Has a brother holding a dimit from the Grand Secretary, or a Lodge, a right to join any Lodge he chooses, or is he forced to join the Lodge nearest his place of residence?"  
Answer.—He can join any Lodge he sees proper, which chooses to receive him.

## AN EDICT.

It will be seen from the following edict, which we publish in full, for the information of the Craft, who, we are sure, will all be glad to know it, that our Companions of Delaware are once more in the fold:—

OFFICE OF THE GENERAL GRAND SECRETARY  
of the General Grand Chapter R. A. Masons  
of the United States of America,

CINCINNATI, OHIO,

February, A. D. 1869, A. I. 2399. }

To all Companions, Royal Arch Masons, greeting:

The following is officially communicated for information to the Royal Craft, in obedience to directions. In doing so I express a confident expectation that the Grand Chapter of Royal Arch Masons for the State of Delaware will be cordially welcomed into the widening circle of Grand Chapters of the United States, all of which we trust, will soon be re-united in indissoluble union.

JOHN D. CALDWELL,  
General Grand Secretary.

OFFICE OF THE GENERAL GRAND HIGH PRIEST  
of the General Grand Royal Arch Chapter  
of the United States of America,

NEW YORK, January 20, 1869.

To whomsoever it may concern, and especially to all Royal Arch Masons acknowledging the jurisdiction of the General Grand Chapter of the United States, greeting:

This is to certify that, upon the 9th day of January, 1869, upon application duly made, and under the power and authority in me vested by the Constitution of the General Grand Chapter of the United States, I did issue an Edict granting permission for the formation of a Grand Chapter of Royal Arch Masons for the State of Delaware.

That upon the 20th day of January, 1869, and under authority of the above named Edict, the legal representatives of all the Chapters in said State, being four in number, did assemble in convention at Dover, in said State, and did then and there proceed to organize in due form a Grand Chapter of Royal Arch Masons for the said State of Delaware, and did elect Grand officers therefor, and adopt a Constitution for the government thereof.

The undersigned, as General Grand High Priest, did install the said Grand officers into their respective offices, and, by the power and authority in me vested by the General Grand Royal Arch Chapter, did receive said Grand Chapter of Delaware under the jurisdiction of said General Grand Chapter of the United States.

And I do hereby order and direct that said Grand Chapter of the State of Delaware be received and enrolled under the jurisdiction of the General Grand Chapter of the United States, and be hailed and recognized accordingly.

And the R. E. John D. Caldwell, General Grand Secretary, is hereby charged with the duty of promulgating this, my Edict.

Given under my hand and private seal the day and year first above written.

JAMES M. AUSTIN,  
General Grand High Priest.

The Grand Chapter of the State of Delaware is duly enrolled under the jurisdiction of the General Grand Chapter of the United States. Recognition is due to the official acts of the following named Grand officers:

Comp. Daniel G. Goodwin, Milford, M. E. Grand High Priest.

Comp. Willis Holden, Wilmington, Deputy Grand High Priest.

Comp. Geo. W. Stone, Wilmington, Grand King.

Comp. James Moore, Georgetown, Grand Scribe.

Comp. Stillman A. Hodgman, Wilmington, Grand Treasurer.

Comp. Alfred T. T. A. Torbert, Milford, Grand Secretary.



### MASONIC ODE.

When first eternal justice bade  
Life's varied ills intemper'd flow,  
'Twas then Almighty goodness said,  
Go Pity, cheer the realms of woe;  
Go, Mild Compassion, go, Charity and Love,  
Tell man there's mercy yet above.

Scarce fled from Heaven the high behest,  
That woe in light and smiling earth,  
Ere wide creation, doubly bless'd,  
Hailed MASONRY'S propitious birth  
With strains majestic, ye Masons lift the skies,  
Let grateful hallelujahs rise.

Hail ROYAL ART! in humble zeal  
The Mason greets thy glad'ning sway;  
'Tis thine to teach his heart to feel,  
And thine to bid his hand obey  
'Twas Wisdom fashion'd, 'twas Strength thy temple  
raised,  
And Beauty o'er the fabric blaz'd.

Sweet Charity, whose soothing art  
Can bid dull apathy adore,  
Can sweep the chords of every heart,  
Primeval harmony restore;  
Come, lovely sister, come, smooth life's rugged way,  
And lead our souls to realms of day.

### CHARITY.

When you meet with one suspected  
Of some secret deed of shame,  
And for this by all rejected  
As a thing of evil fame,  
Guard thine every look and action,  
Speak no word of heartless blame,  
For the slanderer's vile detraction  
Yet may soil thy goodly name.

When you meet with one pursuing  
Ways the lost have wandered in,  
Working out his own undoing  
With his recklessness and sin,  
Think, if placed in his condition,  
Would a kind word be in vain?  
Or a look of cold suspicion  
Win thee back to truth again?

There are spots that bear no flowers,  
Not because the soil is bad,  
But the summer's genial showers  
Never make their bosom glad;  
Better have an act that's kindly  
Treated sometimes with disdain,  
Than by judging others blindly,  
Doom the innocent to pain.

[For the Freemason.]

### A Lodge of Instruction at Gallatin— Lodges Represented, Etc.

DEAR BRO. GOULEY: I ask but a limited space of your interesting monthly to report briefly the proceedings of a Lodge of Instruction for the Tenth Masonic District, held in this place, beginning the 15th inst., and continuing three days.

I have to regret exceedingly that the almost impassable condition of the roads precluded the possibility of representation from many Lodges in the District. "The memory of the oldest inhabitant" fails to call to mind a time in the past when the roads were so deeply muddy as during the past week. The attendance, however, notwithstanding the condition of the highways, was creditable to the zeal and energy of the brethren of the District.

Thirty representatives were present, representing eleven Lodges. The Lodges of this District represented, were: Daviess, Middlebury, Mercer, Modena, Western Star, Jamesport, Earl and Pattonsburg.

Those of other Districts were: Friendship, Mirabile and Hamilton.

R. W. Bro. Willis Griffing, of Hamilton, D. D. Grand Master of Eleventh District, and W. Bro. Wm. A. Prall, of your city, were in attendance.

Bro. Prall was here to exemplify the work and lectures of symbolic Masonry, in compliance with an invitation of R. W. Bro. Heaton. He is an untiring patient and instructive teacher

of the ritual, and richly merits the gratitude of the Craft for his disinterested efforts to disseminate the *correct* ritual.

Although environed by discouraging surroundings, the proceedings of the Lodge of Instruction were interesting, and will result, I doubt not, in a decided ritualistic improvement in the Lodges. It has been truly said, "Our ritual is the casket that contains the jewels," and therefore how important it is that it should be correctly and impressively taught.

The Chapter of Instruction appointed for this place the 18th ult. was not convened, because of the limited representation. Comp. Prall, however, visited our Chapter, and exemplified the work in all the degrees.

Yours fraternally,

OCCASIONAL.

Gallatin, Mo., February 20, 1869.

### THANKS.

We are under obligations to Comp. Philip Swigert, of Frankfort, Kentucky, for an elegant volume containing biographical sketches of late Governor Lazarus W. Powell and late Governor John L. Helm, of Kentucky. Whether Governor Powell was a Mason or not, we are not informed; the latter was a prominent member of the Fraternity, and we referred to the matter at the date of his untimely death.

### New Board of Relief.

There being two Lodges now located at Chillicothe, they have, in accordance with Grand Lodge law, organized a Board of Relief, under the regulations of the St. Louis Board, which is considered one of the best in the United States. If they adopt the strict rule of examination used by our St. Louis brethren, they will not give to every vagabond and impostor who comes along and calls himself or herself a Mason.

### A Rage for Fiction.

"I want a paper that has long stories in it," said a young lady; and she added, "I don't want a paper for anything else." Poor girl! much to be pitied—and a pitiful appearance she will make through life at the present rate. She wants nothing serious, no acquaintance with the history of her times, nothing intellectual! nothing but newspaper novels! Empty heads they must be that can find room every week for some ten columns of a sham story. Yet these are the heads for which the weekly press toils and groans, throwing off by the ten thousand its sheets of shallow, insipid and disgusting fiction; and for this an amount of money is paid which a sound literature utterly fails to command. Yes, fathers and mothers buy this vile trash for their sons and daughters, and so minister to their ignorance and destitution of all taste and fitness for life's duties. Doubtless the periodical press does more than any other one instrumentality to decide the opinions, habits of thought and general character of the age. A family will very soon begin to show a sympathy with its weekly paper, and parent and child will soon begin assimilating to it in sentiment and feeling; and as families are, so is the community at large. Blind and stupid, therefore, yea, worse, are those parents who tolerate in their houses a class of papers which are good for nothing, then bad—made up of the writings of silly, ignorant scribblers, who would be "at the foot" in the town school in good morals. Such are the teachers of half the present generation.—*Albany Spectator*.

### Masonry in the East.

Robert Morris delivered a lecture at the Cooper Institute, New York, on the subject of Freemasonry in Syria and Palestine. He said that he had been sent to the East, by the Masons of this country, for four objects: First—To examine into the Freemasonry of the Eastern nations. Second—To obtain information of the orders kindred to the Masons, such as the Knights of St. John. Third—To visit the places renowned in the traditions of Masonry—Tyre, Jerusalem, and others. Fourth—To make collections of specimens, relics, etc.

His remarks on these topics were very interesting, not only to Masons, but to the general public. At Smyrna he found eight Masonic Lodges, which included among their members the foreign consuls of most of the nations not Roman Catholic, and nearly all the Turkish dignitaries. At Ephesus he attended a masonic picnic. At Beyrout he found the only Lodge in Palestine. Among its members is the Pasha of all the territory from Asia Minor to Egypt. Mr. Morris found the Pasha a very gentlemanly, intelligent, and friendly man, willing to give him the fullest aid in the prosecution of his enterprise.

At Damascus he found sixteen Masons, and among them the renowned Abdel Kadir, formerly Sultan of the Arab race of North Africa, where he carried on a most destructive war with the French for many years. Mr. Morris was most kindly received by this fiery old warrior, who gave him the symbolical kisses on the right and left cheeks. Throughout Syria and Palestine there is an intense prejudice among the lower classes against Freemasonry, but the high officers of the Turkish Government, and the few educated and intelligent men who are to be found there, are well-disposed toward the Order. Nowhere in the world, Mr. Morris says, is there such attachment to Freemasonry as among the Mohammedans.

In the famous city of Tyre, the seat of King Hiram, he could not find, after three days' search, a single Mason; in Gebel, the ancient seat of all learning, not a single person who could read. Ancient traces of the Order were numerous. On the keystone of an arch under Solomon's Temple the masonic compass is found deeply cut in the stone. Mr. Morris traced the analogy between the customs of the East and those of the modern Masons. Charity was the distinguishing characteristic of the Eastern Masons.—*Ex.*

### A Cheerful Face.

Carry the radiance of your soul in your face. Let the world have the benefit of it. Let your cheerfulness be felt for good wherever you are, and let your smiles be scattered like sunbeams, "on the just as well as on the unjust." Such a disposition will yield you a rich reward, for its happy effects will come home to you and brighten your moments of thought.

Cheerfulness makes the mind clear, gives tone to thought, adds grace and beauty to the countenance. Joubert says: "When you give, give with joy and smiling."

Smiles are little things, cheap articles, to be fraught with so many blessings both to the giver and the receiver—pleasant little ripples to watch as we stand on the shore of every-day life. They are our higher, better nature's responses to the emotions of the soul.

Let the children have the benefit of them; those little ones who need the sunshine of the heart to educate them, and would find a level for their buoyant natures in the cheerful, loving faces of those who lead them.—*Ex.*

There is no greater obstacle in the way of success in life than trusting to "something to turn up," instead of going to work and turning up something.

The man that is fond of pies and puddings places himself fearfully in the power of his wife.

It is a great pity that a woman's pots are so frequently nuisances to everybody else.



### The Grand Master and Deputy Grand Master.

In the Grand Lodge of New York it is a custom, (whether by law, or merely a custom by consent, we know not) whereby the Grand Master, if chosen from the State, the Deputy is chosen from the city, and so the reverse in case the Deputy is chosen from the country.

This we consider wrong, for two reasons: 1st, It draws a distinction between sections of the Fraternity in the same jurisdiction; and, 2d, It creates a dual government in the Grand Lodge, for, by the same custom, one of these officers never interferes with the other, each being, to a certain extent, independent of the other. We believe New York is the only jurisdiction where such a state of things exists. We are rejoiced to see the very able masonic editor of the New York *Dispatch* struggling to vindicate the ancient powers of the Grand Master, which have been most sadly infringed upon in that State.

The very definition of "Deputy" implies an aid, or subordinate subject to superior commanders. In many States the Deputy Grand Master is appointed by the Grand Master, instead of elected by Grand Lodge, as is the case in the Grand Lodge of Missouri.

We see, however, no particular objection to the election, provided the law of Grand Lodge specifically and definitely sets forth that the Deputy is the aid and subordinate of the Grand Master, just as all his other officers are.

To acknowledge a double head, however, as it is in New York, is subversive of the fundamental rights of a Grand Master, which rights no Grand Master can too soon vindicate by all the prerogatives of his office.

We highly approve the following from the *Dispatch*:

In the perusal of masonic history the reader is struck by the evidences which are frequently presented of the decrease of the powers of the Grand Master, and their investiture in the representatives of subordinate Lodges, in Grand bodies assembled. There was a time when Grand Masters were the supreme head of the Craft, in fact as well as in name, and now in many countries the Grand Master appoints all of the subordinate officials who are to fill responsible positions. In this country these are generally elected, and we have no hesitation in declaring our system in this respect far inferior to that of appointing them, which prevails generally in the larger European jurisdictions. The Deputy Grand Master, at least, should be appointed by the Grand Master, and ought to be as completely under his control as to tenure of office as he is in any other matter. We know that the existing condition of facts referred to will not probably be altered during our time, if ever, but the Grand Master still possesses powers which constitutional enactments can be made to take from him, and prerogatives which should never be dissociated from individual official exercise through legislation. By looking at the powers of Grand Masters as they exist in the countries referred to, and at the same powers as they exist in our domestic jurisdictions, we can learn a lesson as to future action which may tend to make us wary in the circumscription of these powers and prerogatives. As modern legislation has shaped things, we have two heads of the Craft, one in the country and the other in the city; for the Grand Master and Deputy Grand Master have come to be considered as clothed with the same powers, which each may exercise, the one in one part of the State and the other in another part. So far of late years has this been the case that the Grand Masters have declined,

from motives of delicacy, or perhaps from obedience to a wrong sentiment entertained by the Craft, to interfere in cases where the Deputy Grand Master has made mistakes, either in the law or in judgment, through which substantial rights have been affected and interests of great importance placed in hazard. The assumption that there is a duality at the head of the Craft is a false and injurious one, and if allowed to be strengthened may lead to serious results. Assumptions, at first insidious, and afterward more boldly exercised, because somewhat sanctioned by time, soon take the color of usage, and then take the semblance of law; more especially if those assumptions can be controlled or sustained by the ballot or sanctioned by indirect legislative action. The ballot may be cast at an election, as a test of the propriety of the exercise by a subordinate officer of certain powers; and encroachments upon the prerogatives of the Grand Master may be indirectly sanctioned by legislative silence or passiveness. Every attempt from any quarter to interfere with the powers of a Grand Master, every assumption that those powers are susceptible of being co-ordinately wielded, and that he can not interfere with any official who may exercise them, or that the Grand Master can have an equal, should be promptly met by that official and opposed by all means within his reach; for one of his duties is to transmit all of those powers and each of his prerogatives, unimpaired, to his successor.

### "ORDER" VS. "FRATERNITY."

The very able Chairman on Foreign Correspondence in the Grand Lodge of New Jersey (Bro. Hough) approves of our criticism on the word "Regalia" in Masonry, it being a misnomer, and improperly used in our Fraternity. "Clothing" is the proper word. Bro. Hough very properly objects to our use of the word "Order," and we frankly acknowledge the correction. We became used to it by so frequently reading it in every masonic document we picked up, and therefore used it inadvertently, although doubting its propriety.

The term "Order" is borrowed from other organizations, and according to the ninth definition given by Webster is "Rank; class; division of men; the order of priests; the higher order of society; the order of knights; military orders, etc." "Fraternity," by the same able author, means, "1st, The state or quality of a brother; brotherhood;" "2d, A body of men associated for their common interest, business or pleasure; a company; a brotherhood; a society."

From the foregoing it will not be difficult to discover that *Fraternity* is the proper term to be used by all Masons in their Lodge capacity and masonic nomenclature. The term *Order* is the proper one for Knights Templar, because that is a distinction conferred in the sense of an *Order*, and the term "degrees" is improper as a substitute for the term "Order." For Master Masons and Royal Arch Masons the term "Fraternity of Masons," instead of "Order of Masons," or "Masonic Order," is the correct one, and we sincerely hope it may receive universal recognition and observance. We shall not hereafter use the word "Order," except by a "slip of the pen."

Masons were originally assembled as a matter of business in their *operative* capacity, and afterward as a matter of pleasure and profit in their *speculative* capacity, therefore they were a *Fraternity*, assembled for common interest, and did not, and do not, confer any *Orders*.

Again we say, let us drop the word *Order* from our masonic vocabulary; it is a misnomer, except in the Orders of Masonic Knighthood.

### Freemasonry Menaced.

A visionist out West, born, probably, and raised near the boundary of civilization, if not over the line, and who exults in the cognomen of Blanchard, with D. D. attached, has, it seems, got it into his distempered brain that the immortal institution of Masonry can be overthrown, and so has been at the Herculean job—hammer and tongs—for an indefinite period in the past, and probably imagines, in the present diseased state of his mind, that he has by this time laid Freemasonry out—ground it to powder—annihilated it.

As well might a lame grasshopper, with as fair a prospect of success, undertake to kick down the rock of Gibraltar as for this modern Don Quixote to undertake the demolition of the magnificent and indestructible temple of Freemasonry, which has withstood the ravages of time, the enmity of emperors and kings, the bigotry of ecclesiastics, and the spleen of fools generally; and which exists to-day as a brilliant arm of the moral philosophy of the age, and the just pride of millions of the most learned, influential, virtuous and excellent men of the world, of all nations and languages.

Verily, the person in question must be a rare specimen of the genus homo. Barnum had better cage him at once, and lose no time in putting him on exhibition. He would draw better than the renowned nondescript "What is it?" "Alas, poor Yorick!"

Not many years ago a clergyman in this city, then of some eminence, ventured to exclaim from the altar, in the presence of a large and intelligent audience, that "he would as soon be balloted for in hell as in a Lodge of Masons or Odd-Fellows." From that hour the preacher's popularity began to wane, and in less than a year his splendid congregation had dwindled down to something like the numerical force of a corporal's guard. The society never recuperated, nor the pastor either. Both, we believe, are now extinct.

The enlightened public sentiment of the nineteenth century will stand no such nonsense as a wanton and unprovoked attack upon one of the grandest and best institutions that history records without a sharp rebuke.—*U. S. Journal, Philadelphia.*

### Maternity the Inspiration to Beauty.

Lapland has but one art, one solitary object of art—the cradle. "It is a charming object," says a lady who has visited those regions; elegant and graceful, a pretty little shoe lined with the soft fur of the white hare, more delicate than the feathers of a swan. Around the hood, where the infant's head is completely protected, warmly and softly sheltered, are hung festoons of colored pearls, and tiny chains of copper and silver, which clink incessantly, and whose jingling makes the young Laplander laugh. "O, wonder of maternity! Through its influence the rudest women become artistic, tenderly heedful. But the female is always heroic. It is one of the most affecting spectacles to see the bird of the eider—the eider-duck—pluck the down from its breast for a couch and covering for its young; and if man steals the nest the mother still continues upon herself the cruel operation. When she has stripped off every feather, when there is nothing more to despoil but the flesh and blood, the father takes his turn; so that the little one is clothed of themselves and their substance, by their devotion and their suffering. Montaigne, speaking of a cloak which had served his father, and which he had loved to wear in remembrance of him, makes use of a tender phrase, which this poor nest recalls to my mind—"I wrapped myself up in my father."—*Michelet.*

Politeness is like an air-cushion—there may be nothing in it, but it eases our jolts wonderfully.



**CROSS AND CROWN.**

There is a cross of heavy weight  
For every human life to bear;  
There is a chaplet formed of thorns,  
For each and every brow to wear;  
Oh! when the cross of pain and woe  
Shall soon forever be laid down,  
May we receive in recompense  
A beautiful and faultless crown.

A cross of toil and worldly grief,  
A burden of suspense and care,  
Has life imposed upon us all,  
And each its heavy load must bear;  
The clouds may lower overhead,  
The bright stars fade before our eyes,  
Yet Faith shall point us out the path,  
Where sacrifice and duty lies.

A crown awaits each faithful heart,  
Each earnest, self-denying soul,  
That carries cheerfully the cross  
To death's cold, unrelenting goal;  
And when the veil shall roll away,  
Disclosing heaven's endless bliss,  
The crown of love shall compensate  
The cross of such a life as this.

**THE NEGRO QUESTION.**

The following very intelligent article upon the negro question is from the pen of an esteemed correspondent in the *Masonic Monthly*, of Boston, and will well repay perusal:

There seems to be an opinion, more or less prevalent, that new issues are forced upon us in consequence of the result of the late civil war—that of bringing before us as candidates for admission into our masonic Lodges those who have been released from their former condition of slavery.

What has this freedom from slavery to do with us as Masons? Does it place us under stronger obligations to them? Because the Government has declared them free, will it be our duty to admit them into our Lodges—to give them the freedom of our Institution?

This edict of emancipation has not raised the negro socially to an equality with the white man. We are, as a masonic body, entirely by ourselves, not connected with any religious or political association; and this changed position of the negro has neither changed our Institution, or his position toward it.

Some of these advocates for the rights of the negro seem to think so; and as the Government has declared him free and equal in regard to the rights of citizenship, it is therefore the duty of the masonic Fraternity to open wide its doors, and admit the whole race to a free and equal participation with us in the enjoyments of the social circle of the Lodge-room.

This is a new kind of logic. Has this new position conferred upon him the necessary qualification for admission into the masonic Fraternity? Has this change given him a higher intellect, and a more cultivated mind, to appreciate the lessons of our Order? If it has not, what is the argument upon which these advocates for the rights of the negro base his claim to masonic affiliation with the whites?

Why, they say, he is now free and equal. Well, those that we have had among us here in Massachusetts have been free and equal for three-quarters of a century, without affiliating with us in our Lodges, or without our recognition.

Our Institution is not a colonization society, nor are our Lodges primary schools. They are schools of a more advanced grade, and the preparation for admission is to be completed elsewhere. And when this class are prepared to pass the necessary examination it will be time enough to decide upon their admission.

As Masons, we have no such duty devolving upon us as that of instructing the negro, however it may be incumbent upon us as citizens; and no greater injury can be done to the black man than to thrust him into an institution for which he is unqualified, and in which he certainly must feel his inferiority.

Will these advocates for the doctrine of amalgamation assert that the masonic institution will gain anything by their admission? Will it hold any higher place in the estimation of the public? Will its precepts be any more disseminated, and its usefulness extended, by

this new acquisition of the negro to our circle? The most zealous of these advocates would not make such an assertion as this, unless upon the principle that the end they have in view would justify the means.

Then, if they are of no benefit to the Institution, it must be they consider the negro would be benefitted himself by the association, though I deny this position. Yet is not this contrary to all masonic teachings, that we are to confer its honors for the benefit of the individuals who seek admission?

This is a new adaptation of Masonry; and if they are so anxious to diffuse its benefits, why not seek out the ignorant and debased among their own color, and argue their rights to be admitted to its honors and benefits? Have they such a particular affection for the black man? Let them prove it by admitting him to their family circle and fireside. This will prove their sincerity; and then they can argue his claim with some show of propriety on their part.

Their sincerity will not stand the test; and they would soon show their true sentiments toward the colored race—not considering them fit to associate with at home, but qualified for admission into an association of which they are members, but whose meetings they do not feel any interest in, and would not frequent any oftener after this introduction of the colored race.

I want these sincere advocates for the rights of the negro, and what they call the true principles of Freemasonry, to carry out their professions by practicing what they preach. If they really think the negro is unfairly dealt with, by denying him admission into our Lodges, and that we are too exclusive, and not carrying out the true principles of our Order, let them quit a society who are acting so contrary to their profession, and join one of the colored Lodges, where their philanthropy would have full scope, and where they can meet the negro, and enjoy the equality they contend for, provided they can gain admission.

But in according these privileges to them, we wish them to accord the same to us, that of choosing our associates, and not endeavor to thrust upon us those who are repugnant to us, by the flimsy argument that, as "Masonry is intended to unite men of every country, sect and opinion," we must therefore take the negro into our Lodges. This is uniting, with a vengeance? Why not say it means uniting in marriage with them? It is just as capable of this construction as the one they give it.

This distortion of the true meaning will not serve their purpose. This uniting is for the purpose of aiding, supporting and protecting each other. And upon this ground Masonry knows no color, sect or opinion, and will cheerfully aid wherever her aid is necessary. And there is no necessity of amalgamation in our Lodges, or of miscegenation with the race, in order to carry out this principle.

The term "free-born" has been brought forward for the purpose of proving that it had no allusion to one born out of slavery, but was applied to the offspring of those who had the freedom of a city or borough granted to them. Now why this should have been a recommendation above and beyond that of being the son of a country gentleman or nobleman, who did not receive the freedom of the city in which they dwelt, is not explained; but it is intended as an argument in favor of the negro, that although he was born in slavery, he is not, by this construction of the term "free-born," debarred from its benefits.

Now, I am willing they should have all the benefit of this definition of the word "free-born." I would not deprive them of any morsel of comfort they can derive from it; and we will consent to strike it out entirely from the list of requirements, if they wish it. Let also the negro have the benefit of it, and put him upon the other qualifications for admission, and if he stands the test, we will not consider whether he has been a slave or born in slavery, or whether his progenitors had the freedom of a city or borough granted to them or not.

Where inequality exists, Freemasonry can not exist. It is not alone the weak and igno-

rant who endanger the welfare of the Order, but the ill-regulated minds. Mental imperfections are as much a bar to our society as immorality.

It is difficult to draw the line between classes of the same race; and the main question to be considered is, what is our duty toward a class in which, as their advocates must allow, the unqualified form the rule, and the qualified the exceptions.

Our duty is plain enough. Masonry is bound to protect itself, and it is the duty of every Mason to lend his aid in this protection, and to prevent its secrets going into the hands of the incapable; and to do this, the race must be excluded; for the reason that, going among them, it must necessarily fall into incapable and unworthy hands.

It may be thought by some that this question of initiation might be left to the judgment of the brethren, as in the case of the white candidates; the answer to this is, in one case the majority form the rule and in the other the exception; and it is sometimes impossible, in the case where the majority are qualified, to prevent the entrance of the unqualified; in the other case, where the majority are unqualified, they would soon change the whole character of our Institution by an indiscriminate admission.

If we can not now keep out the unworthy, how could we maintain our position against the majority of a race, if that race were admitted? Those admitted would be naturally partial to their own color and race, and exert their influence to introduce them into the Lodge.

Self-preservation demands a general law of exclusion; and it becomes us, who are interested in the prosperity of our Institution, to set our faces firmly against any attempt to destroy its usefulness.

Revolution is the order of the day, and it is not strange that there should be found in these times those who would revolutionize Freemasonry, and endeavor to pervert it to their own emolument and advancement.

There are those who have been disappointed in not obtaining that position in the Order which they think their talents entitle them to, and if promotion and advancement always accompanied merit they would have gained a prominent position in the Order; but the Institution itself is not to blame for this neglect of their merits, and to endeavor to destroy the Institution on account of obnoxious members is unmanly, as well as unmasonic.

Masonry has been so long in the zenith of its popularity, that it is not to be wondered at that there should be attempts to overthrow it, both from outsiders and those connected with it, the former from a jealousy of the Institution, and the latter from a desire for notoriety, which not obtaining in it, they are bound to obtain from it.

There have always been those connected with our Institution who have been of us but not for us. They regard the Institution so far as they may be benefitted by it; but when they think that a greater benefit will accrue to them by the introduction of "strangers among the workmen," they will not ask if these strangers bear with them the "Signet of Truth" to satisfy the demands of the Institution. It is enough for them that they will answer their purpose.

These are the individuals from whom Masonry has the most to fear, and against whom she must be upon her guard. Outsiders are harmless in their attacks; the greatest enemies of our Order are the disappointed and disaffected ones among us. These persons will preach and exhort upon the tenets of Freemasonry; and while, to all appearance, they are endeavoring to extend the masonic cord of brotherly love around men of every country, sect, and opinion, they intend to so strain it that it shall break under their management, and then they will have the ruins of Masonry to exult over.

It would be much more sensible for these persons to advocate the admission of females of our own color, than to advocate the admission of the negro. It would be much more sensible; for though the female heart is so much more sensitive to the pleadings of distress as to be deceived and imposed upon by those who would



be ever ready to take advantage of her finer feelings, yet as far as the capabilities of her diffusing the true principles of our Order are concerned, and her ability to keep our masonic secrets, I would by far rather entrust them to her than to the black man.

I am no advocate of females entering into the arena of politics, and coming in contact with the rough specimens of men they would meet with there. I respect them too highly for that; but I would much prefer their attendance upon our Lodges, where they would meet with nothing but respect and esteem, than to see our Lodges filled with a race of men who, as a race, are totally incapable of appreciating the beauties of the Order, or of carrying out its principles. I therefore earnestly caution those who wish for the perpetuity and prosperity of our Institution, to beware of wolves in sheep's clothing. Reason for yourselves, whether the introduction of the negro race (for this is the only question when divested of all its trappings) will be an injury or a benefit to our society; if you conscientiously believe the Institution will be benefited by the introduction, it then becomes your duty to advocate their admission; but if, on the other hand, you can see no benefit to be derived from it, but a greater chance of injury by the admission, it is equally your duty to oppose it by all means within your power.

Be not misled by the sophistry of those who are pleading the *right* of the negro, but judge for yourselves. Sift the question from all the verbiage with which it is surrounded, and let them have all the benefit to be derived from defining the word "free-born," and let not the questions of legitimacy of character, or jurisdictional claims, however ingeniously argued, have the power to obscure the plain question at issue. Let them have all the satisfaction they can obtain out of those reasonings. Let them be framed and hung up in the Lodge-rooms of the blacks, and let them have all the enjoyment they can possibly get out of these arguments and reasonings, but let us demand the same privilege we accord to them, viz.: that of enjoying our own by ourselves. H.

[For the Freemason.]

#### Masonry in Linn County—Jackson Lodge—Patriarchal Masons, Etc.

DEAR BRO. GOULEY: A brief statement of the condition and prospects of Masonry in this vicinity and county I trust will not prove uninteresting to the readers of your valuable journal.

Jackson Lodge, No. 82, was chartered October 15, 1846, by the M. W. Grand Lodge of Missouri. Bro. John Ralls was at that time Grand Master. He is yet living, an active, earnest, energetic Mason.

Its history, stretching as it does over a period of twenty-three years, has not, we presume, been unlike the history of other Lodges. It has been generally accredited a successful, harmonious and prosperous Lodge; especially has this been true during the past few years. The Lodge now numbers about sixty-five active members—among them some of the oldest Masons in Missouri. A short sketch of each of these patriarchal Masons may be of interest. They have come down to us venerable and ripe in experience from the days long ago, and their services in the cause of Masonry ought not to be forgotten.

Rev. and Bro. William Perkins has been a Mason *forty-nine years*, having been made a Mason in Martinsburg, Henry county, Kentucky, in the year 1821. Bro. John D. Daggett may well look to his laurels.

Bro. M. A. Grumbo was raised to the sublime degree of a Master Mason in Web Lodge, No. 55, Bath county, Kentucky, in the year

1823, and has consequently been a Mason *forty-six years*.

Bro. Jonah Seaman, for whom Seaman Lodge, No. 126, at Milan, is named, received the degrees of Masonry in Trilumina Lodge, No. 117, Frederick county, Virginia, in the year 1827.

Bro. John Morrison was made a Mason in the year 1828, in Jefferson county, Ohio.

Bro. S. D. Sandusky, who has been the faithful, efficient Secretary of the Lodge for *sixteen years*, always at the post of duty, was raised in Springfield Lodge, No. 50, Washington county, Kentucky, in the year 1834.

Bro. A. M. Clarkson, an old Past Master, received the degrees of Masonry in Hardinsburg, Breckinridge county, Kentucky, in 1833.

Bro. Carlos Boardman, who has served the Lodge as Master for seven years, was made a Mason in Fayette, Missouri, in 1844.

These seven patriarchs aggregate a total masonic service of *two hundred and sixty-nine years*.

We have five active, working Lodges in this county, aggregating a total membership of two hundred and fifty. So far as we are advised, all are moving along smoothly in the high way of *prosperity*. Indeed, the *popularity* of the Order is the greatest danger against which, in this county, we will have to guard.

The zealous, curious throng are incessantly knocking at the outer door of the temple, and it requires the strictest scrutiny and an unsparing, skillful use of the *masonic scalpel* to prevent the admission of the unworthy.

We have recently refurnished and carpeted our hall, in a style that will compare favorably with any of the handsomest halls of North Missouri.

Our M. W. Grand Master visited us Friday, February 12th, on important business. He intends that Section 29, Article XVI By-Laws of the Grand Lodge shall be enforced. In the defense and support of this *intention* are arrayed the good and true of the Order, and the time is not far distant when a grand moral ground-swell will be *felt* and *acknowledged* in every part of our Grand Jurisdiction. The result is not doubtful. The Right, Truth and Morality must prevail.

Yours fraternally,

OCCASIONAL.

Linneus, Mo., February 16, 1869.

#### Grand Lodge of Michigan.

The Grand Lodge elected the following officers, February 14th:

Grand Master—A. T. Metcalf, Kalamazoo.  
Deputy Grand Master—A. Partridge, Birmingham.

Deputy Grand Master of Upper Peninsular—Thomas N. Lee, Jr., Houghton.

Senior Grand Warden—E. R. Landon, Detroit.

Junior Grand Warden—J. V. Lambertson, Rochester.

Grand Treasurer—Rufus W. Landon, Niles.

Grand Secretary—James Fenton, Detroit.

Grand V. and Lecturer—Henry M. Look, Pontiac.

Grand Chaplain—Rev. C. C. Yemans, Marquette.

Junior Grand Deacon—Seth Pettibone, Corunna.

Grand Architect—Reuben Bullman, Detroit.

#### Paying Fees Before Advancement.

Question.—“Is it necessary for a candidate for advancement to pay the fee previous to ballot for his advancement? A Lodge in St. Louis has so decided. Answer in next FREEMASON.”

“JUNUS.”

Answer.—See Section 2, Article XV., Grand Lodge By-Laws, which says: “No degree shall be conferred, nor ballot spread for the same, until the degree is paid for.” Study the law.

#### The District of Columbia Troubles.

When the difficulties existing in the District of Columbia, growing out of the formation of the Grand Chapter for the District, and the separation of the bodies composing it from the Grand Chapter of Maryland and District of Columbia, were brought before the General Grand Chapter of the United States, which all the parties to the dispute acknowledged as their supreme head, appealing to and appearing before it, it was fondly hoped that the action of the General Grand body would have restored peace and harmony; but, from late letters, we regret to state such is not yet an accomplished fact.

So far as the Royal Arch Masons, who were Knights Templar, and who were alleged to have been disciplined by the Chapters composing the Grand Chapter of the District of Columbia are concerned as Knights Templar, the orders of the Grand Master of the Grand Encampment of the United States to have their names restored to the rolls of the subordinate Commanderies have been obeyed, as stated by us last week. But, strange to say, the subordinate Chapters of the District still refuse to rescind their previous action of expulsion, etc.

This is a sad state of affairs, and although we know that the General Grand High Priest of the General Grand Chapter has been appealed to, it is doubtful whether he has the power to *do more than to advise*. It was certainly understood by the members of the General Grand Chapter that when their body passed the resolution recognizing the Grand Chapter of the District of Columbia, and taking under its protection Potomac Chapter and all its members, including those who were alleged to have been expelled in consequence of the difficulties arising out of the formation of the District Grand Chapter, that their action would be recognized in all its parts; yet, unfortunately, such is not the case. It is sincere to be hoped, for the honor of the Royal Craft, that wiser counsels will prevail, and that the advice of true friends will be listened to.—*Keystone*.

We must advise our friends in the District of Columbia that the Craft throughout the country are about getting tired of this petty quarrel, and if it is persisted in it will so command the attention of the various Grand bodies as might possibly result in the whole matter being thrown overboard, and all communication cut off, until the brethren there shall so learn the spirit of masonic compromise and obedience as to pay due respect to the orders of the General Grand Chapter of the United States, and to the edict of the Grand Master of Knights Templar. This bone of contention has already sufficiently disgraced the good name of our Institution before the profane, and it is about time that it was removed from the body politic. We might speak severely of this case, for we do think the circumstances justify it; but we do not want to add fuel to the flame, and we sincerely say, for Masonry's sake, settle this matter, and stand to your agreements made last September.

The ladies are the only incendiaries that kindle a flame that water will not extinguish.



## Grand Master's Corner.

[For the Freemason.]

## "MANNER OF OPENING LODGES."

BRO. GOULEY: The following interrogatories have been presented by one of our R. W. brethren in the State, and my decision fraternally called for. As it is a matter of interest and importance to the Craft at large in Missouri, I will make my replies, and an examination of it, the subject of an article for the "CORNER," in the April number of your paper. Here is what our District Lecturer propounds:

"M. W. Grand Master:

"I desire to know what your construction is of the law of the Grand Lodge, embodied in the resolution adopted in 1867, relative to the manner and form of opening Lodges. I desire to know whether the views held by the Grand Lecturer, viz.: that a Lodge should *open up* on each degree, are correct or not. I do not so understand the law, but if you do not decide otherwise, I am bound to obey his instructions. Looking to you as the supreme head and interpreter of masonic law and usage in this jurisdiction, I fraternally ask your decision in the premises, viz.: whether I may not instruct the Lodges in my District to *open up*, or to open at once, on the Master Mason degree, as each Lodge may determine for itself, for instruction or convenience?"

"Very fraternally yours,

"\_\_\_\_\_,  
"District Lecturer."

I now proceed to answer the foregoing queries, and settle this needlessly mooted subject.

1. I am asked for my "construction" of the law adopted in 1867, found in what is known as the "Saunders Resolution."

2. I am asked if the views of the Grand Lecturer are correct, who instructs *all* Lodges to *open up* from the Entered Apprentice to the Master Mason degree.

3. I am requested as the head of the Order, to decide how the District Lecturer shall instruct his Lodges.

I shall treat the subject under these three divisions.

It will be remembered by many that, in 1867, I issued an "EDICT" to the Fraternity in Missouri, requiring the Lodges to meet and open on the Master's degree before opening on any other. That, when so assembled and opened, they could dispense with labor, and open the lower degrees for work; then *resume* labor in the Master's Lodge and *close*, which would close all. This was my doctrine as Grand Master in 1867, argued and defended in my annual address before the Grand Lodge. And although *not adopted*, yet the arguments in my address on that point, I fearlessly affirm, *never have been answered*. Section 33 of Article XVI was greatly in the way, and was even declared *unconstitutional* in order to break the force of my arguments founded upon said section.

I maintained, and believed, in 1867, that as a charter is granted to Master Masons *alone*, they to whom it is granted should *always* meet in their chartered character as Master Masons,

and open that which is *chartered*. Then, by virtue of the charter and the quorum present, they have the right to open the lower degrees. The Grand Lodge has most solemnly declared that no Lodge can be opened unless there are seven Master Masons present. This term "NO LODGE" is as comprehensive as it is emphatic, and prevents the opening of Entered Apprentice, Fellow-Craft and Master Mason's Lodges unless there are present *seven Master Masons*. Does any one question this? Can three Master Masons and four Entered Apprentices open an Entered Apprentice Lodge? No. Because the Saunders resolution forbids it, and says they must *all* be Master Masons. It says, "a Lodge of Entered Apprentices and Fellow-Crafts are Master Masons at labor on those degrees." Then, as Entered Apprentice and Fellow-Craft Lodges must be composed of Master Masons, and the Master's Lodge is composed of Master Masons, section 33 is correct in declaring that "no Lodge shall be opened unless there be present *seven Master Masons*."

Now, as "no Lodge" can be opened with a less number than seven Master Masons, I hold that they must *meet* as Master Masons, and *test* the matter according to the secret methods known to them of determining whether they are such. This can only be done in a Master Mason's Lodge. Then a transfer of themselves into the lower degrees is legitimate. How is it to be known *legally* in an Entered Apprentice Lodge that all present are Master Masons? And yet the resolution declares that "an Entered Apprentice Lodge is composed of Master Masons, at labor in that degree." As the mode of determining *who* are Master Masons can only be used in a Lodge of Master Masons, and no Lodge is allowed to meet unless seven Master Masons are present, I therefore maintain that every Lodge should meet as Master Masons, open as such, and proceed into the lower degrees as occasion may require. This was my decision in 1867, and it is my *opinion* in 1869. The doctrine was rejected by the Grand Lodge in 1867, but I believe now, as then, that the principles enunciated are correct. My position being overruled, what followed? The Saunders resolution was adopted. And what does it authorize? Simply that the Lodges be left to use their own preference as to what degree they will open in. No one has ever contended that Bro. Saunders' resolution means any more than this. My doctrine was that Lodges should meet in the Master Mason's degree *first*. This was regarded as an *extreme*, and was rejected. Another extreme was that they should always meet first on the Entered Apprentice degree, and open up. Between these extremes Bro. Saunders threw his resolution as a compromise doctrine, allowing Lodges to use their own choice, and open on any degree they preferred. And there the matter rests to-day, and there it *shall* rest until the Grand Lodge convenes.

From the adoption of Bro. Saunders' resolution until recently no one ever thought of placing any other construction on it. If so, why were scores upon scores of Lodges allowed to meet on the various degrees, as suited their convenience and preference? Why were they not compelled last year to meet *always* on the

Entered Apprentice degree and open up in every case? If the Saunders resolution is the law under which Lodges are bound always to meet in the first degree, it has been violated a thousand times.

Now, therefore, in reply to the District Lecturer's question as to my "construction" of the Saunders resolution, I reply that it leaves with the Lodges the *absolute right* to open as *they prefer*.

I am asked, in the second place, if "the views of the Grand Lecturer are correct."

I answer, they are *not* correct. They are unauthorized by the law of the Grand Lodge; and in order to show their manifest incorrectness, I will present those views as written by the Grand Lecturer himself. The Grand Lecturer lays down the following as the mode of opening Lodges. The underscoring is his own, showing what stress he lays upon his opinion:

"The work as I taught it, and as I was anxious to have it thoroughly understood, was this: the *ceremonies* of opening the *THIRD DEGREE* included the ceremonies of opening the *FIRST* and *SECOND*."

From this proposition any Craftsman can see that the *third* degree can *never* be opened without first opening the Entered Apprentice and Fellow-Craft degrees, whose ceremonies he says are "included" in opening the *third* degree. But that I may not seem to misrepresent him, read what follows:

"The *THIRD DEGREE* CAN NOT, THEREFORE, BE OPENED by any *shorter* process than by passing regularly through the *ceremonies* of opening the first and second degrees."

He says these views embodied "the work taught by him, which he was anxious to have understood."

My questioner asks me if these views of the Grand Lecturer are correct. Holding the Grand Lecturer accountable only for teaching what he has affirmed to me in writing as *his* work, I answer the question again, that his views are erroneous. As such, on this point, they can not be received and promulgated by Masters or District Lecturers in Missouri.

If, as he affirms, "the *ceremonies* of opening the *third* degree include the ceremonies of opening the *first* and *second* degrees," then it follows that they are *parts* of the *third* degree.

Whatever is *included* in any subject must be a *part* thereof: "The opening ceremonies of the *third* degree include the ceremonies of opening the *first* and *second* degrees." Therefore, these ceremonies are a *part* of the third degree. Such is the result of this logic.

To follow out this logic, we conclude that those who are in possession of that which is included in the third degree must be in possession of the third degree. Therefore, Entered Apprentices and Fellow-Crafts are Master Masons, for they are in possession of that which is included in the third degree, according to the Grand Lecturer.

Again: As the ceremonies of opening the third degree *include* those of the first and second, all who are passed of the first and second are *included* in the third, and are entitled to be present and use the same when the third is opened. Therefore, Entered Apprentices and Fellow-Crafts are entitled to be present when



the ceremonies of opening the third are used, because those ceremonies include the first and second, which belong to Entered Apprentices and Fellow-Crafts.

At our last Grand Lodge session a question arose about some point of the work as taught by our Grand Lecturer. Bro. Grand Secretary offered the following resolution, which was adopted:

*Resolved.* That the work, as exemplified by the Grand Lecturer during our present session, be affirmed by this Grand Lodge, and that the same be required to be practiced by every subordinate Lodge in this jurisdiction.

Under the above resolution the Grand Lecturer claims authority to control the opening of Lodges. He claims it as an endorsement of his views as to the mode of opening, and says to me that his "work as exemplified was formally adopted, or reaffirmed, by the Grand Lodge," by said resolution. I deny that the Grand Lodge, by adopting the above resolution, ever endorsed such views in regard to opening Lodges. Such an idea never entered the minds of many who voted to approve his work. I appeal to you, Mr. Editor, who offered the resolution. Did you so understand it? [See note at foot of this article.] I voted to endorse his work. By work the above resolution meant, simply and alone, the ceremonies of Initiation, Passing and Raising, with the lectures connected therewith. These are usually styled the "work and lectures" of the three degree. This was what the above resolution affirmed as the work of the Grand Lodge; nothing more. I have conversed with many members of the Grand Lodge who voted for the above resolution, and not one has ever stated that he endorsed the Grand Lecturer's mode of opening a Lodge, to the extent of defining the legal necessity of opening each degree.

The Grand Lecturer says, "The THIRD DEGREE CAN NOT BE OPENED by any shorter process than by passing regularly through the ceremonies of opening the first and second degrees," because "the ceremonies of the third include the ceremonies of the first and second." Then why not open the third, and that would certainly open all that is included in the third? He says, "the third includes the first and the second." If so, they are parts inhering in something else. To open that something else would surely open the parts inherent. Then open first that which includes the parts, rather than the parts themselves.

If his theory be correct, that the Master's degree can never be opened unless we open up through each degree, then when a Fellow-Craft is to be raised at a called meeting, instead of opening the Master Mason degree to confer it on one previously elected, we must open two other degrees to get into third. What is the use of this? Where the necessity for it? There is none. No reason can be urged to justify it.

Numerous instances occur at stated meetings when there is no need in the world for opening the first and second degrees. All that is to be attended to is business. This must be done in the chartered or Master's Lodge. Then why require the unnecessary consumption of time for opening two degrees, which are of no earthly

use on the occasion? Deputies and District Lecturers condemn it, and say "it takes till nine o'clock to get the Lodges open for business." Another gross inconsistency in this novel teaching is found here: If "the opening ceremonies of the third degree include the opening ceremonies of the first and second degrees," and therefore parts of the third, the Grand Lecturer ought to require to close down.

If the use of the ceremonies of the first and second degrees are so necessary to open the third, their use must be equally necessary in closing the third, because, being "included" in the third, they are parts of it. Being "included" in the third, and parts thereof, and necessary to open the third, they must be used in closing the third to be consistent. Therefore, those who open up should close down. But the Grand Lecturer says the closing of the Master's degree closes all.

In conclusion, I recapitulate:

*First*—The Lodges shall be left to open on what degree they prefer. They shall not be compelled to open up, unless the Worshipful Master chooses to do so, but may open at pleasure in the chartered or Master Mason's Lodge.

*Second*—The Grand Lecturer's views are not correct, when he teaches and requires Lodges that "there is no shorter process of reaching the third degree than by passing regularly through the ceremonies of opening the first and second." This is erroneous, and positively forbidden.

*Third*—As Grand Master and expounder of the law, I hereby require strict compliance with the law contained in the first announcement above, as founded on the Saunders resolution. District Deputies, District Lecturers and Masters of Lodges are hereby notified of our pleasure and will, and must govern themselves accordingly.

JOHN D. VINCIL,

Grand Master Grand Lodge of Missouri.  
Macon, Mo., March 15 1869.

NOTE BY THE EDITOR.—In reply to the question to the M. W. Grand Master, Whether we, as Grand Secretary, in offering the resolution adopting the work as exemplified by the Grand Lecturer, intended thereby to indorse his views as to the necessity of opening each degree before the Lodge could be considered opened? we will reply by saying, that we did not. We approved the ritualistic work of the Grand Lecturer as the most perfect and beautiful we had ever seen, and believe now that every jurisdiction in the United States could learn something to their advantage by seeing it worked, and that we believe he deserves great credit for bringing it to such a state of perfection. We also believe that it would be greatly to the advantage of Lodges if they would, when they have the time, go through with the whole ceremony of opening and closing each degree, but we never anticipated that it would be enforced as a necessity, or legal requirement, for reasons so fully set forth by the M. W. Grand Master.

#### CORRECTION.

In the proceedings of the Grand Lodge, Bro. and Rev. W. G. Miller is spelled W. G. Allen, as one of the Grand Chaplains.

#### IMPOSTER.

TROY, February 27, 1869.

The members of the Masonic Fraternity are cautioned against a person calling himself John Ely, alias Dr. Hunter, alias Dr. George Levi, but whose real name is George Levison, who is now in this section asking for relief.

He sometimes represents himself as a physician, and at others a minister. Hails from Washington Lodge, No. 5, Charleston, South Carolina; claims to have had property; lost all during the war; enlisted in the army and been in Libby Prison.

By his ready answers to all questions he has succeeded in victimizing the Fraternity East, and is probably now on his travels West.

This Levison is a man of genteel appearance; a little seedy in clothing; about fifty-six years of age; five feet ten inches in height; mixed gray hair; sharp features; a capital talker, well calculated to excite the sympathies of all with whom he may come in contact.

All his statements are false, and he is unworthy of any relief.

JESSE B. ANTHONY,

Pres. Masonic Board of Relief, Troy, N. Y.

#### Another.

BROOKFIELD, Linn Co., Mo., Feb. 26, 1869.

Geo. Frank Gouley, Grand Secretary Grand Lodge State of Missouri:

DEAR SIR AND BROTHER: Some two months since one William McLeish, representing himself from Stella Lodge, No. 423, Brooklyn, N. Y., called on Brookfield Lodge, No. 86, representing himself as in destitute circumstances, asked for and obtained assistance, stating that he was on his way to Omaha, Nebraska. I have received the following letter from Stella Lodge, Brooklyn, New York:

"BROOKLYN, N. Y., February 22, 1869.

"C. W. Freeman, Esq., Secretary Brookfield Lodge, No. 86, A. F. and A. M., Brookfield, Mo.:

"DEAR SIR AND BROTHER: Your esteemed favor of the 9th inst., making inquiry regarding one 'William McLeish,' who has solicited and obtained assistance from Brookfield Lodge, representing himself as a member of Stella Lodge, No. '423,' A. F. and A. M., is at hand, and I answer, that he must be an imposter, as we have not, and never had, such a name on our roll of membership, nor even one resembling it; and further, our number is '485,' instead of '423,' and there is no duplicate name in our State. This is the second time we have heard of him; the first time in another State jurisdiction than yours. We desire, if possible, that he be 'overhauled,' and receive his proper treatment, and we know of no surer method to accomplish it than for you to give your proper Grand Lodge officer his description, the direction in which he is probably traveling, and all pertinent information, and ask him to inform by circular, or 'otherwise as he may deem best,' our sister Lodges in his jurisdiction of the possibility of this imposter's coming in their midst; and if caught, it is the desire of Stella Lodge that he be so severely punished that he will not dare again attempt his villainous impostures; and assure your Grand Lodge that Stella Lodge



will cheerfully liquidate the attendant expenses.

"With many thanks for your favor, and fraternal greetings to Brookfield Lodge, No. 86, Stella Lodge, No. 485, hereby extends a cordial invitation to any brother of No. 86 who may come to our vicinity to spend an evening with us in full fraternal and friendly intercourse.

"I am, dear sir and brother,

"Fraternally yours,

I. SHORT, JR.,

"Master Stella Lodge, No. 485, F. and A. M."

#### Another.

T. B. Nay, hailing from Osceola Lodge, Missouri; tall and slim, fair complexion; has boarded around and not paid his bills. Look out for him.

#### Masonic Items Curious to the American Masonic Reader.

In this country all proceedings of Lodges, &c., are considered private, at least among the brethren; but to show our readers how the "thing is done" in foreign parts, we extract merely one Lodge meeting from the published "*Masonic Record of Western India*."

#### BANGALORE.

"**LODGE 'BANGALORE.'** No. 1043.—(E. C.) The Lodge met on the 7th of November, 1868. Present, W. Bro. J. H. Walker, W. M.; Bros. J. J. Franklin, S. W., and Secretary; R. Mullin, S. W.; J. O'Donnell Treasurer; G. A. Murray, as S. D.; W. Horwood, J. D.; A. Dale, as I. G.; J. White, Tyler. Members: Bros. Wylie, Stuart, Wallace, Sheppard, Smith and J. Brown. Visitors: Bros. S. A. Murray, B. R. Branfill, E. Johnston, J. Lewis and A. Dale.

The Lodge was opened in the first degree, and the minutes of the last regular meeting were read and confirmed.

Ballot was taken for Mr. W. FitzHenry, Quarter Master H. M.'s 3-60th Rifles, candidate for initiation; the same proving favorable, he was admitted, duly prepared, and initiated into the mysteries and privileges of ancient Freemasonry. The charge was delivered by the S. W.

Bros. Stuart and Smith were then called before the pedestal and examined as to their proficiency in the E. A. Degree, and having creditably acquitted themselves were entrusted and passed out. The Lodge was opened in the 2d degree, and the above named brethren were re-admitted properly prepared and passed to the F. C. degree.

The Lodge was lowered to the 1st degree.

"The W. M. was pleased to appoint Bro. Mullen to officiate as J. W. during the absence of Bro. Kennedy on leave in England until the next election.

"The W. M. then intimated that he would in a few days proceed with his regiment to Bellary. It was arranged to have an emergent meeting on Thursday the 12th instant, to raise several candidates, on which occasion W. Bro. Walker will formally take leave of the brethren.

"The W. M. appointed Bro. Wylie I. G. in place of Bro. Dale, who has retired on leaving the station.

"The charity box was passed around.

"There being no further business before the Lodge, it was closed in peace, love and harmony.

"An emergent meeting of Lodge *Bangalore* was held on the 12th of November, 1868. Present: W. Bro. J. H. Walker, W. M.; Bros. J. J. Franklin, S. W. and Secretary; R. Mullen, as J. W.; G. A. Murray, as S. D.; D. O'Doherty, as J. D.; T. B. Wylie, I. G.; J. White, Tyler. Members: Bros. Lennox, Stuart, Austin, Sheppard, Thompson and Giles.

Visitors: Bros. G. A. Murray, H. H. Lynsdale and J. Martin.

"The Lodge was opened in the 1st degree.

"The candidates to be raised to the sublime degree of Master Mason not having arrived, the W. M. requested the S. W. to deliver the lecture on the Tracing Board.

"A reasonable time having elapsed and there being no likelihood of the candidates attending, the W. M. proposed a Lodge of Instruction should be gone through. The S. W. was requested to go through the ceremony of initiation; Bro. Stuart represented the candidate on the occasion.

"A vote of thanks was proposed and ordered to be recorded for the manner in which Bro. Franklin went through the ceremony.

"The next business being to take leave of Bro. Walker on his departure for Bellary, the W. M. read for the information of the brethren Sec. 6, 'Masters and Wardens,' Book of Constitutions, relative to the government of a Lodge during the absence of its Master. He had much pleasure in confiding the charge of the Lodge to Bro. Franklin, S. W., during his absence, and until the next annual election, in delivering the Warrant, Book of Constitutions and By-Laws, he felt confident he entrusted them to safe hands. He informed him he could not sit in the Eastern chair nor was it competent for him to confer degrees, but he had no doubt W. Bro. Wickham, P. M., who has always afforded the most active and willing assistance, would, whenever present in Bangalore, preside and discharge the duties of the chair. He wished the brethren one and all good-bye, and sincerely trusted the utmost harmony and union would prevail among them.

"The S. W. in receiving charge from the Master, said he would endeavor to act strictly according to the instructions given him and in conformity with the Book of Constitutions, and that he would make it his duty to apprise the Master of every thing that occurred as each meeting took place. He regretted W. Bro. Walker's departure, but trusted the G. A. O. T. U. would yet in the course of events restore him once more amongst us. In consideration of the able services rendered by W. Bro. Walker to the Lodge, of which he was Master for three years, he proposed that the brethren present him with a Past Master's jewel, the same to bear a suitable inscription, as a token of the esteem and respect in which he is held by the brethren; the proposition being seconded by Bro. Mullen, was unanimously carried.

"W. Bro. Walker returned thanks for this additional proof of the brethren's regard. After his first year of office the brethren presented him with a Masonic ring. In January last, on his departure for Madras, he was elected an honorary member. Wherever he went he would always have the interests of the Lodge at heart; he hoped he would yet come once more among them.

"Two candidates were proposed for initiation.

"The W. M., in the name of the Lodge, thanked Bro. Murray, of Lodge No. 150, *Perfect Unanimity*, for his regular attendance at Lodge during his visits to Bangalore, and also for so kindly and ably assisting S. D. on this and on the last occasion of the meeting; he also thanked Bros. Martin and Lynsdale for their presence.

"The brethren concerned returned thanks to the W. M. for his kind sentiments regarding them, and Bro. Lynsdale solicited to become a joining member of the Lodge. The W. M. had much pleasure in making the proposition, which was seconded by Bro. Franklin.

"There being no further business before the Lodge, it was closed in peace, love and harmony at 9 P. M.

"**HIRAM LODGE OF MARK MASTERS (E. C.)**—This Lodge met on the 22d of September, 1868. Present: W. Bro. J. H. Walker, W. M.; Bros. J. J. Franklin, S. W. and Secretary; W. Lennox as J. W.; A. Dale as I. G. Visitor: Bro. R. Mullen.

"The Lodge having been duly opened, the

minutes of the last meeting were read and confirmed.

"The brethren proceeded to ballot for Bros. G. A. Murray and E. Sheppard, candidates for advancement, which proving favorable, they were admitted, properly prepared and advanced to the honorable degree of Mark Master.

"The W. M. made the following appointments of officers in place of Bros. Dale and Lewis, leaving the station; Bros. W. Lennox, S. O.; E. Sheppard, J. O.

"Proposed by Bro. Franklin and seconded by W. Bro. Walker, that Bro. R. Mullen be admitted a joining member. The W. M. proposed that as Bro. Mullen had attended the Lodge three meetings and on every occasion gave valuable assistance, the joining fee may be remitted. Carried.

"There being no other business before the Lodge, it was closed in peace, love and harmony at 9 P. M.

#### DEATH OF WILLIAM G. LEWIS.

Action of the Masonic Fraternity and the Bethany Bar.

#### MASONIC MEMORIAL.

At a called meeting of Bethany Lodge, No. 97, A. F. and A. Masons, held at Bethany, February 19th, 1869, a committee of three, consisting of J. C. Howell, D. J. Heaston and Wm. P. Robinson, was appointed to prepare a memorial and resolutions upon the life and death of Bro. Wm. G. Lewis, who died February 18th, 1869. The committee presented the following report, which was unanimously adopted by the Lodge:

TO BETHANY LODGE, NO. 97, A. F. AND A. M.:

Your committee appointed to prepare memorial and resolutions upon the life and death of our Worshipful Master, Bro. Wm. G. Lewis, present the following:

Bro. Wm. G. Lewis was born in Greenbrier county, in the State of Virginia, on the 9th day of December, A. D. 1826. In the year 1833 his father moved to Indiana, where Bro. Lewis continued to live until the year 1850, when he came to Missouri, and read law and located at Bethany in the year 1851, and commenced practicing law. He was married in October, 1852. In the year 1853 he was elected the first judge of the Probate Court in Harrison county, which position he held four years. In 1859 he was elected Circuit Attorney in the seventeenth Judicial Circuit for one year. In 1860 he was re-elected for four years without opposition, and discharged the duties of the office faithfully and efficiently. Bro. Lewis received the three degrees of Masonry in this Lodge, being raised to the sublime degree of Master Mason on the 4th day of November, A. D., 1855. He was exalted a Royal Arch Mason in Gallatin Chapter, No. 11, at Gallatin, Missouri, in November, 1866. In June, 1866, he was elected Worshipful Master of our Lodge; in 1867 he was re-elected, and in June, 1868, he was again elected Worshipful Master, which position he continued to hold at the time of his death.

**RECIPE FOR SCANDAL.**—The following was handed us, recently, during our local peregrinations, for publication. We give it as 'twas given us, hoping, however, that none of our readers will fill out the prescription: "Take a handful of the vine called run-about, the same quantity of the root called nimble-tongue, a sprig of the herb back-bite, a table-spoonful of don't-you-tell-it, six drachms of malice; stir well together, simmer for half an hour over the fire of discontent, kindled with a little jealousy; then strain through the rag of misconstruction; cork it up in a bottle of malcontent, hang it up on a skein of street yarn; take a few drops before going out to walk, and the patient will be able to speak all manner of evil and that continually."

"Angels and ministers of grace, defend us."



[For the Freemason.]

DEAR BRO. GOULEY: In the March number of the FREEMASON you have made a call on the Craft, asking who will act as agents for your very excellent journal. I will, and so stated from the beginning; for as long as I live I will do all in my power to further masonic intelligence. But, say you, what have you done? Nothing; but it is no fault of mine. Our Lodge is composed principally of Church members, hence their Church paper has to be patronized; next comes a political one, for the markets, say they, and when solicited to patronize a masonic journal of our own jurisdiction they say, NOT ABLE. I have talked to them of the importance of masonic information, but as yet to no purpose. It is a shame that, out of nearly ninety members, so few take a masonic journal.

I was much pleased with and fully endorse the view taken by Grand Master Vincil while Grand Master; it is sound, and has the ring of true masonic law. Also his views relative to Companion Dockery's resolution before the Grand Chapter. In fact, such resolution should not have been entertained for a moment, and I, like the Grand Master, am surprised, where there were so many intelligent Companions as on that occasion, that they should have passed a resolution denying their right to affiliate where they pleased. Now take, for example, my own case. I was exalted a Royal Arch Mason in Jefferson City Chapter, No. 11, in 1854, which went down, but since has been revived a time or two, and in its last organization, as I was some distance off, I was left out. At present the Companions in and about Fulton, Callaway county, are making efforts to organize a Chapter. Should they succeed (as I live half way between Jefferson City and Fulton) I have no choice, according to the ruling of the Grand Chapter. I will now, and for all time to come, fight to the end any infringement upon the rights and privileges of a Mason.

B. O. AUSTIN,

Secretary New Bloomfield Lodge, No. 60.

[We welcome to our columns the good, practical communication of Bro. Austin, and the plain view he gives of the want of a proper appreciation of masonic knowledge, as worthy of deep consideration.—ED.]

### THE FREEMASON.

To the many letters we receive approving our course we are indebted to much encouragement, in the humble labor of furnishing masonic light and knowledge from whatever source we can obtain it. The following extract from a private letter is a sample of the numerous letters we receive from every section of our common country:

"We receive the FREEMASON regularly, and are very much pleased with it. No live Mason can, or will, do without it, after reading it once. I love it, for its free, frank manner of telling the truth, regardless of other people's thoughts, and not pandering to the whims and caprices of popular views, or afraid of tramping on some one's toes. It is no matter if the "coat" does fit us, sometimes, it is a fit. God bless the FREEMASON. "W. M."

### MANNER OF WORKING IN ENGLAND.

Every Freemason feels a common interest in the manner of "doing things" in other lands than his own, as he is a member of a common family; and for the gratification and instruction of our readers we give some extracts from the published proceedings in the weekly pages of *Freemason's Magazine* of London. For example, we give the following account of Neptune Lodge in London:

NEPTUNE LODGE (No. 22).—This ancient lodge met on Thursday evening, the 28th ult., at Radley's Hotel, Bridge street, Blackfriars, and it was very numerously attended. Bro. Charles L. Marshall, W. M., presided, and opened the Lodge. Afterwards he gave up the chair to Bro. Partridge, P. M., who almost claims it as a prescriptive right on this occasion. The other P. M.'s present were Bros. Wilcox, Treas.; Goodwin, Ashwell, Osborne, Clark, Allingham, Norman, Pratt, and Greatrex; and the following visitors:—Bros. Jervis, Enoch, 10; Maples, P. M., and Pierce, St. Luke's, 144; Oxford, W. M., Dodson, S. W.; Wright, S. D.; and E. Radford—all of the Jubilee, 72; Gluckstein, P. M. 51; Garland, 619; H. Thompson, P. M. Domestic 177, and Southern Star, 1,158; Francisco, St. John's, 485; Hester, Crescent, 788; Cornish, Honour and Generosity, 155; and Donaldson, Albion, 9. There was a large muster of the members of the Lodge. The Lodge having been opened in the second degree, Bro. Salter, S. W. and W. M. elect. was presented to receive from the presiding W. M., Bro. Partridge, the benefit of installation. The ancient charges having been rehearsed, the Lodge was opened in the third degree, when all below that of an Installed Master were requested to retire. A Board of Installed Masters (twenty-one in number) was then formed, and Bro. Salter was in due form installed into the chair as W. M. of the Neptune Lodge for the ensuing year. The brethren below the chair were then admitted and the customary salutes were given, after which the W. M. appointed his officers as follows:—Bros. Thredder, S. W.; White, J. W.; Crowe, S. D.; Lawrence, J. D.; Waterall, I. G.; Taylor, Dir. of Cers.; Neats, W. S.; Wilcox, Treas.; and Hughes, Sec. The usual charges were then given by Bro. Partridge in a careful and impressive manner. It was agreed that the customary jewel should be presented to Bro. Marshall, the I. P. M., as a recognition of his services, and after some other business had been transacted, the Lodge was closed. The brethren then adjourned to a splendid banquet, which was served in a style to maintain the reputation of Bro. Hart, as the caterer of Radley's Hotel. The first toast was "The Queen and the Craft," which was duly honoured. The W. M. next gave "The Health of the M. W. the Grand Master," and said he was sure that it was one that they would receive with a great deal of pleasure, and he alluded to the commemoration testimonial that was about to be presented to him, which showed how the brethren appreciated his services. The toast was well received. The W. M. in proposing "The Health of the Right Hon. Earl de Grey and Ripon, the Deputy Grand Master," said he experienced great pleasure in seeing him preside over the Grand Lodge on several occasions. Bro. Marshall, I. P. M., said the brethren would see by the possession of the implement of labour which he held in his hand, that he was authorized to propose the next toast, and he should use it for the purpose of proposing "The Health of the W. M." whom they had unanimously elected to fill that high office. He had gone on step by step until he had finally arrived at the position he then occupied. It was his highest ambition to become W. M., and he felt sure that the Neptune Lodge would not suffer in his hands. The W. M. said he would fulfil the position of W. M. to the best of his ability, and although he might have many shortcomings, he would yield to none in his desire to serve the interests of the Neptune Lodge, and at all times he should be glad to receive a suggestion from

any brother that might tend to that end. He should at all times be most anxious to receive their approbation, and he could assure them that he should ever appreciate their kindness. The W. M. next gave "The Visitors," and said on the part of the Lodge he greeted them with a hearty welcome. Bro. Oxford and Bro. H. Thompson respectively returned thanks, the later acknowledging the pleasure he had derived from visiting the Lodge, although their mode of working was somewhat different to that which he was accustomed, yet it contained many beauties which, if permitted, he would gladly engraft on the system to which he was used; but having passed the chair twice, it was not likely that any emergency would occur that would give him the opportunity of using it. He thanked the brethren on behalf of the visitors for the splendid hospitality with which they had been received, and they could assure the brethren they had thoroughly enjoyed themselves. He thanked Bro. White for the pleasure afforded him of being present that evening. He saw their I. P. M., Bro. Marshall, installed, and he had that night seen him leave the chair. He was sure that the present W. M. would prove a worthy successor, and would continue the high reputation the Neptune Lodge had hitherto maintained. The W. M. then gave "The P. M.'s of the Lodge," coupling with the toast the name of Bro. Partridge, the Installing Master. Bro. Partridge responded, and said it was a pleasure to the P. M.'s to find the Neptune Lodge was always ready by heart and hand to respond to the call of charity. He congratulated the W. M. on his position, as he was always anxious to promote the prosperity of the Neptune Lodge, and keep up by its efficiency its position in the Craft. The W. M. proposed "The Health of Bro. Wilcox, the Treasurer," who returned thanks, and said he would always take care, by inducing the brethren to avoid extravagant expenditure, to keep the balance on the right side at the banker's. The W. M. next gave "The officers of the Lodge," for which Bros. Hughes and Thredder returned thanks. The W. M. gave "The Masonic Charities," for which Bro. Neats returned thanks, and Bro. Hart volunteered to serve the office of Steward and represent the Lodge at the ensuing festival for the Girls' School. Bro. Townend will represent the Lodge at the festival for the Boys' School. The Tyler's toast brought the proceedings to a close. Some excellent songs were sung during the evening.

Again, we find several pages every week, containing full Lodge proceedings, as follows:

ROYAL UNION LODGE (No. 382).—This flourishing and numerous Lodge was opened at half past three o'clock P. M., by the W. M., on the 18th January. There were present: Bros. James Glaisher, W. M.; M. Obreen, S. W.; G. Fehrenbach, J. W.; B. Claisen, P. M. Treas.; W. H. Coulton, S. D.; G. J. Jaquin, J. D.; Coombs, P. M. Hon. Sec.; R. Lonsdale, I. G.; J. Saqui, Org.; W. Bonner, Steward; Weedon, P. M.; Wirtzfeld, P. M.; Adams, P. G. P.; Wm. Smith, C. E. P. G. S. Woodman, P. M.; Allen, Hicks, Swallow, Mott, King Junr., Gale, Lucas, Lloyd, Davis, Murphy and others. Bro. F. B. Treat of the Gooch Lodge, No. 1,238, at the request of the W. M. of that Lodge, with Bro. Lloyd were questioned in the second degree and raised to the degree of M. M. The Lodge being reduced again to the second degree, Bros. Smith, James, Woodward and Glenie were questioned and passed. Three gentlemen were balloted for, M. M. Marshall was initiated. The election of W. M. and Treasurer took place. The new by-laws were read and confirmed. A P. M.'s jewel was unanimously voted to Bro. Glaisher for the able and efficient manner he performed the duties of W. M. during his year of office. The following visitors were present: Bros. W. Lowler, Northern Lodge of China, 170; Brabam, Montefiore; Ferguson, Domestic, 177. After the Lodge was closed the brethren adjourned to banquet. The usual loyal and Masonic toasts having been given, were responded to, and the brethren separated.

Life's a journey; it is generally our own fault if we do not make a pleasure excursion of it.



[For the Freemason.]

Office of the M. P. Grand Master of  
Cryptic Masonry of Pennsylvania.WASHINGTON, WASHINGTON Co., PA., }  
March 11, A. D. 1869, An. Dep. 2869. }

DEAR EDITOR—In your excellent paper of March 1st you have both honored and complimented me by the publication of the first letter of a series on Cryptic Masonry which I am preparing for the "Keystone." I have been induced to write those letters, because Cryptic Masonry is not as well understood as it should be; otherwise its beautiful and historical degrees would not only be more cultivated, but made a prerequisite before receiving the orders of Knighthood. Again, in Pennsylvania we place these degrees differently from that of the other Grand Councils; and I desire that our Cryptic companions shall know the why and wherefore, so that they may be persuaded to embrace the "more excellent way."

In your remarks on my letter referred to, you state that with one part of it you do not fully agree, viz.: "There (A. D. 926, Ancient Craft Masonry was composed of the degrees of E. A., F. C. and M. M., to which the P. M. was added as a degree of merit." But you add "Masonry was not divided into three degrees until nearly eight hundred years after the above date; that it had but one degree when the constitution was formed, and that the P. M. was merely the ceremony of qualifying an elected Master to preside."

The period referred to by yourself as the present organization of Masonry into its three degrees, when the four Lodges constituted the Grand Lodge of England in 1717 (although not fully established until 1723), has given rise to some serious thoughts, which I shall place on paper in reply to your remarks. If you take your view of the subject, you consequently ignore the whole teachings of Masonry in its every degree, and throw doubt and uncertainty upon the three classes who were engaged in the erection of King Solomon's Temple, upon which the whole superstructure of Freemasonry is erected. Let us examine this question.

We assert that the claims of the Masonic Fraternity can be traced to the erection of King Solomon's Temple; beyond this period it is lost amid traditions and uncertainty, although our principles can be traced along the pathway of time from the creation of light to the Temple. At its erection Masonry became an organized body, with three Grand Masters, who had under their control and direction three classes of workmen, viz.: 3,800 overseers or Master Masons, 80,000 Fellow Crafts and 70,000 Entered Apprentices. There it took its form; and in confirmation of this fact we may truthfully state that there is not a degree, a ceremony, a lecture which does not refer to this very Temple as the corner stone upon which they are respectively founded. Ignore this doctrine and our beautiful system, which has stood for nearly twenty-nine centuries, will be thrown into confusion, and our Craftsmen may henceforth cease to praise our antiquity and confine themselves to rank as one of the ephemeral associations of the day; for what is

one hundred and fifty years in the progressive age in which we live?

The harmony and beauty of the three degrees and their teachings are sufficient to convince the most unprejudiced Mason that Masonry did exist in this form at the building of the Temple. Let us apply reason and common sense to this view of the question. As E. A., the common gavel was placed in the hands of the inexperienced, to teach them their first duties, to learn to break off the rough corners of stones and prepare them for the Master Mason workman; and this custom has and ever will exist. After an apprentice is taught the use of this important tool he is entrusted with the square, the level and the plumb, or in other hands he has become proficient as an E. A., and he is promoted for his assiduity and knowledge, and ranks one degree higher—ceases to be an apprentice and becomes a Craftsman. Again, when his knowledge is fully developed in this particular branch, he becomes a Master, uses the trowel and spreads the cement. Thus, step by step, does the apprentice learn his duties, until he becomes a Master workman; so, too, our three Grand Masters at the building of the Temple divided the workmen, and they in turn became Masters—thus perfecting and completing a system upon which our present Masonic system is based. We have thus established the three degrees in existence at the Temple.

Leaving the Temple and passing over the intervening years, we will pause at the year 926. From our records we learn that a Grand Lodge was formed at York and a constitution adopted. This constitution admitted into the meetings of the Grand Lodge the fraternity at large, including Entered Apprentices; then it was freely and entirely Democratic—all had the absolute right of attending; but near 800 years afterwards the constitutions were changed and the membership of the Grand Lodge was vested in the Master and Wardens. This arrangement or constitutional provision changed the degrees by placing them under the control of their immediate Lodges; while, prior to that time, E. A., F. C. and M. M. held their own degree Lodges independent of each other, yet receiving into their respective Lodges those who had become proficient in their respective Lodges or degrees.

Let me now hurriedly call your attention to a few instances here and there along the pathway of time, to show you that these three degrees did exist, and that Masonry was not confined to but one degree, as you stated.

In 1350 St. George's Chapel was built by John De Spoulee, who was Master of the *Giblemiter*—the stone squarer.

In 1327 it was decreed, inter alia, that such as were to be admitted *Master Masons* should be examined and see whether they were able to serve.

In 1424 King James required each Master Mason to pay four pounds annually to a Grand Master, to be chosen by the Grand Lodge, and every Entered Apprentice to pay a fee to the Grand Master.

In 1434 a Lodge was opened in Canterbury with a MASTER! TWO WARDENS!! FIFTEEN

FELLOW CRAFTS and THREE ENTERED APPRENTICES.

In 1502 Henry VII called a Lodge of Master Masons and laid the corner stone of his Chapel.

In 1646 Elias Ashmele was entered, at which the Master, Wardens and Fellow Crafts were present.

In 1717 the four Lodges met and put into the chair the oldest Master Mason, who was at that time Master of a Lodge, and formed the Grand Lodge.

Thus have I hurriedly and hastily shown that not only at the building of King Solomon's Temple, but from the years 926 to 1717 the degrees of Entered Apprentice, Fellow Craft and Master Mason have been recognized, thereby disproving the allegation that Masonry was not divided into three degrees until about 1702.

Fraternally yours in the S. V.

ALFRED CREIGH,

M. P. Grand Master.

We very gladly give place to the argument of our distinguished Brother of Pennsylvania, on the nature of ancient Lodges, and in doing so shall take the liberty of briefly giving our reasons for the remarks we made in our March number of the *Freemason*.

In the first place, we do not recognize that our present system is traceable to King Solomon's Temple any more than it is to the man in the moon. This may seem heterodox to some, without our explanation. We hold that our Masonry goes back to a system of mysteries in force before Solomon's Temple was thought of, viz.: to the Sunworshippers of Tyre and other ancient cities, as will be fully observed, when we notice that the sun bears its place from the first to the last step of Masonry. The course of the candidate on entering the Lodge is merely a symbol of what the worshipers believed to be the course of the sun, viz.: an elliptic around the source of light.

To Solomon we are indebted, undoubtedly, for the magnificent arrangement of workmen, whereby order and system was secured in that stupendous work on the Temple, but to the Tyrian artist he was indebted for the glorious perfection in architecture and artistic work performed by his celebrated craftsmen.

That the artisans from Tyre were imbued with the simplicity and purity of the worship of the one true God at Jerusalem there can be no doubt, and in substituting H. A. B. as a personification of the great, the beautiful and the true, in their mysteries of Isis and Osiris they but followed a natural instinct.

At the building of the Temple we look upon the E. A. as merely the rude natives who were hired to do the laborious work—on the F. C. as artisans who had been obligated but never received the word, and on M. M. as the Master workmen or overseers. After its completion those artisans returned home, or scattered into other countries, for we hear of them afterwards in the *Collegia Fabrorum* of Greece and Rome, still pursuing their noble vocation and remaining bound together by covenants into guilds or societies; and in following the march of civilization through continental Europe, we find these traveling Masons close upon the first ranks of improvement.



Thus all history tells us they continued as *Operative* Masons, having a Master, Fellows of the Craft and Apprentices, until the Operative gave way to the Speculative. About the beginning of the 18th century, when they were changed in Ancient, Free and Accepted Masons, by accepting those patrons of the art who were not operative in their education.

The only reliable historical light we have shows us that the operative had but one form of O. B. and initiation, viz.: one degree, whereby the apprentice was made an *Entered Apprentice* and received as a *Fellow of the Craft*, presided over by Master and Wardens elected by the "Fellows of the Craft," or Entered Apprentices, which means the same thing. When the Grand Lodge was formed, the manner and instruction of ruling the Craft by one elected by themselves could only be imparted by the G. L. or by the dispensation of the G. M. (See 13, old regulation, approved June 24, 1721.) It was the election to the office which made the F. C. a "Master Mason," and not the conferring of a separate degree, and it was the entering of an apprentice which made him a Mason and a F. C., and not the fact of his being merely an apprentice. We agree with Bro. Creigh, that the ancients had three grades of men, but challenge any proof to show that they had more than one degree.

That the degree was a long one, and the O. B. ditto, there can be no doubt; and when it came fully into the possession of the Speculative Fraternity, with such students as Anderson and Desaguliers at the head of it, it is the most rational thing in the world to understand how they should have amplified the beautiful and simple symbolism of the operatives, by dividing up the degree into three classes or degrees; distributing the points of the O. B. and adopting lectures to suit them, from about 1725 to 1730. Even since then the Bible, Square and Compass have been added, as well as their three representatives, all being derived from the skeleton work of the Operative Masons of the middle ages.

The ancient charges say, "No Brother, however skilled in the Craft, shall be called a Master Mason until he has been elected to the chair of a Lodge;" hence we said in March that we believe what we call our Past Masters Degree is nothing but a simple repetition of the ancient ceremony of constituting a Mason a "Master Mason," or Master of the Lodge.

In the reorganization of the sections and O. B. B. into three grades, the ancient symbolism is preserved, and the E. A. is invested with a covenant and a lecture typical of his original relation to the Craft as a "beginner." The F. C. originally had the lecture belonging to the Mark Master, and should be there still, and the Master Mason had the additional instruction in the Royal Arch, which should still belong to it.

All that Bro. Creigh has to do is to give the proper operative meanings to the terms Apprentice, F. C. and M. M., and he will then find that his references (from promiscuous histories) in 1350, 1327, 1424, 1434, 1502, are nothing whatever in support of his theory of three speculative degrees (as we have them), but that

when he analyzes the history of them by the ritual, and history, he will acknowledge that about 1730 was the actual time when the three degrees we now have arose out of the one degree and three classifications of operative workmen, following back through the Collegia Fraborum to the Tyrian Mysteries, thence to the arrangement of the workmen on Solomon's Temple. This construction does no violence whatever to our true system of work and correct Masonic light.

#### An Unwieldy Grand Lodge.

The greatness of the jurisdiction of this State, and hence of the Grand Lodge representation, is shown by the last statistics upon this point, in which 70,000 Masons are declared to be in good standing in 635 Lodges. Each of these Lodges is entitled, should they desire it, to be represented in Grand Lodge by its Master and both Wardens; consequently the Grand Lodge might be made to consist of 1,905 representatives, beside the Grand officers and Past Grand officers to the number of about 70. Should all the members be present on any occasion it would be a matter of impossibility to transact the necessary business, if general debate should be had upon all important subjects. As it is, the Grand Lodge usually consists of over 1,300 representatives, that number including the officers. It will be easily perceived that even with this number the body is too numerous by far, a fact which has been fully demonstrated to all who have taken part in its proceedings. If we continue to increase the number of our Lodges as we have in the past—and this cannot be prevented, save by a narrow-minded and unwise policy—the representatives entitled to seats will, in a brief time, amount to 3,000.

Several means have been proposed through which to accomplish the desired end, either to make the body smaller or to decrease its work, and they have been informally discussed by members of the Grand Lodge during the recesses of that body, but only one plan has been laid before it in a formal manner. This was done at the last communication by M. W. John L. Lewis, the chairman, if we do not mistake, of a committee once appointed to take the decrease of representation into consideration. The matter, in one aspect, came up in the shape of a proposed amendment to the Constitution, in 1868, and it is as follows:

§ For the purpose of Masonic government, the jurisdiction of the Grand Lodge shall be divided into six Masonic Districts, to be denominated respectively the Metropolitan District, the River District, the Northern District, the Southern District, the Central District and the Western District, the boundaries of which shall be fixed by general regulation.

§ For each of these districts the Grand Master shall annually appoint a District Grand Master, with the power of a Deputy Grand Master therein, who shall annually hold a District Grand Lodge for his district, over which he shall preside; and which shall be composed of the Grand Officers chosen by them respectively (who shall be the same in number, title and duties as those of the Grand Lodge, the Deputy Grand Master excepted), and the Masters and Wardens of the Lodges in the district. The M. W. Grand Master may attend in person, and preside at any such District Grand Lodge.

§ The District Grand Lodges shall have the government and control of all matters relating to Masonry within their respective districts, and may make all needful rules and regulations respecting the same, not inconsistent with the Constitutions, Laws and Regulations of this Grand Lodge; provided, nevertheless, that this Grand Lodge reserves to itself exclusively the following powers:

1. The power of the Grand Master and Deputy Grand Master to issue dispensations to constitute Lodges.
2. The power of the Grand Lodge to grant warrants.

3. The power and control over the work and lectures.

4. The power to regulate and control the management and disposition of its moneys, dues, funds and other property.

5. The right of review on appeals of all matters in controversy which may have been originated or adjudicated by any commission, District Grand Lodge or other board or tribunal.

6. Of supervising and controlling any and all executive, legislative and judicial acts of such District Grand Lodges or their officers.

§ The expenses of the District Grand Lodges and the sums of money which may be controlled by them, may be fixed by General Regulation.

§ The returns and dues of the District Grand Lodges shall be first made to the District Grand Secretary, who shall arrange said returns in tabular form and report them, and transmit the dues to the Grand Secretary.

§ All provisions of the Constitution, Laws and Regulations of the Grand Lodge inconsistent with these provisions relative to the District Grand Lodges, are hereby modified or repealed, so as to agree herewith.

In connection with this matter of decreasing the representation, we have heard a good deal said about a violation of landmarks and of ancient regulations, all of which is sheer nonsense. We have said again and again, and history proves the fact as plainly as possible, that Grand Lodges, as constituted in the present age and generally throughout the world, are not a part of ancient craft Masonry, whether we look upon the institution in its operative or speculative capacity, and the whole composition of a Grand Lodge is susceptible of being changed at the will of those who form that body, without violating any landmark, unless a new one, created about 140 years ago, when the first Grand Lodge was established. If such or any landmark should be violated, it would be one that was brought into existence by a Grand Lodge and not one which was co-existent with ancient Masonry; and we have our doubts about the power of a Grand Lodge to create landmarks. There is no legal reason, therefore, that we should not strike at the root of the evil—that of suffering from too large a representation.

The best to that would be to so lower the amount of business of the Grand Lodge as to make it merely routine in its character, and quickly disposed of, so that if the Grand Body consisted of three or four thousand, it would make but very little difference with the length of its sessions.

The plan of M. W. Lewis would effect that object and relieve the Grand Lodge of an immense amount of labor. Some such means must be adopted or the Grand Lodge must be pruned. Either can be legally done, by a simple constitutional amendment. We should like to hear from some of the sage and grave elders on this subject.—N. Y. Dispatch.

In addition to the above proposition, we would suggest that the important committees, such as Jurisprudence, Appeals, etc., be appointed to sit and make up their reports during the interim of the sessions, and that the returns of Lodges under charter be referred to committees on the first day of the session, so that not more than twenty-five Lodges will be given to any one committee, and returns of Lodges U. D. be divided, so that not more than ten will be given to the same committee. In this way all business can be transacted in a very few days.

Hail a car in bad weather and it will stop to aid you—but hail a friend in your adversity and see what notice he will take of you.

A wife, full of truth, love and innocence, is the prettiest flower a man can wear next his heart.



### To Petitioners for Dispensations in Forming New Lodges.

There is one point in getting up petitions for new Lodges which should not be overlooked by the petitioners, viz.: That the Grand Master has forty-one deputies to overlook the Craft throughout the jurisdiction of Missouri, and any new Lodge which is to be formed must be under the defined jurisdiction of one of these deputies, and the rule has been established by Grand Masters that all such petitions must be approved by the proper deputy before a dispensation will be issued. District Deputy Grand Masters are not mere ornaments, but were appointed for *business*, and as *aids* to the Grand Master, and it is their duty to know the interests of all the Craft under them, and the Grand Master will not order a dispensation without a report from his deputy. Whatever the report of the deputy may be, the Grand Master still has the authority of his own judgment to grant or reject. The deputy *must* report before the Grand Master will finally act.

### Masonic Record of Western India.

This valuable monthly, published at Bombay, with agencies at Poona, Central Provinces, Kunachee, Madras and Allahabad, is before us, and with its rich treat of an insight into the operations of our Fraternity in that far-off West India, it is a most welcome visitor. It is printed and published by Bro. Geo. Bease, at the Education Society's press, Byculla. Price, 12 rs. per annum; postage, 12 annas.

Thus, from this center (St. Louis) of the North American continent to every masonic center of other continents, shall masonic light be received and reflected by our exchange list over the whole earth.

Furnishing, as we do, the largest masonic monthly in the world, we are prepared to furnish more general information on Masonry than any other journal in the United States.

### Freemasons' Magazine and Masonic Mirror.

Of London, England, has begun to pay its regular weekly visits, and it is right heartily welcomed to our table.

It is a most valuable auxiliary to our exchange correspondence, and from it we shall be glad to furnish the American reader with interesting items of European Masonry. We only regret that the FREEMASON, as a monthly, is not an adequate recompense for so valuable a weekly.

### Grand Council of Rhode Island.

At the Annual Convocation, held in Providence, March 8, 1869, the following Companions were duly elected and installed as Grand officers for the ensuing year:

M. P. Grand Master—Charles R. Cutler, of Warren.

D. P. Grand Master—Alvin C. Robbins, of Pawtucket.

Ill. Grand Master—Stillman White, of Providence.

Grand P. C. of Work—Albert H. Cushman, of Providence.

Grand Recorder—Edward B. Knight, of Providence.

### MONTANA.

The advices we receive from this young and vigorous Territory are of the most flattering character. We can not do better than quote from a letter of an esteemed brother the true state of the case. He says:

"Masonry in the Territories is different, or rather occupies a different position, from what it does in the States. Here it is a necessity, as a social element around which Masons from every part of the globe rally, as a means of pleasure and profit, mentally; as you are aware in the older portions of the country, where men are at home, with home influences, with their families, and organized societies, Masonry is only appreciated as one of many organized societies. Here we appreciate it as almost the only social, moral or religious organization; consequently, you rarely ever see a Mason absent from any meeting of the Fraternity. Masonry in all departments is in a very prosperous condition in the Territory. I think we have now about fourteen or fifteen Lodges, two Chapters and a petition for the third, two Councils and two Commanderies. We have also a reading class of Masons here. Here men seek the Lodge, Chapter, Council and Commandery for the pleasure of the association and wholesome instruction imparted."

This is a natural picture of the case, such as we have slightly experienced, and which has been often repeated to us by others.

In the far West Freemasonry is the grand arm of outstretching civilization; it is the magnet which draws strangers (otherwise) into communities of brethren and friends. If there is any man who, more than another, can, in the exuberance of his heart, stand before high Heaven and exclaim, "God bless Masonry," it is he who, separated from home and friends, casts his lot in distant lands and finds none on whom he can rely as brethren but the "Mystic Brotherhood."

The last organization formed in Montana was Helena Commandery, No. 2, which received a dispensation, dated January 21, 1869, granted by Sir Wm. Sewell Gardner, Grand Master of the United States, and it was set to work February 17th.

The following are the officers:

Eminent Commander—J. R. Boyce.

Generalissimo—A. G. Clark.

Captain-General—J. T. Henderson.

Senior Warden—C. W. Martin.

Junior Warden—B. F. Crocker.

Recorder—J. R. Boyce, Jr.

In such hands the Orders of Knighthood are safe in Helena.

### Grand Lodge of Mississippi.

At the fifty-first annual communication of the Grand Lodge of Mississippi, held in Jackson, on the 18th day of January, the following brethren were elected officers of Grand Lodge for the ensuing year:

Grand Master—Thos. S. Garthright, Gholson.

Deputy Grand Master—Geo. T. Stainback, Columbus.

Senior Grand Warden—George R. Fearn, Canton.

Junior Grand Warden—Amos R. Johnson, Jackson.

Grand Treasurer—Geo. H. Gray, Sr., Clinton.

Grand Secretary—J. L. Power, Jackson.

### SCOTLAND.

#### GRAND LODGE OF SCOTLAND.

A quarterly communication of the Grand Lodge of Scotland was held on Monday, the 1st inst., at 6 o'clock P. M., when the following business was brought before the Grand Lodge:

1. Proxy commissions.

2. Presents: 1. From Grand Lodge of England, Canada, France, Prussia, Texas, Tennessee, New York, Arkansas and Missouri. 2. Masonic Calendar for 1869, by Bro. J. D. Porteous, Editor.

3. Minutes of Grand Lodge and Grand Committee.

4. Appointment of Grand Committee for 1869-70.

5. Petitions for Charters: 1. Lodge Scarborough, Tobago, West Indies. 2. Lodge "Caledonian," Haskeni, Turkey. 3. Lodge "Caledonian," Bombay.

6. Motion: Moved by Bro. L. Thallon, P. M. 162, seconded by Bro. H. R. Kay, R. W. M. 291—"That it be enacted that any office-bearer failing to fulfill the duties of his office in accordance with the provisions contained in Grand Lodge Laws, be held disqualified for re-election to said office."

GLASGOW.—*The Lodge Caledonian Railway* (No. 354).—This Lodge held its usual meeting in the Masonic Hall, 213 Buchanan street, on Wednesday, the 20th ult. On account of the death of a near relation of the R. W. M. elect, it was only at this meeting that the installation of office-bearers was completed. The following brethren were installed by Bro. James E. Wilson, now P. M. of the Lodge, and Bro. William Robertson, P. M. 333. Bros. J. Hamilton, R. W. M.; James E. Wilson, P. M.; W. R. Thomson, D. M.; Dr. R. F. Patterson, S. M.; D. K. Speirs, S. W.; John Crichton, J. W.; A. Carmichael, Treasurer; P. Sanderson, Secretary; J. Miller, S. D.; Andrew Mackay, J. D.; Rev. A. E. Wilson, Chaplain; John Price, Architect; D. Buchanan, B. B.; Gourlay, S. B.; David Martin, Dir. of Cers.; A. A. Smith, Dir. of Music; Alexander Murie, C. S.; Mathew Mann, J. S.; A. S. Walker, P. G. S.; John Henderson, I. G.; W. F. Gemmell, Tyler. John S. Hunter, T. B. Sim, R. Wilson, J. H. Geddis and Colin More, members of committee. Previous to the election there was a talk of a contest for some of the offices, notably for that of the Master, for which two candidates were proposed, either of them being well qualified to fill the office. The first of the two, however, found that his private duties would not allow him to give, what he considered, the necessary time required to fill the onerous duties of the chair, and therefore declined it, kindly consenting to act as D. M., an office in which, from his great experience, he will be of great service to the Lodge, and an efficient supporter to a newly-installed Master. The popularity of the newly elected R. W. M. was evinced by this crowded and enthusiastic meeting, at which four gentlemen were initiated, and a visiting brother presented to the Lodge a very fine set of silver square and compasses, embellished with the emblems of the Craft. Bro. Hamilton in feeling terms returned thanks for the honor done, and hoped, if spared, to show by deeds, rather than by words, the interest he felt in 354, and expressed a hope that the brethren would bear with him if he failed to reach that point of excellence attained by P. M. Bro. Wilson in the past two years in working the Lodge. The initiation of candidates was conducted by Bro. Wilson, P. M., as also the affiliation of Bro. Galloway, whose brotherly kindness to the Lodge was highly extolled. From the auditors' report it appeared that the retiring Master was leaving the Lodge about £100 richer than when he took office, and that 160 names had been added to the roll of membership during his occupation of the chair. The Lodge being put



under the genial sway of the J. W., the customary toasts on such occasions were given and responded to. Bro. Wilson, P. M., in responding to "Past Office Bearers," remarked that, though now taking his place among those under the "sere and yellow leaf," nothing would give him greater pleasure than still to take his part in the work of a Lodge among whom he had made so many friends and spent so many happy hours, and that he could never forget their brotherly kindness to him. The memory of Captain Speirs, R. W. Prov. G. M., was received with solemn honors. The "last toast" was then given and the Lodge called back to labor and closed in due and ancient form.—*Freemasons' Mag., London, February 6, 1869.*

#### Indian Masonic Affairs in 1842.

TO THE EDITOR OF THE "MASONIC RECORD."

DEAR SIR AND BROTHER.—I send you a copy of another of my old papers. It contains the views of the Duke of Sussex, Grand Master, with regard to the exceptional appointment of the Marquis of Hastings to be Acting Grand Master for all India, the peculiar position of the Lodge at Pinang, the appointment of an agent in London by each of the Provincial Grand Lodges in India, and the initiation of Hindoos and Mohammedans. In the last paragraph it is stated that, at the time the letter was written, there was no P. G. M. of Bombay, and that Dr. James Burns was not recognized as such.\*

Yours fraternally,

WM. H. HOFF.

Calcutta, December 18th, 1868.

Kensington Palace, July 2d, 1842.

FROM THE GRAND SECRETARY OF ENGLAND,  
TO THE PROVINCIAL G. MASTER OF BENGAL.

In consequence of the interview which the M. W. Grand Master has had with the W. Bro. Sir Edward Ryan, and the communication which he received on the occasion, His Royal Highness hastens to inform the R. W. Provincial Grand Master of Bengal, Bro. Grant, that H. R. H. acknowledges no Grand Lodge in India, but merely Provincial Grand Lodges, such as the Provincial Grand Lodge in Bengal, Madras, Bombay, Sumatra.

That, at the time the Marquis of Hastings went out to India, His Royal Highness then made an exception in favor of His Excellency, as he was Governor General, and had been (under the Grand Mastership of H. R. H. the Prince of Wales) Acting Grand Master over the whole of that division of the Craft which was presided over by the Prince of Wales; and therefore His Royal Highness constituted His Lordship Acting Grand Master for all India. But since that M. W. brother resigned the situation of Governor General, no other Acting Grand Master has ever been appointed; nor is it the Grand Master's intention to make such appointment again, as it is far better, for regularity's sake, to confine each Provincial Grand Lodge to its special jurisdiction, and to determine the extent of each respective government according to the facility of communication between the several Lodges and the Provincial Grand Lodge under whose jurisdiction they are placed.

That the Lodge, No. 293, at Pinang, was originally an Athol Lodge, established in the year 1803, and consequently could not be in communication with any of the Prince of Wales's Lodges until the accomplishment of the union. The Grand Master having found the Lodge thus placed, deemed it advisable to allow the Lodge 293 on all occasions to communicate direct with the Grand Lodge in London, the more especially as its distance from the Indian continent is 1400 or 1500 miles, and the G. Master sees no cause for an alteration now. Upon reference to the book of Constitutions it will be observed that all Lodges are to make their returns and applications for Grand Lodge certificates direct to the Grand Lodge, a measure adopted to prevent delay. It is, however,

\*R. W. Bro. Dr. J. Burnes was Provisional Grand Master under Scotland.—Ed. M. H.

directed that a copy of such returns shall be forwarded to the P. G. M.

The correspondence ought to be regularly kept up between the Grand Lodge and Provisional Grand Lodges in India; and for this purpose it would be desirable that each P. G. L. should appoint an agent in London, to whom the letters might be delivered, and who would be responsible for their transmission. For it is quite clear that many letters have been miscarried, in consequence of their having been entrusted to private individuals, who have either lost them or neglected, on their arrival, to deliver them to the proper party. Were each P. G. L. to appoint an agent or some house in London, to whom the papers might be delivered, such accidents would be less likely to happen.

With reference to the application of the P. G. L. of Bengal to the G. L. of England, relative to the initiation of Hindoos, stated to have been despatched on the 8th of May, 1840, the Grand Master is not aware of any such paper having been received. He is more positive on this point, as the question is one which has occupied his attention for many years, and formed a part of his Masonic creed, that, provided a man believed in the existence of the Grand Architect of the Universe, in futurity, and extends that belief likewise to a state of rewards and punishments hereafter; such a person is fully competent to be received as a brother. Previously, however, to swearing any man to secrecy, it is necessary to ascertain what religion he professes, in order to obligate him in the most formal and solemn manner possible; but when once admitted into the Fraternity, all questions of religion cease, because, by the rules of our Order, matters of religion and of State policy are strictly prohibited from forming any part of discussion in a well regulated Lodge. Upon this principle Hindoos, as well as Mohammedans, can and ought to be received. The Grand Master himself was present at the initiation of Mirza Abul, who was made by the late Marquis of Hastings. Three of the Persian Princes were made about six years since, as likewise the Moolavee, under the King of Oude. And about the year 1776 Omdit Ul Omrah Bahandra eldest son of the Nabob of Arcot, was initiated in India, and received from the Grand Lodge a blue apron; thus proving that the predecessors of the present Grand Master entertained notions similar to his own on this point. It is no doubt a great object to impress brotherly and friendly feelings between the Europeans and enlightened Hindoos, and no means can be so effectual as those employed by the Craft in promoting all noble, useful and charitable purposes. Referring to the letter of the R. W. Provincial Grand Master addressed to the Grand Secretary, under date the 15th of April, 1840, it appears that the general principle is admitted, but the indiscriminate admission of Mohammedans and Hindoos is objected to. The indiscriminate admission into the Order of any class or denomination of persons cannot fail to operate injuriously and to bring discredit upon the Craft; but this observation applies with equal force to the Christian portion of the world as to any other.\* The whole tenor of our laws, as well as of the Ancient Charges, is to guard against the initiation of individuals whose conduct, character or education would not reflect credit on Masonry, and it is greatly to be regretted that these regulations are not sufficiently attended to.

With respect to the remarks relative to the Provincial Grand Lodges in India, they require much consideration; but before coming to any positive conclusion thereon further information becomes necessary. An extension of officers seems to be the most advisable method; but it is impossible to arrive at a decision on that point at present. What is most important for the Grand Master to know in the first instance, is the nature and composition of the several Lodges in India, generally speaking, many of

\*Still the fact remains that it is far more difficult to exercise the necessary discrimination in the case of persons whose social customs, to say nothing of their religious standard, are like those of the Hindoos and Mohammedans, than in the case of the Europeans.—Wm. H. H.

which are more of a military than of a civil character, and consequently are ambulatory; since, according as Corps are removed, those who belong to them are necessarily forced to follow, and thence Lodges are for a time closed, if not totally extinguished or moved into another Province. Some plan ought to be thought of to remedy this evil, and any communication or proposal forwarded to the Grand Master will be carefully considered.

Sir Edward Ryan's departure for the continent will make it difficult for the Grand Master to have any further communication with that brother for the present, which he much regrets, as the W. Brother intends wintering at Rome.

The Grand Master feels it desirable that upon receipt of this the R. W. Provincial G. M. for Bengal should communicate to the Provincial Grand Master for Madras the suggestion for the appointment of an agent in London, and also to some brother at Bombay, for which latter Province there is not at present any Provincial Grand Master. Bro. J. Burnes, whom Sir Edward Ryan spoke of, never having received any appointment whatever from His Royal Highness. A separate communication, however, from London, will be made to each of these Provinces on the subject.

By command of the M. W. Grand Master.

(Signed) WILLIAM H. WHITE, G. S.

(Signed) AUGUSTUS F., G. M.

—*Masonic Record, W. India.*

#### TOO MUCH WORK.

An insane and insatiable passion for accumulation has seized upon the public mind. Money is literally the God of many of our people, and the God of their families. For this they rise up before the sun is in the heavens, and labor long after his going down. For this the ponderous wheel of business rolls round, like the wheel of day and night, from January to December, with no pause to cool its fiery axle. Is it any way surprising that under an increasing pressure of labor a large proportion of Americans break down early in life, and often, when just in sight of the goal, sink into premature graves?

It is not, however, the hard work we do, so much as the fretting, care and anxiety we cherish, that exhausts our vital energies, and puts an early period to our lives. We fully believe that, with the exception of a few Indian tribes, Americans are the most solemn people under the sun. There is no other community on the whole face of the earth who carry about so habitually their business cares, or who, amid so many circumstances of comfort, have so little enjoyment in their lives. It is even hard for many of us to laugh; or if we do occasionally join in merriment, our laughter is not of the free and easy, obstreperous kind, which Milton has painted as "holding both its sides," or like Falstaff's "without intervallums," but rather like that which Tom Davis described Johnson's to be, "a kind of good natured growl." By day and by night we can think and dream of nothing but the iron realities of life. Anxious, perplexing thought sits on the business man's brow as he rubs his eyes at day-break; the duties of the toilet are rushed through with a splash, a wipe and a brush; breakfast is swallowed as if a fiery chariot were at the door step; the place of business is flown to on the wings of steam; the day is spent in straining to overtake complicated details of business too extensive for the mind's grasp; it costs a race to be in time for dinner, even when it is postponed till night; and dinner is curtailed of its fair proportion of time, that he may solve some knotty problem of business that could not be solved during the day. The hour for sleep arrives, but tired nature's restorer refuses to "knit up the raveled sleeve of care; the over-excited and jaded brain keeps up its throbbings, and thus things go on till the poor pond-slave of Mammon finds his constitution shattered; the coffin-maker soon takes his dimensions in his mind's eye, and he descends at last to his everlasting rest, with the glorious satisfaction, perhaps, of having gained for all his care and toil—his joyless days and sleepless nights—more money in funds than any other man on 'Change.



**HONOR TO WHOM HONOR.**

We gratefully acknowledge our obligations to the following brethren for clubs of subscribers since our last issue:

MISSOURI.—A. M. Dockery, J. M. Pendleton, G. W. Stapleton, B. F. Ricords, C. H. Ghee, J. Y. Whitsett, C. L. Mayo, Dr. G. R. Hunt, J. A. Price, S. T. Kennedy, W. D. Fortune, H. J. Galbraith, J. Ure, J. W. Goslee, R. L. Dodge, H. F. Jones, I. W. McDonald, L. F. Weimer, J. B. Vardeman, J. E. Carter, D. H. Willson, A. L. McGayor, J. W. Tippet, J. W. Neale, E. R. Sayer, J. S. Cannon and S. Price.

MONTANA TERRITORY.—Samuel Russell, J. R. Boyce.

NEW MEXICO.—R. Frank Gonne, E. W. Bates.

ALABAMA.—Peleg Brown.

MISSISSIPPI.—J. O. Hendrix.

Brethren, we thank you all.

**Who Will Act!—Send Us Your Names.**

We want an agent in every Lodge where we have none; and if any who have been appointed do not serve, will they, or the Worshipful Master, or some one else, notify us, and give the name of some one who will?

We must have more subscribers, brethren. The paper does not pay either publisher or editor as it ought. We have sustained and made it a success, so far as its usefulness to the Fraternity is concerned, and now we ask you to sustain it.

**DISTRICT AGENTS FOR THE FREEMASON.**

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J. W. Petty, Cambridge, Mo.  
H. L. Gaines, Brunswick, Mo.  
Josiah Ivey, Brunswick, Mo.  
R. F. Knight, Canton, Mo.  
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T. J. Martin, Keytesville, Mo.  
S. T. Hughes, New Franklin, Mo.  
J. M. Balthrop, Newark, Mo.  
T. R. Hobson, Williamsburg, Mo.  
J. W. Ritchey, Agency, Mo.  
W. T. Carter, Wright City, Mo.  
F. P. Morrow, Caledonia, Mo.  
Dan. Carpenter, Barry, Mo.  
W. S. Cochrane, Auburn, Mo.  
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S. B. Fowler, Memphis, Mo.  
Jas. Walker, Greencastle, Mo.  
J. D. Flanory, DeKalb, Mo.  
R. J. Johnson, Florida, Mo.

**MONTANA.**

Samuel Russell, Virginia City.  
J. R. Boyce, Helena.

**NEW MEXICO.**

R. Frank Gonne, Fort Union.  
E. W. Bates, Fort Craig.

**MISSISSIPPI.**

J. O. Hendrix, Water Valley.

**ALABAMA.**

Peleg Brown, Mobile.

**FOR SALE—ATTENTION, CHAPTERS!**

I have been directed by the Grand Chapter of Missouri to dispose of the collars and jewels, lately used by that body, to some Chapter that may need them.

The collars and jewels of St. Louis Chapter, No. 8, are also for sale, each of the above bodies having procured new sets.

This is a good opportunity for a Chapter to secure a good bargain.

Address,

GEO. FRANK GOULEY,  
St. Louis.

**FROM THE GERMAN OF HOLTY.**

"UB' IMMER TREU UND REDLICHKEIT."  
Rise, Ever Truth and Faithfulness,  
E'en till thy latest days;  
And turn no finger's breath aside  
From God's own holy ways.  
Then shalt thou, as thro' meadows green,  
Thy pilgrim journey trace:  
Then canst thou, without fear or dread,  
Behold Death's nearing face;  
Then children shall thy gravemound seek  
To shed memorial tears;  
And summer flowers of fragrance sweet  
Bloom there thro' coming years.

**Jaques De Molay Commandery, U. D., of Fort Smith, Arkansas.**

The above named Commandery of Knights Templar, and appendant Orders, was formed at Masonic Hall, in that city, on Monday, 25th inst. The following are the officers of the new Commandery:

Eminent Commander—Edward J. Brooks.  
Generalissimo—R. M. Johnson.  
Captain-General—H. F. Thomason.  
Treasurer—Thomas Lanigan.  
Secretary—J. R. A. Hendry.  
Senior Warden—J. W. Donnelly.  
Junior Warden—J. W. Cunningham.  
Standard Bearer—B. F. Atkinson.  
Sword Bearer—B. F. Boequin.  
Warder—William M. Hightower.  
Sentinel—F. Rounds.

**FURTHER ELECTIONS IN MISSOURI.**

*Ringo Chapter, No. 6*—John T. Martin, H. P.; Thos. J. Crumpacker, Secretary.

*Wellington Lodge, No. 22*—Thos. J. Crumpacker, W. M.; Fred. W. Hagenstein, Secretary.

*Rall's Lodge, No. 33*—J. B. Verdeman, W. M.; A. J. Rice, S. W.; J. R. White, J. W.; J. G. Wylie, Secretary.

*Houston Lodge, No. 42*—N. L. Trospen, Secretary.

*Monroe Lodge, No. 64*—A. F. Barr, W. M.; A. P. Vance, S. W.; A. L. Yancy, J. W.; Chas. Swift, Secretary.

*Miami Lodge, No. 85*—W. T. Williams, Secretary.

*North Star Lodge, No. 157*—Malcolm McKillop, Secretary.

*Bolivar Lodge, No. 195*—Washington Galland, W. M.; John D. Abbe, S. W.; T. H. B. Dunnegan, J. W.; Erasmus P. S. Roberts, Secretary.

*Quitman Lodge, No. 196*—D. G. Porter, W. M.; W. R. Hays, S. W.; W. H. Smith, J. W.; W. H. Frankum, Secretary.

*Butler Lodge, No. 254*—A. S. Martin, W. M.; S. C. Mintum, S. W.; H. C. Steel, J. W.; V. B. Vandyke, Secretary.

*Summit Lodge, No. 263*—C. A. Goshen, W. M.; J. S. Cannon, S. W.; G. W. Scott, J. W.; J. B. Campbell, Secretary.

*Hermitage Lodge, No. 288*—Ephraim Daul, W. M.; J. W. Snyder, S. W.; W. J. Snyder, J. W.; L. J. Tatum, Secretary.

*St. Joseph Board of Relief*—W. R. Penick, President; Dr. C. T. Knight, Vice President; John Pinger, Treasurer; Dan O'Toole, Secretary; Philip Amault, Assistant Secretary.

The desire of power in excess caused angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess



**A MOST SUBLIME PRAYER.**

In our last number we gave Bro. Geo. D. Prentice's beautiful apostrophe to the "closing year." In this number, in the following lines, we present the most eloquent prayer of the "New Year," from the inspired pen of Mr. Charles C. Bonney, which, when read aloud with that reverence due from the creature to the Creator, will be found worth reading a dozen times:

**THE PRAYER OF THE NEW YEAR.**

I saw the gates of the Celestial Land;  
Uplifted, and the everlasting doors  
Opened before a Throne.

So marvelous  
In grandeur and in beauty was the scene,  
That human language hath no words in which  
Its glory may be told.

Before the Throne  
The Old Year stood, with grave and solemn mein,  
Waiting the judgment; and beside him knelt  
The New Year, in the attitude of prayer.  
And, while I stood and wondered, lo! he spoke;  
And the broad streams of splendor from the Throne  
Bore to my eager ear his earnest words  
Of supplication. Thus the New Year prayed:

**THE PRAYER.**

Vouchsafe, O King of Kings, and Lord of lords,  
To give me wisdom, strength, and fortitude,  
To do, with all fidelity, the work  
To which thou callest me, whate'er it be;  
Whether of joy or sorrow, peace or pain;  
Whether in tempest, and in wilderness,  
Or in the calm, and in the smiling field.

If thou shouldst deem it best to try my soul  
With fire, or sword, or other dreadful thing,  
Oh! strengthen me to bear it patiently,  
And give me safe deliverance from all  
The perils into which my pathway leads.

Or, if Thou wilt not order that I bear  
Any heroic burden, under which  
I might achieve a martyr's sacred fame;  
But that my troubles shall be little things,  
Too small for strength, or courage—such as fret  
And chafe the spirit with temptations sore—  
Oh! give me patience, cheerfulness, and hope,  
To bear and overcome them, though there be  
No outward glory in my victory,  
Nor ought to lift me up in human eyes.

And, oh! my King, grant that, throughout the  
world,  
My reign may be distinguished by increase  
Of peace among the nations, and good-will  
Among the men of all communities.  
Grant that there be no war to dye the seas  
With human blood or desolate the land  
With carnage. But may every people beat  
Their swords to plowshares, spears to pruning-  
hooks,  
Till every field, by war made desolate,  
Be white with cotton, or be green with corn;  
Till every spot, where ruined houses lie,  
Ring with the laugh of children, and the song  
Of maiden, waiting lover's step and voice.

And oh! my Father, most abundantly  
Give me the disposition and the means,  
To help the poor and the unfortunate;  
To aid them, not alone with kindly words,  
But with relief of urgent present needs,  
And means and opportunities to rise  
To better state, in which they may provide  
By their own work for their necessities.

And grant me, Lord, most potent influence  
To heal domestic discord every where;  
To lessen envy, pride, and selfishness;  
To check extravagance and indolence;  
To turn estranged affection to its own.  
To bring the erring back to virtue's ways;  
To increase love, and truth, and industry;  
To brighten all the blessed charms of home;  
To warm all hearts with holy charity;  
To make the young obedient and pure;  
To make the old benevolent and wise.

And, gracious Governor of nations, grant  
That all who make, expound, or execute  
The laws of human government, may be  
Inspired by Thee with purpose to obey  
The righteous mandate of the golden rule;  
To serve the truth, by doing what is good;  
To seek their fame in the prosperity,  
And happiness, and glory, of the lands  
O'er which, by Thy permission, they preside.

And above all, oh! Father, King, and Lord,  
Grant me to lead Thy creatures to Thy throne;  
To fill their hearts with Thy celestial love;  
To fill their minds with Thy celestial truth;  
To fill their lives with Thy celestial power;  
And thus, with Thine own glory, fill the world

I saw the radiant face of the New Year  
Uplifted to the Lord, and heard him say,  
Amen! O King of kings, O Lord of lords!

I heard no more his earnest words of prayer;  
I saw no more the visions of the Throne;  
But from the world, upswelling like the tone  
Of a most grand and solemn anthem, came  
The echo of the New Year's prayer: AMEN!  
AMEN!

My grateful heart took up the sweet refrain;  
My grateful voice, the blessed anthem caught;  
And my exultant soul re-echoed back  
The closing words of the angelic prayer:  
Amen! oh Father, King, and Lord. Amen!

**QUESTIONS AND ANSWERS.**

*Ques.* Is it legal to collect from the E. A. and F. C. one dollar for "Orphans' Fund," or does the whole three dollars have to be collected from the candidate for M. M. degree?

*Ans.* You do not collect anything from any of them for the Grand Lodge. If any Orphans' Fund fees are collected, it must be for purposes defined by your own By-Laws for the orphans of the Lodge.

*Ques. 2.* How long does an E. A. or F. C. have to wait for advancement after being rejected?

*Ans.* At any stated meeting.

*Ques. 3.* A. puts in a dimit for membership; report is favorable, but he is rejected. Can A. demand a trial or the objections be withdrawn?

*Ans.* Of course not; for no one knows who rejected him, and the rejecter dare not expose his ballot.

*Ques. 4.* Will there be a code of By-Laws submitted to next Grand Lodge for the use of subordinate Lodges?

*Ans.* There will be, and it is hoped that it will be such a code as will meet the approval of the Grand Lodge, and thus do away with all differences and expenses of printing, &c.

**"Masonry" and the "Order of the Temple."**

The editor of the "*Der Triangel*" (German) of N. Y., and some others have arraigned us for not attacking the "Order of the Temple" or Knights Templar, as we did the A. and A. S. Rite, he and they looking upon both in somewhat the same light, and rather infers that our shelter of the K. T. arises from the fact that we were last year Grand Commander of that Order in this jurisdiction.

It is sometimes amusing and sometimes mortifying to see how one is misjudged and misrepresented, simply because great fundamental principles are not kept strictly in view. Masonry is made up of a series of degrees known as the York Rite, to which properly belong the E. A., F. C. and M. M., from which have been taken the Mark Master and Royal Arch, which, together with the Past Master and M. E. Master, have been created into a Chapter, the whole forming what was originally the York Rite, but now known as the York Rite consisting of the first three degrees; the Capitular degrees, consisting of M. M., P. M., M. E. M. and R. A.; Cryptic degrees, consisting of the R. M., S. E. M. and S. M.; and the orders of Masonic Knighthood, consisting of Red Cross, Knight of Malta and Knight Templar Orders. We challenge any editor or brother to show wherein we have claimed that a man is any more a Mason by taking any except the first three degrees, except the Chapter and Council degrees, which are almost indispensable to the first three having been taken from them.

We do not think any stronger language has been used by any Mason than by ourself in vindication of the Lodge, and we have fought our fight against another Rite because it dared to call itself the Chief of Masonry, from the first to the last degrees thereof—and we have as emphatically said that, should the Chapters, Councils or Commanderies dare to set themselves as controlling or supervising powers of the Lodge, that we would fight them just as we did the A. and A. S. Rite. Whenever the dignity and power of the Grand Lodge is gone, everything is gone, and we shall fight her opponents, come whence they may. The Chapters, Councils and Commanderies have ever proven themselves firm friends and defenders of the Grand Lodge, and we have no reason to fear that they will ever become otherwise. Let our contemporaries judge us as we are and not as they think we are.

**MISSISSIPPI.**

We regret very much to learn that the *Clarion* printing office, Jackson, Miss., was destroyed by fire on March 1st, and that about one-third of the proceedings of the Grand Lodge, they had just been printing, were destroyed by the fire. Through the sagacity of the Grand Secretary (Bro. J. L. Power) the original manuscripts were preserved, so that the proceedings will still be complete; but there will necessarily be delay in getting them out.

GRAND CHAPTER OF MISSISSIPPI,  
OFFICE OF THE GRAND SECRETARY,  
COLUMBUS, MISS., March 9, 1869.

COMPANION: It becomes my painful duty to inform you of the death of Companion GEORGE D. FEE, M. E. Grand High Priest of the Grand Chapter of Mississippi. He died after a very brief illness, at his residence in Oxford, Miss., on Wednesday night, the 3d inst., at three o'clock.

By this sad and unexpected calamity, Companion Robert B. Mayes, of Yazoo City, becomes Acting Grand High Priest of Mississippi. Truly and fraternally,

OSCAR T. KEELER,  
Grand Secretary.

**IDAHO.**

We have received the proceedings of the convention to form a Grand Lodge, held in Idaho City, December 16, 1867, and which we have already published; also, the proceedings of the Grand Lodge, held on June 22, 1868.

The address of the Grand Master, Bro. Geo. H. Coe, is a good, practical paper, and shows a proper appreciation of the important duties of inaugurating a new Grand Lodge.

The code adopted for trials are in the usual form.

The proceedings are very creditably gotten up, in Portland, Oregon.

Bro. George H. Coe was elected Grand Master, and Bro. P. E. Edmondson Grand Secretary, both of Idaho City.

**Death of a Distinguished Mason.**

PITTSBURG, March 8.

Hon. Chas. Shaler, who was the oldest member of the bench and bar of this county, was buried to day. A large Masonic delegation and the entire bench and bar attended the funeral.



**THE FIRST VIOLET.**

BY HORACE P. BIDDLE.

A little blue flower has opened its eye,  
Awakened all fresh on its bed;  
It has no perfume, nor sweets for the bee,  
And modestly bows down its head.

Unkissed by the light or the warmth of the sun,  
A chilly and pale little thing,  
Just peeping to see if the winter is gone,  
And catch the soft breath of the spring.

And there in its nook, quite out of the way,  
It springs where no rival is nigh;  
Though hid in the shade from the glare of the day,  
It wins a soft tint from the sky.

Neglected among the gay bowers of earth,  
And often denied even room,  
Uncultured by man, who sees not its worth,  
'Tis God who invites it to bloom!

*To the Worshipful Masters, Wardens and Brethren of the Thirty-Sixth Masonic District:*

You are earnestly requested to attend a Lodge of Instruction; to be held in this city, commencing Monday, May 17th, 1869, and continuing as long as may be deemed expedient. R. W. Bro. James E. Carter, of Jefferson City District, Lecturer of the 27th District, has kindly consented to be present for the purpose of instructing those who attend. D. D. G. Masters, District Lecturers and brethren of other districts are cordially invited. I would urge especially upon the officers of Lodges in the thirty-sixth district the importance of availing themselves of this very favorable opportunity of learning the correct work and lectures of the three degrees of Ancient Craft Masonry.

N. M. GIVEN,

D. D. G. M. 36th Masonic District.

*Harrisonville, Mo., March 23, 1869.*

**BALTIMORE.**

We have received an elegant engraved initiation and complimentary card to the Grand Promenade Concert and Hop at the new Masonic Temple, Baltimore, to be given by the three Commanderies, (viz.: Maryland, No. 1, Baltimore, No. 2, and Monumental, No. 3), on Monday evening, March 29th.

We regret exceedingly that engagements would not permit us to be present on that joyous occasion and share in the generous festivities of our Baltimore brethren.

**PHILADELPHIA.**

We are under many obligations for the beautiful initiation and complimentary ticket to the Banquet at the ceremonies of constituting Mozart Lodge, No. 436, A. Y. M., in Philadelphia, which is to take place on April 6th, at Masonic Temple. Our good brother, Joseph H. Livingston, is W. M., and we congratulate him upon being the Master of a Lodge whose impulses are to perform our sacred mysteries in a language known alike in heaven and earth, viz.: music. The grand harmonies of a solemn chant need no interpreter for the immortal soul; it is the language of God, which can soften the hardest heart. We congratulate Philadelphia upon having such another Lodge as St. Cecile, in New York city.

It is with regret that we are compelled to decline this generous invitation, and it causes a sadness to creep over one's heart to think that we can not all be rich to travel around and have a "good time" generally. Mozart has our earnest wishes for its future success and prosperity.

**PRESENTATION TO CITY COUNCIL.**

From the official proceedings of the City Council of St. Louis we make the following extracts, which fully explain themselves.

CITY COUNCIL CHAMBER, }  
March 2, 1869.

The City Council met at 3 P. M., pursuant to adjournment on the 26th ult.

Mr. President Kriekhaus in the chair.  
Present—Messrs. Amelung, Babcock, Boshyshell, Coff, Edling, Fox, Gotschaik, Mantz, McCord, O'Brien, Powers, Quinlivan, Schoenbeck and Mr. President Kriekhaus—14.

Absent—Messrs. Cratz, Driscoll, Fitzgerald, Friedrich, Hogan, Jordan and Smith—7.

On motion of Mr. Schoenbeck, the minutes of the last meeting were approved.

**REPORTS OF CITY OFFICERS.**

The following, from His Honor the Mayor, was received with the accompanying correspondence and the framed resolutions on parchment referred to.

MAYOR'S OFFICE, }  
St. Louis, March 2, 1869.

*To the Hon. City Council:*

GENTLEMEN: I have the honor herewith to forward to you copies of framed resolutions, on parchment, adopted by the General Grand Chapter of Royal Arch Masons of the United States.

Also, copy of resolutions on parchment and framed, as adopted by the Grand Encampment of Knights Templar of the United States.

Also, copy of resolutions adopted by the Grand Commandery of Knights Templar of the State of Ohio, written on parchment and framed.

I also forward to you correspondence from these various bodies, and from Geo. Frank Gouley, Grand Recorder of Missouri, and recommend that the Council receive the various copies of resolutions adopted by these ancient and honorable bodies, and that they be assigned a place in the Council chamber.

Very respectfully,

JAMES S. THOMAS,  
Mayor.

GRAND RECORDER'S OFFICE,  
G. COMMANDERY KNIGHTS TEMPLAR, Mo., }  
St. Louis, March 2, 1869.

*To Hon. James S. Thomas, Mayor of City of St. Louis:*

HON. AND DEAR SIR: I have the pleasure herewith to enclose the correspondence of the Grand Recorder of the Grand Encampment Knights Templar of the United States, and of the Grand Commandery Knights Templar of the State of Ohio, also Grand Secretary of the General Grand Chapter Royal Arch Masons of the United States, accompanying framed resolutions on parchment, adopted by those bodies as humble testimonials of their warm appreciation of the hospitality displayed by the municipality of St. Louis.

All the State Grand Bodies which have met since last September have adopted similar resolutions and published them in their proceedings, now on file in this office; and all have spoken in highest praise of the courtesies extended them thereby binding closer than ever before the hearts of the citizens of other States with the interests of our city.

Hoping you may accept them in the spirit in which these mementoes are tendered, I am, sir, very truly yours,

GEO. FRANK GOULEY,  
Grand Recorder of Missouri.

OFFICE OF THE GEN. G. SEC'Y OF THE G. }  
G. CHAP., R. A. M., U. S. A., CIN- }  
CINNATI, O., Feb. 1, A. I. 2399.

*His Honor the Mayor of the City of St. Louis, Missouri:*

The engrossed copies of the resolution adopted in September last, in recognition of the civil and Masonic courtesies extended to the General Grand Chapter of Royal Arch Masons of the United States, have been framed; one is forwarded to your care, for the honorable City Council—a duplicate is sent to the office of the

Grand Secretary of the Grand Chapter of Missouri, in your city.

In requesting your acceptance of this slight memorial of our thanks I add this expression of my deep sense of the public spirit and noble hospitality of the spirited people of St. Louis.

With sentiments of cordial regard for the good people of Missouri, I am yours,

JOHN D. CALDWELL,  
General Grand Secretary.

General Grand Chapter of Royal Arch Mason of the United States of America sends greeting to the city of St. Louis and the Masonic fraternity of the State of Missouri:

OFFICE G. G. SEC'Y G. G. CHAP. R. A. }  
MASONS OF THE U. S., CITY OF }  
CINNATI, O., Sept. 24, A. D. 1868.

*To His Honor, the Mayor of the City of St. Louis, Mo.:*

The following resolution, presented by Companion John L. Lewis, of New York, Most Excellent General Grand High Priest, on September 18th, at the closing session of the General Grand Chapter of the United States, at St. Louis, was adopted unanimously and by a rising vote:

*Resolved*, That the cordial and most heartfelt thanks of this General Grand Chapter be, and are hereby, gratefully tendered to the Mayor and Common Council of the city of St. Louis, to its citizens generally, and to the Masonic fraternity of the State of Missouri, for their generous and unbounded hospitality, for their unwearied attention to our comfort and convenience during the present convocation, and for their courtesy and good will extended to us on every occasion, and that the remembrance of their kindness will ever live in our memories.

Witness this my signature and the seal of the General Grand Chapter, Cincinnati, Ohio, September 24, A. D. 1868. A. J. 2398.

JOHN D. CALDWELL,  
General Grand Secretary.

OFFICE OF THE GRAND RECORDER OF THE }  
GRAND ENCAMPMENT U. S. A. K. T.'s. }  
CINNATI, O., Feb. 1, A. O. 750.

*His Honor, the Mayor of St. Louis, Mo.:*

Allow me to add my feeble testimony of thanks to you and the honorable City Council of St. Louis, while forwarding to you for them framed copies on parchment of the resolution adopted by the Grand Encampment Knights Templar of the United States, which body was so courteously entertained in your city last September.

The Masonic fraternity throughout the United States will cherish grateful memories of the hospitality of the officials in municipal and Masonic position in 1868, and of all grades of citizens on the memorable occasion of the Seventeenth Triennial Convocation, in your city. of the Grand Encampment of the United States. I forward copies in print of the proceedings of said convocation. With sentiments of distinguished consideration, I am yours, with great respect,

JOHN D. CALDWELL,  
Grand Recorder.

Grand Encampment of Knights Templar of the United States of America sends greeting to the Grand Commandery of the State of Missouri and to the city of St. Louis:

OFFICE OF THE GRAND RECORDER G. }  
ENCAMPMENT U. S. A., }  
CINNATI, O.

*To His Honor, the Mayor of the City of St. Louis, Mo.:*

The following resolutions, submitted by Sir Benjamin Dean, of Massachusetts, on the 18th of September, 1868, at the closing session of the Grand Encampment of the United States, held in your city, were unanimously adopted:

*Resolved*, That the thanks of this Grand Encampment are hereby tendered to the Grand Commandery of the State of Missouri and to the fraternity throughout its jurisdiction, for the cordial welcome with which we were greeted on our arrival, and for the unbounded hospitality with which we have since been entertained.

*Resolved*, That the thanks of this Grand En-



campment are due to the city of St. Louis for the courtesy extended by the vote of the City Council of August ath. and to the citizens of this most hospitable of cities for the constant kindness which has been on every hand manifested towards us during our brief sojourn with them.

Witness this my official signature and the seal of the Grand Encampment of the United States.

CINCINNATI, O., Sept. 24, A. D. 1868, A. O. 750.  
†JOHN D. CALDWELL,  
Grand Recorder.

Grand Commandery of Knights Templars  
and the

Appendant Orders of the State of Ohio,  
Courteous Salutation to the Masonic Fraternity  
of Missouri, and to the Citizens and City  
Council of St. Louis :

OFFICE OF THE G. RECORDER OF G.  
COM'Y OF KNIGHTS TEMPLAR OF O.,  
CINCINNATI, O., Oct. 28, 1868. }

To His Honor, the Mayor of the City of St.  
Louis, Mo.:

At the recent Convocation of the Grand Commandery of Ohio, held at Dayton, Sir Heman Ely, M. Eminent Grand Commander, referred with commendation to the liberal and courteous tender of hospitality and resolutions of welcome to Knights Templar of the United States by the City Council of St. Louis, and the generous entertainment last September of attendants at Triennial Convocation of Grand Encampment of the United States and of General Grand Chapter: when, on motion of Sir Howard Matthews, the following resolutions were unanimously adopted:

*Resolved*, That the thanks of the Grand Commandery of Knights Templar of the State of Ohio are hereby tendered to the City Council of the city of St. Louis, through their Mayor, for the generous and warm-hearted expression of welcome contained in the resolutions referred to, and for the many acts of kindness and courtesy of which the Sir Knights of Ohio who were present on the occasion were the recipients at their hands.

*Resolved*, That the Grand Recorder be instructed to transmit to the City Council of St. Louis, through the Mayor of that city, a copy of the above resolutions.

Witness my official signature and the Seal of the Grand Commandery.

CINCINNATI, O., November 2d, A. D. 1868—  
A. O. 750. †JOHN D. CALDWELL,  
Grand Recorder.

On leave, Mr. Mantz offered the following resolution:

*Resolved*, That the engrossed resolutions of thanks, printed on parchment and beautifully framed, and which are referred to in the communication of His Honor the Mayor, be and they are hereby respectfully received by this City Council, and that the thanks of this body be returned to the several Masonic bodies donating the same, and that they be assigned a place and be hung on the walls of the City Council Chamber.

The resolution was adopted.

#### Masonic Mutual Benevolent Association of Missouri.

GENERAL OFFICE, 205 N. THIRD STREET,  
ST. LOUIS, MO., March 13, 1869. }

BRETHREN: We come before you fraternally commending to your favorable consideration the claims of our Association, and in doing so we will state briefly the object of the Association.

This is to afford its members—who must be Master Masons in good standing—an easy, sure and cheap method of securing—at their death—to their widows, orphans or heirs, a sum of money which, under any contingency, will place them above immediate want, and thus relieve by so much the burthen which death but too often imposes on the Treasuries of our Lodges, as well as the purses of individual brothers. With purposes so beneficent in view, therefore, should not every Mason feel himself

called upon to increase, as far as in him lies, the roll of membership of the Association, the rich, on the principle that "it is more blessed to give than to receive;" the poor, that "in union there is strength." The means by which the Association proposes to work are very simple. Thus, any Master Mason in good standing, enjoying ordinary health and able to earn a livelihood, may, on adducing his lodge certificate of membership, and the payment of a fee of five dollars, become entitled to the benefits of the Association, and invested with all the rights and privileges enjoyed by its membership. The only additional expense will be the payment of one dollar and ten cents whenever a member of the Association dies; and for this he secures to his family, at his death, as many dollars as there are surviving members of the Association.

"But," it may be asked, "what becomes of the fund created by the membership fee of five dollars?" We answer, "this fund will be invested in good securities, the interest accruing from which, or as much thereof as may be required, will be applied in defraying the necessary expenses of the Association, thereby insuring its stability and perpetuity."

"What are the superior advantages offered by this Association over those claimed for ordinary Life Insurance Companies?"

1st. The entire management of its affairs is in the hands of its members, who, being all Masons, are bound to each other in the strong ties of a peculiar Brotherhood; thus affording an additional guarantee that the business of the Association will be properly conducted.

2d. The fees are so small, and likely to be called for at such wide intervals only, that any brother, it is believed, no matter how restricted his means, can avail himself of the advantages of membership.

3d. Every dollar paid into the Treasury of the Association, after the membership fee of five dollars and ten cents, in excess of the dollar assessed each member on the death of one of his fellows, goes directly to the widow or heirs of the deceased, thus affording immediate relief to the party for whose benefit the Association is organized. The ten cents is added to the contingent fund, whose interest is to furnish the means of working the Institution.

4th. The object of the organization then being to secure the immediate cash payment after the death of a member of as many dollars to his widow or heirs as there are members comprising the Association, thus every one is interested in swelling the list of membership.

*Will it succeed?* We reply, *yes!* similar organizations have already proven successful in the States of Maryland, New York, Georgia and Louisiana. Why, then, should not ours prove so in Missouri?

Attention is directed to the fact that the officers and Directors of the Association derive no greater benefit from the organization than other members. They give their time and services to promote the interests of the Association without the hope of fee or reward.

The following letter was received from the M. W. G. M., by one of the Directors, fully sustaining the object of the organization:

M. W. GRAND LODGE A. F. AND A. MASONS, }  
STATE OF MISSOURI. }

Office M. W. Grand Master,  
\* \* \* \* \*

MACON CITY, March 9th, 1869.

DEAR BRO.—I am exceedingly gratified to learn of the organization of the Masonic Mutual Benevolent Association of Missouri. I have examined its principles and approve its designs. Beyond question it can be made a grand system for securing relief to the needy of our great Masonic family in Missouri.

It is one of the deep convictions of my heart and mind, that Masonic professions and principles should more generally shape themselves into living actual charities. This is a capital plan for systematized benevolence, whereby all may lay up a good foundation against the evil day. I not only approve and endorse it with head and heart, but cheerfully commend

it to all my brethren wheresoever dispersed. Consider me a member.

Very fraternally yours,  
JOHN D. VINCIL.

The following are the officers of the Association, to whom inquiries may be addressed, and from whom copies of By-Laws and forms of applications may be procured:

MARTIN COLLINS, President.  
R. W. WATERS, Vice-President.  
JOHN GLENNY, Treasurer.  
GEO. W. FERRIS, Secretary.

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*Arkansas*—Wm. D. Blocher, Little Rock, 1, 2, 3.

*California*—Alex. G. Abell, San Francisco, 1; Lawrence C. Owen, San Francisco, 2, 3, 4.

*Canada*—Thos. Bird Harris, Hamilton, Ontario, 1, 2, 4.

*Colorado*—Ed. C. Parmlee, Central City, 1.

*Connecticut*—Jos. K. Wheeler, Hartford, 1, 2, 3; E. G. Storer, New Haven, 4.

*Delaware*—John P. Allmond, Wilmington, 1.

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*England*—Jno. Hervey, Freemasons' Hall, London, 1.

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# AN ALMANAC OF FULL MOONS,

SHOWING THE

Day of the Week and Month on which every Full Moon falls, from June, 1868, to December, 1883, inclusive.

Compiled from De Morgan, by Bro. W. B. LANGRIDGE, of Iowa.

YEAR.	JANUARY.	FEBRUARY.	MARCH.	APRIL.	MAY.	JUNE.	JULY.	AUGUST.	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
1868						Fr. 5	Sa. 4	Mo. 4	We. 1	Th. Sa. 1 31	Su. 29	Tu. 29
1869	We. 27	Fr. 26	Sa. 27	Su. 25	Tu. 25	We. 23	Fr. 23	Sa. 21	Mo. 20	We. 20	Fr. 19	Sa. 18
1870	Mo. 17	Tu. 15	Th. 17	Fr. 15	Sa. 14	Mo. 13	Tu. 12	Th. 11	Fr. 9	Su. 9	Mo. 7	Th. 7
1871	Fr. 6	Su. 5	Mo. 6	We. 5	Th. 4	Sa. 3	Su. Mo. 2 31	We. 30	Th. 28	Sa. 28	Su. 26	Tu. 26
1872	Th. 24	Sa. 23	Su. 24	Tu. 23	We. 22	Fr. 21	Sa. 20	Su. 18	Tu. 16	We. 16	Tu. 15	Su. 14
1873	Mo. 13	Tu. 11	Fr. 14	Sa. 12	Mo. 12	Tu. 10	We. 9	Fr. 8	Sa. 6	Su. 5	Tu. 4	We. 3
1874	Fr. 2	Su. 1	Tu. 3	We. 1	Fr. Su. 1 31	Mo. 29	Tu. 28	Th. 27	Fr. 25	Su. 25	Mo. 23	Tu. 22
1875	Th. 21	Sa. 20	Su. 21	Tu. 20	Th. 20	Fr. 18	Su. 18	Mo. 16	We. 15	Th. 14	Sa. 13	Su. 12
1876	Tu. 10	We. 8	Th. 9	Sa. 8	Mo. 8	Tu. 6	Th. 6	Fr. 4	Sa. 3	Tu. 3	We. 1	Fr. Sa. 1 30
1877	Mo. 29	Tu. 27	Th. 29	Fr. 27	Su. 27	Mo. 25	We. 25	Th. 23	Sa. 22	Mo. 22	Tu. 20	Th. 20
1878	Fr. 18	Su. 17	Mo. 18	We. 17	Th. 16	Fr. 14	Su. 14	Mo. 12	Th. 12	Fr. 11	Sa. 9	Mo. 9
1879	We. 8	Th. 6	Sa. 8	Su. 6	Mo. 5	We. 4	Th. 3	Sa. Su. 2 31	Tu. 30	We. 29	Fr. 28	Sa. 28
1880	Tu. 26	We. 24	Th. 25	Sa. 24	Mo. 24	Tu. 22	We. 21	Fr. 20	Sa. 18	Su. 17	Tu. 16	Th. 16
1881	Sa. 15	Mo. 14	Tu. 15	Th. 14	Fr. 13	Su. 12	Mo. 11	Tu. 9	Th. 8	Fr. 7	Su. 6	Mo. 5
1882	We. 4	Fr. 3	Su. 5	Mo. 3	We. 3	Th. 1	Sa. Su. 1 30	Mo. 28	Tu. 26	Th. 26	Sa. 25	Su. 24
1883	Tu. 23	Th. 22	Fr. 23	Su. 22	Tu. 22	We. 20	Fr. 20	Sa. 18	Su. 16	Tu. 16	We. 14	Fr. 14

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VOL. III.

ST. LOUIS, MO., MAY 1, 1869.

NO. 5.

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**"IF YOU WERE IN HIS PLACE."**

One of the greatest frailties of human nature is to look at everything from one's own standpoint without considering that every other man has his little hill from which he also views the world around him.

A remark made by the great Washington during his boyhood, that "We should always put ourselves in the place of those we judged," has haunted us during our life time; and the older we grow, the more we see of the world, and the more we study the beautiful and simple lessons of Freemasonry the more deeply has that wise suggestion impressed itself upon our mind.

It is a fact too plain to be debated, that God has made the world with a grand idea of uniformity, yet not two things or persons he has made are made exactly alike. He has created us and the world at large according to certain fixed laws of government, yet he has impressed man with a certain part of his own free agency, and has made the face of nature with diversified features.

Now, are we to suppose that this diversity of sentiment is the result of accident, or was it intended for some wise purpose? For ourselves we believe that every man has a right to think just as he pleases, and to do as he pleases so long as he does not violate the great fundamental laws of God and obedience to his decrees, as well as the adopted laws of good society, whereby the greatest good is secured to the greatest number.

Taking it for granted that this proposition is acknowledged as an axiom by the vast majority of mankind, we shall proceed to show that a strict obedience to the sublime principles of the Masonic Institution will entirely do away with all quarrelling and wars, and result in universal harmony and good will to mankind. First, on religion; Take the Roman Catholic. If you (a Protestant) were in his place, would you not, by your early education, be very likely to remain one? Take the Protestant (you a Roman Catholic); if you were in his place, taught from early childhood that the R. C. Church was in error in its various dogmas, and if you saw your own Church through the same lens in which he looks at the Pope, would you not probably remain a Protestant? Take the Methodist (you Baptist); if you had been early educated to recognize the necessity of a Bishop, and that sprinkling was as good as immersion, would you not be a Methodist? And so *vice versa*. Take the Presbyterian (you Episcopalian), and suppose the Scriptures had been so interpreted to you on your mother's knees and through your

Church, that only the elect shall be saved and that any preacher had the power to "lay on hands," would you not be one, too?

Take the Episcopalian (you Congregationalist), and suppose your education and conscience told you that no one who did not follow in the line of Apostolic succession could perform the sacraments of the church, would you not adhere to that creed? Take the Jew (you Christians) and put yourselves in his place, and ask your own hearts whether, if you had lived eighteen hundred and sixty nine years ago, and a person had sprung up and claimed to be your God and the Son of God, and attempted to overthrow the Theocracy under which your fathers had worshiped for many thousands of years, had preached in your Synagogues and led your congregations astray, and performed things which you held to be blasphemous, and which you believed, if tolerated longer, would bring down the vengeance of Heaven, would you not have executed that person? It is needless to ask such a question; your own natures and your consciences will tell you that you would have done it as a "religious duty." Take the Christian; (you Jews) and put yourselves in their place eighteen hundred years ago, as Gentiles and Heathen who did not even know the one true God, and suppose to you had been preached a purer morality, the danger of eternal perdition and the means of salvation by faith through a mediation, would you not have embraced it with enthusiasm? This is a needless question also, for your own devotion to your love of God is proof that human nature is the same through all ages. From the earliest dawn of civilization, mankind has looked to something higher and purer than itself. The imagination of man has ever endowed the Godhead, or the many gods, with greater attributes and powers than themselves. This is witnessed in all ages and among all people, even to-day among the idol worshipers of the East. Therefore, whatever most strongly impresses the imagination and the heart of man is sure to carry him captive. Then, in the name of the Great Eternal God, who made you all as free agents and the arbiters of your own destiny, why will ye fight and quarrel about that of which each one has the right to be his own judge. The sword never made converts, neither does falling out among families and friends. This system of forcible proselytism, inaugurated in the dark ages is a crime against high Heaven, and will surely end in destruction at last. The noblest part of man revolts at religious persecution, whether it be in words or by the torture.

Freemasonry, like an angel sent from



Heaven, hovers over the earth, and with her white wings of universal peace outstretched she offers protection and a home for all these discordant elements; a home around whose sacred altar all are pledged to be *Brethren*! Is there any such other altar in the world, large enough to take in the world? None, alas none!

Let us look at politics.

It is hardly necessary to recapitulate various nations, for love of one's own country is a common sentiment belonging to all nations. Patriotism is a sentiment very little less sacred than one's own religion. But, unfortunately for the peace of mankind, this word "Patriotism" is an undefinable term. It is the shibboleth of each party in power or the party, which wants to get into power. Alas for the depravity of the human heart; we much fear that the unknown key to the undefinable word is "Spoils." This brings us to the belief that Paul was right: "Money is the root of all evil." Oh! Patriotism, sweet and glorious word in thy purity, what hecatombs of millions of men have been sacrificed in thy name! and for what? That some poor miserable and ambitious man or men "might share in the rich spoils of the Amonitish war." But let us pause and once more to our questions. Take the Republicans in our own country (you Democrats), and suppose you had been educated in the school of the Federalists, and been taught that the term "United States" meant only an aggregated and centralized power, being in other words a constitutional and elective monarchy of four years each; would you not believe that any attempt to assert the sovereignty of individual States was little less than treason—aye, treason itself? Most certainly.

Take the Democrats (you Republicans), and suppose you had been schooled in the teachings of the early fathers of that party, and taught to believe that each State was sovereign and independent, and that the Federal Government was but the executor of certain defined powers under a written constitution, and that each was part of one whole, and that each part might legislate for itself, or for such whole as through their representation they might direct, and that the term "United States" was only a copartnership name for the transaction of general business, and this is a Republican form of government, would you not be a Democrat, and have looked upon "coercion" as treason against the State? Most certainly you would.

Yet, from these two conscientious convictions, and the maintenance of them, has arisen and been fought in our own day the most gigantic slaughter in the history of the world. From that war has arisen the infernal spectres of Death, Famine, Widowhood, Orphanage, and Despair, and all because the Grand Masonic idea of universal toleration for the early education and conscientious convictions of others, was not brought into full activity.

The world has not yet been educated up to the sublime principles of individual rights, and until it is we may expect to witness one persecution following another till the genius of masonic harmony shall more thoroughly perme-

ate the hearts of mankind. This is our mission; let us live up to it.

Within our portals no religious or political sectarianism can enter; it never has and never should. By this means men of all opinions have been brought harmoniously together, and through this means Freemasonry has exercised an influence of conservatism among men far beyond what has generally been anticipated. As an institution it is opposed to all ultraisms, under whatever name they may be called, for with ultra ideas come discord and conflict.

Pause and reflect, brethren, upon these things. Before you judge another too harshly "put yourself in his place."

#### The Necessity of Amusements.

Masonry recognizes every necessity of the world and quarrels with none. This is a system of philosophy which recognizes a law of nature which no man can change. Some months ago we treated fully of this subject, and we are glad that the various churches are beginning to realize that they are about a thousand years behind the age, and that their theologies have not recognized during the last few centuries that God, and not somebody else, made mankind, and are awakening to the fact that those young impulses which our Father gave us are alike in childhood and age. Masonry recognizes man as it finds him, and by a high moral code endeavors to elevate him in the scale of his existence by appreciating his wants, ministering to his necessities and pointing him continually to the good Father to whom we owe everything. The Rev. Mr. Montieith, of the May Flower Church, has secured the use of the Olympic Theatre of this city, in which to preach to the world, and on last Sunday evening (April 11th) delivered a discourse, from which we make some extracts in full accordance with our article in March last. He preached from the text "Run—speak to this young man"—found in the 4th verse of 2d chapter of Zachariah:

Young men were nowadays reproached with the term "fast." But if they were fast, the preachers must be proportionately fast. Indeed the religion of the day was not fast enough. The world was going away from it. We want activity—motion—life—labor for good to combat the working of iniquity. The devil will be in motion—let us keep pace with him. Let evil go abroad and do its worst; but let good be alongside to counteract it. Christianity was not defective in itself; but its champions were mopish, and had given it an opiate which was false to its intent. The weekly dishing up a mess of scientific theology would never reach the young men of the day. They are only puzzled with the problems presented—bewildered, not instructed nor charmed away from following after evil. If any one should go to learn bread-making and should have read to him a chemical analysis of a loaf of bread, he would despair at the outset of his apprenticeship. So, although he did not decri the science of theology, he contended the young man was driven away from religion oftener than drawn by the form in which it was presented to him. Sensation was decried. We must have sensation. "The greatest sensationist," said he, "that ever walked the earth was seen and heard in the person of my Lord and Master, Jesus Christ; and he sent out seventy men to publish the sensation in many lands. But there was truth in it." He believed there was something else necessary to be held out to the young beside the mere form of religion. Amusements were too much decried. The people required

amusement—they must have it; and if they can't have it with religion, they will have it without. If you say to the young man, don't play billiards, don't play ten-pens, and don't tell him what to do except to pray, you disgust him. You can't begin and end the business with prayer meetings. But come to him in a reasonable mood—let him enjoy himself innocently, but try to teach him to beware of excess: not to play for play's sake, but for the good it may do him, or that when play or recreation becomes an evil to put it away. The church had been denouncing theatres for centuries; but just in proportion as they were so denounced they went on increasing and prospering in proportion as they were denounced. There was good in amusement, notwithstanding evil came of it. The churches did not discriminate properly between a good thing and the abuse of it. You cannot hang a cold resolution about a young man's neck, or put a dry tract down before him, and expect him to save himself with these. Go to him—speak to him—let him feel that you really feel for him, and that you desire his salvation. They are not lost, these young men—they have hearts—the hearts they had in childhood, and that responded in tenderness to a mother's affection, are not wholly gone. If you can awaken the sleeping emotions instilled by a mother's love, you will touch the secret spring that shall give you command of his being.

#### TRIBUTE OF RESPECT.

WHEREAS, It hath pleased an allwise God to remove from our companionship our venerated and much loved brother, John Terrill, who departed this life at his residence in Clay county, on the 13th day of March, A. D. 1869, therefore,

*Resolved*, That in the death of brother Terrill Freemasonry has lost one of her brightest ornaments, this Lodge a faithful member, and his family a kind and indulgent father.

*Resolved*, That Bro. Terrill was a man of pure heart and of blameless life. In his long career as a Mason—extending over a period of a half century of masonic life—he has never done anything that would cause the blush of shame to suffuse the cheek of relative, neighbor or friend. He was always ready to serve the needy or to relieve the distressed.

*Resolved*, That we tender our condolence to the bereaved family of Brother Terrill in this their great affliction, and we commend to them the consolation of that religion which assures us and them of a happy reunion beyond the grave.

*Resolved*, That the family of our deceased brother be furnished a copy of these resolutions, and that a copy be sent to the *Liberty Tribune* and "*Missouri Freemason*" for publication.

WILLIAM A. HALL, W. M.

JAMES E. LUICOLU,

Secretary of Liberty Lodge, No. 31.

**PILGRIMAGE REVIVED.**—During the last few days a female, clothed in the garb of the ancient pilgrims, has attracted attention at Toulon. She is a young and handsome Spanish lady, named Saturnina Lopez Alonzo. Having been attacked by cholera at Madrid, she made a vow that, should she recover, she would make a pilgrimage on foot to Rome and Jerusalem. She has performed her undertaking with astonishing courage.

It is dangerous to be working with a sewing machine near a window in a thunder storm. Jinks says he has found it dangerous to sit near some sewing machines when there is no thunder storm.



**Masonic Tribute to Bro. Lafayette.**

RICHMOND, IND., March 29, 1869.

MY DEAR BRO. GOULEY: I send you a Masonic ode I find in a copy of Samuel Woodworth's poems, edition of 1831. I have never seen it in any Masonic periodical, and should you think it worthy a place in your paper I would be glad if you could insert it. His first edition was published in 1826, in New York. He was an associate of Geo. P. Morris. Fraternally.

W. W. AUSTIN.

**A MASONIC ODE.**

BY SAMUEL WOODWORTH.

Air—HAIL TO THE CHIEF.

Dark was the hour when Columbia, despairing,  
Breathed her petitions for succor in vain,  
While in her valleys the war-torch was glaring,  
Sweeping her hamlets and cots from the plain.  
Wounded and bleeding her sons were retiring,  
Flush'd with successes, the foeman pursued;  
Freedom and Hope seem'd in tortures expiring,  
Heroes were sleeping in death, *unsubdued*.

"Great Source of Light!" she cried,

"No more thy presence hide.

"Is there no help? We are sorely beset."

Soon as the mourner spoke

Bright rays of glory broke

Round a young hero—the brave Lafayette.

Lo! from the East, with a mystic splendence,  
Rose the bright star which enlightened the gloom;  
Led by its ray, and our loved *Independence*,  
Came the young Knight, with his bright glossy plume.

Washington saw, and with rapture elated,  
Press'd to his bosom the chivalrous boy;  
Tyranny frown'd, and with hate unabated,  
Sought, like a Herod, the youth to destroy.

Fierce raged the vengeful fray,

Till freemen gain'd the day.

Age-frosted veterans remember it yet:

Then gallant Washington

Hail'd Gallia's godlike son,

Champion of freedom, the brave Lafayette.

Thus was the temple of freedom erected,  
Crown'd with the key-stone of union and love;  
*Wisdom*, and *Beauty*, and *Strength*, were connected,  
Three noble pillars which nothing can move.  
Tyrants may rage, and in triple alliance  
Seek to demolish so sacred a dome;  
Trusting in Heaven, we bid them defiance,  
While we thus welcome its architect home.

Hail! friend of Washington!

Hail! Gallia's godlike son!

Brother! companion! as such dearer yet.

Long may thy friendly smile

Our festive hours beguile,

Long may *Freemasons* thus hail Lafayette.

**Constituting Mozart Lodge, 436, Philadelphia.**

April 6th in Philadelphia was a glad day to the Masonic heart of the "City of Brotherly Love." It was then that the Lodge was constituted with all the solemnity of our Institution, and amid the hallowed anthems of glorious music. The Lodge is intended to perform as much of the work in harmonies of music as the ceremonies are capable of. The following officers were duly installed by the Grand Master:

Joseph H. Livingston, W. M.

John Ritter, S. W.

S. Warner Young, J. W.

N. C. Musselman, Treasurer.

J. W. Finney, Secretary.

A magnificent banquet was spread at the Continental Hotel; and from the *Keystone* we extract some of the toasts and replies, which are well worth reading:

The first regular toast was: "*The Right Worshipful, the Grand Lodge of Pennsylvania*."

After the exquisite chorus by the members of Mozart Lodge, assisted by Bros. Harry Cochran, Geo. Pearson, H. Nathans, G. H. Davis, Dr. F. R. Thomas, Prof. R. S. Smith, Chas. M. Schmitz and Dr. Barker. The R. W. G. M.

of the Grand Lodge, Bro. Richard Vaux, responded as follows:

"The toasts which you have been pleased to drink in honor of the Supreme Masonic jurisdiction to which you owe allegiance has been received by the brethren present with great pleasure and satisfaction, since amid this gushing, generous Masonic hospitality, you have not forgotten that you are subjects of a masonic authority, which, while it rules with an arbitrary power, is possessed of those great virtues which teach charity, fraternity and brotherly love. We are also honored with the company of distinguished Masonic guests, who can carry back with them the assurance that in whatever latitude or longitude the fraternity assembles, it possesses and practices virtues exemplified by no other brotherhood of men in so high, if in any degree. The grand officers feel anew an earnest devotion to the craft of which they are the constituent members. They feel that all that we profess among men we practice among ourselves. To-day you have witnessed the sovereign masonic authority investing a certain number of citizens with the right and privilege to do that which has been provided for every member of the community who seeks our light and rites. You have called out men whose hearts and minds have raised them above their fellows, men whose faculties are in unison with the soul of universal harmony. You have brought together those whose spirits are attuned to melody. You have said to them—'you are different from the great mass of the million of our population; you are of the race of those who made Olympus glorious and glad; but you are not so elevated that Masonry has not the power to unite you in a common brotherhood, and teach you how to teach its lessons by those symbols and signs known to those alone who can comprehend and enjoy the wonderful mysteries of music.' There is ample room in the craft for those so nobly born in the realm of Music. Although we are ancient, we are not antiquated; and we feel that the soul of Mozart may breathe upon us, and in the Lodge we may enjoy the highest expression and the truest meaning of Music. The outside world, because it has God's sunlight and air, sometimes thinks it has reached the *ultima thule* of perfection; but let it come in and see this brotherhood. As it is actuated at this moment, they can say, if they speak truly, this is indeed a wonderful brotherhood, an extraordinary combination of men; leaving behind them those things that trouble men, we find them forgetting everything but fraternity, unity and Masonry. Look at this company—the social and intellectual position of its members among men; hear them gush out their love for that immaterial principle that binds us together. In the Spring, with the exfoliating of the leaves of nature, you have often heard the birds utter their instinctive praises to the God who made them; so now this Lodge sings the praises of the Grand Master in such a way that the world cannot understand, but so that the true Mason, with his soul attuned to harmony, can enjoy inexpressibly. In conclusion, I would say to Mozart Lodge, may the spirit of unity, fraternity and harmony dwell with you and remain with you always."

The fourth regular toast was:—"Mozart, the name we bear."

Right Worshipful the D. G. M. Lamberton, responded in a strikingly eloquent and feeling speech. He said:—

"In the range of my acquaintance there is a lady possessed of the highest accomplishments and the highest culture; and yet who possesses no part of that glorious faculty which Mozart possessed so signally. Once, while Washington's March was being performed, she remarked, that she 'only loved one tune—that was "Old Hundred"—and they are playing it now. You are not like this lady, my brethren. You have the taste which inspired him whose name is written so high in the world of melody, and which you have so appropriately brought down and linked to that of your Lodge. While the arts of sculpture and painting have been generously brought into play by the craft in their teachings, the sister art of music has been al-

most altogether neglected. If I have learned aught of Masonry, it has educated my taste; yet how have we neglected the divine strains of music. I shall always venerate and love Plato, for giving us the magnificent idea of the 'music of the Spheres,'—teaching us so beautifully that the worlds of matter, by their contact with the subtle ether, send up a coral harmony to Him who sits upon the great white throne, and tell us that the Hand that made us is divine.' After all, Masonry is the humble handmaiden of Religion. What is the duty, then, of each of us? So to cultivate that which is true, pure and right in us, that by and by we may be gathered to the mansions of Him which He has prepared for those who love him. When the requiem of the brethren of Mozart Lodge comes to be sung, I trust that beautiful song which has come down to us for more than one hundred years shall be the song of the Lodge as a whole. It will no longer be the strains of 'comfort ye my people,' as we have to-day heard so beautifully sung, but 'Enter all ye blessed of the Lord, who believe and love his holy name.'"

The fifth regular toast was: "*The Most Worshipful Grand Lodge of our sister jurisdiction of New York*."

Dep. Grand Master Jerome Buck, of New York (formerly of this city), responded, saying:

"I speak for 700 Lodges, and for nearly 100,000 Masons, some of which meet in our far northern undeveloped wilderness, and others in our commercial centres; some are our red brethren of the forest, in Cherry Valley, others are civilized and enlightened in the highest degree. May I not claim that the jurisdiction of New York is almost an empire of Masonry? There is scarcely a night in the city of New York when our ceremonies are not performed in five different languages. But with all our wealth of power and influence, we come with generous offerings and hail our great sister jurisdiction of Pennsylvania. May no rivalry ever exist between us, except as to who can best work and best agree, now and ever. We come to say, 'Peace on earth, good will towards all men.' True, we have a little larger jurisdiction than you, but we can't help it; we were born to it. We work many of our Lodges in the Castilian tongue, but you in return can point to Berks county, and the Pennsylvania Dutch! If I should suggest our soft Italian, as an offset you have the Welsh, in some of your mining districts. I have come from New York to aid in welcoming into the horizon of Masonry this new and vigorous Mozart Lodge—the 'little Benjamin of our flock, the last born, but best loved. May our spirits be so chastened and subdued by the strains of music that have this day ravished our ears, that we may be lifted up on their melody to contemplate the higher and holier things taught in our sublime ritual.

The sixth regular toast was: "*Our visiting brethren ever welcome—to them we extend the right hand of friendship and brotherly love*."

Bro. John Blakely, of Mozart Lodge, responded, saying:

"This Lodge owes much of the beauty and impressiveness of its ceremonies, to-day, to its sister Lodge, St. Cecile, of New York. It becomes us to remain quiet listeners, surrounded as we are by such talent and genius—some with rich gifts of speech, others of song, and still others skilled in handling instruments of music. We know you all, we welcome you all. Be of us, and with us. You have contributed very much to the success of our ceremonies and the enjoyment of these scenes. If we should meet no more here, may we all meet in the Grand Lodge above, a band of brothers then never to separate.

Bro. Philips, of New York, recited at this point, by unanimous request, several poems, brimful of witty allusions, burlesque hits and happy thoughts. Each line drew forth rapturous applause and side-splitting laughter. His broken German, assumed for the occasion, was indescribably droll.



The seventh regular toast was: "*Our sister Lodge, St. Cecile, of New York—a bright gem in the Masonic diadem; we hope that harmony, without a note of discord, may ever be one of the bands and chords of our mutual esteem and friendship.*"

Bro. Frome, of the St. Cecile Lodge, responded, in a very pleasing and happy strain.

It is a great pity that the sacred art of music is not more generally cultivated among the Lodges. Its influence on the human heart is second only to that of religion, and in fact we think that "but few churches would amount to much in attracting and holding their disciples were it not for the music they enjoy. It is the language of Heaven—scripture speaks of no other. Let it then be more intimately cultivated, at least in opening and closing Lodges, and, if possible, in chanting parts of our sublime lectures. We extend many, many congratulations to *Mozart Lodge*, 436; may her sweet notes never die till their last echoes shall tell the last of earth and mingle with the holier symphonies of the Celestial Lodge above, is our earnest Masonic prayer.

[For the Freemason.]

### "Is a Mason Under Charges in Good Standing?"

DEAR BROTHER GOULEY: Your decision of the above question in March number of *Freemason* is not correct in my opinion, as the arguments you adduced are not pertinent to the subject. A Freemason, under charges, cannot be assimilated to a grand jury evict, for the simple reason that the first has or may have offended laws not recognized by a grand jury, and the last goes to jail in default of bail, lest, conscious of his guilt and his probable serious sentence, and punishment under it, he may endeavor to escape and thus defeat the ends of justice. Trials for murder, or any other capital or serious offense against the statute laws, are not conducted in Freemason Lodges; on the contrary, it is usually that which such laws do not reach for which charges are preferred in a Lodge of Freemasons. A Freemason can have charges preferred against him in his Lodge which, upon examination by trial, may be proven entirely frivolous, or nearly so. He may also have charges preferred against him which, upon examination by trial, may be found to call for the most serious Masonic penalty. And yet, after leaving his Lodge under sentence of that penalty, a grand jury will not recognize him as in any manner calling for its attentions. It must be plain, then, to the unbiassed mind, that until charges preferred in a Lodge of Freemasons are, by a trial, decided to be fully sustained, the brother under them should not be treated by his Lodge, or any Lodge of Freemasons, as if these charges were true, whether such charges be light or heavy, trifling or important. The brother may have, meantime, to meet the frown, the cold or averted look, of some of his brethren, because men will naturally and unconsciously predecide from what they hear; but he must, until the trial is ended and the decision made known, be regarded by his Lodge and be treated just as if no charges were pending against him whatever. If he is not, the Lodge undertakes that

which no Lodge has the right to do, viz.: predecide a case of offense on the part of one of its members.

I cannot see how there can be more than one rule to govern this matter on the part of a Lodge; and the fact that no delay need necessarily take place, and should never be allowed to take place, before the issue of a Lodge trial may be made known, renders but one rule for all cases necessary.

While on this subject permit me to notice the extraordinary quickening which has had place in later years in the matter of Lodge trial and punishment. Twenty years ago expulsion was an extraordinary punishment; and that usually known was nothing more than definite suspension. I have seen brethren simply reprimanded before a Lodge for what they would now be expelled. Within that time suspension for non-payment of dues has filled the land with non-affiliated Masons. Before that period the thing was unknown. I have said that this is a practice borrowed from Odd Fellowship—a mutual health association, and with it, as such, proper and right, but one that should be unknown to Freemasonry. As a Lodge of Freemasons promises its members nothing of a pecuniary character, to my mind it seems unjust to demand of them anything but such means as will keep the Lodge out of debts incurred for rent, necessary properties and fittings. This amount is certainly realized in the fees for degrees; and beyond these fees, it seems to me, if Freemasonry in America was properly kept within its legitimate requirements, no other moneys need ever be desired by our Lodges. That there was a time when none other were required is well known to our elder brethren, and certainly no corresponding change has been introduced into the *benefits* of Masonry in later years to demand any such practices as now exist. But I fear I cannot continue this subject calmly, as I should, and therefore will here stop.

Fraternally yours,

FLETCHER BRENNAN,

Editor of *American Freemason*. Cincinnati, O., April 10, 1869.

We gladly give place to the above remarks by our esteemed and able brother, and shall improve the opportunity of further expressing our views on the subject.

Our comparison between grand juries and the exclusion of a member during charges was not intended to be exactly similar in character, but was intended to represent the exclusion of a person from society on account of being under charges.

Our brother truly remarks that an offense against a Lodge law is not a *criminal* act, as one of murder, etc., would be, but it must be borne in mind that Masonry puts her own interpretation upon acts against herself. A Master Mason may defraud another in a way not contemplated by the civil law and not punishable by that law, as it is construed by the courts, yet it may be such a case as can be proven in a Lodge, and which, if not punished by the Lodge, will reflect as great an injury upon the Fraternity as a capital crime would against the State. Even if the accused in a civil case is not put in jail he may be put under bonds, and

in either case our declaration in the March number, viz.: that a man is not considered innocent until he is proven guilty, is true both in law and Masonry. It is a fiction to assert the contrary, for all the facts and usage of court trials prove it untrue.

Again, could, or would, a Lodge grant a *dimit* to a brother under charges, and certify that he was in *good standing*?

As to our brother's views about trying Masons for violation of their Covenants in violating the By-Laws assessing dues, we shall not discuss at this time, but simply say that we hold a Mason as much amenable to the law in this particular as in any other. He has promised to obey the law, or give a satisfactory excuse for its violation, and paying dues for the support of the expenses and charities of the Lodge is as binding as any other. We will also say that where each Lodge in his young days gave one dollar to charity they now give ten, and this may account for the increase in dues.

### IMPOSTER.

ST. JOSEPH, MO., March 27, 1869.

BRO. GEO. FRANK GOULEY—Our Masonic Board has recently been applied to for aid by a woman calling herself Miss Olivia Jackson. She stated that her father, John Walker Jackson, was a member of a Lodge in Mobile, Alabama, until he died in 1863—that she left her late home in Georgia with sufficient funds to carry her to her relatives in Idaho, and that she was robbed of her pocket book containing all her money and railroad ticket. She had certificates purporting to be from railroad men confirming these representations, and asking other railroads for free fare for the poor destitute lady. She told her story with great earnestness, kept her face covered with tears, declined all refreshments for 24 hours, and refused to be comforted in any way, until fifteen dollars were placed in her hands, at the solicitation of the young members of the Board who had not seen cases of the kind. Upon inquiry we learn from the Secretary of Mobile Lodge, No. 40, that Bro. John Walker Jackson died in 1858, and that he had no wife nor children. As this is a clear case of imposition, and the woman is "low, chunky-built and red-headed," we conclude she is the Mississippi woman of this description mentioned in the December *Evergreen*. The Craft out west should beware, as she has a number of female degrees, conferred in some jurisdictions, and will rope them in before they know it.

Fraternally yours,

W. R. PENICK, Pres. M. B. of Relief.

### Washington Territory.

The following is a recapitulation of the annual report of the Grand Lodge of Washington Territory:

Master Masons enrolled.....	348
Fellow Crafts enrolled.....	15
Entered Apprentices.....	23
Initiated during the year.....	38
Passed.....	28
Raised.....	25
Admitted.....	12
Dimitted.....	32
Suspended.....	21
Expelled.....	3
Died.....	4
Rejected.....	20



## LOUISIANA, MO.

St. Louis, March 3, 1869.

BRO. GOULEY—I have just returned from Louisiana, Mo., where I have been, in accordance with an invitation from our good Masonic brethren, to join them in celebrating the birth day of the "Father of his country" on the 22d ult.

I was accompanied by Bros. Austin and Clark, of Occidental Lodge, No. 163, of this city.

We were most cordially welcomed upon our arrival by Bro. Wm. O. Parks, W. M. of Perseverance Lodge, No. 92, and introduced to numbers of brethren, who all vied with each other in making our visit an agreeable one.

The 22d coming upon Monday, and their being no boats arriving upon that day, it was determined to have the celebration upon the 23d.

Had the weather been favorable a large number of brethren would have been present; but a snow storm occurring upon the 21st, the river was filled with ice and the roads made impassable, so that but few members without the city were present.

However, at 12 M., the Lodge met, formed a procession, and marched through the principal streets of the city, to the M. E. Church, South, where addresses were delivered by the Rev. Bros. Pierson and Keath, of the Presbyterian and Christian Churches.

The procession then moved to the City Hall, where a banquet was spread that would have done honor to St. Louis. Four tables, 50 feet each in length, groaned beneath the weight of the good things which had been prepared by the Lodge.

After all had dined the Masons, with their good wives and fair daughters, gathered together to listen to impromptu addresses from various brethren. Thus an hour was most delightfully passed, and at 5 P. M. we were dismissed, well pleased with the day and with the occurrences thereof.

At 7 P. M. the brethren met for instruction, and full of earnest zeal to acquire the work perfectly, remained in session until 12.

Bros. Austin, Clark and myself labored faithfully and diligently to impart the work authorized by the Grand Lodge, and to correct any deviations or irregularities brought to our notice.

Among the visiting brethren to whom we were presented was Bro. McFarland, P. G. M. of Clarksville, Mo., with whom we passed a very pleasant and profitable evening. He expressed himself delighted with our exemplification of the work, and extended to us a cordial invitation to visit Clarksville to meet with his Lodge.

Perseverance Lodge numbers about 65 active members, and are adding monthly to the number of good material. It was organized in 1847. Her officers for the present term are Wm. O. Parks, W. M.; E. McCuen, S. W.; John S. McElvee, J. W.; Jos. S. Barnum, Treas.; R. C. Pew, Sec.; C. G. Hunter, S. D.; J. A. Dyer, J. D.; E. A. Parks, Tyler.

Stated meetings, first and second Monday in each month.

The Lodges sending representatives to the

celebration were from Clarksville, Ashley, Bowling Green, Prairieville, Spencersburg and Frankfort, all situated in Pike county.

Grand Master John D. Vincil was invited to be present and deliver the address, but was prevented from attending.

John Ralls, D. D. G. M., was also prevented by inclement weather from taking part in the exercises.

The Masons of Pike county are all alive and full of spirit, and report their respective Lodges in a healthful condition.

In conclusion, I desire, through your valuable monthly, to acknowledge my deep indebtedness to the brethren of No. 92 for the genial hospitality and fraternal kindness exhibited to me during my stay with them.

The tenets of the order were never more faithfully exemplified than by these brethren to us, and we sincerely hope it may be our good fortune at no far distant day again to meet them and to clasp the hand of each and every brother in the bonds of Friendship, Love and Truth.

Yours fraternally,

THOS. C. READY.

## NEW JERSEY.

We have been favored with proof sheets of the proceedings of Grand Lodge of N. J., which met in Trenton, January 20th, 1869, M. W. Bro. Henry R. Cannon, G. M., presiding. Large number of Lodges represented. From the interesting address of Bro. Cannon we extract the following:

It has been my privilege to visit a large number of the subordinate Lodges during the year, and ample opportunities were afforded me to inspect their work and examine into their condition. The many and appropriate changes made in the location and adornment of Lodge rooms, the order and propriety observed during the sessions of the Lodge, the thorough proficiency of the officers of the Lodges in the exemplification of the work, have been sources of great gratification to me, as they must also contribute materially to the well being of our Ancient Institution.

The report of the R. W. Deputy Grand Master, Senior and Junior Grand Wardens, herewith presented, furnish the Grand Lodge with full and detailed statements of the present condition of the Lodges over which they have had supervision. An examination of these reports discloses the fact that eighty-five of the ninety Lodges in this jurisdiction have received an official visit during the past year. This faithful performance of duty on the part of my associate Grand officers entitles them to the highest commendations of the Grand Lodge. The R. W. Grand Lecturer has been untiring in the discharge of his onerous duties, and the vast improvement made in the exemplification of the work fully attests his peculiar fitness for the position he has so long occupied, and to the duties of which he has devoted his talents and entire time.

Approved decisions:

2. In granting permission to a Lodge to receive the petition of a rejected candidate, the vote should be by ballot.

3. When charges are preferred against a member of a Lodge, the Master has not the right to appoint a committee of investigation until the Lodge has consented by vote to receive the charges.

4. A slight impediment of speech, not sufficient to prevent a person from repeating the work intelligibly, is not sufficient cause for the rejection of a candidate.

5. An unaffiliated Mason can not prefer charges against a member of a Lodge.

7. Unaffiliated Masons should be deprived of the right of visitation, after a suitable time has

elapsed for them to establish their membership. 8. Charges for unmasonic conduct can not be acted upon at a special communication of a Lodge.

9. The right of a candidate to receive his degrees is subject to the By-Laws of the Lodge to which he has applied. A By-Law of a Lodge, requiring candidates to receive their degrees within a reasonable specified time, is regular and should be enforced.

10. In balloting for candidates, every member present should be required to vote.

11. Charges preferred, and referred to a committee, cannot be withdrawn. Justice to the brother accused, and to the Lodge, requires a decision as to the guilt or innocence of the brother so charged.

12. No Subordinate Lodge in this jurisdiction should have the right to appeal for pecuniary aid to the Lodges of another jurisdiction, without the consent of this Grand Lodge.

The Grand Lecturer reports as follows:

To the M. W. Grand Master of the Grand Lodge of New Jersey:

At the last annual communication of the Grand Lodge you appointed me to the responsible position of Grand Lecturer of this Jurisdiction.

And during the year, from January 1st, 1868, to December 31st, I have visited or met with all but two of the Lodges in the State: Tuckerton, No. 4, and Corinthian, U. D., I have not been able to meet with. With some of those that I have met with my visits have necessarily been short; while with others I have spent two and three days.

A marked improvement in the work is apparent in all the Lodges where I have had the opportunity of witnessing the work, and a noble emulation seems to exist, as to who shall best work and best agree.

And the most pleasing feature that I have noticed, is the impressive manner in which the work is delivered. And this, to my mind, is of the utmost importance; for when the minds of candidates are properly impressed, it must, of necessity, have a beneficial effect, and cause them to live and act more in accordance with the teachings of our beautiful ritual.

I have not had the opportunity of seeing the work done by the officers of but few of the Lodges. Therefore, I would refer you to the reports of the Grand Officers to whom the Lodges were assigned for visitation for a more detailed report of the progress made in the work in the various Lodges they have visited; also, whether the Grand Lecturer has performed his duty in accordance with the requirements of the Grand Lodge.

It affords me much pleasure to report to you, that the work, as communicated, has been highly approved, and appears to be perfectly satisfactory to all the Lodges, and a great desire is manifested on the part of the officers throughout the Jurisdiction to acquire the work perfectly.

And, in conclusion, I will say that Masonry in New Jersey is assuming a high standard of excellence, not only in the simplicity, beauty, and correctness of its ritual, but the worth and character of the material which compose our Lodges.

The expenses for the year, to January 1st, have been, for services, thirteen hundred and forty-five dollars (\$1345); expenses, six hundred and nineteen dollars and fifty-seven cents (\$619 57); total amount, \$1964 57.

Respectfully submitted,

WM. MEAD, G. Lecturer.

A memorial page is set apart to the memory of Bro. Elias Phillips, P. G. Treasurer, born Aug. 14, 1795, died Dec. 2d, 1868.

Bro. Cannon was re-elected Grand Master, and Bro. Jos. H. Hough re-elected Grand Secretary. M. W. Bro. Isaac Van Wagoner, P. G. M. of G. L. of N. J., now a resident of this city, was present at the communication, and to him we are indebted for copies of the above proceedings.



**GRAND COMMANDERY OF INDIANA.**

The Grand Commandery of this State has just closed their fifteenth annual conclave. This annual conclave was in many particulars the most interesting one that we have ever had. Every Commandery (19 in all) have made reports and paid their dues, and were fully represented at the opening of the Grand Conclave. The business was all dispatched with much harmony. The report of the Grand Officers were full and interesting, showing the Order in a most prosperous condition.

The following officers were elected to serve during the ensuing year :

Thomas Newby, of Cambridge City, M. E. Grand Commander.

David P. Wheedon, of Fort Wayne, R. E. Deputy Grand Commander.

Thomas Pattison, of Aurora, Grand Generalissimo.

Elbridge E. Hamilton, of Laporte, Grand Captain General.

Chas. Fisher, of Indianapolis, Grand Treasurer.

John M. Bramwell, of Indianapolis, Grand Recorder.

Rev. Thomas H. Lynch, of Brookville, Grand Prelate.

George A. Johnson, of Cambridge City, Grand Senior Warden.

George V. Howk, of New Albany, Grand Junior Warden.

George H. Fish, of Evansville, Grand Standard Bearer.

Charles Cruft, of Terre Haute, Grand Sword Bearer.

W. F. Cushing, of South Bend, Grand Warder.

William W. Black, of Indianapolis, Grand Captain of Guard.

Charters for the following new Commanderies were directed to be issued :

Aurora, Muncie, Apollo at Kendallville, and Vincennes.

After the installation of the new officers the Grand Commandery was closed with full and appropriate ceremonies in due and solemn form.

W. H.

**FLORIDA.**

At an annual Grand Communication of the Grand Lodge of Florida, held in the city of Tallahassee, on Thursday, the 11th day of January last, the following brethren were duly elected and installed Grand Officers for the present Masonic year, viz.:

M. W. Samuel B. Stephens, Quincy, Grand Master.

R. W. Samuel Pasco, Monticello, Deputy Grand Master.

R. W. Abraham J. Prevatt, Providence, Senior Grand Warden.

R. W. Wm. Logan, Jacksonville, Junior Grand Warden.

R. W. T. Preston Tatum, Tallahassee, Grand Treasurer.

R. W. DeWitt C. Dawkins, Jacksonville, Grand Secretary.

**Grand Chapter of Rhode Island and Providence Plantations.**

At the annual convocation, held in the City of Providence, on the 9th of March, the following officers were elected and installed :

M. E. Thomas A. Doyle, Providence, Grand High Priest.

R. E. Emerson Goddard, Woonsocket, Deputy Grand High Priest.

R. E. William Gilpin, Newport, Grand King.

R. E. Charles R. Cutler, Warren, Grand Scribe.

R. E. Gardner T. Swartz, Providence, Grand Treasurer.

R. E. George H. Burnham, Providence, Grand Secretary.

[For the Freemason.]

**BALLOTING FOR MEMBERSHIP.**

BRO. GOULEY—There are few questions of more vital importance to the Craft at this time than that of the application of the ballot to the admission of Master Masons as members of Lodges. We have a law of recent date, admirable in its intent, but unfortunate, so far, in its operation, withholding certain Masonic privileges from all non-affiliated Masons who have remained non-affiliated over twelve months. This law violates no landmark in itself, and as it was hoped that it would meet a damaging evil, it was found expedient to pass it. But many of its most ardent promoters confess to a sad disappointment in its operation. It has not compelled all non-affiliated Masons to hand in their dimits. It has not apparently diminished the number of that class. But, on the contrary, it has caused some dissatisfaction among them at what they term our injustice. This is not the point, however, of greatest importance. This law does violate the landmarks as long as we retain another law requiring *unanimous consent* in the admission of members. It declares a brother guilty when no charges have been preferred against him; it acts upon his dearest rights without the testimony of witnesses, and without giving him a hearing; it punishes him without due process of law with the severest penalties known to Masonry; the sentence is pronounced by one man, unknown, and against the voice of the whole Lodge, and there is no appeal from this decision. Is this a fanciful description? I will venture to say that there is scarcely a Mason in the jurisdiction who has not seen just such a case as the following: Bro. A. B., who has been a Master Mason for, say, twenty years in another jurisdiction, who has held nearly every office in the Lodge, who has contributed by dues and otherwise hundreds of dollars to the maintenance and charities of the fraternity, and who bears, among those who know him best, the highest Masonic character, comes amongst us reduced in circumstances, broken in health, and with a large and helpless family. He visits the nearest Lodge, puts in his petition for membership accompanied by a dimit declaring him "in good standing," and is blackballed on the first and second ballots. Cut to the heart at such treatment where he least expected it, he returns home wondering how many enemies he has made in his new home vindictive enough to do him so base an injury, and conscious that he knows of no just cause why he should be suspended or expelled. What boots it to tell him that the Grand Lodge has given him the privilege of petitioning every month? Will a gentleman of refined feelings push himself upon a Lodge which has so rudely thrust him aside? He reads that the Grand Lodge has also said that he cannot be buried by his brothers, his widow and orphans can hope for no assistance from the Lodge, he is a "drone in the hive" and *has no privileges*. We are very much like the Inquisitors who said to their trembling victims, "You are only heretics, and have no rights except the right to repent and confess, and be burned." Our worthy brother—worthier in the eyes of the community than

half the members of our Lodge—dies. His widow, an ardent lover of the Fraternity, sends for the Master of the Lodge and requests that he take charge of the body of her deceased husband and bury it with all the honors of Masonry; shows him his certificates of membership in Lodge, Chapter, Council and Encampment, his honorary jewels for past services, his votes of thanks, his Masonic writings, his books and papers. What is the W. M. to say? "Your husband, who has buried so many Masons, cannot be buried by this Lodge! You and your children can receive no assistance from us; for although your husband dried the tears of many widows, and fed and clothed many orphans, yet he was a drone in the hive, for one of the members of our Lodge has so pronounced him."

Such sad occurrences have happened, and will doubtless happen again. We are all as much liable to them as the non-affiliated, for in the inevitable course of events necessitating removals, the best of us must sometime pass through the ordeal of the unanimous ballot. There is no special pleading in this argument—it is simply a vital principle involved in a single case. The origin of the evil is traceable solely to the law requiring the unanimous ballot in the admission of members. To show that this law is not in accordance with ancient usage nor the landmarks and spirit of Masonry, shall be my endeavor in my next communication.

Yours fraternally, J. M. PELOT.

In noticing the above intelligent communication we desire to draw the writer's attention to one important fact, viz: that the G. L. of Mo., in order to afford justice to non-affiliates who may be rejected, has changed its law, so that the party may reapply at every stated meeting, or may seek his home in any other Lodge.

**Lodge Burned Out.**

We regret to announce that on the 5th of April the Masonic Hall at Knobnoster was totally destroyed, and nothing saved but the \$400 insurance on the property.

A duplicate charter has been issued to Knobnoster Lodge, 245, whereby they may resume labor.

**New Masonic Publications.**

We have received copies of "Findall's History of Freemasonry," also "the Common Law of Masonry," by Bro. J. W. S. Mitchell, which we are now reading, and which will be noticed in our next.

We are also under many obligations for copies of proceedings of Grand Lodges, Chapters, Councils and Commanderies, reviews of which have been crowded in this number.

We welcome to our table "THE FREEMASON," published in London, England, which we are pleased to find is a new valuable journal, and shall refer to it more hereafter.

**IMPOSTER.**

Wm. J. Huff, expelled from Baltic Lodge, 284, New York, is imposing on the Fraternity by begging. Hand him round.



**A GENTLE WORD.**

A gentle word is never lost;  
 O, never, then, refuse one—  
 It cheers the heart when sorrow-toss'd,  
 And lulls the cares that bruise one.  
 It scatters sunshine o'er our way,  
 It turns our thorns to roses,  
 It changes dreary night to day,  
 And hope and peace discloses.

A gentle word is never lost;  
 The fallen Brothers need it;  
 How easy said, how small the cost,  
 What joy and comfort speed it.  
 Then drive the shadow from thy brow,  
 A smile can well replace it,  
 Our voice is music, when we speak  
 With gentle words to grace it!

**DISTRICT OF COLUMBIA.****"AMENDE HONORABLE."**

In our last we quoted an article from the *Keystone*, of Philadelphia, in which the companions of the D. C. were placed in the same position as those of Maryland. With the companions of the latter State we have been exhorting to stand by the agreement made in September last, until they have become half mad with us. This we cannot help, for we are only doing a solemn duty.

On one or two occasions we have had mutterings in the press, inferring that our companions in the District were also "falling from grace" and not sticking up to the mark they set while in our city, and when we read the article in the *Keystone* we took it for granted that it spoke by the card, as the editors referred to letters they had from the District. Taking it for granted that the article was strictly correct, we criticised it frankly as we felt, but we now regret that we did not examine into the matter further, for we have since received information from the District which fully convinces us that the companions there are acting in the best faith and living up to their agreements as good members of the Royal Craft, and that the *Keystone* and ourselves have been badly deceived in the premises.

We are rejoiced to know that our good *fratres* there fully carrying out their noble resolutions adopted at the last session, as follows:

*Resolved*, That the Grand Royal Arch Chapter of the District of Columbia does hereby rescind all resolutions, orders or edicts heretofore adopted, made or issued by said Grand Chapter, or any of its officers, suspending or expelling any Companion or Companions on account of the difficulties growing out of the formation of said Grand Chapter, and also the edict declaring Potomac Chapter clandestine; and hereby declares all such Companions restored to their standing in this Grand Chapter as Royal Arch Masons.

*Resolved*, That while the Grand Chapter recognizes fully the well-settled rule in Masonic jurisprudence, that no Grand body has any power over a subordinate body, of a review of the action of such subordinate, in relation to the discipline of its members, except on appeal; yet this Grand Chapter does not hesitate to recommend such action on the part of the subordinate Chapters under its jurisdiction as will carry out in good faith the spirit and meaning of the resolutions of the General Grand Chapter, so far as the conduct of the Companions heretofore dealt with may be consistent with said resolutions since their adoption.

We ask pardon of our District Companions for having done them a temporary injustice, and can assure them that, let the consequences be what they may, THE FREEMASON will never

shrink from frankly and fully acknowledging any error it may commit through incorrect information, and that we never do any one an intentional injustice.

**CONVOCAION.**

A convocation of the R. A. Chapters in the Second Masonic District of Mo. will be held at Hamilton, Caldwell county, commencing on Tuesday, May 18th, at 2 o'clock P. M., to continue four or five days, under the direction of the Grand Lecturer, for the purpose of instruction in the Capitular degrees. The officers and members of the several Chapters in the district will take notice and govern themselves accordingly. We should also be pleased to see the Companions of the Third and Fourth Districts present. On their arrival the Companions will report to M. E. Comp. W. A. Low, H. P. of Hamilton Chapter, No. 45.

J. R. MIDDLETON, Dist. Lecturer.

*Chillicothe, April 20, 1869.*

We call special attention to the above notice, as it will be the last convocation in that section of country, and it is very necessary that as many of the members of Lodges and Chapters should be present as can do so.

**Grand Lodge Jurisdiction.**

A correspondent in the American *Freemason* deprecates severely upon the American system of "Grand Lodge Jurisdiction," looking upon it as inimical to the theory of National Organizations wherein may be taught all sorts and manner of Rites so-called Masonic, just as the Museum of Rites in the Grand Orient of France has rendered itself ridiculous in the sight of the Masonic world.

For one we must say, that we are utterly opposed to the National organization or aggregation of Masonry in the U. S. We are opposed to it for many reasons, chief among which is, that it only affords a loafing place for ambitious characters who possess more flummery than brains. Secondly, the interests of the Craft can be better subserved by distinct organizations or agencies than by supreme dictation; and, finally, at the organization of our country each State was a sovereign and independent one, and we suppose ever will remain so, unless the Constitution is overturned by some revolution not yet fully developed—and when overturned we will not even then be in favor of Grand Lodges surrendering their sovereign and independent rights as such.

As for the introduction of every bastard concern that comes along and calls itself Masonic we are utterly opposed to it, for the reason that nothing but trouble and confusion has followed in the wake of such foolish experiments. Europe affords a fine field for study in this matter, and out of it has grown nearly all the trouble that Masonry has been subjected to there and elsewhere. No Church, or king, or people have ever had a rational cause to complain of *Ancient York Masonry*—all our troubles have come from imitators.

Pleasure is seldom found where it is sought—our brightest blazes of gladness being commonly kindled by unexpected sparks.

**Masonic Symbolism--Its Influence on Character.**

Masonry is a moral science, taught by symbols, and as such exerts a formative influence on character. There is no need to argue its superiority over other methods of instruction. Just as soon should we think it incumbent upon us to prove that the study of maps as a method of ascertaining the situation, extent and boundaries of countries preferable to a word description. What the map is to the mind of the student of geography, or the chart to the mariner, are symbols to the mind of every true Mason. When the student of the geography of the earth has seen the shape, boundaries, and relative size of a country, he has a clear and vivid idea of the facts thus elucidated, and they are fixed strongly in the memory. So when the Mason studies the Masonic map of the virtues and duties of men, he has clear and luminous views of those principles which together form the character of the true man or Mason.

Masonic symbolism has an advantage over the map and chart of the material world, in that it is composed of the most common implements of handicraft, and hence, in some of its forms, it is sacred ever present with the devoted student of its ancient mysteries. That common implement becomes to him a book filled with great practical truths; teaching pure moral lessons; imposing great duties which must be performed. Thus, whenever the implement with which the cement is spread which unites the building in one common mass is exhibited to the well-taught Mason he sees something more than the blade and the handle—the simple tool of the bricklayer. It reveals to him important truths. It reminds him of unchanging principles. It preaches to him a sermon, which, though not audible to other ears, yet reaches the inmost recesses of his soul, and compels him to be, unless a recreant to every principle of righteousness, a brother to his fellows in act and word. It teaches him that as a Mason he must liberally spread the cement of fraternal love; that the moral edifice formed of living stones shall be neither unstable, unsightly, nor unworthy of the Master whose temple it is. How much more forcible comes this lesson, under the symbol so aptly and appropriately chosen to illustrate it, than if couched even in "language such as angels use."

Again: Take that other symbol of justice between man, by which every Mason is taught to square his actions. It is only a simple implement used by the builder, from time immemorial, with which to lay out his work and to correct his angles. Only this, and nothing more to the untaught mechanic. To him it is serviceable in the prosecution of his trade, but conveys no admonition; it reveals no duty—it presents no moral. How different to the well-instructed Mason! In that implement, dust-covered and begrimed with earth, he reads great moral truths that underlie the whole structure of society. Therein he sees divine principles asserted—undeviating laws, written by God's own fingers, established. It becomes invested with a value by others unseen and unappreciated, but which to him is incalculable. Looking on that symbol of a just and honest life, he recalls the solemn pledges he has made to the brethren that he will square his actions by the square of virtue, and susceptible to holy promptings must be he who does not feel strengthened in good intentions and stimulated to a correct and upright life whenever he looks upon the symbol of Masonic justice between man and man.

To speak of still another of the most common implements used by the builder by which we are taught to circumscribe and keep our passions within bounds. It is one of the ancient implements of operative or practical Masonry. But it is also almost as ancient as a symbol of speculative or moral Masonry. Invested with the importance with which speculative Masonry has given it, the compass becomes something more than a tool with which to strike circles or describe courses. Those taught in symbolic mysteries know that the most valuable tenets of Freemasonry may be found between its points, and that while they keep within that charmed circle it is impossible they



should materially err. And he who reads moral lessons in symbols which he sees, or perhaps handles every day, must be imbued by them to some extent, and he who heeds their teachings cannot be a bad man.

I have chosen these, the most common implements of both ancient and modern builders, as samples of the whole symbolism of Masonry. Others exist whose teachings have encouraged the despondent to fight on and ever—for the right and the true—have made the weak strong, the wavering firm—have fortified the hope of the despairing, and given a brighter and a stronger faith to the doubting heart. But we need not now particularize. Instead of being “a spectacle to amuse full grown boys,” the symbolism of Masonry becomes a system of mutual assistance and encouragement. In the night of misfortune, it teaches human brotherhood; in a world lying in wickedness, it inculcates rectitude of life; in the midst of passion and turmoil, it enjoins a due restraint upon the propensities of our nature, and if its voice is heeded and its lessons cherished, the symbolism of Masonry performs what nothing short of Divine grace has ever yet accomplished—makes the evil in human hearts subservient to the good. Because of man’s perverseness, it may not accomplish all this, but its tendency ever and always is in that direction, and by so much are mankind benefitted.—*W. Rounsville, in Mystic Star.*

From the *St. Louis Dispatch* of the 15th of April we copy the following, which fully explains itself:

#### Masonic Testimonial to W. H. Stone, Esq.

A number of the friends of the above named gentleman assembled, without any previous warning, at his residence, 1114 Chambers street, last evening, for what purpose Mr. Stone could not at first imagine. He at first seemed slightly bewildered, and did not know what to make of the proceeding, the party being composed of some thirty gentlemen or more, and quite large and respectable withal. In a few minutes Mr. Stone became more composed, on being assured that nothing wrong was intended, notwithstanding the party moved about his premises with the air of men perfectly at home. The object of this unceremonious visit, however, soon transpired, in the shape of an elegant testimonial revealed to the vision of our friend Stone, and consisting of a solid silver salver and pitcher, a brace of gold-lined goblets, a magnificent wine-stand, with sugar bowl, &c. George K. Gouley, Esq., was delegated to convey this present to Mr. Stone, and in a few well chosen remarks he informed the gentleman the gift was the free will offering of a few of his Masonic friends, intended as a slight testimonial of their esteem for services rendered the Fraternity on various occasions, but more especially for the zeal, energy and untiring industry he had displayed in connection with the pushing forward of the new Masonic Hall and getting the same ready for occupation. These services were appropriately dwelt upon by the speaker, after which Brother Stone arose and with much feeling expressed his gratitude at the kind manner in which he had been remembered by his friends, whose good will thus expressed to him he said he would treasure as one of the brightest episodes of his existence. At the close Mr. S. invited the party to partake of the hospitalities of his house, and two hours were thus very pleasantly and agreeably spent.

The gift is an elegant one in every respect, and valued at about \$400. It was purchased at the well known jewelry establishment of Eugene Jaccard & Co., and the salver bears the following inscription:

“Presented to William H. Stone, by his Masonic friends, as a testimonial of their esteem toward him for services rendered the fraternity. April, 1869.”

There never yet lived that young lady who did not like to be told she was pretty.

#### An Address to Masons.

Masonry is what it professes to be, a beautiful system of morality, pure as the unsullied atmosphere of heaven, fervent as the blaze of Sol, and zealous as the teeming earth which is continually laboring for our comfort and support.

How then shall we account for the prejudice which, it must be confessed, exists against it? The proneness which dwells in the mind of man to associate evil with secrecy cannot be assigned as a sufficient reason, nor is the barrier interposed between our mysteries and the popular world as impassable as to render it, in every sense, an exclusive secret. Our service is ever ready to receive just and upright men into her bosom of charity; and we would imagine that, at her bidding, all good men would hasten to enrol themselves as members of so beautiful a system. What then deters men?—with shame be it spoken—the acts of Masons themselves.

The uninitiated being forbidden to enter the tiled recesses of our temples, can judge of Masonry only from its disciples—with plausibility they say, “if Masonry be indeed the beautiful service it is represented to be, the fruits of that beauty will be developed in its professors, by them we shall see if the system be of good or of evil.” The justness of this means of arriving at truth I deny, although it must be confessed to have some force; but its correctness or incorrectness is foreign to my purpose; I merely wish to show the means whereby a conclusion is arrived at, and its effect. With the resolution, therefore, of passing judgment upon Masonry from the moral conduct of its professors, they watch them with the keen eye of scrutiny, and how little will the lives and conduct of many calling themselves Masons bear the test?

The evil deeds of the wicked are more glaring than the modest acts of virtue, whose charity and truth oftener seek the sequestered vale than the glare of noon; and even the weaknesses of good men are more apparent to the eye of prejudice than their excellences. On this account we suffer in the estimation of many who, poorly versed in the nature of man, seek for unsullied excellence, and are disappointed. But what shall we say to those Masons whose evil ways detract from the good opinion which the rectitude of others has done for Masonry? What can be said when, deaf to her beautiful precepts, they shame themselves and bring scandal on the Craft, by acts worthy only of the beasts that perish, and double shame to those who enjoy the two-fold privileges of Christianity and Masonry? Excommunication is a means of punishment which should only be resorted to in extreme cases, but on no one’s head could thunders light more worthily than on those whose lives shame the religion they profess, whose deeds show them unworthy of its privileges, and whose slight proves them unworthy of her protecting arm.

Seeing the great evil which the unworthiness of some brings upon the Craft in general, I would exhort others to take heed to their ways. Beholding how much the prosperity of our beautiful science depends upon the rectitude of our lives let us study in all thing to live as worthy members of a body which will never dishonor us, if we do not dishonor it.

Knowing that the eye of the world is upon us, that the evil man will eagerly catch at our errings to drag us down to the level of his own evil way, and that the good are analyzing our science by the acts of our lives, let us walk as those who have been called from darkness unto light. From the meanest of us some jewel of mind is expected to dart a benign ray into the darkness of a corrupt world; and in proportion as we rise in our profession are we expected to illumine the moral horizon. From him to whom much is given is much required. Let not those whose talents have raised them to office be as sounding brass and a tinkling cymbal; but remember that it is not the talent, but the application that ennobles man. They have been placed by the Great Architect of the Universe in a situation which will enable them to do infinite good or evil, and their use or abuse of the authority vested in them will plead for or denounce them, when having

passed through the mysterious darkness of the grave, they pray to be admitted into the Grand Lodge not made with hands, eternal in the heavens, the password to which is a belief in Christ, and a life spent in His service. A laxness of principle in them will create the same among the humbler brethren, while strict discharge of duty will be attended with the most beneficent results. By accepting office, I consider they virtually pledge themselves to be living witnesses of the divine precepts of Masonry, reduced to practice—her moral lights—not the stumbling-blocks in the path of their brother.

Knowing the force of example, I am confident that were the Masters and Officers of Lodges to discharge their duties with freedom, fervency and zeal, the Craft would make a giant stride on the affections of the moral world!—that all societies would hail a Mason as an invaluable member; that to have a son a Mason would be a mother’s joy; to have a husband from the Masonic body would be to our fair sisters an assurance of felicity. Then would a man’s initiation be the prelude to his discharge of every moral and religious virtue, to which he would be encouraged, not only by the hope of an eternity of bliss hereafter, but by the happiness which he would have so many opportunities of seeing it produce even in this world.

My brethren, can you subscribe to the truth of these remarks and not use your utmost efforts to bring so desirable a state of things to pass? Oh! let me conjure you, by our beautiful science—by your obligation—by the hold which virtue yet has upon the heart of man—to unite with me in honest efforts, however humble, to bring about “a consummation so devoutly to be wished.” Whether we fail, or whether we succeed, our reward is sure; a reward considered inestimable by all good men—the approval of God and of his own conscience.—*Madras Freemasons’ (India) Herald, 1847.*

#### Masonic Ideal of Labor.

Few of us have considered how much our institution has done to elevate the craftsmen, mechanics, and all laborers, and give them their rightful place in society. The time is rapidly approaching when the Masonic ideal of justice and equality will be realized. Not the warriors, who have spread desolation and sorrow through the earth, nor those who owe their social rank to accident of birth or wealth, but those who have toiled usefully and endured patiently, are recognized to-day as sovereigns of the moral world. They stimulate the thoughts, control the desires, and direct the ambitions and affections of mankind. As the sweeping ages brush off the deceitful glitter of the conqueror’s crown, it no longer fascinates the enslaved multitude. Already they begin to see who are the true heroes and real benefactors of their race. The armies of craftsmen and all laborers, exploring usefully their various callings, covered with the sweat and dust of productive labor, are beginning to receive that reverence and respect to which they are entitled. Even in the earliest times this ideal of society, this system of social progress was revealed in the mystic ceremonies of the Order. The initiate, passing through his various ordeals, was considered a type or representative of the human race marching onward through its various conditions to a high degree of social refinement, perfection and enlightenment. All the ancient rites shadowed forth a more perfect social state, where virtue triumphed over vice, and truth, victorious over error, would be installed on the throne of the world and direct all human activities and relations.

A girl who became tired of single blessedness thus wrote to her intended husband: “Dear Bill, come right off if you’re coming at all. Edward Kelderman is insisting that I shall have him, and he hugs and kisses me so continually that I can’t hold out much longer.”



## NEW YORK.

From the *Buffalo Express* we first learned of the ceremony of laying the corner stone of the Buffalo Normal School by the Grand Lodge of N. Y. From it and the *Masonic Tidings* of N. Y. we extract the following report. The Lodges formed thus:

The following are the names of the Grand Lodge organized for the occasion:  
 Grand Master—R. W. Christopher G. Fox.  
 Deputy Grand Master—R. W. Joseph L. Haberstro.  
 Senior Grand Warden—R. W. John B. Sackett.  
 Junior Grand Warden—W. John B. Manning.  
 Grand Treasurer—W. Thomas Lothrop.  
 Grand Secretary—W. William Fleming.  
 Grand Chaplains—Rev. D. H. Muller and Rev. John F. Ernst.  
 Grand Marshal—W. Amos R. Tanner.  
 Grand Standard Bearer—W. George W. Nichols.  
 Grand Sword Bearer—W. Stephen M. Ratcliffe.  
 Grand Stewards—John Norris and William B. Flint.  
 Senior Grand Deacon—W. Price A. Matteson.  
 Junior Grand Deacon—R. W. Charles E. Young.  
 Grand Pursuivant—W. Bernard H. King.  
 Grand Tyler—H. G. Boisselier.

## VISITORS.

Among the visiting brethren present were delegates from Oakland Lodge No. 379, of Castile; Warsaw Lodge No. 549; Niagara, Frontier Lodge of Niagara Falls; Zion Lodge, No. 514, of Potter's Corners; Tonawanda, No. 247; Blazing Star Lodge (U. D.) of Aurora; Forrest Lodge No. 166, of Fredonia; Livingstone, No. 255 of Colden; Irondequoit, No. 301, of Dunkirk.

## THE PROCESSION

Was the largest probably ever made by the Fraternity this side of New York city, numbering about seven hundred, without counting the members of the county and city governments. The line was formed promptly at the hour appointed, and moved forward in the following order: Twenty-four Policemen; Union Cornet Band; De Molay Lodge, No. 498; Lodge of the Ancient Landmarks, No. 411; Queen City Lodge, No. 358; Modestia Lodge, No. 340; Parish Lodge, No. 292; Washington Lodge, No. 240; Erie Lodge, No. 161; Concordia Lodge, No. 148; Hiram Lodge, No. 105; Brethren from abroad; Escort of Knight Templars; Grand Lodge; Miller's Band; officers of the Corporation; Aldermen; Supervisors and citizens.

There has never been, to our knowledge, says the *Courier*, a similar occasion in Buffalo when the fraternity turned out in so large numbers. It is to be hoped that the institution, the corner-stone of which has been so auspiciously laid, will prove to be all that its warmest friends expect or desire it to become. The character of the work upon the building thus far indicates that it will be enduring, and it is far enough advanced, the walls being raised some twenty feet, to convince us that, architecturally, it will be an ornament to the city.

At the conclusion of the ceremonies the procession reformed and marched back to St. James Hall.

In the evening we visited Washington Lodge, No. 240, and witnessed the conferring of the third degree on two candidates. W. Bro. Crissy, the efficient Master of the Lodge, is admirably supported by a most intelligent corps of officers, and the work is done in a masterly manner. There is no finer body of men in the Masonic world than is contained in the Buffalo Lodges. They are young, intelligent, active men, who know what genuine Masonry is, and practice it.

The procession was the finest we have seen in many a day, and contained not less than six hundred Master Masons and one hundred

Knights Templar. The reporter of the *Buffalo Courier*, speaking of the affair, says: "One accompanying the procession in its march through the city could readily see that the interest of the people was very generally aroused. When Delaware street was reached, quite a stream of vehicles were found to be making their way to the scene, and when the Masons arrived, shortly after three o'clock, we should judge that at least three thousand people were assembled around the stand. This was constructed by flooring over a portion of the basement on the south-east corner of the building, which had been left incomplete on purpose for this occasion. At the south-east corner of this platform stood a derrick, and the cables worked by it were wound about the corner-stone, the dimensions of which were three feet nine inches in length, one foot nine inches in depth, and one foot seven inches in breadth. On the platform were the mayor, members of the council, supervisors, city officials, a number of the clergymen of the city, the building commissioners, and other prominent citizens. The Masons were ranged about it on the ground, and we may state here that they entered the grounds by passing through an arch composed of evergreens, profusely adorned with beautiful flowers, and bearing at its apex the symbolic square, compass, and letter "G," the whole the work of Mr. W. J. Palmer, gardener and horticulturist. The exercises were commenced by O. G. Steele, Esq., the president of the Board of Building Commissioners, who stated that his Honor, Mayor Rogers, had been requested to act as chairman of the day, and had assumed the duties of that position. The Rev. Dr. Lord then offered a brief, but comprehensive and appropriate prayer, after which the Rev. Erskine N. White, of Westminster Church, read from the Scriptures, the portion chosen being a part of the eighth chapter of Proverbs, beginning with the words 'Wisdom has selected her house.'" O. G. Steele, Esq., then read an address embodying the history of the Normal School movement, which was followed by a poem from the pen of Mary A. Ripley. Dr. Heacock followed in a few pertinent remarks, and then came the Masonic ceremonies. The following was the programme:

1. Opening Proclamation.....  
 2. Hymn. America.....  
 3. Prayer by the R. W. Grand Chaplain.....  
 4. Depositing the box containing records and statistics.....  
 5. Planting the Corner Stone....[Grand Honors].....  
 6. Testing the Corner Stone with Masonic implements.....  
 7. Consecration of the Corner Stone.....

## SINGING—"Old Hundred."

CORN—When once of old, in Israel  
 Our early brethren wrought with toil,  
 Jehovah's blessing on them fell  
 In showers of Corn, and Wine and Oil.

## CEREMONY.

WINE—When there a shrine to Him alone  
 They built, with worship sin to foil,  
 On threshold and on Corner Stone  
 They poured out Corn, and Wine and Oil.

## CEREMONY.

OIL—And we have come, fraternal bands,  
 With joy and pride and prosperous spoil,  
 To honor him by votive hands,  
 With streams of Corn, and Wine and Oil.

8. Invocation.....
9. Return of Implements to Architect.....
10. Address.....
11. Benediction by the Grand Chaplain.....

As we have stated, R. W. Christopher G. Fox acted as Grand Master. The prayer was by Grand Chaplain, Rev. D. H. Muller, and the benediction by Grand Chaplain, Rev. J. F. Ernst. The most imposing part of the ceremony was the grand honors when the stone was planted, the white-gloved hands of the six hundred Masons moving with military precision, and producing a very striking effect. S. C. Chapin who has the contract, we believe for the wood work of the building, acted as architect, and to him the implements of his craft were returned after his work had been duly inspected and approved.

The following articles were deposited in the corner-stone by the building commissioners:

1. Certified copy of the proceedings of the Board of Supervisors and Common Council, in relation to the Institution.
2. Charter and Ordinances of the city.
3. City Government and officers, with the Judges of the Supreme Court, Fire Commissioners and Commissioners Niagara Frontier Police.
4. Report of City Comptroller, 1868.
5. County government and officers.
6. Trustees Grosvenor Library.
7. Last annual report of the State Superintendent of Public Instruction.
8. Last annual report of City Superintendent of Schools.
9. History of District and Public Schools of Buffalo, 1806 to 1852. By O. G. Steele.
10. Last annual report of the Young Men's Association of Buffalo.
11. Officers Board of Trade.
12. *Courier, Commercial Advertiser, Morning Express, Evening Post, Demokrat, Telegraph, and Volksfreund.*

The Masonic Fraternity added the following articles:

List of Grand Lodge officers for 1868; Constitution and general regulations of the Grand Lodge; transactions of the Grand Lodge for 1868; proceedings of the Grand Commandery for 1869; copy of by-laws and lists of officers of all the Lodges, Chapters, Councils and Commanderies represented on the occasion; copies of the *Masonic Tidings, Freemason's Monitor, National Freemason, St. Louis Freemason*; by-laws of German Masonic Benevolent Association.

As soon as the applause which followed Mr. Steele's address had subsided, the Rev. Dr. Chester read a poem, written for the occasion by Miss Mary A. Ripley, entitled:

## THE TEMPLE-FORTRESS.

See! crowning yonder sudden peak, flushed with the sunrise light,  
 What temple looks o'er all the land, down from its golden height!  
 It's fiery pinnacles aflame, and radiant as the sun,  
 Flash o'er the dark the treasured light from all the ages won.  
 Its clustering roofs and battlements shed forth a ruddy glow,  
 And through the air, and down the cliff, the bright flood seems to flow.  
 Sweet chimes of golden bells are hung to mark the flying hours,  
 And iron-tongued alarum bells, within the dim lit towers.  
 And when life flows through pastures green, the golden voices come;  
 They float adown the rocky slope to valley, field and home.  
 And when the tempest sweeps the land the iron tongues speak out;  
 Heroic souls, aroused and stirred, press on with song and shout.  
 The chiseled walls with mystic words are thickly written o'er,  
 And waiting for the eager world to grasp their blessed lore,  
 The pictured windows blaze and burn with legend and with song;  
 They celebrate the triumphs of the struggling and the strong.  
 And all along the stained isles, grand in their laurel crowns,  
 Stand out the men who fought the world, scorning its bitter frowns;  
 Purpled and sceptered emperors, kings in the realm of thought,  
 Crowned with a great humanity from olden centuries brought!  
 Here stand the princes, who were stripped of title, lands and life,  
 Who starved and died in dungeons deep, but yet in sturdy strife:  
 For in the silence and the gloom, in prison and in den,  
 The thinker fights his battles out, unknown of common men;  
 But when his frozen heart is dust within a grass-grown grave,  
 Again he lives, a sceptered power, to lead the true and brave.  
 The sculptured walls are cut and pierced toward the level plain,  
 And ready guns wait open-mouthed to pour a dreadful rain.  
 Anointed warrior-priests are here, all clad in armor strong,  
 The Temple Fortress stands for right, it stands to crush the wrong.  
 Its carved portals open wide to every stranger-guest;  
 They ope to stores of wine and bread; they ope to food and rest.  
 Down from its dizzy peak it looks, and all the toiling through



Start up afresh, to climb the path, with worship and  
with song.  
So stands the structure, fair and proud, of learning  
in the land;  
It lifts its battlements on high, supremely bright and  
grand.  
Its beauty floods the weary soul, and shines upon his  
way,  
As on a long and stormy night, breaks out a royal  
day.  
Its gates fling wide to every guest, if beggar or if  
king;  
It gives a draught to all who come, from out its foun-  
tain-spring.  
It stands to guard the dearest rights of country and  
of man;  
It stands against the tyrant's hosts, against the des-  
pot's ban.  
Its golden bells peal out in joy, when freedom takes  
her crown;  
Its iron voices shriek and wail, when right is trodden  
down.  
It stands a glorious temple for the weary, thirsty  
throng;  
It rises up a fortress to bear down the brazen wrong.  
And the people and the rulers, side by side, defend  
its height;  
'Tis the temple of our freedom, 'tis the stronghold  
of our might.

#### SOUTH CAROLINA.

It is with pleasure we have received the proceedings of the Grand Lodge, as the nature of its transactions and its report on correspondence are both interesting and instructive.

From the report of the committee on Grievance we extract the following very sensible remarks:

While, a member of a Lodge is very properly left free to exercise the prerogative of the ballot according to his own conviction of right and duty, he is not at liberty to use it for the gratification of personal prejudices or in a spirit of spiteful revenge.

He should feel that he is acting for the institution and not for himself alone; that he has to some extent the reputation and the feelings of the candidate in his hands, and he should do as he would in similar circumstances that others should do by him. Following the golden rule he will do his duty, and nothing more. Your committee desire not to be misunderstood. They advocate the most rigid scrutiny—the highest standard of qualification—and a free use of the black balls, whenever the circumstances of the case will justify it: but against all improper use of them—against making them a means of gratifying mere personal ill will, or prejudice, or revenge, we protest as unmasonic, mean and dishonorable. The member who so uses his power violates his conscience and abuses his privilege, inflicts a moral wrong upon the candidate, and works an irreparable injury to his Lodge.

From the very excellent report on Correspondence, by Bro. R. S. Bruns, Grand Secretary, we extract the following, under the head of the following decision by the Grand Master of Alabama: "*Everything that affects the relations of man to God, his neighbor, or himself, is the proper subject of Lodge jurisdiction and Masonic investigation.*" Bro. B. well says:

Is not this a little too wide of grasp, and too sweeping in its generalization? Everything, certainly, which is calculated to draw upon the Mason, or the fraternity, the censures of men and the community; everything which is calculated to impair the harmony of the fraternity, to lead to strife, bitterness and hate among the brethren; every open immorality or misconduct which involves offense to society—these are, indeed, proper subjects of Masonic jurisdiction. The Mason must believe in a God. That is the paramount necessity always in the first instance, when he receives the Entered Apprentice Degree; but in what form he shall believe, and what church he shall recognize, what particular faith he shall adopt, what ritual he shall practice—with all of these Masonry has nothing to do. It is between man and his Maker. Under a vague generality like that laid down, it may be in the future, as it has been before, that the rites of one church shall be

held heretical by the worshipers at another; and it has been too frequently the case, that a wild fanaticism and a superstitious faith, working together and with power in their hands, will denounce heresy as worthy only of the *auto da fe*. Masonry should beware of such vague and wide sweeping generalizations. As a general rule, we should leave to the church itself the jurisdiction over souls and consciences; leave to the courts of law the control of all litigation among men; only as Masons assert control over the social morals of brethren where these promise to interfere with the peace and harmony of the Lodges, or to offend the law, or violate the morals of society. Even legal difficulties between members should not provoke the consideration of the Lodge, unless appeal is directly made to them by one or both of the parties for arbitration in the case. It is the natural tendency of authority and power, not only to maintain, but to extend the provinces over which they rule. We should be very wary and watchful, not to grasp at too much authority, lest we forfeit all; not to legislate too much, lest we make the law-making power so odious to the subject, as finally to force him into outlawry. I am disposed to think that one of the chief dangers which now threatens Free Masonry in this country, is a perpetual tendency in this direction. We cannot too rigidly watch our own hearts in reference to this sleepless tendency in the hearts of men. When the Grand Master here further tells us that the duty of the Lodge is such that it should not "*wait for the adjudication of such offense by any other tribunal, either Church or State,*" he opens a wide door to persecution, to quarrel, bitterness and hate among the fraternity, besides showing a disposition to usurp the jurisdiction equally of Church and State. He demands of the Lodge that it shall anticipate the judgments of ecclesiastical and civil courts, "*investigate for itself, punish and exonerate, as the case may require, regardless of what others may do or say.*" And so the Lodges are to be turned into inquisitions and star chambers, and the brethren are to become spies and informers upon one another, and every little private pique, jealousy and animosity among the brethren is to have license for the exposure instead of the protection of brethren. I hold to nothing of this doctrine. Masonry can take cognizance only of Masonic offenses, leaving to the civil and ecclesiastical courts to do their own work. Masonic offenses need no new definition at this late day. The laws of Masonry are amply on record. They may and should expel the member who denies the existence of the G. A. O. T. U.; they may and must in like manner expel the incorrigible brother, with whom counsel and rebuke shall fail, who outrages the public morals in any way; and this they must do, in their own protection, irrespective of all other considerations. But they have no right to take cognizance of "*everything that affects the relations of man with his God, neighbor, or himself,*" cite them before a tribunal, hear witnesses *pro and con*, and condemn or acquit, according to their pleasure, or even their conscience. This is usurping God's authority, as well as that of society. There must be a limit to this, or we shall find in all the Lodges there will be some little envious person, who will be perpetually stirring up the waters of bitterness, who will make the morals of the Lodge his pretext for gratifying his own hate and passions. We are not to test a man's homage to God by testing him on the Thirty-nine Articles, nor can we bring up the Buddhist, who believes as thoroughly as we do in the G. A. O. T. U., but calls him by another name. Nor have we the right to try and expel a brother for treasonable doctrine, or treasonable expressions, because he joins issue with the judgment of a majority in respect to the constitutionality of the laws, the wisdom of the government, the propriety of the policy, or the honesty of public officials. A habit of confirmed drunkenness is unquestionably good cause for expulsion; so all notorious offenses against the peace, the comfort, the security, the harmony of society and the brotherhood. But before this trying, *pro and con*, this public investigation, accusation and condemnation, there are certain paramount, preliminary duties

which all Masons must recognize. It must never be forgotten that the Lodge is a family now, modelled, as it should be, after the Lodges of its early origin.

We regret very much, indeed, to see that the Grand Lodge prints in its proceedings the list of rejected applicants. We hold that this goes too far entirely, and does not comport with Bro. Bruns' declaration, under the head of Tennessee, viz.: "Masonry is a saving, and not a vindictive institution."

There is too much vindictiveness in publishing rejected names, especially when we know that many of them are most estimable citizens, and even if they are not, Masonry does not furnish a police callendar to post those over whom it has not, and cannot have control. We believe every Grand Lodge in the world has abandoned the practice.

We congratulate Bro. Bruns upon the admirable character of his journal, as it is the best one we have ever seen from his venerable Grand Lodge.

#### The Longest Story on Record.

There was once a certain king, who like many eastern kings, was very fond of hearing stories told. To this amusement he gave up all his time, but he was never satisfied. The exertions of his courtiers were all in vain. He at last made a proclamation that if any man should tell him a story that should last forever, he would certainly make him his heir and give him the princess, his daughter, in marriage, but if any one should fail—that is, the story did come to an end—he was to have his head cut off.

For such a prize as a beautiful princess and a kingdom, many candidates appeared and dreadful long stories some of them told. Some lasted a week, some a month, and some six months. Poor fellows, they all spun them out as long as they possibly could, but all in vain. Sooner or later they all came to an end, one after another, and the unlucky story-tellers had their heads chopped off. At last came a man who said he had a story that would last forever, if his majesty would be pleased to give him a trial. He was warned of his danger; they told him how many had tried and lost their heads, but he said he was not afraid, and so he was brought before the king. He was a man of a very composed and deliberate way of speaking, and after making all necessary stipulations for his eating, drinking and sleeping, he thus began:

"Oh, king! there was once a king who was a great tyrant; and desiring to increase his riches he seized upon the corn in his kingdom, and put it in an immense granary, which was built on purpose, as high as a mountain. This he did for several years, until the granary was quite full to the top. He then stopped the doors and windows on all sides. But the bricklayers had, by accident, left a small hole near the top of the granary, and there came a flight of locusts and tried to get at the corn, but the hole was so small that only one locust could pass through at a time. So one locust went in and carried off one grain of corn, and then another went in and carried off another grain of corn, and then another locust went in and carried off another grain of corn, and then another locust went in and carried off another grain of corn, and then another locust went in and carried off another grain of corn."

He had gone on from morning till night (except when he was engaged at his meals) for about a month, when the king began to be rather tired with his locusts, and interrupted his story with: "Well, well, we have heard enough of the locusts, we will suppose they helped themselves to all the corn they wanted. Tell us what happened afterward." To which the story-teller answered deliberately: "If it please your majesty, it is impossible to tell what happened afterward before I can tell you



what happened first." And then he went on again:

And then another locust went in and carried off another grain of corn, and then another locust went in and carried off another grain of corn, and then another locust went in and carried off another grain of corn." The king listened with unconquerable patience for six months more, when he again interrupted him with, "Oh, friend, I am weary of your locusts, how soon do you think they will have done?" To which the story-teller made answer, "Oh, king, who can tell? At the time to which my story has come, the locusts have cleared a small place, it may be a cubic foot each way round the hole, and the air is still dark with locusts on all sides. But let the king have patience, and no doubt we shall come to the end of them in time."

Thus encouraged the king listened on for another full year, the story-teller going on still as before: "And another locust went in and carried off another grain of corn, and then another locust went in and carried off another grain of corn, and then another locust went in and carried off another grain of corn, and then another locust went in and carried off another grain of corn." At last the poor king could stand it no longer, and cried out, "Oh, man! that is enough, take my daughter! take my kingdom! take anything, everything; only let me hear no more of the abominable locusts." And so the story-teller was married to the king's daughter, and was declared heir to the throne, and nobody ever expressed a wish to hear the rest of the story. For he said it was impossible to come to the other parts of it till he had done with the locusts.

#### Masonic Archaeological Institute.

The second meeting of this most important Institute was held at Freemasons' Hall, Great Queen street, London, upon the 26th ult. There was a large attendance of members and visitors—among the former were, *Council*:—Messrs. James Glaisher, Hyde Clarke, William Smith, C. E., J. E. Saunders, R. J. Spies; Hyde Pullen and Anthony Oneal Haye, *Honorary Secretaries*. *Members*: Major Finney, Edwin Palmer, John Newton, Captain Barlow, George Lambert, H. W. Hemsworth, John N. Sharp, John A. Rucher, Edward Busher, W. J. Adams, W. F. Marchant, Hall Grigor, D. Cubitt Nichols, W. Burges, Henry Bridges, Thomas Middleton. Among the visitors were John C. Milbourne, P. M., 919; N. White, 890; J. G. Seacome, P. M., 151, Lima, Peru; William Newton, 620, I. C.; W. Littaur, 205; H. Massay, W. M., 619; Charles A. Ellis, P. M., 913; J. Stohwasser; C. J. Klawheirberger; D. Toms, J. W., 706; Henry Melville, 313, S. C.; F. Thimm, P. M.; Frederick Binckes, *Secretary Boys' Institution*; Raynham W. Stewart; T. H. Devonshire; R. Phene Spiers; James S. Thompson, 190; Edward Moody, 193, &c., &c. Upon the motion of Mr. William Smith, C. E., Mr. Hyde Clarke took the chair, and called upon the Honorary Secretaries to state what donations had been received since the last meeting. The Honorary Secretaries reported the receipt of a letter from Colonel Henry Clerk, intimating his intention of presenting the Institute with a selection of books, and also of one from Mr. C. C. Whitney Griffiths, Worcester, accompanying copies of two curious diplomas. The thanks of the Institute to these gentlemen for their donations was moved by Mr. Glaisher, who said that such examples would doubtless have the effect of bringing in other donations. This was seconded by Mr. William Smith, C. E., and carried unanimously. The Honorary Secretaries were directed to have the same engrossed in the minutes, and intimated to Colonel Clerk and Mr. Whitney Griffiths. The chairman then briefly introduced Mr. Lambert, who read the following paper upon "A ritual of three degrees used by Frederick the Great of Prussia:"

I have the honor to appear before you and read to you a very curious Ritual of three de-

grees, which was sent to me through the Chancery of the Crown Prince of Prussia, through the agency of the Right Honorable the Count Wartensleben, a Privy Councillor of His Majesty the King of Prussia, who is the patron of the Royal Art through the Northern Division of Germany.

This Ritual is curious from two very significant facts, viz., the paper upon which it is written, and the watermark. The paper is of the size known as foolscap, an article not known in Germany at the date when we presume the Ritual was written, and the watermark is the representation of the arms of the city of Baltimore in the United States of America, the fir tree. The caligraphy is in the German character, and is a beautiful specimen of penmanship. It is so minutely written that the whole of the Ritual is contained on four sheets. I took the opportunity of exhibiting this very choice specimen of early Masonic documents to the Secretary General of the Supreme Council, and left it in his office to be copied. The original was duly returned to Berlin, through the favor of the Prussian Ambassador.

This Ritual is curious because it embraces those very particular degrees without the cognizance of which no persons could be admitted to the rites of the 'Illuminati,' a society founded in 1773 and inaugurated in Grand Council 1st of May, 1776. This society was originated by Adam Weishaupt, who was born in the year 1748, in Bavaria, and who is better known by his adopted name of Spartacus. This method of adopting cognomens is common to this day upon the continent, and especially in these countries professing Romish faith.

The object of Spartacus was very clear, and M. l'Abel Barruel, who wrote "Les Memoires pour servir a l'Histoire du Jacobinisme," was not far wrong when he stated that it was for the express purpose of upsetting the Jesuits and his own church, and for spreading the exercise of free thought, without descending to that which is commonly called free thinking, and which is closely allied to Deism. At this time it was supposed that Masonry proper was at an end, for a very learned author published an important work at that time, called "The last kick of a Freemason," translated into German as "The last fate of Masonry." In this he intended to show that all lodges must close, now that the Illuminati had instructed themselves therein. The writer was the Baron de Bodi. It was this society which called forth the labors of Dr. Robinson, and which ended in a volume now little read and less cared for, but which in its day played a somewhat important part. It was entitled, "Proof of a Conspiracy."

Notwithstanding Barruel, Bodi, Voltaire, *cum multis aliis*, Masonry still flourishes, and, if possible, more prolifically than formerly, if I may judge by this present society proving that truth must prevail over error and resisting even the destructive hand of time, Masonry is—Illuminism is not. The Ritual, which I am about to read you is one of those innovations which was introduced into genuine Masonry. By the term genuine Masonry I allude to that commonly practiced in this country and in France and Germany, under the title of Adonhiram, formed of the two words, Adonai or Adowni, the Hebrew for Lord, and Hiram the widow's son. This innovation took place at the time when Masonry made its appearance on the continent of Europe as a Mystical society, professing secrets different from those of the mechanical employment, the name of which is assumed. It is supposed to have been introduced into Germany from France about the year 1743, by a Baron Hunde, a gentleman of high rank, who, while sojourning in Paris, made the acquaintance of the Earl of Kilmarnock and others, who were in immediate attendance upon the Pretender. This Baron Hunde was duly admitted to all the degrees, and his Masonic patent, now in Berlin, is signed by Kilmarnock as "George."

Hunde had attached himself to the fortunes of the Pretender in the hope of rising through and under his protection to a high position, and

for this purpose employed every means in his power to obtain adherents to the fallen standard of the Stewarts. The legend of Hunde's Masonry ran as follows: When the Knights Templar were destroyed by Philip le Bel, some found shelter in the Highlands of Scotland, where they concealed themselves in caves. These refugees professed to have the genuine secrets of Masonry, which they had acquired during their travels in the East, from pilgrims whom they had protected. Hunde, on his return to Berlin, exhibited to his friends his newly acquired and extensive powers for propagating his system of Masonry, and created some Knights. Hunde, however, was not very active, and probably the miserable failure of the Pretender to recover the throne of his ancestors put an end to the hopes of the Baron of attaining to fortune under the Stewarts. Still others practiced Masonry with the greatest zeal and found many supporters. In 1756 or 1757 a new phase of Masonry presented itself to view. The seven years' war commenced. Against the Prussians were opposed the Austrians, French, Russians, Swedes—in all about 431,000 men. Among the prisoners subsequently taken were several Frenchmen, who, arriving at Berlin, were permitted to enjoy liberty upon parole, and these began with the usual assurance peculiar to their nation, to instruct the *Deutschers* in the various arts, which, when summed up as a total, comprehend the word "civilization." On the 16th of January, 1756, Frederick, who had, I believe, visited England, concluded an offensive and defensive treaty, called the Treaty of Westminster, the terms of which were that no foreign troops should be permitted to put foot in Prussia during the war; and, doubtless, during his sojourn in our island he had made himself fully acquainted with Freemasonry, which he, to a certain extent, imported into his capital and opened the first lodge, now held in the Splittgarter Gasse, called the National Grand Mother Lodge of the Three Globes.

In this lodge he filled the office of chairmaster, and duly sanctioned by his presence and patronage that which we call Masonry. The French prisoner officers had no taste for the pure and simple rites which had been imported from England, and England must be considered the cradle of Masonry. They pronounced them only fit for the Briton and his rough and unpolished mind; but that they, in Paris, practiced Masonry as a profession fit only for perfect gentlemen. They stated, and not without considerable truth, and a truth which I regret to state, in my opinion, exists to this very hour, that Britons were ignorant of true Masonry, possessing naught but the introduction to the art, and which they did not in the least understand; and the truth of this hard statement exists to this very day. The Germans, then as now, worshippers of titles and orders (for every second man that one meets has a bit of ribbon or such gewgaw in his buttonhole, and every third man is a Count), or as Pope in his "Essay on Man," says,

"Scarfs, garters, gold amuse his ripper stage,"

were perfectly dazzled by the ribbons and jewels with which the French had bedazzled the Order and easily swallowed the bait, which, when digested by the phlegmatic German, spread the veins of spurious Masonry through the length and breadth of the land, and in less than six months Masonry underwent such an entire change that *Chevaliers* cropped up as fast as mushrooms, and with about as foul a foundation.

Now first appeared upon the scene that degree which we call "Ne plus ultra" or Rosa Croix, and which was nothing in common with the Rosy Cross or the Rosicrucians, but takes its name from a M. Rosa, who at this time (1756-7) imported the degree from Paris, and of which to a great extent he had been the founder. Rosa was one of the French Commissaries in Berlin, and finding that his workings prospered had brought from that city a wagon-load of jewels, &c., which were all distributed in various lodges before it reached Berlin, and another cart-load of these toys was ordered to be despatched to furnish the lodges



in that city. The introduction of new degrees became thus a very profitable amusement to the French prisoners, who literally had little else to do.

Berlin, then as now, ever ready to swallow the first *canard*, gaped for instruction, and our new friends were ever ready to teach and cram the mind of the aspirant with the desired knowledge. The Rosaic system was Gospel, and, savored of their old religion, while the British system was neglected and despised. The rulers of these high grades, as we here familiarly term the system, wanted to be supreme, and insisted on the most entire subjection to their authority. This startled the genuine Freemason and entirely dissipated his golden dream. Now commenced the great struggle for dominion and for independence, which ended in a counter resolution, for although the Germans wondered at the true meaning of Freemasonry, like ourselves, students of its mysteries and enquirers as to its origin, saw that the rituals of these new teachers were fallacious in the extreme, and personages were introduced to their notice who positively never existed; and, although to a great extent the legend of the third degree is without any foundation in scripture, yet the being of Raphael was positively false and ludicrous in the extreme. They sent to London for instruction and then discovered that England acknowledged but the three degrees for genuine unsophisticated Masonry; and, although they only obtained Anderson's and Desaguliers's Constitutions and Workings, yet to them this was of great use and gave them an ostensible reason for resisting the despotism of the newly-formed Order in Berlin. In their efforts, which in the end were successful, they had the powerful support of the lodges at Frankfurt-on-the-Main, Brunswick, Wetzlar and the Royal York of Friendship at Berlin, all of which have ever since adhered to the original English system, and almost throughout the nation the Rosaic system is to a great extent tabooed even to this day. Now, to the adherents, to a certain extent, of the Rosiac system I am indebted for this Ritual which I now bring before your notice.

(Mr. Lambert here read the Ritual, after which he continued.)

Having thus introduced this extraordinary document to your notice, I may be allowed to inform you that it is very currently reported that Frederick the Great worked at this Ritual, and, as I before told you, he was a member and the Chair Master of the Three Globes. I trust that you will pardon me detaining you while I recite to you the reception and initiation of Frederick. The account is contained in a series of letters written by the Baron Bielfeld to Baron Von A. Gilliart, then the resident Minister at Hamburg. The first from which we shall quote bears date the 20th of July, 1738, O. S., or, according to our present date, 2d of August. After passing the usual compliments, the writer goes on to say that it was necessary for the Prince Royal to pay a visit to the Prince of Orange at Loo with a very considerable retinue, along with his father. The conversation at the table turned upon Freemasonry, neither singular nor a strange circumstance, considering that it was the last new arrival upon the continent and in Germany. The King spoke very unfavorably about it, whereupon Count Lippi undertook its defense, and with that noble frankness for which he was so well known, undazzled by the presence of his Majesty, declared himself a member of the new society. Upon the withdrawal of the Royal party the Crown Prince expressed himself in confidence, desirous of becoming a member of the society, whereupon it was arranged that the ceremony should take place at Brunswick, where the lodge was to be holden and the Royal party were about to sojourn.

The writer in another letter, dated 24th of August, 1738, says: "We, Baron O—, Count Lippi and myself left Hamburg on the 10th, and on the night of the 11th arrived at the gates of Brunswick, where the customs' officers examined the baggage, which rather upset our equilibrium and vexed us. We had

the furniture and lodge jewels in a large trunk, and we felt that these, notwithstanding that it was fair time, when all sorts of articles arrive, might be deemed contraband; so we held a council and determined, in the event of our being interrogated, that we should all profess to be mountebanks. Our fears were soon dissipated by the writer slipping a ducat into the customs' officer's hand, whereupon he declared that we were people of distinction and passed us on. We put up at the Korn Hotel, the best in the town, elsewhere it would be but an alehouse. Count L. Count K., and Baron A., all from Hanover, arrived the same night, and it was then arranged that Rabon, the valet to the Baron, should act as Tyler.

His Royal Highness appointed the night between the 14th and 15th of August for his reception, and that the lodge should be held in our apartments; so we had the whole previous day to prepare for it. About midnight Prince Frederick arrived, accompanied by Count Wartensleben, whom he introduced to us and expressed a wish that the Count should be received after himself. The ceremony began and not any portion was omitted, and the Prince underwent all the usual requisite formalities. He appeared highly delighted and acquitted himself admirably. We finished about four o'clock in the morning, when the Prince returned to the ducal palace,\* and we betook ourselves to our beds."

The address was listened to with marked attention and interest. Upon its conclusion considerable discussion took place with regard to several questions raised in the paper. Mr. Stohwasser said that not only had Mr. Lambert given something new to English Masonic literature, but he had also surmounted most successfully the difficulty surrounding a correct translation of so old a document. He accordingly moved a cordial vote of thanks to Mr. Lambert for his interesting address, which was seconded by Captain Barlow.

Thereafter the company examined the different interesting articles laid out upon the tables. Mr. Lambert exhibited several old steel engravings of the officers' jewels belonging to the Lodge of the Nine Muses, a curious old book, entitled "Nouveau Catechisme des Freres-Macons;" the original warrant of the Percy Lodge (No. 198); an oak bucket turned out of one of the tower beams of the cupola of the late St. Benet's Fink Church, Grace church street; a gavel wrought from this wood from the top of the old chancel arch of St. Martin, Dorking, formerly St. Mary the Virgin, built temp. Henry the II.; a portrait by Drummond, of the late Duke of Sussex, Grand Master of England, and other curiosities. Mr. William Smith, C. E., exhibited a medallion of Charles the XIII. of Sweden, struck upon the occasion of the founding the Knightly Order of Freemasonry. Mr. C. C. Whitney Griffiths exhibited two diplomas, one of the Lodge of Antiquity, Chatham, and the other of the Worcester Lodge (No. 574). Mr. Anthony Oneal Haye, one of the Honorary Secretaries, exhibited a crucifix made out of a saint's bone, and which had been used by James the Third of Scotland; seals of George Heriot's Hospital, Edinburgh and Marshal College, Aberdeen; several Scots diplomas of the Craft and High Grades; a collection of Masonic documents and other curiosities. These were examined with much interest by the members and visitors.

CENSURE, it is said, is the tax which eminence of every kind pays for distinction. The tendency of our times especially is to pander to a morbid taste that craves continually for signal spectacles of failings and imperfections in persons of exalted station, for exhibitions of eminent people depreciated or defamed. The readiness of men to minister to the prevailing appetite for gossip by violating the sanctity of private life, and even the sacred ties of friendship, is not only to be lamented, but the crime is to be denounced, especially when occurring among Masons.

\* Burned down in 1866.

## INDIA.

From the *Masonic Record of Western India* we extract the published proceedings of Lodge 782, at Lahore, as a specimen of the English character of Masonic publication; and it will be seen that the Lodge donated equally to the Roman and Protestant Chaplains from its funds:

Proceedings of a regular meeting of Lodge *Hope and Perseverance*, No. 782, assembled at Masonic Hall, on the 4th January, 1869. Present: W. Bro. Daly, W. M.; Bros. Galbraith, S. W.; Thomson, J. W.; Bayly, S. D.; O'Callaghan, J. D.; Conolly, I. G.; W. Bro. Stewart, P. M., Treasurer and Secretary; W. Bros. Ball and Wilkinson, P. Ms.; Bros. Tyler, Woodcock, Walker, Ferranti, a Court, Radford, Parke, Punnell, Ogilvie, Hawkins, Stillwell, Cowasjee Byramjee, Jamsetjee Cursetjee Kolah, and Cunningham, Tyler.—Visitors: Bros. Kettlewell, Spankie and Craddock.

Lodge opened with prayer in due and ancient form, and proceedings of last regular meeting read and confirmed.

Read receipts from the Chaplains and Roman Catholic Chaplains of Lahore and Meean Meer, acknowledging receipt of 50 Rs. each.

Read letter from District Grand Secretary, forwarding copy of revised By-Laws, stating that they had been mislaid but were now sent, and if the modifications required were made, and they were re-submitted in duplicate, they would be sanctioned.

Read first time application to join from Bro. Bettewell and Spankie, and for initiation from Dr. Atkinson.

Read second time application to join from Bro. Eduljee Cowasjee Jussawala, and for initiation to join from C. E. Perkins. Ballot taken and was favorable.

With reference to the proceedings of Masonic Hall Committee, it was carried that in future cold suppers be supplied at all meetings instead of hot dinners, and that all wines required for the use of the lodge were to be got from England.

With reference to Mr. T. Nultz's application, it was carried that Bros. Thomson, Bryan and Chapman form a committee at Umritsur, and report whether it is a real case of distress.

With reference to the revised By-Laws, it was carried that W. Bros. Ball and Stewart and Bro. Tyler, form a committee to make the required modifications.

The Worshipful Master congratulated the Brethren on the state of the funds of the Lodge as reported by the Audit Committee. He said they were much indebted to the labor of the I. P. M. and Past officers for this flourishing state and for the devotion of the said brethren. Although the I. P. M.'s services had already been recognized, he proposed that a vote of thanks be given to him and his Past Officers and the same be recorded in the proceedings.

Mr. Pestonjee Dorabjee, a candidate, was duly initiated.

Bro. Stillwell was passed to the 2d degree, and the Worshipful Master delivered the charge; the Worshipful Master also delivered the charge to Bro. Pestonjee Dorabjee.

The Worshipful Master made a few remarks about the Lodge of Instruction—stated that it had not been attended regularly by the members, and that he hoped in future the brethren would not fail to attend.

There being no more work, the Lodge was closed in peace and harmony at 9½ P. M.

HOURS OF WORK.—The masters and officers should always be punctual in their attendance and observe the hour of meeting with scrupulous exactness; for correct conduct in officers will invariably produce a corresponding accuracy in the brethren. Nothing tends more to disgust and sour the mind than the unprofitable employment of waiting impatiently for the attendance of the superior officers, with a probable expectation of being disappointed at last.



## JURISPRUDENCE.

## Questions and Answers.

*Ques. 1.* Will you do me the favor to inform me what evidence a Lodge must require of an E. A. or F. C. applying for the balance of the degrees, that he is what he represents himself to be before they can proceed to confer the remainder of the degrees on him?

*Ans.* First, he must produce a certificate from the Lodge which he hails from; second, he must stand an examination as a visitor, just as any other visitor does; and thirdly, after thus gaining admission and showing that no other Lodge has a claim on him, he may present his petition, which must lie over and be reported on by a committee, after which report, if favorable, he must stand an examination in open Lodge that he is proficient, when he retires and the Lodge resuming labor in the Master's degree, he is balloted upon just as any other candidate for examination.

*Ques. 2.* Please give your views on subjoined case. Before the war B. was a resident of this county—went into the army, was stationed in Arkansas, was made a Master Mason in an army Lodge, afterwards (in that State) petitioned, and was exalted in a Chapter working under a regular charter. He returns here and is healed in Lodge. Does that healing extend to the Chapter, or must he petition our Chapter for the degrees?

*Ans.* Under the law of this Grand Lodge every Mason made in a traveling Lodge must be healed before he can be recognized among us as a Mason: If he was made in an army Chapter the same rule would follow, but Bro. B. being made in a regular Chapter his Chapter standing is only held in abeyance during his Lodge disqualification; as soon as that disqualification is removed by the healing process, his Chapter status is at once restored. I should say that Comp. B. is now in good standing.

*Ques. 3.* The following is from Arkansas: Allow me to ask a question. A petition for initiation was put in on our regular monthly stated meeting, Dec. 12th, was then referred to committee; we then met on Dec. 26th for installation of officers, when the committee reported favorably and the W. M. ordered a ballot.

I said the petition ought to lay over one month, but the W. M. said the by-laws only required from one stated meeting to another, and this was one. Who was right?

*Ans.* We know of no law which is not an infringement of ancient regulations which allowed a petition for initiation to be acted upon within one month. Your own State may have a special regulation on the subject which permits this thing; if it has, it is certainly an unsafe law and cannot be too soon repealed.

*Ques. 4.* The following is from Mississippi: If a brother should hold membership in Lodge A and reside in the jurisdiction of Lodge B, commits an offense, be charged, put on trial, and expelled or suspended by Lodge B, and Lodge A report him in good standing on returns to Grand Lodge, what should be the action of the Grand Lodge? Your answer either by letter or in your Masonic paper would be thankfully and fraternally read.

*Ans.* We hold that every Mason is amenable to Masonic law and discipline in whatever jurisdiction he may reside, whether grand or subordinate. When Bro. Blank was expelled by Lodge B he was expelled from all the privileges of Masonry, not only in Mississippi, but throughout the world, and how Lodge A could report him in good standing to the G. L. is a mystery to us, unless each Lodge in your State holds itself independent of every other Lodge in the State, and of the Masonic family generally. All we can suggest for your G. L. action would be to haul Lodge A "over the coals" and compel it to correct its report or give up its charter.

*Ques. 5.* Has our Lodge the right to reject a candidate for the first degree of Masonry without a ballot after having received and referred the petition, the committee reporting unfavorably?

A committee on a petition reported unfavorably, a member objected to a ballot, hence no ballot was had. Was this Masonic? I send copy of by-laws with section marked on which our action was predicated.

*Ans.* A member has the right to object to a ballot being had whether the report is favorable or unfavorable, but the W. M. must in this case see that no future ballot is had without giving due notice to the committee who made the unfavorable report, otherwise an advantage might be taken of the committee who are presumed to know more of the candidate than any other member. Should he take advantage of their absence, he would render himself subject to severe discipline by the Grand Master.

*Ques. 6.* The Master of our Lodge moved away soon after he was installed, since which time I as S. W. have presided, and our Secretary contends that the affix of "pro tem," after "W. M." in signing the journal is incorrect and I am, after thinking of it, of his opinion, and it seems to me that by virtue of my office in the absence of the W. M. I am the actual Master. Will you enlighten me and oblige?

*Ans.* There is in reality no such thing as "W. M. pro tem." in Masonry, any more than there can be a King or President pro tem. Whoever fills the office for the time being is clothed with all its powers and prerogatives by virtue of the office itself, for if he were not his acts as such would be invalid.

It is from this view of the case that our Grand Lodge does not permit Past Masters to occupy the chair in the absence of the Master and Wardens, nor even then except as assistant, with the highest officer present at his side, controlling and directing all the work and being responsible for all that is done. When the W. M. is absent the S. W. assumes the duties of his office, and in his absence the J. W. assumes it, and in signing the record or other documents he does so as "acting W. M." or as "S. W. acting W. M." The term *acting* is a stronger one than *pro tem.*, because it conveys not only the idea of temporarily filling the station, but of the right to fill that station, which right is the confirmation of all his acts.

More Brazilian youngsters are named after Benjamin Franklin than for any other foreigner.

## Lodge of Instruction.

*To the Masters, Wardens and Brethren of the 11th Masonic District:*

A Lodge of Instruction will be held at Hamilton, Caldwell county, for the 11th Masonic District, commencing on Thursday, May 20th, at 2 o'clock P. M., under the direction of the District Lecturer, assisted by W. Bro. Wm. A. Prall, of St. Louis. The Brethren of the District will take notice and govern themselves accordingly. And we cordially invite the Craftsmen from all the districts in that section to join us on that occasion.

WILLIS GRIFFING, D. D. G. M.

Hamilton, April 28, 1869.

## The Odd Fellows 50th Anniversary.

From all the principal cities of the United States we learn that the Order celebrated the 26th of April, the 50th anniversary of the Order, in a becoming and enthusiastic manner.

In this city a very large procession was formed, numbering between 2,500 and 3,000 members, from Lodges in this city and adjoining States.

After a very long march, it ended at the Jackson Skating Rink, where an eloquent address was delivered by Hon. Wm. Wallace, of Indiana, to whom was presented a handsome silver service by the Odd Fellows of St. Louis. From the *Democrat* of the 27th we extract the following statistics:

In 1880 the order had extended into six States and the District of Columbia, comprising a total membership of over 3000. In 1840 there were lodges in twenty-one States and Territories, with an aggregate membership of more than 11,000; and in 1850 the organization had augmented to 175,000 members, in 2,350 subordinate lodges. The order, under the jurisdiction of the Grand Lodge of the United States, now numbers about 300,000 contributing members, comprised in 3300 lodges, and located in every State and Territory in the Union, in the Canadian Dominion, in British Columbia, in Australia and the Islands of the Pacific Ocean. The rapid growth of the Order throughout the world is something remarkable; the various branches of the fraternal family of Odd Fellows numbering in the aggregate at least 1,000,000 men. The total revenue of the Order in the New World during the past year approximated \$2,500,000, and the disbursements in the same time for relieving the wants of sick and needy brothers, burying the dead, assisting the widow, and educating the orphan, were not far from \$800,000. The resources of the Order are immense, probably \$50,000,000; and many fine buildings, for lodge and encampment purposes, are owned by the brotherhood.

In the evening a ball was given at the Southern Hotel, which we attended, through the courtesy of the committee having complimentary tickets in charge, and for which we extend our thanks and appreciation, not being ourselves a member of this flourishing Order. We wish it every success in its good work.

## Photographs of Grand Secretaries.

Bro. B. O. Austin, an old member of the Grand Lodge of Wisconsin, and correspondent of various Masonic journals, is making a collection of photographs of distinguished Masons, and requests that Grand Secretaries will please send him their pictures, and their bills, if any. Address him at New Bloomfield, Mo.



### English Masonry--Violations of Landmarks.

We have before us the first and second numbers of a new co-laborer in the Masonic Vineyard, entitled the *Freemason*, published weekly at London, England, and we wish it success, the more especially as there has long been a desire among the English Craft for *more light*. Indeed it will be sure to obtain it, if it but carry out the promise it has made. If it, however, be an exponent of the Jurisprudence of the English Craft, and its decisions be in accordance with the same, then, do we most emphatically declare that the Masonry of the present day in England is not the same as was practiced by the early fathers, and that another Landmark has been attempted to be set aside, as was that cardinal one, many years since—the period of abolition of slavery in the West Indies—when one of the prerequisites for admission to the Society was set aside by the substitution of the words, “free-man,” for “free-born,” by the Grand Lodge of England.

In the first number (March 13th ult.) we find the following:—

“In England, physical defects or deformities are no bar to the admission of candidates whose character is sound. All good men and true are justly regarded as fit material to be employed in the construction of a spiritual temple whose pillars are Brotherly Love, Relief, and Truth. In the United States the strict letter of the ancient operative law is still enforced, to the exclusion of maimed candidates, however worthy. This is at variance with the principles of Freemasonry as a speculative institution, and ought to be modified or abolished.”

Now, we firmly believe that no Masonry is no Masonry, that innovation is treason, and that it is the antiquity of the fundamental laws of the Society which makes it so dear to the Mason's heart. It will not do to tell the enlightened Freemason that, as the world has changed, so should Masonry change; or, that as a subsistence is more easily obtained now by mental endowments than by physical perfection, that “the ancient operative law” should be abolished, and the reason for requiring bodily perfection in candidates be no longer demanded.

We ask our *London* contemporary, if the latitudinarian door be opened to accommodate one new theory, how can we consistently forbid its opening to accommodate another? Whither will it lead us? If we yield to plausible conclusions and inferences, our whole code of laws will become unsettled, and innovations will be in the ascendant.

It is true, a strict construction may, in some instances, seem to bear somewhat hard upon certain individuals, for a man may have “a maim or defect of body,” or “deformity,” which ought to exclude him from admission *within the inner veil* of our temple, *owing to no fault of his own*; but these instances are few and far between. If they are evils, every true brother will consent to tolerate them, rather than change time-honored principles and laws to suit such cases.

Now, we deny that in remote antiquity our work as Masons was strictly operative, and that more attention was paid to the physical than the mental condition of a candidate. It was not formed by an association of men exclusively for the protection of physical labor. *It has always been speculative and moral.* The secret societies of antiquity from which we can trace a lineal descent were not exclusively devoted to the physical labors attendant upon the execution of a building. They were the depositories of other arts and sciences besides architecture, and taught sublime truths and duties towards God, and regarding the world to come. Our ancient brethren were in effect more eminently speculative or spiritual than operative or practical Masons, and the rationale of the law excluding persons physically imperfect and deformed is grounded on a principle recognized in the earliest ages of the world, and is identical with that which obtained among the Jews, as laid down in the 21st Chapter of Leviticus.

The above we quote from our excellent contemporary the *Keystone*, of Philadelphia, and are pleased to notice that we are not alone in fighting against the thousand and one innovations which are attempted to be forced on the body of Masonry.

If any Masonic jurisconsult or Grand Lodge can draw the line of demarcation between the maimed who shall be received and not received, and will show by any force of logic that a man with one hand or one leg should be received in preference to a man with no legs or arms; and so on through the whole catalogue of human deformity, then we will surrender our flag and let the landmarks go to the winds. As it is we will stick to them as long as a plank remains.

Policy has no place in Masonry; her principles are fixed and eternal.

### THE HOLY ROYAL ARCH.

A brief compilation of the history of this beautiful degree may not prove uninteresting to a large number of Masons. In all countries the majority of the brotherhood are satisfied upon being raised to the sublime degree of a Master Mason; but we are among those who believe that, as the philosophy of our system becomes more thoroughly studied a much larger proportion of Masons will be anxious to be exalted to the Holy Royal Arch. In the present ceremonial of the third degree there is evidently a *want*; the degree is mutilated; the neophyte does not obtain that which was lost; the shadow is not the substance; and thus the M. M., after all his labor, does not obtain the M. W., and, as we shall subsequently explain, he is yet far from the secret, and has to travel in darkness over rough and weary roads before he shall obtain the *great reward*.

It will be remembered by all, that before the revival of Masonry in 1717 the youngest E. A. had a voice in the annual general assemblage of the craft, and that few, if any, were raised to the sublime degree of M. M. unless they were elected to preside in the Oriental Chair. It was then, in the language of a talented author, that “men of rank and position applied themselves to the study of its symbols and allegories, and by their labors the dust and rubbish of centuries were removed from the foundation of the old temple of Operative Masonry, and the new temple of Speculative Masonry was reared in all its beauty and grandeur to bless the world in which it was erected.” Unfortunately, however, the disastrous schism of 1739 arose, and two Grand Lodges claimed supremacy over the fraternity in England. The members of the regular G. L. were termed “Moderns,” whilst the secessionists styled themselves “Ancient York Masons.” Among the latter was that energetic Mason, Dermott. Up to this time “the loss and recovery were so arranged as to follow each other in the same ceremonial.” Bro. Dermott, eager to signalize himself and advance the interests of his G. L., separated this sequence and left the “*substitute*” alone to comprise the whole ceremonial of the third degree, and at the same time, with the assistance of Chevalier Ramsay and others, transformed this sequella, of which he had deprived the M. M.'s degree, into a separate grade, clothing it with impressive ceremonials that now, with some slight alterations, distinguished the august ritual of the H. R. A.

In the mean time, however, the “Moderns” in no way recognized this R. A. as a separate grade, but continued in their Lodges to confer, as heretofore, upon the recipient of the third degree, the history of “the recovery;” and, according to Bro. Oliver, it was not until 1770 that any official action was taken upon the same. It was then that the G. L. of “Moderns” authorized Bro. Dunkerly to form a new ritual; and he, following the example of the Ancients (whose Lodges he had frequently visited),

separated the latter portion of the M. M.'s degree, and established it as a separate grade.

Thus, it will be seen, the Master Mason's degree was mutilated by both Grand Lodges; an important feature of its ceremonial was virtually severed from it, and a new degree created out of the same.

In 1813 the two Grand Lodges united (the Duke of Kent being at that time the G. M. of the Ancients, and his brother, the Duke of Sussex, the G. M. of the Moderns). “The original articles of union were signed, ratified, and confirmed,” and the second one “declared and pronounced that pure Ancient Masonry consists of three degrees, and no more, viz.: those of Entered Apprentice, Fellow Craft, and Master Mason, including the supreme order of the Holy Royal Arch.” The two Grand Chapters that had been organized did not unite till some four years subsequently, and thus was the H. R. A. forever separated from the M. M.'s degree.

While we admit, then, that the Royal Arch is to a certain extent a modern grade, yet it will be noticed that it is comprised of a feature that undoubtedly at one time formed an important part of the third degree. In conclusion, we can only say that its ceremonies are sublime and august, and impress the minds of all who have participated in the same with the sacred character of the Great “I AM.” There Truth is symbolized more fully than in any preceding degree, and Holiness to the Lord is duly inculcated in the ritual. In a word, it is the summit of Ancient York Masonry, and should never have been separated from the third degree; as, however, at the present day, it is firmly established as a separate grade, Master Masons should not rest satisfied till, having passed the veils and entered the Holy of Holies, they receive those lessons regarding “the sacred from whence all earthly comforts flow,” which are the rich prizes that reward the labors of all Royal Arch Masons.—*Craftsman*.

### Another Hauble Come to Grief.

The second meeting of the newly-organized “Archæological Institute” was held at Freemason's Hall, London, on the 26th February, and the large attendance of members and visitors entertained with the reading, by a Bro.—we beg the reader's pardon, as we just have perceived that the appellation “Brother” is not used in this organization, or in notices of its meetings—Mr. Lambert, of “a Ritual of Three Degrees used by Frederick of Prussia.” The proof, however, that either Frederick the Great or Little ever saw or used this ritual, seemed to be fixed in the fact that it was written in German characters, on four sheets of foolscap paper—a kind not known in Germany at the presumed date of the writing—bearing the water-mark of the city of Baltimore, in the U. S. of America! Mr. Lambert, in his introduction, further added that this ritual was curious, from the fact that it embraces—and this is another evidence, no doubt, why Frederick the Great should have used it—the very degrees without the knowledge of which no person could be admitted to the rites of the Illuminati—a society founded in 1773, and inaugurated in grand council on the 1st of May, 1776. Should not this latter be 1786? That is the date, at least, that Frederick is represented as having fixed up the Grand Latin Constitution, at Berlin, for the A. A. S. Rite. We fear Mr. Lambert is not well up in his high-degree primer, or he would never have mixed Frederick the Great with either the Rosicrucians or the Illuminati, or permitted himself to read before an assembly some of whom, at least, knew better and fully the scorn and loathing Frederick the Great entertained for all of those so-called high degrees, and which would cause him, so far from using a ritual for any of them, to cast it into the fire on sight. There is no doubt in our mind that the fact of this ritual's existence is but another evidence of A. A. S. Rite trickery, practiced by some of its partisans in America, who would compass sea and land, as they have done, to manufacture evidence of Frederick's paternity of their patchwork rite.—*American Freemason*.



### The Literary and Poetical Beauty of the XXIVth Psalm.

The twenty-fourth Psalm lies among the other Psalms like a gem of most peculiar brilliancy and value. This becomes more apparent the more carefully the Psalm is studied.

The Psalm commences with a general thought, it surveys the wide field of nature. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods." Here is the first great principle in the religion of nature, that God has created the earth and it belongs to Him. All that gives vastness to it, and all that gives value and motion to it, all its rich mines and all its stormy floods have come from God, and all are his property. The land is the Lord's, with all men that inhabit it, and all that travel on the paths of the deep. He has built up all the mountains, hills and mighty prairies from the bosom of the ocean, and established them against the floods. Originally the water rolled its waves over all the earth—so Moses has taught us: and our highest mountains furnish many indications that they lay a long time under the ocean. All this western continent was once under water. God called the dry land up from the bed of the ocean that man might have his home on it, and He gave it a firm foundation in deep waters. The voice of nature is now saying all the time, let the ground go back under the water, and let the ocean, which has already two-thirds of the earth's surface, get the whole of the surface. The great rivers are sweeping down innumerable timbers every year to fill up the bottoms of seas. The voice of nature demands that the floods sweep down all our hills and mountains to their former place under water, and that all the heavy ground sink to a level, and the lighter water spread itself over all; and if there had never been any laws governing the earth except the laws of nature, all would now be ocean, and every hill would now be dissolved and leveled in the bottom. It was not nature's laws that have given man dry land, but it was God's will and God's voice. His will interfered with nature's laws and commanded the heavy rocks to ascend higher than the lighter water. He gave them a foundation in the ocean, and built them up from it. He has shut out the sea from vast tracts of excellent land which are lower than the surface of the sea by hundreds of feet; and if it is asked why nature's laws do not bring the sea into these tracts and fill them up, the right answer is, that God's hand made them dry land, and the same hand still keeps them such.

The Psalm next advances to a higher thought, which is, that the earth furnishes one particular hill, which, above all other hills, is the Lord's own hill. And here observe how beautifully this higher thought is introduced: there is no didactic statement that this is the hill where Abraham once bound Isaac for a sacrifice, or where a Jebusite once had his threshing-floor, and David bought the floor and placed there an altar; but the new thought first appears like an instant flash in the most important question that a Hebrew could ever ask: "*Who shall ascend into the hill of the Lord? and who shall stand in His holy place?*" It is the same question, with less poetic beauty, Who is worthy to be a citizen of Zion? Who is the approved citizen in this Theocratic government? The answer is given which describes this citizen, first, in respect to his hands, secondly, in respect to his heart, and thirdly, in respect to his tongue—clean hands—a pure heart—a tongue that never lies to God and is not guilty of deceit. Let each man first examine his hands whether they are clean, then let him look into his heart and search thoroughly all its hidden parts, to know if all its chambers are pure, and thirdly, let him inspect his tongue, which is so close to his heart, that impurity of heart generally spreads some coating of deceit on the tongue. If the hands are clean the man has good instruments by which he works, he selects the proper means by which to reach his ends; and if his heart is pure then the ends are good which he aims to reach by his work; and fourthly, if his tongue

is what it ought to be, then he never sets in a false light, either his ends or his means for reaching them.

The English Bible gives the picture of the truthful tongue in this language, "Who hath not lifted up his soul unto vanity, nor sworn deceitfully;" but the simple meaning of this lifting up of the soul unto vanity is that he does not take the name of the Lord, his God, in vain; he does not permit any oath, or any vow, or any talk to connect the holy name of God with any thing that is idle, and much less with any thing that is false. The term, "*his soul*," has been interpreted as meaning the soul of God, or His life, His essence: and there is great sin in any oath or vow which connects any thing that is unworthy or false, with the name of God, that is, with His essence or His life. The true Israelite always uses the names of God with great solemnity, and he never permits them to pass from a thoughtless tongue. Worship always brings an unspeakable solemnity over his soul. This implies that he can not be an atheist, he must believe that God lives and reigns. It implies further, that he fears the punishment which God has attached to all thoughtless and deceitful oaths. He believes that those who die in perjury will meet the punishment of it when they are gone. The oath was certainly more solemn among the pious Jews than it was away out among the benighted heathen; but even heathen Greece and Troy believe that there is a Hades or hell beyond the grave where the gods punish the perjured wretch. Homer, in the *Iliad* III, 276—280, has given us the prayer of the noble Greek as he was entering into the league:

"Father Jove, ruling from Ida, most glorious, most great! and thou, O Sun, who seest all things and overhearest all things, and ye Rivers, and thou Earth, and ye two who beneath punish the men that have ceased from bodily labor, if any one may have sworn a false oath! be ye witnesses, guard a faithful league."

Thus the heathen in the most remote antiquity, had their two gods, Pluto and Proserpina, of the subterranean infernal world, who punished the men that went there from the toils of earth with the guilt of perjury on them. Such was the fear of the oath among the heathen, while the Jews had a still more clear and solemn revelation that God will not hold him guiltless who taketh His name in vain.

After this picture of hands, of heart, and of tongue, the worthy Israelite is then before us the complete man: "He shall receive the blessing from the Lord, and righteousness from the God of his salvation." His is the righteousness that God approves, his the salvation that God gives. And then in the next verse this complete man is changed into a generation, a band, a multitude, a host on the mountain: "This is the generation of them that seek him, that seek thy face, O Jacob. Selah." This is the band of the true worshipers, the genuine Jacob.

The Psalm now advances to its third leading thought, and with this thought it closes. After this picture of the multitude that can ascend the holy hill and wait for the Lord in his new temple, the next thought is that the Lord himself is coming to His own temple, His cloud and His glory are coming and they will enter. When Moses had finished all the work of the tabernacle in the wilderness and set it up, then the cloud and glory of God came and took possession of it, and Moses was not able to stand within: and then the glory took its place over the ark, and Moses could come within the walls and hear the words of the Almighty sounding from the mercy-seat. The same vision was repeated at the dedication of Solomon's temple; the cloud and glory entered that temple so that the priests could not remain within, and the King of Israel ascended his throne between the Cherubim. The twenty-fourth Psalm was prepared especially for that day of the dedication of the temple. It contains the welcome which was given to that God who dwells in the thick darkness and fire. It gives no explanation of the gates and everlasting doors whether they were objects which could be seen by the outward eye; but it rather permits us to consider them as invisible, and as having their

place in man's immortal soul or in spiritual capacities, devotion, desires and enthusiasm. The welcome commences in these sublime strains: "Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors; and the King of Glory shall come in." Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle." These same sublime strains are next repeated with some slight changes: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory. Selah." This last answer to the great question is in fewer words than the first answer.

Now, that we may catch the enthusiasm of these two addresses to the gates and everlasting doors, let us picture before us that august choir of the Levites and best trained singers in Israel standing in the open air close to the front of the new temple, and not only do you hear their voices, but their cymbals give the most clear and piercing sounds, and they have other sounds as gentle and sweet as ever flowed off from the cords of the harp, and their drums send out such a deep and powerful voice that you may imagine the old ocean sending its most solemn endless roar to Mount Moriah to help the music of that day. Such is the music that carries the words to thousands of ears, "Lift up your heads, O ye gates," and it pours forth all its strength in the "everlasting doors." It may be one strong voice, it may be two voices, it may be one-tenth of the choir that sing the question, "Who is this King of glory?" Then all voices unite in the answer, "The Lord strong and mighty, the Lord mighty in battle." Again the gates and everlasting doors are sung; it is like the voice of many waters, it is the voice of a great army. Again the question comes, "Who is this King of glory?" and the final shorter answer rolls to neighboring hills and mounts to the clouds. The music wraps all hearts in fire, and many strangers are here to carry the music and repeat it on the distant banks of the Jordan, and cause distant mountains soon to ring with this praise of the King of glory. You have never found the genuine inspiring glory of this Psalm until you have followed it back into the original native music.

The two addresses to the gates and everlasting doors are especially well adapted to touch the imagination and fire it. The Targum considers the first address as belonging to the dedication of Solomon's temple, but this Targum interprets the second address as a call to the gates of the garden of Eden to lift up their heads. The everlasting doors would, accordingly, be the doors of Paradise, the gates of heaven. The whole scene appeared too sublime to be confined to the earth, it was carried up to Paradise. The angels of heaven constitute a part of the universal choir: they adore their King as the Lord of hosts, and call on the celestial gates to lift up their heads. The rapturous worship on the mountain of the temple carried the imagination up into the sublime scenes of heaven.

But still more remarkable is the explanation which Aben Ezra gives of the difference between the two addresses to the gates. He says that the first gates and everlasting doors were before the eye in the dedication of Solomon's temple inasmuch as the Shechinah did come into that temple with the signs of cloud and darkness; but the second address to the gates and doors can not be applied to that temple which followed the Babylonish captivity, because the glory or the Shechinah never did come into that temple. The second address properly belongs to the third temple; that is, the temple which the Messiah will build, and the glory of God will enter that temple as it did Solomon's. In the first temple the Lord was praised as "the Lord strong and mighty, the Lord mighty in battle," because in the time of Solomon's temple Israel had many enemies and waged many wars, and successful wars made many of Judah's kings most illustrious; but at the dedication of the temple of the Messiah, the Redeemer, the *goal*, Israel will not have enemies, and swords will then be



beaten into plow-shares, spears into pruning-hooks, nation will not lift up sword against nation, neither will they learn war any more, hence that dedication will be without any mention of war and battle, and the simple and sublime praise of the King of glory will be, "*The Lord of hosts, He is the King of glory.*" Then the worshipers will not be a martial host, but they will be like the host of angels. This explanation of Aben Ezra indicates how the Rabbis gave the Psalm a sublimely prophetic character; it proves, too, that the last part of the Psalm had a wonderful power to touch the imagination with fire.

We may now review the whole Psalm, first, the general thought that all the earth is the Lord's; secondly, the more particular thought that there is one hill which is peculiarly the Lord's, and on this thought is founded the complete and beautiful description of the true Israelite, as to his hands, as to his heart, and as to his tongue, whom the Lord admits into His holy court; and, thirdly, the closing thought that the Lord in glory is coming to inhabit His own hill and enter His own house, and all gates and everlasting doors must rise to admit Him; and when we reflect further how the vivid scenes in the close of this Psalm have carried the imagination forward into all the felicity and glory of the Messiah's kingdom, and carried it up to the worship of angels at the gates of Paradise, the question may well be asked where there is any thing in all Greek and Roman literature that makes any kind of an approach to the clear conceptions, the inspiring descriptions, the poetical and dramatic beauty, and the skillful and tasteful arrangement of this Psalm! M. R. M.

#### IS THERE A GOD?

How eloquently does Chateaubriand reply to the inquiry "Is there a God?" Our French brethren in Masonic error should receive this lesson from their great countryman: "Is there a God?" The herbs of the valley, the cedars of the mountain bless Him; the insect sports in His beams; the elephant salutes Him with the rising day; the bird sings Him in the foliage; the thunder proclaims Him in the heavens; the ocean declares His immensity. Man alone has said "there is no God!" Unite in thought at the same instant the most beautiful objects of nature; suppose you see at once all the hours of the day and all the seasons of the year; a morning of spring and a morning of autumn; a night bespangled with stars and a night covered with clouds; meadows enameled with flowers and forests hoary with snow; fields gilded with tints of autumn; then alone you will have a just conception of the universe. While you are gazing upon that sun which is plunging under that vault of the west, another observer admires him emerging from the gilded gates of the east. By what inconceivable magic does that aged star which is sinking fatigued and burning in the shades of the evening, reappear at the every instant fresh and humid with the rosy dews of morning? At every instant of the day the glorious orb is at once rising, resplendent at noon-day, and setting in the west; or rather our senses deceive us, and there is, properly speaking, no East or West or South in the world. Everything reduces itself to a single point, from whence the king of day sends forth at once a triple light in one single substance. The bright splendor is that which nature can present that is most beautiful, for while it gives us an idea of the perpetual magnificence and resistless power of God, it exhibits at the same time a shining image of the glorious Trinity.

"What! are you drunk again?" "No, my dear, not drunk, but a little slippery. The fact is, my dear, some scoundrel has been rubbing my boots till they are as smooth as a pane of glass."

A lady recently advertised for employment as follows: "A young widow lady wishes to superintend a widower's household, and would not object to the supervision of a child."

#### Franklin on Freemasonry.

Freemasonry, I admit, has its secrets. It has secrets peculiar to itself, but of what do these principally consist? They consist of signs and tokens which serve as testimonials of character and qualification, which are conferred after due instruction and examination. These are of no small value; they speak a universal language, and are a passport to the support and attention of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked or imprisoned, let him be stripped of everything he has in the world, still their credentials remain, and are available for use as circumstances may require. The good effects which they have produced are established by the incontestable facts of history. They have stayed the uplifted hand of the destroyer, they have subdued the rancor of malevolence, and broken down the barriers of political animosity and sectarian alienation. On the battle field, in the solitudes of the uncultivated forest or in the busy haunts of the crowded city, they have made men, of the most hostile feelings and the most diversified conditions, rush to the aid of each other with special joy and satisfaction that they have been able to afford relief to a brother Mason.

#### The Pope on Freemasonry.

The Freemasons of France are exceedingly indignant at the following passage in the recent letter which Pius IX addressed to Monseigneur Darboy, the Archbishop of Paris: "You are not ignorant of the fact that these Masonic societies and other associations of iniquities similar to them have been condemned by the Roman Pontiffs, our predecessors, and by ourself; and that even grave penalties have been inflicted on those belonging to them. These impious sects, which, though bearing different names, are connected with one another by the complicity of the most criminal designs, and animated with the blackest hatred against our sacred religion and the Apostolic See, attempt, both by means of pestilential writings distributed far and wide, and base maneuvers and all kinds of diabolical artifices, to corrupt every where morals and minds, to destroy all ideas of honesty, truth and justice; to circulate monstrous doctrines in all directions; to breed and propagate abominable vices and unheard-of infamies; to shake the rule of all legitimate authority; to overthrow, if it were possible, the Catholic Church and civil society, and to drive God himself from heaven."

THE EMPEROR NAPOLEON (who is a Freemason) is a canon of St. John of Lateran. The *Siecle* enters into some historical details respecting an old custom by which the Emperor of Germany was canon of St. Peter's at Rome, the King of France canon of the Church of St. Martin at Tours, the Dukes of Berry the canons of St. John at Lyons, and so on. Boniface III., when in pressing need of money, sold the title of canon to laymen, and laical canonries were a long time hereditary. The *Siecle* amuses itself by supposing the Emperor of the French to claim the office of canon, and in virtue of it to be present at the approaching Ecumenical Council, in which case he must put on the surplice and dress himself with the canon's amice and mozette. The right of canons to be present at the Council was recognized by the fourth Council of Carthage, held in the year 398. Thus are we progressing toward the separation of the spiritual from the temporal! —*Bombay Masonic Record.*

"Mr. Jones, you said you were connected with the fine arts: do you mean that you are a sculptor?" "No, sir; I don't sculpt, myself, but I furnish the stone to the man that does."

When a young man is about to settle down as the "husband of one wife," he should resolve to never make her jealous with Wild Sallies and Gay Antics.

MASONIC REQUIREMENTS.—The Masonic system not only recognizes but enforces by frequent repetition the duties which man owes to himself and to society. Charity, which regards the whole human species as one family, prompts us to sympathize with misfortune and relieve distress. Truth, that virtue which in words is veracity, in heart is sincerity, in conduct is honesty; Temperance, which is avoidance of excess in the pleasures and pursuits of life; Fortitude, which is the manly discharge of the duties and obligations which devolve upon us; Prudence, which is "goodly wisdom in knowing of things and foreseeing results;" Justice, which is obedience to the "law which God hath made for his creatures to keep;" Industry, which is the diligent pursuit of that occupation in life to which God hath called us—these are the virtues, the practice of which is enjoined upon every member of our world wide fraternity.

A stingy husband threw all the blame of the lawlessness of his children in company, by saying his wife always "gives them their own way." "Poor things!" was her prompt reply; "it's all I have to give them."

"Charlie, my dear," said a loving mother to a hopeful son, just budding into breeches, "Charlie, my dear, come and get some candy." "I guess I won't mind it now, mother," replied Charlie, "I've got in some tobacco."

#### Married.

WEIMER-COBURN.—At the residence of the bride's mother, in Bracken county, Ky., April 12, 1868, by Rev. B. N. Hobson, Sir Kt. Louis F. Weimer, of St. Joseph, Mo., to Miss Betty, daughter of the late Hon. James W. Coburn, of Kentucky.

DOCKERY-BIRD.—At the residence of Wm. G. Bird, in Chillicothe, Mo., on the 14th of April, by Rev. John D. Vincil, Grand Master of Missouri, Dr. Alex. M. Dockery, Junior Grand Warden of the Grand Lodge of Missouri, to Miss Mollie Bird.

#### Birth.

On the morning of Sunday, March 21, Mrs. Ellen H., wife of Bro. Thos. R. Patton, of a son.

#### Died.

On the morning of Saturday, March 27, Ellen H., wife of Bro. Thos. R. Patton, in the 27th year of her age.

We deeply sympathize with our afflicted brother in this sad visitation of the Almighty, knowing well the severe blow it is to him. It seems but a few months since the writer of this was assembled with some other of their personal friends to witness the nuptial ceremonies between this living pair, on April 2, 1868. She was a devoted wife and a kind friend; all who knew her loved her. She was too amiable for this deceitful world, and God has called her to himself. We know that our brother will find the consolation which only a true Christian has when his friends are called from this world of care and trouble to be forever at rest in the mansions of the blessed.—*Keystone, Phila.*

In reading the above we were sadly startled. It seems but a few short months since we met the deceased in all the pride and beauty of a bride, but alas, death chooses a shining mark, and we mingle our tears with our beloved and bereaved brother.



**HONOR TO WHOM HONOR.**

We gratefully acknowledge our obligations to the following brethren for clubs of subscribers since our last issue:

MISSOURI.—A. M. Dockery, J. M. Pendleton, G. W. Stapleton, B. F. Ricords, C. H. Ghee, J. Y. Whitsett, C. L. Mayo, Dr. G. R. Hunt, J. A. Price, S. T. Kennedy, W. D. Fortune, H. J. Galbraith, J. Ure, J. W. Goslee, R. L. Dodge, H. F. Jones, I. W. McDonald, L. F. Weimer, J. B. Vardeman, J. E. Carter, D. H. Willson, A. L. McGayor, J. W. Tippet, J. W. Neale, E. R. Sayer, J. S. Cannon and S. Price.

MONTANA TERRITORY.—Samuel Russell, J. R. Boyce.

NEW MEXICO.—R. Frank Greene, E. W. Bates.

ALABAMA.—Peleg Brown.

MISSISSIPPI.—J. O. Hendrix.

Brethren, we thank you all.

**Who Will Act!—and Us Your Names.**

We want an agent in every Lodge where we have none; and if any who have been appointed do not serve, will they, or the Worshipful Master, or some one else, notify us, and give the name of some one who will?

We must have more subscribers, brethren. The paper does not pay either publisher or editor as it ought. We have sustained and made it a success, so far as its usefulness to the Fraternity is concerned, and now we ask you to sustain it.

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M. M. Jesse, Sturgeon, Mo.  
W. S. West, Westville, Mo.  
R. P. Faulkner, Rolla, Mo.  
A. Hansmann, Bucklin, Mo.  
C. H. Gee, Savannah, Mo.  
B. L. Quarles, Clinton, Henry County, Mo.  
J. M. Cooper, Lagrange, Mo.  
H. L. McKee, Athens, Mo.  
J. E. Sampson, Prairieville, Mo.  
Phillip Frammel, Bloomington, Mo.  
A. L. McGregor, Arlington, Mo.  
L. Stark, W. M., Holden, Mo.  
J. A. Price, Lexington, Mo.  
B. F. Ricords, Plattsburg, Mo.  
T. J. Martin, Keytesville, Mo.  
S. T. Hughes, New Franklin, Mo.  
J. M. Balthrop, Newark, Mo.  
T. B. Hobson, Williamsburg, Mo.  
J. W. Ritchey, Agency, Mo.  
W. T. Carter, Wright City, Mo.  
F. P. Morrow, Caledonia, Mo.  
Dan. Carpenter, Barry, Mo.  
W. S. Cochrane, Auburn, Mo.  
S. C. Rowland, Victoria, Daviess Co., Mo.  
S. B. Fowler, Memphis, Mo.  
Jas. Walker, Greencastle, Mo.  
J. D. Flanory, DeKalb, Mo.  
R. J. Johnson, Florida, Mo.

**MONTANA.**

Samuel Russell, Virginia City.  
J. R. Boyce, Helena.

**NEW MEXICO.**

R. Frank Greene, Santa Fe.  
E. W. Bates, Fort Craig.

**MISSISSIPPI.**

J. O. Hendrix, Water Valley.

**ALABAMA.**

Peleg Brown, Mobile.

**FOR SALE—ATTENTION, CHAPTERS!**

I have been directed by the Grand Chapter of Missouri to dispose of the collars and jewels, lately used by that body, to some Chapter that may need them.

The collars and jewels of St. Louis Chapter, No. 8, are also for sale, each of the above bodies having procured new sets.

This is a good opportunity for a Chapter to secure a good bargain.

Address,

GEO. FRANK GOULEY,  
St. Louis.

**THE TWO RABBIS.**

BY JOHN GREENLEAF WHITTIER.

The Rabbi Nathan, two score years and ten,  
Walked blameless through the evil world, and then,  
Just as the almond blossomed in his hair,  
Met a temptation all too strong to bear,  
And miserably sinned. So, adding not  
Falsehood to guilt, he left his seat, and taught  
No more among the elders, but went out  
From the great congregation girt about  
With sackcloth, and with ashes on his head,  
Making his gray locks grayer. Long he praed,  
Smiting his breast; then, as the Book he laid  
Open before him for the Bath-Col's choice,  
Pausing to hear that Daughter of a Voice,  
Beheld the royal preacher's words: "A friend  
Loveth at all times, yea, until the end;  
And for the evil day thy brother lives."  
Marveling, he said, "It is the Lord who gives  
Counsel in need. At Ecbatana dwells  
Rabbi Ben Isaac, who all men excels  
In righteousness and wisdom, as the trees  
Of Lebanon, the small weeds that the bees  
Bow with their weight, I will arise, and lay  
My sins before him."

And he went his way  
Barefooted, fasting long, with many prayers;  
But even as one who, followed unawares,  
Suddenly in the darkness feels a hand  
Thrill with its touch his own, and his cheek fanned  
By odors subtly sweet, and whispers near  
Of words he loathes, yet cannot choose but hear,  
So, while the Rabbi journeyed, chanting low  
The wail of David's penitential woe,  
Before him still the old temptation came.  
And mocked him with the motion and the shame  
Of such desires that, shuddering, he abhorred  
Himself, and crying mightily to the Lord  
To free his soul and cast the demon out,  
Smote with his staff the blankness round about.

At length, in the low light of a spent day,  
The towers of Ecbatana far away  
Rose on the desert's rim; and Nathan, faint  
And footsore, pausing where for some dead saint  
The faith of Islam reared a doomed tomb,  
Saw some one kneeling in the shadow, whom  
He greeted kindly: "May the Holy One  
Answer thy prayers, O, stranger!" Whereupon  
The shape stood up with a loud cry, and then,  
Clasped in each other's arms, the two gray men  
Wept, praising Him whose gracious providence  
Made their paths one. But straightway, as the sense  
Of his transgressions smote him, Nathan tore  
Himself away: "O, friend beloved, no more  
Worthy am I to touch thee, for I came,  
Foul from my sins, to tell thee all my shame,  
Haply thy prayers, since naught availeth mine,  
May purge my soul, and make it white like thine.  
Pity me, O, Ben Isaac—I have sinned!"

Awe-struck Ben Isaac stood. The desert wind  
Blew his long mantle backward, laying bare  
The mournful secret of his shirt of hair.  
"I, too, O, friend, if not in act," he said,  
"In thought have verily sinned. Hast thou not read,  
Better the eye should see than that desire  
Should wander? Burning with a hidden fire  
That tears and prayers quench not, I come to thee  
For pity and for help, as thou to me.  
Pray for me, O, my friend!" But Nathan cried:  
"Pray thou for me, Ben Isaac!"

Side by side,  
In the low sunshine by the turban stone,  
They knelt; each made his brother's woe his own,  
Fogretting, in the agony and stress  
Of pitying love, his claim of selfishness;  
Peace, for his friend besought, his own became;  
His prayers were answered in another's name;  
And when at last they rose up to embrace,  
Each saw God's pardon in his brother's face.

Long after, when his headstone gathered moss,  
Traced on the targum-marge of Onkelos  
In Rabbi Nathan's hand these words were read:  
"Hope not the cure of sin till self is dead;  
Forget it in love's service, and the debt  
Thou canst not pay, the angels shall forget;  
Heaven's gate is shut to him who comes alone;  
Save thou a soul, and it shall save thy own!"

**WITHOUT AN ENEMY.**—Heaven help the  
man who imagines he can dodge enemies by  
trying to please everybody. If such an indi-  
vidual ever succeeded, we should be glad of it  
—not that we believe in a man going through  
the world trying to find beams to knock and  
thump his poor head against, disputing every  
man's opinion, fighting and elbowing, and  
crowding all who differ with him. That again  
is another extreme. Other people have a right  
to their opinion, so have you. Don't fall into  
the error of supposing they will respect you  
more for turning your coat every day to match  
the colors of theirs. Wear your own colors in  
spite of winds and weather, storms or sunshine.  
It costs the vacillating and irresolute ten times  
the trouble to wind and shuffle and twist that  
it does honest, manly independence to stand its  
ground.



**OLD KYNGE COLLE.**

Old Kyngge Colle  
 Tho' a regall olde sowle,  
 Had a vulgar fauling hee,  
 And much he wished to knowe  
 Whatt benefitt coulde flowe,  
 Fro' a knowledge of Magonrye,  
 For heapes of bricke and mortar,  
 With sondrie pots of porter,  
 Likewise a short dudee,  
 Whenne he turned the matter o'er,  
 Flitted doggedly before  
 The mynde of his majestic  
 For olde Kyngge Colle  
 Was a merry olde sowle,  
 And a merry olde sowle was hee,  
 He had an ardent wishe  
 T' have a fingere in the dishe,  
 Wyth the sonnes of Magonrye.  
 Olde Kyngge Colle,  
 Scratching his polle,  
 Wyth an ayre of perplexitie,  
 Sayd: "I've heard my grandmamma  
 Say to my late papa  
 'Twas nothing but fiddlededee."  
 Then hee whispered in the eare  
 Of his warie premiere,  
 "I'm puzzled verie much d'ye see,  
 Soc put on youre learned lookes,  
 Doe search ye royall bookes,  
 And solve mee this mysterie."  
 Then hee, poor manne,  
 Began to scanne  
 The archives of royaltie,  
 And most diligentlly pored,  
 In the learned duste, 'till bored  
 Verie nearly to deathe was hee:  
 But at length hee gailie rose,  
 Brought his labours to a close,  
 And sayed to his Kyngge, sayd he—  
 "Unless I am mi-taken,  
 'Tis cabbage, syre, and bacon"—  
 "You're a foole!" said his majestic.  
 "Is it not cald  
 By al," he bawled,  
 "A royall arte and mysterie?  
 And do you presume, syr,  
 To put in a fume, syr,  
 By poking your funne at me?  
 Would you class the royall line  
 Of Colleites with the swyne,  
 You nincompoope—mome—boobie?  
 Do you see anything greene  
 About my royall e'en—  
 Shall you prate, syr, of cabbage to me?"  
 Thenne olde Kyngge Colle  
 Resolved, good sowle,  
 Thatt a Ma-on hee woulde bee,  
 And cry'd, "By Ali Croker,  
 I'll brave this pretious poker,  
 As becomes a Kyngge lyke me!"  
 So thott verie same nyghte,  
 He received the lyghte,  
 And the records of Magonrye  
 Say, "he dronke untoe the craffie,  
 'Till hee got completely daffie  
 And as dronke as dronke could bee."  
 Olde Kyngge Colle  
 As magnet to the pole  
 Was true to Magonrye;  
 Swore the climax of delyghte,  
 And intellectuall lyghte,  
 Was the knife and forke degree.  
 And he never put on  
 His royall apron  
 But hee sayd to the strynges, said he,  
 "Whenne I've dyned if you are wholle  
 My name's not Colle!"  
 Oh, a merry olde manne was hee.

**Elections in Mo. since our last Number.**

*Bonhomme Lodge, 45*—Wm. F. McCutchan, W. M.; Wm. D. Clayton, S. W.; A. J. Denney, J. W.; Jas. H. Hail, jr., Secretary.

*DeSoto, 119*—C. Gorham, W. M.; S. E. Pyle, S. W.; John C. Cape, J. W.; Louis Cohen, Secretary.

*Cass, 147*—Noah M. Givan, W. M.; W. O. Clayton, S. W.; Geo. S. Walton, J. W.; W. W. Garrison, Secretary.

*Hugh de Payens Commandery*—Sam. Russell, E. C.; Washington Jones, Gen.; C. A. Rowley, Capt. Gen.; Lewis F. Weimer, Recorder.

ANTIQUITY, when coupled with goodness, demands of all mankind respect and veneration. Freemasonry has this antiquity, and as its teachings are the gems of Holy Writ, it possesses all the moral goodness which any mere human institution can possess. It has a broad platform, upon which all denominations, all nations and all countries unite in harmony as brethren.

**Dispensations issued for new Lodges by the M. W. Grand Master, Rev. John B. Vincil.**

*Sikeston Lodge, Sikeston, Scott co.* Isaac Hunter, W. M.; Wm. Lenox, S. W.; Samuel Keith, J. W., Nov. 16, 1868.

*Kearney Lodge, Kearney, Clay co.* Franklin Graves, W. M.; Silas N. Denham, S. W.; David P. Anderson, J. W., Nov. 20, 1868.

*Chillicothe Lodge, Chillicothe, Livingston co.* M. H. Smith, W. M.; Edwin McKee, S. W.; R. F. Dunn, J. W.; Dec. 12, 1868.

*Mt. Pleasant Lodge, Mt. Pleasant, Gentry co.* John T. W. M.; Harvey M. Craynor, S. W.; Nelson J. Wheeler, J. W.; Dec. 25th, 1868.

*Kingsville Lodge, Kingsville, Johnson co.* Robert T. Fryer, W. M.; Nathan G. Cooley, S. W.; Horatio Cox, J. W.; Jan. 30, 1869.

*St. Aubert Lodge, St. Aubert, Calloway co.* N. B. Michael, W. M.; E. W. Hopkins, S. W.; Geo. A. Moore, J. W.; Feb. 18, 1869.

*Altona Lodge, Altona, Butler co.* W. M. Griggs, W. M.; Monroe M. Tucker, S. W.; Oscar Reeder, J. W.; March 6, 1869.

*Lathrop Lodge, Lathrop, Clinton co.* I. O. K. Gant, W. M.; James T. Gordon, S. W.; R. J. McKnight, J. W.; March 13, 1869.

*Rural Lodge, Kansas City, Jackson co.* Samuel W. Salisbury, W. M.; Redman Wilfley, S. W.; Benj. M. Jewett, J. W.; March 20, 1869.

*Osborn Lodge, Osborn, DeKalb co.* Joseph Truex, W. M.; Thomas B. Harber, S. W.; Asa S. Daniels, J. W.; March 26, 1869.

**Dispensations issued for new Chapters by the M. E. High Priest, Comp. Oren Root, Jr.**

*Eusebius Chapter, Haynesville, Clinton co.* P. Wilhoit, H. P.; J. Y. Whitsitt, K.; B. F. Records, S.; Jan. 1, 1869.

*Orion Chapter, Fulton, Calloway co.* W. W. Robertson, H. P.; James D. Henderson, K.; W. C. Harrison, S.; Feb. 19, 1869.

*Temple Chapter, Carondelet, St. Louis co.* James W. Baldwin, H. P.; Oretes Hubbell, K.; Frank J. Rice, S.; March 12, 1869.

*Tyrian Chapter, Neosho, Newton co., W.* H. Draper, H. P.; W. F. Jones, K.; Joshua Roberts, S.; March 24, 1869.

*Tabernacle Chapter, Birming, Buchanan co.* D. W. Clouser, H. P.; Hiram W. Harper, K.; Robert B. Thomas, S.; March 30, 1869.

*Ralls Chapter, New London, Ralls co., J.* B. Vardeman, H. P.; John Rales, K.; Edward Miller, S.; April 11, 1869.

*Kilwinning Chapter, St. Louis City.* Wilbur F. Tuttle, H. P.; Wm. K. Spinney, K.; T. A. Caswell, S.; April 13, 1869.

*Fayette Chapter, Fayette, Howard co.* H. Clay Cockerill, H. P.; S. J. Bush, K.; A. W. Morrison, S.; April 14, 1869.

A FREEMASON is supposed to ascend in the moral scale of society, and never to descend; and when a man so far forgets the dignity and honor of our organization of gentlemen, as to drag the sacred name into the arena where gentlemen never associate, he should at once be expelled from the Fraternity of those whose presence he pollutes, and whose plighted faith he cannot appreciate, or wilfully violates.

**Rule of Masonry in France.**

We translate the following from "La Constitution et les Statuts Generaux de l'Ordre" of the Grand Orient of France, as indicative of the fundamental laws which govern Freemasonry everywhere, and render it an universal and homogeneous society:

"Freemasonry is an institution essentially philanthropic, philosophical and progressive, and has for its object the investigation of truth, the cultivation of universal morality, the sciences and the arts, and the exercise of benevolence.

"It has for its principles the existence of God, the immortality of the soul, and the obligations of humanity.

"It regards the liberty of conscience as the natural right of every man, and excludes no person for his religious belief.

"It has for its motto, 'Liberty, Equality, Fraternity.'

"In the elevated sphere where it is placed Freemasonry respects the religious faith and the political opinions of all its members, but it expressly interdicts in its Lodges all discussion of religious or political matters which shall have for their object controversy upon different religions, or criticism upon the acts of the civil authorities, or the diverse forms of government.

"It enjoins upon all its adepts that one of their first duties, as Masons and citizens, is to respect the laws of the country in which they live.

"Freemasonry considers the obligation to work as one of the imperious laws of humanity; it therefore enjoins this obligation upon all its members, according to its ability, and proscribes voluntary idleness.

"It aims to extend to all the members of the human family the fraternal bonds which unite Freemasons everywhere. The propagation of Masonry by word, writing and good example is, therefore, recommended.

"It is enjoined upon every Mason, under all circumstances, to aid, enlighten and protect his brother, and to defend him against all injustice.

"No one can be admitted to participate in the work of Masonry who can not prove his rank as a Mason.

"None can be made a Freemason and enjoy its rights except—

"First, He is twenty-one years of age.

"Second, That he is of irreproachable reputation and morals.

"Third, That he has a profession, independent and honorable, and sufficient for his support.

"Fourth, That he is sufficiently educated to enable him to comprehend and appreciate Masonic truths.

"Fifth, That he has resided at least six months in the department where the Lodge is situated to which he applies for admission.

"Exceptions are made in favor of persons living in a department or province where there is no Lodge.

"The conditions of age are dispensed with in the case of the sons of Masons, who may be initiated at eighteen years, with the consent of their father, mother, or tutor, but can not be admitted to the second and third degrees until they are twenty-one years of age.

"The conditions of residence are dispensed with in favor of soldiers, sailors, and persons who by their professions are constrained to frequent changes of residence.

"In the bosom of Masonic Lodges all Masons are placed upon the level of the most perfect equality. There does not exist between them any other distinction than that of official rank.

"The title of Freemason, as well as the rights and prerogatives attached to it, are forfeited—

"First, By a dishonorable action.

"Second, By dishonorable conduct and a discreditable social position.

"Third, By a violation of engagements entered into at initiation.

"But none can be deprived of his rights as a Mason but by virtue of a judgment rendered according to the forms prescribed by the constitution and general statutes."—*Freemason's Magazine.*



**THE BURIAL OF MOSES.**

"And he buried him in a valley in the land of Moab over against Beth-peor, but no man knoweth of his sepulchre unto this day."—Deut. xxiv. 6.

By Nebo's lonely mountain, on this side of Jordan's wave,  
In a vale in the land of Moab, there lies a lonely grave;  
And no man dug the sepulchre and no man saw it e'er,  
For the angels of God upturned the sod, and laid the dead man there.

That was the grandest funeral that ever passed on earth,  
But no man heard the tramping or saw the train go forth;  
Noiselessly as the daylight cometh, when the night is done,  
And the crimson streak on the ocean's cheek grows into the great sun.

Noiselessly as the springtime her dress of verdure weaves,  
And all the trees on all the hills open their thousand leaves;  
So, without the sound of music or voice of them that wept,  
Silently down the mountain's crown the great procession swept.

Perchance the bald old eagle on grey Beth-peor's height,  
Out of his rocky eyrie looked on the wondrous sight;  
Perchance the lion stalking still shuns that hallowed spot,  
For beast and bird have seen and heard that which man knoweth not.

Amidst the noblest of the land, men lay the sage to rest,  
And give the bard an honored place with costly marble dressed.  
In the great minister transept where lights like glories fall,  
And the choir sings and the organ rings along the emblazoned wall.

This was the bravest warrior that ever buckled sword—  
This the most gifted poet that ever breathed a word,  
And never earth's philosopher traced with his golden pen,  
On the deathless page, truth half so sage as he wrote down for men.

And had he not high honor, the hillside for his pall,  
To lie in state while angels wait with stars for tapers tall,  
And the dark rock pines like tossing plumes over his bier to wave,  
And God's own hand in that lonely land to lay him in the grave?

From that deep grave without a name whence his uncoffined clay  
Shall break again not (wondrous thought!) before the judgment day,  
Nor stand with glory wrapped around on the hill he never trod,  
And speak of the strife that won our life with the incarnate Son of God.

O lonely tomb in Moab's land, O dark Beth-peor's hill,  
Speak to these curious hearts of ours and teach them to be still.  
God hath his mysteries of grace—ways we can not tell;  
He hides them deep like the quiet sleep of him he loved so well.

THE GRAND MASTER of Masons should be one known to all men as the possessor of the Masonic virtues, of pure morals, of liberal mind, and a conspicuous monument of the manhood which Masonry endeavors to mature. He will thus be to the Fraternity an example of a completed Masonic life, full of honors and advancing to that day whereof it is said that "in the evening there shall be light."

**Information for Americans in Europe.**

In the *Freemason's Magazine*, of London, Feb. 27th, we find an inquiry by "Americans," whether the story in the *Missouri Republican* about the discovery of a tunnel under the Mississippi River—which account has been copied extensively in this and other countries—is true or not? In reply we will say, it was a grand hoax, perpetrated to offset the "cock and bull" story about a like discovery at Quincy, Ill. It was a cruel joke, as the levee was crowded with sight seers the next day; but if they had only carefully read the closing paragraphs of the article they could have seen that it was a "sell," as the names of sovereigns were jumbled together who lived nearly a thousand years apart. Our English brethren must know that American dailies will have their jokes, even if they have to victimize the rest of the world.

**Death of Bro. Simri Rose, Grand Secretary Grand Lodge of Georgia.**

It is with sadness we announce the death of Bro. Rose, which event took place on Sunday morning (April 4th), in Macon, Ga. From the *Journal and Messenger*, of which he was one of the editors, we extract the following:

In 1845 Mr. Rose was elected Grand Secretary of the Grand Lodge of Masons in Georgia, an office which he held at the time of his death, and to which he was almost unanimously chosen every successive year.

Mr. Rose married Miss Blount, of Clinton, Jones county, who, with four children, survives him.

His funeral was preached yesterday at the Mulberry Street Methodist Church, by Rev. E. W. Warren, of the Baptist Church, in the presence of one of the largest audiences ever seen in Macon. He was buried with Masonic ceremonies, and his remains followed to the grave by that Order in large numbers, all the surviving members of the Macon volunteers, Macon Typographical Union, No. 84, and numerous friends who mourn his death almost as that of a relative. Peace to his ashes!

**The Prince of Wales and Freemasonry**

Information has been forwarded to the English craft that His Royal Highness, the Prince of Wales, before leaving Stockholm, was entered an Apprentice to Free Masonry, and, having speedily "passed" to the rank of a "Fellow Craft," was raised to the full degree of a Master Mason, as recognized by the Order all over the world. It is further stated that the newly-made royal brother entered upon some of the fancy degrees, more practiced on the continent than in England, and was made a Knight of the Masonic Order of Charles the Thirteenth. The present Grand Master of the English Order, Lord Zetland, has held his office for a quarter of a century, and the lodges are contributing to a fund for the presentation of a testimonial to him in celebration of his long service, and following the precedent set in the presentation of plate weighing 1,800 ounces to the late Grand Master, the Duke of Sussex, who held the office for twenty-five years. It is thought probable that the Prince will become affiliated to the English Order, and will rise to the position held by several of his princely predecessors, it being understood that the present Grand Master desires retirement.

The position of Grand Master, by the constitution of the craft, can only be held by a Prince of the Blood Royal, a member of a noble house, or by a "man of letters." It may be interesting to state that William III. was initiated in 1690; Frederick, Prince of Wales, was initiated in 1737; Henry Frederick, the Duke of Cumberland, was elected Grand Master in 1781; the Prince of Wales (George IV)

was initiated in 1790; the Duke of York and the Duke of Clarence (late William IV) were initiated with their brother. The Duke of Kent (Her Majesty's father) was initiated in 1790, and Prince William of Gloucester and the Duke of Cumberland (late King of Hanover) were initiated in 1795 and 1796. The Duke of Sussex was initiated in 1798, and was elected Grand Master in 1813, on the Prince Regent resigning his office and becoming Grand Patron. A plate presented to the Duke of Sussex on his retiring from Grand Mastership was given to the Grand Lodge as a gift by the Duchess of Iwerne in 1838. The Queen has given active patronage to several Masonic charities.—*London Times*.

**Exploration of Palestine.**

Mr. Grove sends the following communication to the papers:

JERUSALEM, Feb. 1, 1869.

"At the northern end of the Haram Area at Jerusalem, east of the gate known as Bab Hytti, are two tank mouths, which were not examined by Captain Wilson; they are closed by heavy stones. To the west of these there is a private garden which projects out into and forms part of the Haram Area; in this garden there are two other tank mouths. I examined one of these some months ago, but was unable to get down the other on account of the small size of the opening. On Monday last I went again to this garden to have another try at these cisterns, and first examined that to the west, which is simply a tank about 8ft. by 15ft. with a semi-circular arch over it, and no appearance of rock about it. I then went to the other, situate at the south-east angle of the little garden, which at this point is elevated about 10ft. above the Haram Area. On sounding I found it 42ft. down to the water. I tried to descend, but to no purpose until I had nearly stripped to the skin, and even then in my contortions I managed to slip the rope over one arm; the narrow passage only for 3ft. and 10ft. from the surface I came on the floor of a little chamber, about 6ft. square, apparently on a level with the Haram Area. The shaft down to the cistern continues through the floor of this chamber, and is a moderate sized opening. On getting down to the water I found it only 3ft. deep, and concluding from the size of the cistern that help would be required in measuring, I signaled for Sergeant Birtles to come down.

"On lighting up the magnesium wire, and looking about me, I was astonished; my first impression being that I had got into a church similar to that of the cathedral (formerly a mosque) at Cordova. I could see arch upon arch north and east, apparently rows of them.

"After floundering about some little distance, however, I could see that there was a limit to the sub-structure. At no great distance, to north and east. In the meantime Sergt Birtles (somewhat stouter than myself) was making great efforts above, with very little result; do what he would he could not get past the narrow opening to this cistern, and at last had to give up the trial and go and get leave from the owner to pull down the upper mouth of the shaft, and then he very soon appeared at the bottom, his shoulders considerably injured through his exertions. In the meantime the excitement of our 'find' had begun to wear off, and the water felt cold. I was just giving the sergeant some sage advice as to how he should direct his steps to the best advantage, when I stumbled over a large stone and fell into the water flat on my face. As just at present the weather is frosty, a bath in one's clothes is anything but pleasant, I found the stones on which I stumbled to be about six in number, averaging 7ft. in length, and 3ft. in depth and width. I could see no inscription on them, and they appear to have fallen in by accident.

"The substructure, now used as a tank, is 64ft. from north to south, and 57ft. from east to west, thus being nearly square. Its northern wall is 23ft. 6in. from the south side of the Birket Israil (traditional Pool of Bethesda). It consists of nine rectangular bays formed by four piers, cruciform in plan, equidistant from



each other and from the walls, from which spring arches. The arches between the piers, and between the two northern piers and walls, are stilted or pointed; those from the two southern piers to the walls appear to be flying buttresses, unless the remainder of these arches are concealed behind the east, west and south walls of the substructure.

"The dimensions of arches and piers all vary somewhat, which may arise from the thick coat of plaster which exists up to the top of the arches—that is, to about 14ft. above the floor of the tank. These arches support nothing; they merely strengthen the piers and resist any lateral thrust against the side walls.

"The whole of the substructure is covered in by vaults intersecting in groins over the bays; surface-ribs (of cut stone) are thrown over from the piers to the sides, the remainder of the arches being composed of rag-work. The vaults are pointed; the springing of the vault surface ribs is 14ft. above the floor of the substructure, and the cement does not reach higher than that point. The vaults from springing to crown are also about 14ft. in height, giving a total of 28ft. from the floor to the crown.

"In the south wall is a staircase leading up to the surface of the Haram, which I understand has been open within memory. Near the bottom of the steps is a shaft leading up to another entrance. There is appearance of an open continuation of these vaults in any direction. There is an opening on the northern side about two feet in height and one foot wide, on a level with the top of the cement, which lets in light, and on examining the pool Birket Israil I find a grating in the south wall (two feet square) exactly opposite the opening in the substructure, and which undoubtedly communicates with it, but whether directly through the thickness of the wall or whether through another chamber in the wall, has yet to be determined. Through this opening any superfluous water in the substructure would flow into the Birket Israil. The impression that I had got into a church still remains on my mind, I do not exactly know why; the vaults are so unlike any known tanks in Jerusalem, and so very different from the substructures at the south-east angle of the Haram Area. I cannot believe such a structure as this was built merely for a tank, and if it was simply to support the present surface of the Haram, then there is probably more of it to be found to south and east.

"We were altogether three hours in the water measuring, and I measured everything I could get at.

"The vaults look small when compared to the Birket Israil in section, but then the Birket is really an enormous reservoir, nearly 100ft. deep.

"The large stones I found huddled together at the bottom in the water are, I think, evidence of the roof having once fallen in and been replaced. "CHARLES WARREN, Lieutenant Royal Engineers."

#### CHINA.

Mr. Caleb Cushing, who is perhaps the best authority in the United States on Chinese affairs, tells us that China contains single provinces, each of which—in population, wealth, civilization, education, and all else that gives power to a State—is superior to England, France, Prussia, or any other of the powers of Europe; that the Empire has 200,000,000 inhabitants (more than all Europe combined); that this inconceivably vast population is governed by the strongest, brightest intellects of the land, upon a system which was old thousands of years before the oldest Governments of Europe began to exist; that education is universal, even more general than with us, there being absolutely no class of people that cannot read and write; that the great body of Chinese are intelligent, industrious, apt to learn anything and everything, frugal, pre-eminently patriotic, and more profoundly attached, perhaps, than the people of any other nation in the world to their own laws and institutions; that China was a great nation ages before what we call the ancient nations of

Greece and Rome had been founded, and has remained a great nation, while its earliest contemporaries, Egypt, Assyria, are only known imperfectly in the most ancient of the earliest records of our race; that the Rothschilds, Astors and Stewarts among the millionaires of Europe and America are but pigmies in wealth compared to some of the great capitalists of China.

#### IMPOSTER.

CONNECTICUT ROCK LODGE, No. 92, }  
NEW HAVEN, 23d Nov., 1868. }

Doubts have arisen in the minds of some members of this Lodge, whether a certain ROBERT STROINSKY, hailing from the Lodge of the *Three Crowns*, in Breslau, Prussia, is a Mason in good standing. The undersigned was ordered by the Lodge to make due enquiry about the same. Having corresponded with Lodges in Breslau, we found that no Lodge exists there with that name, nor has a ROBERT STROINSKY been made a Mason in any of the three other Lodges in Breslau.

He is a man about 30 years o'd, of small size, black hair, black eyes, dark but fair complexion, and speaks English fluently; pretends, also, to be a Physician and Wonder-Doctor; shows certificates that he has brought even the dead to life again. He also pretends to have served in the War, in Gen. Hurlburt's Brigade, as Surgeon, and lived some time in Providence, R. I., where he says he married. Sometimes he is a Fresco-painter, but generally gets his living by sponging on Lodges and unsuspecting generous Brother Masons. He has been arrested here for obtaining goods from Apothecaries, to a large amount, under false pretenses.

All Lodges and Brethren are notified to look out for this accomplished imposter and swindler.

CHARLES RUICKOLDT, Secretary.

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YEAR.	JANUARY.	FEBRUARY.	MARCH.	APRIL.	MAY.	JUNE.	JULY.	AUGUST.	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
1868						Fr. 5	Sa. 4	Mo. 4	We. 1	Th. Sa. 1 31	Su. 29	Tu. 29
1869	We. 27	Fr. 26	Sa. 27	Su. 25	Tu. 25	We. 23	Fr. 23	Sa. 21	Mo. 20	We. 20	Fr. 19	Sa. 18
1870	Mo. 17	Tu. 15	Th. 17	Fr. 15	Sa. 14	Mo. 13	Tu. 12	Th. 11	Fr. 9	Su. 9	Mo. 7	Th. 7
1871	Fr. 6	Su. 5	Mo. 6	We. 5	Th. 4	Sa. 3	Su. Mo. 2 31	We. 30	Th. 28	Sa. 28	Su. 26	Tu. 26
1872	Th. 24	Sa. 23	Su. 24	Tu. 23	We. 22	Fr. 21	Sa. 20	Su. 18	Tu. 16	We. 16	Tu. 15	Su. 14
1873	Mo. 13	Tu. 11	Fr. 14	Sa. 12	Mo. 12	Tu. 10	We. 9	Fr. 8	Sa. 6	Su. 5	Tu. 4	We. 3
1874	Fr. 2	Su. 1	Tu. 3	We. 1	Fr. Sa. 1 31	Mo. 29	Tu. 28	Th. 27	Fr. 25	Su. 25	Mo. 23	Tu. 22
1875	Th. 21	Sa. 20	Su. 21	Tu. 20	Th. 20	Fr. 18	Su. 18	Mo. 16	We. 15	Th. 14	Sa. 13	Su. 12
1876	Tu. 10	We. 8	Th. 9	Sa. 8	Mo. 8	Tu. 6	Th. 6	Fr. 4	Sa. 3	Tu. 3	We. 1	Fr. Sa. 1 30
1877	Mo. 29	Tu. 27	Th. 29	Fr. 27	Su. 27	Mo. 25	We. 25	Th. 23	Sa. 22	Mo. 22	Tu. 20	Th. 20
1878	Fr. 18	Su. 17	Mo. 18	We. 17	Th. 16	Fr. 14	Su. 14	Mo. 12	Th. 12	Fr. 11	Sa. 9	Mo. 9
1879	We. 8	Th. 6	Sa. 8	Su. 6	Mo. 5	We. 4	Th. 3	Sa. Su. 2 31	Tu. 30	We. 29	Fr. 28	Sa. 28
1880	Tu. 26	We. 24	Th. 25	Sa. 24	Mo. 24	Tu. 22	We. 21	Fr. 20	Sa. 18	Su. 17	Tu. 16	Th. 16
1881	Sa. 15	Mo. 14	Tu. 15	Th. 14	Fr. 13	Su. 12	Mo. 11	Tu. 9	Th. 8	Fr. 7	Su. 6	Mo. 5
1882	We. 4	Fr. 3	Su. 5	Mo. 3	We. 3	Th. 1	Sa. Su. 1 30	Mo. 28	Tu. 26	Th. 26	Sa. 25	Su. 24
1883	Tu. 23	Th. 22	Fr. 23	Su. 22	Tu. 22	We. 20	Fr. 20	Sa. 18	Su. 16	Tu. 16	We. 14	Fr. 14

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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

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### The Church of Rome vs. Freemasonry.

The conflict of Masonry with any other institution is always a source of sorrow to the Masonic heart. Its mission being one ordained of God, the Father of us all, for ameliorating the condition of mankind and dispensing the divine blessings of peace, it seeks no war or conflict with any one, but relying, like a child, upon the goodness of its father, it trusts him to vindicate its theory and practice by the eternal laws of truth and justice. No sect, or race, or nation, or party has ever waged a war against pure Freemasonry but has been sadly the loser, for the simple reason that they have waged their war against light and truth. The fraternity of Ancient, Free and Accepted Masons to-day stands unimpeached and unimpeachable before any intelligent tribunal of the world; it stands in its majestic simplicity and truth, smiling upon the puerile anathemas of its adversaries, and looking with tearful pity upon the ignorance of sects which attempts to prompt its persecution. It would, therefore, be puny presumption in us to attempt a defense of that which is itself a tower of strength, and we shall not essay such a task; but notwithstanding the power of an emperor who rests more upon the confidence of his subjects than upon mercenary soldiers, it is his duty ever to defend his honor and give his subjects a cause for the faith that is in them; and so with Masonry, invulnerable in her fortress of God's truth, she still owes it to herself and to the world to vindicate her purpose and her honor.

Within the last two years the Church of Rome has begun a new crusade against secret societies generally, and Freemasonry in particular—that is, the kind of "Freemasonry" which she appears to know the most about, viz.: the Carbonari of Italy, the Red Republicanism of France, and the Ancient and Accepted Scotch Rite, as practiced in the Latin countries, in Continental Europe, France and the Southern jurisdiction of the United States; all of which is no Masonry at all, and which the head of that church ought to know before issuing the fulminations of the Vatican against something he knows nothing about.

We can always make allowances for ignorance proper, but for wilful ignorance we have no sympathy, because that is only blindly following a self-created dogma or idea, without sense or reason. It is said by some that the church is infallible, which, if so, it must be omniscient; and if so, then it must know that there is a pure Freemasonry and a spurious Masonry, just as there are pure religions and false religions, a true God and false gods; and there would be about as much sense in throw-

ing down all religions and repudiating God himself, simply because we may have discovered base imitations. For nearly two years we fought the planting of false Masonry on the soil of Missouri, and the sequel has proven that it is only necessary to let intelligent men see the light and the truth to get them to avoid darkness and error. We are not astonished that the Church of Rome has fought, and still fights against certain so-called Masonic organizations which are not only inimical to it, but to every other established form of religion and government extant, by teaching doctrines as wholly inconsistent with the well being of society as they are hostile to the pure principles of Freemasonry itself. We have warned our Masonic readers and brethren generally against this imitation and innovation upon our fraternity, and we feel that our warning has not been in vain. What we then prophesied has been more than confirmed by what has transpired since; for it is only necessary to read the so-called expositions and criticisms of the Roman Hierarchy, and we find after a careful reading that every criticism applies only to the so-called "Scotch Rite" and not to the York Rite at all. It could not apply to the latter, for those prelates having the matter in charge have undoubtedly become possessed of our secrets, and having done so, must, as religious and honest men, acknowledge before God and man that there is nothing in Ancient Craft Masonry which they cannot approve and endorse. The only thing we particularly blame them for is that they do not draw that distinction between the right and the wrong; that they do not frankly say that the Freemasonry they attack is not the Freemasonry recognized and acknowledged everywhere as true. That which they attack we also attacked, and for our criticisms we were most willingly expelled from the concern. In all probability, and as far as we can learn, the only place where the so-called Scotch Rite is practiced in a way not offensive to intelligent and rational men in the world is the Northern jurisdiction of the United States; and the fault we have to find with them is principally that they have not the nerve to find some better foundation to stand on than the miserable fabrications set afloat in Charleston, South Carolina, out of which has grown all the trouble we have had, not only with the Roman, but the other churches, sects and parties.

It is of course to be expected that the Roman Church, like others, will have ignorant men who will presume to speak for her, and the grandest one of them all is probably the Rev. D. S. Phelan, the editor of "*The Western*



*Watchman*," of this city, who, in his issue of May 1st, said, "*Secret societies are bands of thieves, whose sole endeavor it is to conspire in their secret Lodges against the Grand Democracy of God;*" and yet that church also has men in it who have brains, for we learn on good authority that the Archbishop has withdrawn his Episcopal support from the paper which so far has only exhibited a most blatant enthusiasm at the sacrifice of every sentiment of sound judgment. There is one fact that is perhaps unknown to the powers at Rome, although not entirely unknown to the church in the United States, viz.: that to the teachings of pure Freemasonry and the inculcation of its sublime principles upon its novitiates, that that church is to-day indebted for its free existence in this country under the glorious constitution of the United States. That world renowned instrument sprung from the brains of Freemasons. Its grand provisions of the equality of human rights; of the liberty of conscience and the integrity of every religious belief had their birth in the Masonic Lodge rooms where Washington and Franklin and the other great champions of constitutional liberty first learned their Masonic lessons. If the so-called Masonic Constitutions and Rituals of Albert Pike & Co. had had an existence then, and had *their* Masonry been *the* Masonry of the land, then God only knows what kind of a constitution we might have had. Is it, therefore, not sad and pitiable to see a proud church cast its arrows of invective against the NAME of a fraternity to whom they owe their vast proportions in this country to day? We can only pity, because we are not weak enough to be angry; yet we are confident that the intelligent clergy of all churches in this country know the truth of the matter, and, therefore, in the United States the various churches have not been as bigoted against us as they are in other lands. But after all is said and done we are not half so angry at an ignorant man, like the editor of the *Watchman*, as we are against some of our own Masonic editors and writers. Of course we can see as far into a mill-stone that has no hole in it as any body else can, and therefore it is not necessary for any one to tell us that every editor who has attacked the Roman or any other church for attacking us has at least an eighteenth degree or a thirty-second degree or a thirty-third degree belonging to his name. Why? Because every attack that has been made against us has been brought about by the so-called Scotch Rite, on account of the intermeddling character of their rituals into affairs of Church and State; and the clergy who have attacked us, being ignorant that there is as much difference between the pure York Rite and the A. and A. S. Rite as between heaven and earth, and as the latter *calls itself* "Masonry," of course the attack is against the name collectively. The A. and A. S. Rite being a propagandist of peculiar doctrines, feels itself called upon to reply in turn, and it having its disciples also members of the York Rite, and having the use of Masonic columns, they go into the discussion as "Masons"—not to defend the York but the other Rites, and herein we feel angry, because they have not the manliness to affix their numerals or their

Rite, as the York Rite has no such figures to designate any of its degrees.

Come, brother editors, be men and Masons in truth, or as Masons frankly acknowledge that you are only using our beloved and sacred name to serve the devil in.

If you had fought as you should have done, against any and all societies using our name for their hybrid degrees, it would to-day stand pure and unsullied before the world; our ancient honor would not have been compromised, and the name of Masonry would be a *carte blanche* to every government and good society on earth.

This whole crusade has taught us afresh the wisdom of the founders of our fraternity, in passing an iron law against the introduction into any Lodge of any question that partook in the slightest nature of politics or religion. With the York Rite, the Rite of the world and the oldest in the world, every man stands free to worship God as he chooses; we ask no question about his religion, and every Catholic who ever joined it, if he tells the truth, will say that our work is the work of God. We do not claim to be a religion or to interfere with religion; we claim to point man to God and to his honest duty to his fellow-men. Brethren, let us keep clear of all entangling alliances with all other societies of whatever name, but more especially of those who falsely use our name to subserve some ignoble purpose. Let us wage no war against any church or State, but relying on the power and justice of God and the integrity and purity of our cause, we can safely rest and worship our Father without fear or molestation.

Very rapidly, indeed, are the dark clouds of bigotry and superstition giving way before the bright sunlight of intelligence and reason, and the day will yet come when men of all sects and nationalities will recognize and realize the grand cosmopolitan principles of Freemasonry. Like all other marches of improvement in the avenues of moral reformation, she must expect to meet with the hisses and scorns of dying ignorance; still, with truth emblazoned on her banners, she will steadily advance with her conservative tread, and in the end those who opposed her the most will be the strongest in her defense. There is no reason, human or divine, why every man who worships the true God may not belong to our fraternity of brethren. It is idle to talk of secret societies being wrong—it may with equal justice be said that every sort of society, open and secret, are wrong, for we ask, what character of human organization may not be abused? None, for all have demonstrated the fact. We know of no political party, of no government cabinet, of no legislature, of no church of whatever name, that has not been perverted at some time or other to base and ignoble purposes. All of them have erred time and again, and many of them have been made the instruments of the most outrageous cruelty and oppression; and taking all combinations of men for the past two thousand years we can safely, on the part of pure Masonry, challenge the world for so peaceful, so useful and glorious a comparison. It ought to be rationally supposed that in the broad daylight of the civilization of this nineteenth

century that the world understood Freemasonry well enough to know that all the old fables of dreadful mysteries are mere moonshine; that they were and are nothing but old women's tales to scare children with, and not worthy of being repeated at this day by any man of common sense who has brains enough to get out of a shower of rain. We have seen children so raised in their religious education as to be perfectly thunderstruck when at maturity they first saw a Catholic priest and found that he had no horns and no forked tail and no cloven feet, and we must say, it is equally pitiable to see an educated Catholic priest writing just such ridiculous stuff about Freemasons. Such persons should recollect that intelligence will come sooner or later, and when it does, its reaction against ignorance is always tenfold.

Freemasonry is a grand democracy, founded upon the conservative basis of truth, justice and morality; and as for overturning the "Democracy of God," as the *Watchman* says, it is the only world wide society which recognizes and supports it, because it is the only one which makes merit the only qualification of admission. Pure Freemasonry has no tyranny that even assimilates to the tyranny of the rabble, and no concentration of power as is vested in the government of some church aristocracies. It has no such form of government as supreme councils, sitting with doors closed against the great laity, as in the spurious Rites, nor even as it is in the head of affairs at Rome. It was for our attack against this fearful Hierarchy in anything calling itself "Masonry" that members of the Ancient Craft Rite have been and will be expelled. It is therefore with bad grace that the *Watchman* should attack the purest "intellectual democracy in the world, defending as it does those sacred and religious rights which belong to all. When the Pope shall have once learned what pure Masonry is, as contradistinguished from the false, then we feel that he will recall all his maledictions against it, and with a good grace allow his almost innumerable flock to partake of the sweet waters and green pastures of brotherly fellowship in the great family of man, bound together by no conspiracies nor plots, but accepting each other by the virtue of the good qualities which each possesses; he would find his church and people bound by more tender chords to the great heart of the world, pulsating with its wants and joys, and sharing alike the rich blessings of fraternal love.

Masonry has no secret she guards so jealously as her *charities*; these are the heavenly jewels in her casket, which she does not want exposed to the vulgar and profane gaze of the world; her lessons are to be read by all men in the improved condition of every country where Freemasonry flourishes. All the wars against us have been from ignorance, and therefore Masonry excuses those who fight against her; if she struck back she would be striking herself, because within her sacred portals are sheltered the good and virtuous of all sects and beliefs; therefore we cannot sympathize with any of our cotemporaries who feel forced to fight against any church as such, but our mission is to wage the silent and all powerful warfare of truth against error, the truth



of a true God against the error of blind and idolatrous polytheism; of virtue against vice, and of spreading the grand principles of "Brotherly Love, Relief and Truth."

For the information of the *Watchman* and all Roman prelates, we will here furnish a correct calendar of Masonic degrees.

1. Ancient Craft Rite of three degrees, commonly known as the "York Rite," and the only pure and legitimate Masonry in the world, is, viz.: three symbolic degrees, *Entered Apprentice, Fellow Craft and Master Mason*. In the early part of this century these three degrees were divided thus: Out of the Fellow Craft was taken some of the ceremonies and erected into a degree called *Mark Master*, and out of the Master Mason was subtracted what has since been made the *Royal Arch*, these two latter, with the installation ceremony of a Master of a Lodge, called the degree of *Past Master*, and a new degree to represent the dedication of the temple, called the *Most Excellent Master*, are conferred in "Chapters," the first three being conferred in "Lodges." Except in Great Britain and the United States, none but the first three are known.

2. There are two small degrees given in the United States as intercalary to the Royal Arch, known as the *Royal and Select Masters*.

3. There are three orders of Knighthood conferred upon Christian Royal Arch Masons, known as *Red Cross, Knight Templar, and Knight of Malta*; the first is of Persian origin, but the latter two were instituted by the Popes under constitutions drawn up by St. Bernard. None of these orders are properly Masonry, because they inculcate the belief of a sect, which is not Masonic, as Masonry proper interferes with no religion, nor does it ask or know or care what religion a candidate has, except that he believes in the one true God. If Masonry should allow any sect to advocate any particular religion, she would have to allow it to all, and if she did that she would have to allow infidelity, etc., to be preached in her Lodges, because she holds every member, when once admitted, to be *equal*. Therefore, prohibiting all, she offends none, and is cosmopolitan. These twelve degrees mentioned are what are known as the "American Masonic system," although, as we before said, there are but three ancient and pure degrees, all the others being borrowed.

4. There are other Rites which vary in their degrees from seven to ninety-six, none of them however are Masonic, nor are they recognized by the Ancient York Rite as such, although a man may belong to as many Rites as he chooses, but there is only one which gives him the true title of a "Mason." It is the other Rites we speak of, which borrowing the name of Masonry in which to cover up political and religious dogmas, that States and churches have condemned, and many of them most justly.

A beautiful lady was kissing and caressing her beautiful lap dog. Ah Maria! exclaimed her foppish adorer, why not grant me the favors you are wasting on Fidele.

"I don't kiss every puppy," replied the pouting fair.

[For the Freemason.]

### "GRAND LODGE JURISDICTION."

DEAR BRO. GOULEY: In your May No., under the above head, on page 103, you state that a correspondent of the *American Freemason* "deprecates severely upon the American system of Grand Lodge Jurisdiction, looking upon it as inimical to the theory of national organizations wherein may be taught all sorts and manners of Rites so-called Masonic, just as the museum of Rites in the Grand Orient of France has rendered itself ridiculous in the sight of the Masonic world."

I beg most respectfully to except to this wholesale misrepresentation. My correspondent does not desire a National Grand Lodge nor a college of Rites, but he desires *freedom* for Freemasons in America, which, under our present Grand Lodge Jurisdictional exclusiveness, is denied. He regards the fact that Masonry in the United States being free only in name as an improper condition, and one that freemen should not tolerate. He deprecates the existence of great overgrown Grand Lodge Jurisdictions, recognizing for Masonry proper but one Rite, and declaring all others clandestine, bastard, and, in fact, no Masonry at all. He points out that the tendency of their overgrown jurisdictions is to centralize power and assume the exercise of authority never contemplated in the formation of a Grand Lodge. He shows that the making of Grand Lodges into district and superior organizations is the result of the greater freedom in America afforded to all sorts of high degrees, and which should have no connection with Freemasonry, but which the excessive vitality of that institution has nourished as *fungi* upon its surface, until these *fungi* have come to be mistaken for the original trunk of the Masonic tree and treated with the respect due to it. If, with Bro. A. G. Mackey, we will admit that a Masonic Rite begins with a degree which must be recognized as the fourth in Masonry (*vide* his contribution to the *Trowel* of a late date), then with him we must acknowledge that the Masonry known as the Ancient York Rite is not known in America, nor has it been known since Thomas Smith Webb and others manufactured the American Rite shortly after the freedom of these United States was established. Now, if the American Rite is Masonry, the French Rite is Masonry, the German Eclectic Rite is Masonry, the Rite of Perfection is Masonry, and every other Rite which, starting with a fourth degree, may go on from it to any number. If I understand Bro. Mackey's article, he maintains that in the very nature of the Masonic institution a rite cannot encroach or absorb into itself or begin with the first degree—that of E. A., but with a fourth degree, that of Secret Master, for instance, in the Rite of Perfection, or Mark Master in the American Rite; that the three, first degrees, or the degrees of Masonry proper viz.: those of E. A. and F. C. and M. M., are the same in fact in all Rites, and being the same, one Rite for them is just as Masonic, and legitimately so, as another. If with him you will admit this, as I certainly do, then you must admit the correctness of my correspondent's position in his deprecation of a system that denies it as an improper system and one

that should be repealed to the end; that tolerance for all Rites, so far as the first three degrees of Masonry is concerned, may as freely obtain in America as tolerance for all Rites; for the degrees beyond these three has and does obtain, and as you are well aware it does. There is, in fine, no more sense in a Grand Lodge of Freemasons in America stamping out the introduction of the three first degrees, as they are known in the French Rite, the Rite of Perfection or the German Rite, than there is in a Grand Chapter stamping out the introduction of the degrees of these Rites which correspond with the degrees known to a Royal Arch Chapter in America; or a Grand Council doing the like by those of their Rites known to correspond with what are practiced by Councils of R. and S.; or a Grand Commandery doing the like by those of their Rites known to correspond with the degrees known to a Commandery of Knights Templar. It is only when the degrees in a Lodge cover all the knowledge conveyed to a Mason, which properly belong to him as such, that he can be said to receive that for which he pays his money. And it is to the end that he may obtain this knowledge for which Masonic Lodges meet, yet we know the American Rite denies it to him.

Permit me here to quote the passage from Bro. Mackey's article, which confirms this position:

"The Master Mason's degree is at this day an incomplete degree. It commences with a loss that is never recovered; with a search that produces no satisfactory result. Its object is the discovery of TRUTH, and it ends by being contented with a *substitute* for that truth." \* \*

But if Freemasonry was always a complete or perfect system of symbolical ethics, of which there has never been expressed any doubt, then this imperfect Master's degree must have been complete and perfect, either within itself or in some subsidiary and complimentary degree. But there is no evidence, either historical or traditional, written or oral, that in the early existence of the institution there were more than three degrees, therefore could not have been found in any fourth degree, but must have been contained in the third degree itself. Not until the middle of the eighteenth century can there be found any addition made to the number of the degrees of the York Rite, or what might be called primitive York Masonry. At this time, however, as it appears, the third degree was mutilated and its most important part organized into a separate and distinct degree, and made a complement of the Master's degree, under the name of the Royal Arch. Since that time Masonic authorities have, therefore, always considered the York Rite or Ancient Craft Masonry as really consisting of nothing but the three first degrees, with the Royal Arch attached as the complement or elucidation of the first. Hence the Grand Lodge of England, at the union of the two Grand Lodges of that country in the year 1813, declared and pronounced as a Masonic dogma, and as the second article of the articles of union, that "pure Ancient Masonry consists of three degrees and no more, viz.: those known as Entered Apprentice, Fellow Craft and Master Mason, including the Holy Royal Arch. \* \*



Before the separation this Royal Arch, not in its present form, but in its results, formed the conclusion of the Master's degree as containing the discovery of that which was lost." Bro. Mackey further adds, that inasmuch as the United Grand Lodge of England is the legitimate successor of the general assembly which met at York in 926, it must be the dogmatic authority on all matters connected with the York Rite, and its decision as above quoted is final and conclusive as to what is and what is not the York Rite.

Now, if you will permit me to follow Bro. Mackey's rendering of what is and what is not a Masonic Rite, I must say that the York Rite, as decided by the Grand Lodge of England, as above, consists of but one degree, viz: the Holy Royal Arch. The French Rite or *Rite Moderne*, of four degrees, ending with the Rose Croix; the Rite of Perfection or basis of the A. A. S. Rite of thirteen degrees, ending with the Prince of Jerusalem, and the German Ecclectic Rite of the Grand Lodge of Hamburg, or that introduced into this country by the Lodge Pythagoras, No. 1, of Brooklyn, New York, as just no rite at all, inasmuch as it is complete in three degrees, and consequently must be the nearest approach in the world to what Ancient Craft Masonry was before the time Bro. Mackey mentions, viz.: the middle of the eighteenth century, when the third degree was mutilated and the discovery of that which was lost made into a separate degree. To make the list complete, I may add that the American Rite consists of just nine degrees as finished, starting with the Mark and ending with the Knight of Malta.

Now, with my correspondent, I must ask, whence this determination to recognize nothing as Masonry for these degrees in America, except one arrangement of that which is thus proven is no rite at all, but which must be Masonry nevertheless? Defining Rites with Bro. Mackey—and *all* are recognized in America—leastwise none of the Grand bodies with whose operative bodies they might be expected to interfere, recognizes to object to them; the Grand Lodges, on the other hand, recognize any arrangement of the three degrees other than the American arrangement as offensive, improper, and to be denied existence as a legitimate Masonic Ritual for the degrees it assumes to govern. This condition, at war as it is with justice and common sense, is, I believe, what my correspondent would endeavor to illustrate and except to, and not to advocate the establishment of a college or museum, as you are pleased to call it, of Masonic Rites. That, according to Mr. Mackey, it is barely necessary to add, is not required in America, for I believe there is the greatest freedom for all sorts and conditions of Masonic Rites (high degrees) now extant. It is freedom for low degrees, if the term is more explicit, or those over which the Grand Lodges have elected themselves governors, that is desired, and which, to my mind, is alone desirable.

Fraternally yours,

J. FLETCHER BRENNAN,  
Editor of the *American Freemason*.  
Cincinnati, Ohio, May 7, 1869.

### The Remarks of Worshipful P. L. Buchanan, P. M.,

Of Scotia Lodge, No. 684, of this city, when retiring from the East of that lodge on the election of its officers chosen at the last election, are worthy of the space which we accord to them. They are practical and to the point, and will be read with pleasure. The brother uses plain language, but that does not blunt its significance:

BRETHREN: To-night you are summoned for the performance of the most important and responsible duty in which a Masonic Lodge can be engaged—the election of its officers for the ensuing year—a duty, the proper performance of which demands your calmest deliberation, your most mature judgment, for on the result of your choice depends either the future welfare and usefulness of the lodge or its premature decay and decrepitude.

A lodge is always known by its officers; they are, in fact, its representative men. If the officers are intelligent, active and zealous, the lodge will be proportionately prosperous and useful, and fulfil successfully its mission in the fraternity, which, after all, is the noblest in which any organized body of men can be engaged—that of ministering to the wants and necessities of the poor and the needy, not only of Masons alone, but of any member of our common humanity who may need a helping hand or an encouraging word. If, on the other hand, the officers are slack, negligent and indifferent, the lodge will be a useless trumpery affair—a disgrace to the fraternity it was meant to adorn, and a reproach to the members whose time and money is worse than wasted in attendance on its meetings.

Before a vessel starts on a voyage the officers have, to some extent, the selection of the crew who are to serve under them, but in a Masonic lodge exactly the reverse is the case—the crew have the selection of the officers. See, then, before starting on a year's cruise, that you select trustworthy mariners to direct your vessel—men who are well versed in Masonic navigation—who have studied well their charts, and know the situation of all the rocks and shoals which are to be avoided, so that you may arrive safely at the year's end with a rich cargo of blessings and benefactions gathered from every shore where you have touched: but if, on the other hand, you select men more for their social qualities or anything else than their seamanship, you may, perhaps, escape foundering in mid-ocean, only to run high and dry adn break to pieces on the first shore upon which you may strike.

There is no doubt but that all of you have come here this evening with your minds more or less made up as to whom you will choose to fill these stations for the next year, and perhaps no words of mine may change what you have already predetermined; but as it is the duty of the Master to counsel his Lodge, I would beg to offer a few hints and suggestions gleaned from my own experience and from that of others, with the hope that it may modify with some and with others confirm the choice they have already made. As a general rule, then, the Brother that is a faithful, zealous, *working* member, who is regular in his attendance, and who shirks no duty, however disagreeable, that may tend to benefit the lodge or those whom it has taken under its charge—whose heart is filled with the *spirit* of Masonry, and whose hands are ever ready to respond to the promptings of his heart, such a brother will make a good officer, and any one among you who is conspicuous for these qualities, *by all means elect him*, for he is worthy of any position where his usefulness may have a wider field for its development. Again, where a brother is appointed on an investigating committee, who investigates actively and thoroughly, and reports to the lodge *promptly*, that member will in nine cases out of ten make a good officer. In your selection of officers, my brethren, there is another thing which should never be lost sight of: let the man of your choice (other qualifications being equal), be a man of education and refine-

ment, and by his intelligent bearing, manner and deportment, lend some degree of *dignity* to the station he fills, for there is nothing so shocks the intelligent candidate or visitor on his first introduction among us as his contact with lodge officials whose unpolished manners and conversation give him the idea that the lodge is either composed of very poor material, or has shown a very defective judgment in their selection.

Having made a few general remarks on the class of men who ought to be selected, let me now say a few words on the class of men to be avoided; and I hope no brother will make any personal application of what I am about to say, for I have no personal ambition to subserve, but am actuated solely by a desire for the good of the lodge. First, then, where a brother has been appointed on an investigating committee and dawdles away two or three weeks and forgets all about the candidate, till happening to meet one of the other members of the committee, he accosts him something in this way:

"Well, Jones, have you seen that candidate yet?"

"Yes, certainly I have," responded the other, "two or three weeks ago, and the lodge is only waiting for your report."

"Is that so? Well, what sort of a man is he? All right?"

"Yes, he seems to be a very nice sort of a man, and I think he will make a good Mason."

"Well, there ain't no use of me going to see him. Besides, he lives two or three blocks out of my way; so you report favorably for me next Monday; will you?"

If there are any among your number who conducts his investigations in that way, and is ambitious for office, see that you provide him with a comfortable *back seat*, and the farther back the better, for you may rest assured that as an officer he will be neither useful nor ornamental; and, for all practical purposes, you might as well have a mummy perched up in a chair with a collar round his neck. Again, where a brother has been appointed on any other committee involving some labor, and shuffles off all the work on the other members, and only comes in at the last moment to attach his name to the report, without knowing anything of the merits of the matter, avoid that man, for if he only partially fulfills his duty in small matters, he will doubtless neglect them altogether in more important ones.

Again, where a brother, who is desirous of office, goes round electioneering for himself, buttonholing every brother he meets, and whispering in his ear a recital of his own good qualities, as well as pointing out the utter unfitness of the brother who may be running against him, the best thing to do with such a brother is to go the very opposite from the way he desires you to, and vote for his opponent, for you may rest assured that such a brother is not actuated by the good of the lodge or the fraternity, but is ministering to his own ambitious vanity, and, if elected, he will be something like the figure-head of a ship—very pretty, and perched up in a very conspicuous place, but not of the slightest utility to her sailing qualities.

A few words as to the duties and qualifications of the different officers may not be out of place. First, as to the Master, the position that I hold, and the many faults and failings on my part which your kindness has charitably covered up, admonishes me that the less I say on the subject the better. As to the S. W., when you elect him, you are virtually electing your future Master. You will, therefore, see the necessity of electing a man who is not only fit for his own position, but is thoroughly fitted, by his knowledge of the ritual and his familiarity with Masonic law and usage, to fill the Master's place in his absence. The J. W. is also a very important officer, and is, by the nature of his office, the prosecuting attorney of his lodge, for through him all charges are preferred against delinquents. He should, therefore, be a clear-headed, zealous brother, for under his supervision is the moral standing of the entire membership of the lodge when not at labor.

The Treasurer should be a responsible man and a man of business. He holds the purse-



strings of the lodge, and is the sole custodian of its funds until they are transferred to the Trustees. He should always be on hand when there is money to receive or disburse, and should never leave the lodge, on any occasion, until he has received every cent of its income for that evening.

The Secretary is one of the most important officers of the lodge. He should be a thorough book keeper—strict and methodical in his habits. He is one of the two *salaried* officers of the lodge; the lodge has, therefore, a right to expect that his books will always be kept well posted-up, and ready for inspection at a moment's notice, should the District Deputy happen to drop in and wish to see them. He should immediately hand all moneys he may receive to the Treasurer, taking his receipt for the same, and should, on no account, be the custodian of any lodge funds for longer than five minutes, if the Treasurer is present to receive them. If the Secretary is careless and unsystematic in the performance of his duties, the affairs of the lodge will get hopelessly tangled up, and will involve not only himself in disgrace, but the lodge that happens to be afflicted with him.

The S. D. is an appointment by the Master, and I have no doubt that, for *his own sake*, he will make a judicious choice; for, in the conferring of degrees, he is his right-hand man. If the S. D. is a bungler, the "work" of the lodge will be a farce, no matter how well the other officers know their parts. Masonry, our monitors teach us, "is a school of science," and the S. D. is, in effect, the lodge schoolmaster, not only in the work and lectures, but in the philosophy of the order. What can be more absurd than to hear a S. D. instructing a well-informed candidate "on the proportions and ornaments of columns and pilasters," descending on the rules of grammar and rhetoric, or giving a detailed explanation of the science of geometry, when his manner of expressing himself plainly shows that all these things are a sealed book to him. The utter absurdity of all this is so self-evident that argument is needless. The appointing power, I have no doubt, will take due notice thereof, and govern himself accordingly.

As for J. D., the best indication I can give you of a good one is to select one as *unlike myself* as possible. If I were elected to that office, I have no doubt I should make a little bit the worst J. D. in New York. My bumps of individuality are so small that, after initiating, passing and raising brothers in this lodge, I have, in two or three weeks afterward, been unable to vouch for them as Masons, unless they happened to be either *very* good-looking or *very* ugly. In that case I might remember them. All I can say, then, is, don't get anybody like me for a J. D.

The Masters of Ceremonies, although apparently an unimportant office, is really a very important one. It is with them the candidate first comes in contact when he comes to receive his degrees. First impressions, we all know, are generally lasting, and as a candidate generally forms his first impression of Masonry in the preparation room, it is apparent the Masters of Ceremony should be men of discretion and sound sense—in a word, they should be *gentlemen*; for if they are not so, many good candidates will conceive a disgust of Masonry, while he has barely entered its portals.

The Trustees should be three of the most wide-awake business men in the lodge, and men who have both the time and the disposition to attend to their duties; but if No. 1 leaves everything to No. 2, and No. 2 leaves all to No. 3, and No. 3 thinks all the time that No. 1 has been attending to everything, then the financial affairs of the lodge will get into confusion, and its interests be sacrificed. The Trustee who does not look well to the trust confided to his charge is unworthy of the honor conferred upon him, and would be an unsafe man to trust in anything else.

My brothers, it is now nearly two years since Scotia Lodge commenced its career. It began with about sixty members, some of whom have dropped off, by dimission and by rejoicing their old Lodges; nevertheless, we have in-

creased in numbers till we have now a membership of about one hundred and fifty. The harmony and good feeling which has all along existed, and the absence of all discordant elements among us, show that great care has been taken, not only in proposition of proper candidates, but by committees and members of the Lodge in invoking the protection of the ballot-box to prevent the introduction of vicious material.

The Lodge has pursued the even tenor of its way, noiselessly, but steadily and conscientiously; doing good wherever good could be done, with no award but the satisfaction which doing a good deed always gives. It has never been what may be called a *sensation* Lodge, a sin that so easily besets some Lodges, and has resorted to no clap-trap nor flourish of trumpets to bring it into notice and repute, nor have any of its officers, so far as I am aware, been in the habit of traveling round the various Lodges, occupying the high places in synagogues, and displaying themselves to the admiring gaze of the surrounding brethren.

So far as I can see, the Lodge has but one failing—if it can be called so, for "its failings lean to virtue's side." We have been, perhaps, over-charitable—we have sometimes allowed our feelings to be touched by a well-told story or a well simulated appearance of distress, and given our money always generously, but sometimes unwisely. It is a thankless and ungracious task to stifle a generous impulse, but it is the part of prudence sometimes to do it. Our worthy Treasurer, Bro. Mitchell, has tried at times to stem the tide, but I never saw that he met with much success, and I myself, like a celebrated individual that we heard of five or six weeks ago, was apt to get carried away with the current. But although I advise caution, let us not be niggardly—be always generous, but always just. It is better sometimes even to be imposed upon than that a really deserving person should go away hungry or penniless from our doors. Charity, my brothers, covers a multitude of sins—it is the noblest characteristic of Masonry, and without it the whole system would be folly and emptiness. A Lodge may be what is called a "good working Lodge"—it may have elegant rooms and gentlemanly officers, but if it is parsimonious about its dollars, and looks only to the acquisition of a large fund, then has the spirit of Masonry departed from it; if its members get up grand suppers on St. John's night, and make fine speeches over their champagne and canvass-back ducks, but on a Lodge night send a distressed brother or feeble old woman away from their ante-room without a dollar, then such a Lodge has forgotten the first principles of Masonry; its fine words and imposing ceremonials are but an empty pantomime and of no more moral significance than Humpty Dumpty. Let us then strive to keep alive the noble spirit of charity within our walls; let us give our money generously, but *judiciously*, and thus uphold that principle which gives our institution a noble pre-eminence over other societies.

In conclusion, my brothers, allow me to return my sincere thanks to the officers and members of the Lodge for their hearty sympathy and support during the past year. I am painfully conscious of my many failings and imperfections, but I have tried to do my duty to the best of my ability, and your unfailing kindness and charity has ever been my support.

It is the most ardent wish of my heart that the Lodge may be prosperous and successful in all its undertakings; that the same unbroken peace and harmony which has hitherto prevailed in its councils may continue through all time to come; that its charity may be widely diffused, and the principles of Masonry upheld in all their purity; that it may be an honor to the noble name it bears, and a credit to every one belonging to it, so that in after-life we may all look back and say, with honest pride, "I was one of the early members of Scotia Lodge."

An affecting sight—to behold at a wedding the sorrow-stricken air of the parent as he "gives the bride away," when you know for the last ten years he has been trying to get her off his hands.

[For the Freemason.]

#### NON-PAYMENT OF DUES.

DEAR BRO. GOULEY: In deprecating the suspension and expulsion of brethren for non-payment of dues, it is not the *act* but the *law* which directs the act. I deprecate it as unmasonic and borrowed from Odd Fellowship, and in which latter institution such a law became necessary to prevent ill-natured remarks and censure being visited upon it on the failure of the Lodge to which the culpable brother belonged meeting its initial engagements with him. Masonry, on the other hand, does not make any engagements with its initiate to pay him so much a week if he is sick, or his widow so much if he dies, or he himself so much if his wife dies. And I say, the idea of a law, either fundamental or merely by or particular, to be enacted by a Masonic Lodge, and under which the brother is treated like an Odd Fellow, is wrong in conception as it is in initiation. I do not defend a brother in breaking any law, but I defend the rights of men as Freemasons, and under a due recognition of which no such laws should ever be enacted, and would not, I say, did not the want of money to meet purposes foreign to the requirements of a Masonic Lodge induce the borrowing of this idea from another organization and the embodying it into a law.

You tell me that for the one dollar that was spent for charity in my young days there are now ten. To this I answer: *Charity covereth a multitude of sins.* Further, for the one Lodge that was in existence in my young days there now are ten. So measure for measure should be equal. The *principle* is wrong, and no satisfactory reason for its existence can be adduced. So long as brethren can be led to support imaginary charities, the money will find a destination, no matter what the sum may amount to. Real charities absorb but a very small part of it.

Fraternally yours,

J. FLETCHER BRENNAN,

Editor of *American Freemason*,  
Cincinnati, Ohio, May 8, 1869.

#### FROM THE BOOK OF THE LAW.

"Come [out from] amongst them, and be ye separate."

When men become members of the Masonic fraternity they are taught the objects for which it was instituted. Most men of ordinary intelligence, who have read anything of Masonry or seen its practical working, know something of these objects, without becoming members; and to the initiate they are plain.

It is a source of profound astonishment to us how any intelligent and educated man can be mistaken as to the duties Masonry teaches or the obligations it imposes on its members. They seem so plainly delineated in the ritual and lectures of the degrees that to us it appears utterly impossible to err.

Masons may and do differ as to when the institution was founded, and in unessential matters in the conferring of different degrees, but as to the great principles of the fraternity they are all agreed.

Why is it then that there are found educated and intelligent men, those too who have studied the written as well as the unwritten history of the order, who can so far forget themselves, forget what they owe to the world as members of a fraternity like ours, and what they owe to the fraternity, of which they might be bright and shining lights, as to advocate ideas and



doctrines that must inevitably (and they know it) overthrow and destroy the institution if carried into effect?

We have been led to these reflections by reading the opinions of a few of our Northern brethren upon the subject of Negro Lodges; advocating their claims to recognition by the fraternity at large, and the admission of negroes into the fraternity.

There is but one solution to our minds of the conduct of these brethren; that in the ordinary affairs of life they are men of sense none will deny—that some of them are technically bright Masons is undoubtedly true, and this forces us to the conclusion that they have forgotten that Masonry ignores politics, and that those who are advocating this Negro Masonry are political fanatics, run mad upon the negro question, who are totally unable to divest their minds of this, to them, all absorbing idea, and thus they are endeavoring to force it upon the fraternity, as did the fanatics who preceded them force it upon the stage of politics, and by their final success drench the land in blood, and almost, if not entirely, destroy the free form of government which we had inherited, and which was our pride and boast and the hope of freedom to the world.

Human laws and institutions are mutable and unstable—easily overthrown, no matter how good, by the perverse action of men.

We believe Masonry to have been shaped by Divine wisdom to accomplish certain ends, and that when those ends are attained that the gavel of the Supreme Grand Master will call the Craft from labor to refreshment, and we do not believe that any combination of fanatics or governments can overturn the institution so long as God wills it to exist.

We also believe that the members of the fraternity, until the time alluded to arrives, are required to, and should protect the order from these ulcerous sores that grow upon it. The book that lays upon our altars, and which we are told to look to as the guide for our faith and conduct, tells us, "if thine eye offend thee pluck it out," and it is our duty to let no considerations of bearing, place or power prevent us from purifying the Masonic body from those who by their conduct are endeavoring to sow the seeds of dissensions where all should be "peace and harmony."

To state the question plainly, we believe it to be our duty as Masons to cease to recognize any one as a Mason or any Masonic body that permits the affiliation of those who advocate the recognition of the spurious Negro Lodges now in existence, or to the initiation of negroes into our Lodges.

If these men are so anxious to recognize the equality of negroes as Masons, let them quit us and go to the Negro Lodges and not endeavor to force the negroes upon others who deny that equality.

Let the fraternity heed the lessons of history and remember "how great a flame a little fire kindleth."—*Camden Democrat, Ark.*

FREDERICK THE GREAT always firmly maintained that Masonry was an institution useful to the State, because, he often said, it prohibits Masons from intermeddling in political matters. It requires them to serve their country, and its object is the perfect moralization of its members. In one of his letters, written on the 30th of January, 1777, to the National Grand Master, Prince Frederic de Brannewig, he thus expressed himself:—"I cannot but infinitely applaud the spirit which leads all Masonic brethren to be good patriots and faithful subjects; and under a Grand Master as enlightened as your Most Serene Highness, who to superior talents unites the most tender attachment for my person, I cannot but promise myself the most fortunate results, from his devoted exertions to increase virtue and true patriotism in the hearts of my subjects."

I have noticed that a well-bred woman never hears an impertinent remark. A kind of discreet deafness saves one from insult, from much blame, and from not a little apparent connivance, in dishonorable conversation.

## REVIEW OF THE GRAND BODIES.

In closing out our review of proceedings on our table, for all of which we are under many obligations to our brethren, Grand Secretaries, etc., we shall begin with Grand Lodges, and include all the various bodies in this number of the *Freemason*, if space will permit.

MICHIGAN.—Grand Lodge met January the 13th, in Detroit, M. W. Bro. S. C. Coffinbury in the chair. Number of Lodges represented not added up—but there were a "good many." From the address of the Grand Master we extract the following:

Peace has prevailed within our mystic precincts, and harmony rests on our sacred altars. Many new members have been added to our brotherhood by initiation within the year, which shows an increasing respect for our Order among the intelligent of our fellow men, and that the more Masonry, its objects, its aims, its pretensions, and its effects, are discussed and agitated by its enemies, the more favorably it impresses itself upon the moral sentiment of the age. It has been observed that the accessions to our Order during the last year, and perhaps, a part of the preceding year, have been, as a general thing, a high order of men, embracing not only some who are deservedly distinguished for their prominence as citizens and members of society, but who are justly eminent for their moral stability and pure integrity. The active business men, the worthy mechanics and laborers, the professional classes, the youth and the middle aged, have long been seeking the peaceful asylum of our Order; but recently the more aged philosopher, the gray-haired moralist, and the profound thinker, have sought our school of ethics. Men who have struggled through professional, political, and pecuniary conflicts, with honor, seek our temple, sit down at our altar, and breathe freely in its atmosphere of pure morals, as they rest from their protracted struggle of life, giving dignity to Masonry, while they become useful laborers among us.

Considering the prosperity of our Order, not only within our own jurisdiction, but throughout the world; considering its increasing importance to the human family as a moral institution interwoven with almost every social and civil arrangement of mankind, and considering its great promise in the future as a minister to humanity, we cannot sufficiently express our gratitude to the Supreme Grand Master, whose wisdom guides all human institutions to prosperity, whose power shapes them to honor, and whose mercy leads to all human happiness.

We extract from his decisions the following, on the power of Lodges to hold real estate, etc., and insert it for the benefit of all, as it is sound doctrine, and one we have before often urged upon our Lodges:

Since the adoption, by this Grand Body, of the resolution forbidding the organization of bodies corporate in Lodges, for the purpose of holding real estate pursuant to an act of the State Legislature, to that effect, this question has been directly presented for my decision, from at least twenty Lodges or brothers.

Question.—What is the best method for a Lodge to secure legal title to real estate for the purpose of erecting a Masonic Hall?

I have uniformly answered this question as follows:

1st. A subordinate Lodge (unless it be under the act referred to) has no legal corporate existence, and therefore can not be seized of real estate.

2d. This Grand Lodge is, by Legislative enactment, a body corporate and politic, and perpetual in its existence, as such; it can become seized of real estate legally, and can legally grant and convey the same.

3d. Let the subordinate Lodge take a deed from the grantor to the Grand Lodge, in trust for the use and benefit of its subordinate, (which this Grand Lodge recognizes as a legiti-

mate body, although not recognized by the law as a legal body) and for no other purpose, except that of conveyance on request of the subordinate. This vests the title in the Grand Lodge for certain purposes, and divests the grantor of all estate in the realty.

4th. Should the subordinate desire to sell or exchange, let the subordinate send a deed to the Grand Master, the legal executive head of the Grand Lodge, at any time, and his execution of it, would convey the real estate to the grantee named in the deed.

The Grand Master recommended an assessment of one dollar on each member to establish a sinking fund for a Grand Lodge Hall, which he demonstrated could be built, and in the end afford a permanent revenue to the Grand Lodge without future dues, and enable it to work more efficiently in the great charities of the world.

Bro. Coffinbury has retired from the office, but not before proving himself one of the ablest Grand Masters in the United States.

Bro. James Fenton, the efficient Grand Secretary, rendered a faithful report on correspondence. We find 2,337 initiated, 882 dimitted, 54 expelled, 226 suspended, 1,670 rejected, 130 died, and 18,016 members. Bro. A. T. Metcalf, of Kalamazoo, was elected Grand Master.

NORTH CAROLINA.—Grand Lodge met Dec. 7th, M. W. Bro. R. W. Best, Grand Master, presiding. Number of Lodges represented, not added up. From his address we extract the following decisions:

Question. Can a subordinate Lodge hold the election for an officer or officers at any other meeting than that specified in the by-laws, without a dispensation from the Grand Master or his Deputy?

Answer. No. Elections can only be held at the time prescribed in the by-laws. If any Lodge shall fail to elect its officers at the time designated, for good cause shown, the Grand Master or his Deputy may grant a dispensation for an election, or to fill a vacancy occurring in any elective office.

Ques. If a member of a subordinate Lodge be suspended or expelled, and does not appeal to the Grand Lodge, is it the duty of the Secretary to notify the Lodges of such suspension or expulsion immediately, or wait until after the meeting of the Grand Lodge?

Ans. The by-laws of the Grand Lodge, previous to 1865, required notice of all suspensions and expulsions to be immediately transmitted to all of the Lodges in the State; but at the Annual Communication in 1865 the following *Proviso* was adopted: "That if the expelled or suspended party (as the case may be) by the next regular meeting, or in one month, appeals from the decision of the Lodge to the Grand Lodge, then no notices shall be sent to the subordinate Lodges until after the final action of the G. L. in the case," therefore when there is no appeal in one month, notices must be sent.

Ques. Has a subordinate Lodge the right to remit the quarterly dues of ministers of the Gospel?

Ans. No. At the Annual Communication of the Grand Lodge in 1862, the following resolution was adopted, viz.: "That every Mason ought to belong to some particular Lodge and comply with its by-laws and the general regulations in relation to the payment of dues and contribute to the charity funds." \* \*

Now every set of by-laws for the government of subordinate Lodges fixes an amount to be paid by each member quarterly, or annually as the case may be, and the case is very conclusive to our mind that it is improper and a violation of the edict above quoted for the dues of a minister to be remitted simply because he is a minister.

Ques. Does a candidate, who has been



initiated, passed and raised to the sublime degree of a Master Mason, become a member of the Lodge simply upon his being raised?

Ans. No. If he is raised by the Lodge in which his petition was acted upon, he must sign the by-laws of that Lodge; and by so doing become a member. If the degrees are conferred by the request of another Lodge, he must sign the by-laws of the Lodge making the request.

This is a matter very often neglected, and the Masters of Lodges should always have it attended to at the proper time.

Ques. Is it proper for one subordinate Lodge to notice a communication from another Lodge, giving notice of the suspension or expulsion of a member, if the Secretary's name be printed, or if he fails to attach the seal of the Lodge? And would it not be proper for such communication to bear the date of the meeting at which the suspension or expulsion occurred, and also the date of the issue of the notices?

Ans. A communication in order to receive attention should bear the signature of the Secretary and seal of the Lodge. No other is legal.

The notice should have the date of the meeting, and also the date of the issue of the notices. The by-laws of the Grand Lodge, article 4, Section 34, requires notice to be transmitted after the expiration of one month, if no appeal has been taken to the G. L., and it is therefore necessary that both the dates should appear on the notices, that the other Lodges may see that the law has been complied with.

Ques. What is the proper course for the Secretary to pursue in case the member suspended or expelled does or does not appeal to the Grand Lodge?

Ans. If there is an appeal taken to the G. L., then the notices are not sent; but if no appeal be asked for, at the expiration of one month, the Secretary will issue the notices. In either case the Secretary will make out a transcript of the whole proceedings and send up to the next succeeding Grand Lodge, (see Art. 4, Sec. 34, By-Laws G. L.,) and in this connection we publish the section referred to entire.

"Whenever a Lodge shall suspend or expell a brother, notice of the same shall, after the expiration of one month, be transmitted to the other Lodges in the State, and to the Grand Secretary, unless the party so suspended or expelled shall, within that time have appealed to the Grand Lodge, in which case the notice shall be withheld until the action of the Lodge shall have been confirmed. And when the Grand Lodge shall refuse to confirm such proceedings by reason of any technical informality or irregularity therein (without reference to the merits of the case) the same shall be certified to the Lodge, and a new trial shall be held. When notice of the suspension or expulsion has been issued, and the brother so suspended or expelled shall be subsequently reinstated, notice of the same shall be given to all the subordinate Lodges. The charges and proceedings in the case shall, indispensably, be sent up to the ensuing Grand Lodge for final action."

Ques. What is meant by "lawful information" when applied to visitors?

Ans. This information is derived from a personal knowledge, which can only be obtained from "strict trial and due examination," or from having sat in a regular Lodge of Master Masons with him.

2d. From the declaration of a known Master Mason, that the visitor is a Master Mason.

Ques. Is a Mason who has taken the Past Master's degree in a Royal Arch Chapter known in the Blue Lodge as a P. M.?

Ans. No. Not unless he has been regularly installed Master of a Blue Lodge. Past Masters are of two classes, viz.: Actual and Virtual.

Actual Past Masters are those who have been regularly installed as Masters of a Blue Lodge.

Virtual Past Masters are those who have received the degrees in a Chapter, but have never been installed as Master of a Blue Lodge.

Ques. Is it right for the Master of a Lodge to permit a petition to be withdrawn after one or two unfavorable ballots have been taken, or

can a petition be withdrawn at any time after it is in the possession of the Lodge?

Ans. There are but two instances only, in our judgment, when the Master may permit the petition to be withdrawn.

1st. If the petition of a person living beyond the jurisdiction of a Lodge should be received, and the Lodge was not aware that the applicant was not in her jurisdiction, then it might be returned if no ballot had been taken.

2d. If the petition of a person physically disqualified should be received, and the Lodge was not aware of his disqualifications until after the petition was received, that also might be returned if no ballot had been taken.

But if one or two (and one time is enough to ballot, except that a second may be had to warrant no mistake) ballots have been taken and the result is unfavorable, there is no authority by which the Master can permit the petition to be withdrawn.

Ques. Is it obligatory upon the W. Master to sign the minutes of communications?

Ans. No. The minutes should be read, and (if necessary altered or amended) approved before the Lodge is closed and attested by the Secretary.

Ques. A man petitions a Lodge for the Masonic Degrees, a ballot is taken and he is declared duly elected. Before he comes forward to be initiated, a personal difficulty arises between him and a Mason, can the Mason demand a second ballot, and stop him from taking the degrees on account of such difficulty, without giving reason to the Lodge for so doing?

Ans. A ballot can be had at any time and a candidate stopped at any stage of the proceedings previous to the conferring of a degree. The Lodge has no right to question a member for exercising the right of ballot. Among the standing resolutions adopted by the Grand Lodge of North Carolina we note the following:

"That upon balloting upon a petition, the applicant is balloted for to be a Master Mason. It is, however, proper, if a brother shall desire it, to demand a second ballot upon his application for passing or raising."

Ques. In the above case, may not the Lodge demand the reason, and decide whether it is valid?

Ans. No. No one has a right to know how another has cast his ballot, if he has it is not secret. The Old Regulations of 1771 says:

"But no man can be entered a brother in any particular Lodge, or admitted a member thereof, without the unanimous consent of all the members. \* \* \* Nor is this inherent privilege subject to a dispensation, because the members of a particular Lodge are the best judges of it, and if a factious member should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and disperse the Lodge, which ought to be avoided by all good and true brethren."

Ques. In such a case may not the Lodge turn the whole matter over to a sister Lodge, to decide as it seems best?

Ans. No. If the ballot is demanded and the applicant is rejected in the case mentioned above, then the matter drops. Each Lodge has the sole right to determine whom it will admit as members, and no other Lodge can decide this question for it.

The Grand Master is in favor of a national Congress to get uniformity of "work," and after recapitulating various reasons, closes as follows:

What better mode to reconcile these discrepancies than to call a National Masonic Congress, and settle a great National Uniform System? Who could estimate the vast importance and benefit of the assembling together of Masons representing the fraternity, from the Great Lakes to the everglades of Florida, from the golden sands of the Pacific to the sounding shores of the Atlantic? A collection of wisdom, prudence and discretion such as this would add new lustre to, and shed new light on our valued and venerated Institution. Such a meeting and greeting would be an epoch in the history of Masonry, and what

more auspicious period for such a meeting? The clouds of war have rolled away and the bow of peace spans the heavens. The political seas, so recently turbulent, have lulled themselves to peace, and this assembly of Masons might be one step more to the Union of hearts as well as of hands.

## RECAPITULATION.

### AGGREGATE OF LODGES.

No. of Lodges making returns in the year 1868 .....	174
No. of Lodges from which no returns were received .....	16
No. of Lodges chartered by Grand Lodge, Dec. 1868.....	15
Nc. of Lodges continued under Dispensation.....	6
No. of Lodges at work.....	211
No. of chartered Lodges gone out of existence.....	86
No. of Lodges formerly and at present existing.....	297

### STATISTICS OBTAINED FROM RETURNS IN 1868 OF CHARTERED LODGES AND LODGES U. D.

Initiated.....	559
Passed.....	461
Raised.....	551
Admitted in chartered Lodges.....	199
Rejected.....	238
Suspended.....	23
Expelled.....	29
Excluded for non-payment of dues.....	238
Reinstated.....	86
Withdrawn.....	262
Died.....	100

### AGGREGATE OF MASONS.

No. of members returned from chartered Lodges.....	8,639
" " Lodges U. D.....	305
Total membership returned.....	8,944
No. of resident Masons not members returned from chartered Lodges.....	1,190
No. of resident Masons not members returned from Lodges, U. D.....	50
Total .....	1,240

Whole number returned.....	10,184
Add members (949) and resident Masons (51) as obtained from the last returns of those Lodges failing to make returns in 1868,	1,000

Total membership and resident Masons not members.....	11,184
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Bro. Robert W. Best, of Raleigh, re-elected Grand Master.

Bro. D. W. Bain, of Raleigh, re-elected Grand Secretary.

ILLINOIS—Grand Lodge met 6th of October, Bro. Jerome R. Gorin, Grand Master, presiding.

Nine-tenths of the address is an eulogy on the late Grand Secretary:

### RECAPITULATION.

Total resident membership, 28,262; total non-resident membership, 1,967—30,229; total Entered Apprentices, 2,526; total Fellow Crafts, 1,296; total non-affiliated, 1,094; total rejected, 1,681; total initiated, 3,971; total passed, 3,678; total raised, 3,572; total admitted, 1,046; total restored, 102; total died, 250; total dimitted, 1,841; total expelled 81; total suspended, 341; net increase, 2,152.

A lengthy report on correspondence was furnished by Messrs. H. G. Reynolds, Asa W. Blakely and John M. Pearson. Under the head of "Missouri," we shall extract a "specimen brick" of the whole fabric and let our readers see what a report is worth when written with-



out reference to reason, truth or common sense. We extract:

In his notice of California, Bro. Gouley goes largely out of his way to get reasons, at this late day, for not recognizing the Grand Lodge of West Virginia. He seems to be waiting for a decision of the Supreme Court. Has anybody carried the question of the constitutionality of the formation of the State of West Virginia to the Supreme Court? Has anybody indicated any intention of doing so? Now there is nothing better settled than that a law passed by all the usual forms is the law, and is to be obeyed, until set aside by the courts, or repealed. The Lodges in west Virginia found themselves in a separate political community, and formed a Grand Lodge; and had Bro. Gouley taken a little pains to ascertain the facts, he would have learned years ago that a decided majority of the Lodges were in favor of the measure. The reasons for not recognizing the Grand Lodge are not only political, but they smack strongly of a keen desire for further deathly strife.

In the first place we *did not* appeal to the Supreme Court for a decision, nor do we as *Masons* care two cents what the decision may be with reference to *Masonic jurisdiction*, for that court nor any other has any jurisdiction in the premises; and our views on the West Virginia case have been sustained by every masonic jurisconsult in the United States, who has taken the trouble to study the matter and not "jump at conclusions." We challenge the proof for a single charge made by the above committee. Again they say:

When he comes to Illinois he gets excessively sharp. We have a law here that the Grand Master may grant dispensations, upon good cause shown, to confer degrees in less than the usual time. He sneeringly says, that if the candidates were charged about fifty dollars each, the applications would be less. He also asserts that ninety-nine out of one hundred applicants want the degrees for mercenary motives. The whole flippant, arrogant, and disgraceful manner of Bro. Gouley in like matters shows that he neither knows nor cares what he is talking about. Now, in Illinois, as in Missouri, every candidate avers in his application that he is not influenced by mercenary motives; a favorable report and unanimous ballot in each degree affirms the same; the right to stop the candidate anywhere is fixed and inalienable; good reasons, satisfactory to the Grand Master, from the Lodge, testify also to the good character of the candidate, who pays his \$25, or more, for his degrees, and \$5 for his dispensation, and all this after the petition has been one month in the hands of an investigating committee. It is equivalent to saying that the candidates are liars, and that committees, Lodges, and Grand Masters perjure themselves!

Now, just to show our readers how the committee made up a decision without ever exercising the simplest powers of analysis or justice, we will give every word we said in 1867 about the "emergency business" in Illinois, and we will then leave the subject to the common intelligence of mankind, whether the present Grand Master of Illinois (Bro. Reynolds) should not exercise more judgment in selecting a correspondence committee than did his predecessor. We said:

There were 57 dispensations issued for Lodges, and 106 for the inevitable cases of "emergency." If the Grand Lodge were to charge about \$50 for each one of these emergency performances, we think there would be many candidates in Illinois who would suddenly find out that they did not want to get the degrees "so much as they thought they did," and leave; in other words, "it would not pay." About ninety-nine

out of every one hundred of such candidates want the degrees from mercenary motives, and they should be made to pay largely for the investment. We are gratified that our law does not countenance such usage.

We also said, on the same subject, under another State, "that any man who loafs around the country for a whole life time, and just when he is going to travel finds that Masonry would be of some use to him, and just on the eve of his departure petitions for the degrees and cannot wait the regular time, should get all the black balls in the box." And we stick to it still.

Bro. Orlin H. Miner, of Springfield, was elected Grand Secretary.

PENNSYLVANIA—Grand Lodge met Dec. 28th, R. W. Bro. Richard Vaux, Grand Master, in the chair.

From his annual address we extract the following:

It has been heretofore said in general terms, that unity and peace were the characteristics of our fraternity. This was the hope and wish of all who so expressed themselves. They did their duty, and labored to secure these results. But by personal visits to all parts of the jurisdiction, patient attention to the wants, views and suggestions of the brethren, it is with just pride and most signal satisfaction I can now state, that at this time there is not a cloud to cast its shadow on the broad surface of Pennsylvania's Masonic jurisdiction. The heart of every brother is warmed into a devotion to this Grand Lodge; his Masonic mind is now re-impressed with the worth and value of the principles of the Order as he finds his faith renewed and established. The attachment to Pennsylvania work has been revived; its simple but impressive ceremonies are viewed and understood as the true symbolization of those great truths and eternal principles of Freemasonry, which exist in their grandeur and beauty when freed from all extrinsic and mere ostentatious clothing, intended too often as attractive for those who are never Masons though members of the craft. The esoteric mysteries which Free Masonry holds enfolded within its sealed and secured enclosures can only be comprehended by their own light. Their perpetuity in their original character can only be maintained by the most unyielding opposition to every innovation. If the mind and heart of a brother need modern novelties to clothe these mysteries with that which is an innovation, to be more comprehensible or commanding, he has mistaken an ignis fatuus for Masonic light, and great will become his blindness.

In giving a list of representatives of other jurisdictions attendant at the laying of the corner stone in Philadelphia, one year ago, we find all but Michigan and Missouri mentioned by the Grand Master; but "such is the fate of greatness"—mistakes, however, will happen "in the best regulated families."

#### RECAPITULATION.

FOR THE YEAR A. L. 5867.

Admissions.....	589
Initiations.....	3,681
Rejections.....	688
Suspensions and Expulsions.....	358
Resignations.....	838
Deaths.....	268
Number of Members.....	26,140

An excellent report on correspondence was furnished by Bro. Robert J. Fisher.

MASSACHUSETTS—The Grand Lodge held its annual meeting Dec. 29th, M. W. Bro. Charles C. Dame, Grand Master, in the chair.

From his annual address we extract the following sensible remarks:

The impression exists that the Grand Lodge is exclusive, and that the fraternity at large has no interest in it. Nothing could be more erroneous. Grand Lodges are comparatively of modern origin. The brethren formerly met in general convention to elect Grand Masters and transact general business for the good of the Craft. Such was the practice in England. In time these conventions became unwieldy, and the necessity arose of forming Grand Lodges upon the representative principle, by which the administration of masonic affairs could be conducted with greater regularity and less confusion. The inherent power of a Mason is none the less now than in the days of the "General Assembly." In our Grand Lodge the Masters and Wardens of the respective Lodges are members. Through them every member of a subordinate Lodge is represented, and the power of the brethren is so far preserved that now, as in ancient times, they have the constitutional right to instruct their Masters and Wardens how to vote and act in Grand Lodge. There is no exclusive power in the Grand Lodge for all time, although in the exercise of its authority the Craft has invested it with authority over all the brethren in the jurisdiction, and to its decrees and edicts unlimited obedience must be paid. "Every warranted Lodge is a constituent part of the Grand Lodge, in which assembly all the powers of the Fraternity reside," say our own Constitutions. The brethren throughout the jurisdiction elect the Masters and Wardens, who control the destinies of the Grand Lodge, and the brethren of the separate Lodges can direct the action of their representatives. Thus the decrees, edicts, regulations, and Constitutions of the Grand Lodge can be changed and modified whenever the Craft consider it wise and judicious so to do.

The power of the Grand Master is unquestionably great, inasmuch as no appeal lies from his decision. But his election occurs annually, in which two-thirds of the votes must concur, and the opportunity to remove an arbitrary and unreasonable officer speedily occurs.

The Grand Master is not "Masonry." He is the servant of all, appointed to a high and dignified position, to enforce the rules and regulations, both ancient and modern, made by the Craft for the government of the Craft.

The Grand Lodge is the Supreme Court of Appeal in all masonic cases, and may be addressed by appeal, petition, or memorial. Inasmuch as it is the governing power in Masonry, the high court of last resort, every facility should be afforded to the members of the Craft, and to its subordinates, to lay their grievances and complaints before it in accordance with the Constitutions, and to give them patient hearing. Between it and them there should ever exist the fullest confidence. The weight and authority of the one should never oppress the others, and they on their part should ever sustain it in its government. Although, nominally, its government is despotic, the Grand Lodge should never become the despot. While wilful and persistent disobedience of the edicts, decrees, and laws of the Grand Lodge, should be speedily and certainly punished, I would have its authority so light that the Lodges and brethren should scarcely recognize its existence. Whether considered as parental or fraternal, let its government be mild, easy, persuasive.

We find 2,094 initiated, and 18,364 members.

Bro. Wm. S. Gardner, of 27, Tremont Row, Boston, was elected Grand Master, and Bro. Solon Thornton, of Boston, re-elected Grand Secretary.

ALABAMA.—Grand Lodge met December 7; M. W. Bro. Geo. D. Morris in the chair.

From his address we extract the following:

We have again assembled in Grand Communication in the forty-eighth year of our organization. How many and varied are the changes through which we have passed!



But amidst them all our order stands in grand proportions, as unchanging through political and religious events as the firm primeval rock. Its antiquity of origin from whence memory of man runneth not thither, its purity of purpose, and with life invulnerable, it survives many a stormy era; and although our first Grand Masters have vanished in the misty past, yet their work still stands in imperishable Wisdom, Strength and Beauty; growing stronger and stronger as the tide of humanity in endless waves passes down the way of time; still glorious and beautiful, knowing no time, and steadfast as the bands of Orion.

In this world, where everything is transient and unsettled, we look with peculiar anxiety for something that is permanent; we like to create objects which can survive the fleeting life of man: objects which, handed down from generation to generation, are revived in each succeeding race, and amid the mortality of the world, catch an immortality from the zeal and devotion of man. Such objects as these are the perpetual vehicles of thought: they impose upon both the same mystic bonds, and weave the distant portions of the human race together in one great family.

By the force of this fraternal connexion, the antipathies of hostile nations are overcome; patriotism breaks over the bounds of clime and language, and enlarges until it embraces the world.

Loaded with the charms of antiquity, interesting by a thousand associations of history, heroism and romance, the order yet possesses all the health and life of novelty, all the liberality and benevolence of reform. It exists in the body and bosom of the people; it catches their sentiments, is modified by their thoughts, and changes with their manners. It partakes of their improvement, and adapts itself to all the various changes of man. Within its shadow the rich and the poor meet on terms of equality; the one forgets his wealth and his pride, and the other forgets his poverty and his sorrow. Their sympathies, ever otherwise asunder, are here mingled together, and they go forth into the world again, conscious that opposition in rank cannot with them create hostility of feeling. They loose the artificial distinctions of society, and assume the pure, original and kindly intercourse of fellow men. The great man finds familiar friendship in walks of society where his name would otherwise never have been uttered but with awe; and the obscure poor man finds himself exciting interest and acquiring importance among those whose looks hitherto have been bent upon him with coldness and condescension. There they learn how frail is solitary unassociated man; how much he requires attention and support; how often the favor and caprices of fortune may change his circumstances and his hopes; how long the blessings of life may linger around the footsteps of the aged, and how soon the cup of pleasure may be dashed from the lips of the young. Oh, in this life of change, who would not seek a brotherhood not subject to mutation or decay; a brotherhood replenished and vivified in each succeeding generation; filling the places of the dead with the souls of the living, and supplying the failing wisdom of the old by the fresh ardor and fire of the young; a brotherhood which has gleaned its maxims from ancient sciences, from the lessons of history, and from the impulses of humanity.

Our Order founded upon Truth, has for its maker and builder, GOD. Then how proper and important is it for us to give unto our Great and Glorious Master Builder our whole hearts in adoration, praise, and thanksgiving, for his wondrous work, and grace, and goodness, to the children of men. Not unto us, not unto us, but unto him be all the praise, adoration, grace, and glory.

We submit his decisions, given to the Grand Lodge in his address, and from which our readers may gather some valuable information:

1. Held, that any member of the Lodge can object to the initiation or advancement of a candidate before the O. B., and that he cannot be required to give his reasons therefor.

2. Held, that the statement of a brother that he objects to the balloting upon a brother's application for affiliation during his absence, as he is not on good terms with him, is a bar to his election.

3. Held, that it is the duty of the Masters and Wardens to use all means proper to affect conciliation and brotherly love between brethren estranged, and if unsuccessful, to discipline them.

4. Held, that a Mason is not deprived of any civil right as a member of the Order, and that he can take the benefit of the bankrupt act. The requirements of Masonry do not conflict with the laws of the land. A Mason must be true to his word if able to comply; if fraud be shown he must be expelled.

5. Held, that in a trial for unmasonic conduct the requisite number must be present, and should any leave before the termination of the trial, thereby reducing the constitutional number, that it estops further proceedings, is irregular and unconstitutional; furthermore, that the vote must be taken upon each specification separately. In this case the verdict of the Lodge was set aside, and a new trial ordered. Upon application of Builder's Lodge, No. 215, a duplicate charter was granted them, free of cost; their Hall, with all its contents, being destroyed by fire. Bladon Springs Lodge, No. 151, was granted a duplicate Charter, free of charge, their former one being destroyed by United States soldiers. Philodorian Lodge, No. 94, was granted a duplicate Charter, free of charge, their Hall and all its contents having been destroyed by fire.

6. Held, that a Past Master who has never received the Past Master's Degree, can install the officers of a Lodge, a Chapter Past Master not being recognized.

7. Held, that a Lodge cannot force an E. A. or F. C. to advance, but they must be duly and regularly entered in the annual returns to the Grand Lodge.

8. Held, that a Mason neither suspended nor expelled is in good standing, and has the right to apply to any Lodge he chooses for affiliation; and, notwithstanding his rejection, he may at any time renew his petition to the Lodge that rejected him, or make a new one to some other Lodge, and that petition may be repeated as often as he may deem it proper so to do.

9. Held, that it is the duty of a member objecting to the affiliation of a brother, and who cannot be present during the ballot, to make known to the Master that he objects, and it would be the duty of the Master to withhold the ballot in the absence of the objecting brother.

10. Held, that the Square, Level and Plumb are the immovable jewels.

11. Held, that a brother indefinitely suspended can be restored by a two-third vote, a majority of the members being present. Indefinite suspension is at the pleasure of the Lodge, and differs from expulsion, that being a total cutting off from the Order, which is final, except by petition, an unanimous ballot, and the consent of the Grand Lodge.

12. Held, that the Tiler's place is without the door all the time the Lodge is in session, and he cannot be admitted within the Lodge; nor can a slide be made in the door; but it must be fastened on the inside by the Junior Deacon, only to be opened by order of the Master.

13. Held, that the government of a Lodge is vested in the Master and Wardens alone: they being duly elected and installed are officers for the term, and until their successors are duly elected and installed: and their offices can only be vacated by death, suspension or expulsion; therefore, they cannot resign or dimitt. Objection might be urged that their official position does not deprive them of any civil or personal right, such as a change of residence, or removal from the jurisdiction, which might require a dimit; but if they cannot resign office after election and installation, how can they resign membership?

14. Held, that a brother I. P. and R. in a Lodge becomes a member without signing the by-laws.

15. Held, that the minutes must always be read before closing for correction and approval, and read at the next stated Communication for

reference only. A Communication cannot alter or amend the proceedings of a former one. Each Communication is the only proper judge of its own records, and no other Communication can alter or amend them.

16. Held, that fines for non-attendance are unmasonic, and that the Master should not enforce any measure that is unconstitutional.

17. Held, that the Senior Warden presides in the absence of the Master, and the Junior Warden in the absence of the Master and Senior Warden, and that it is not necessary that any Past Master sit in the E, more particularly a Chapter Past Master; such claims must be sternly denied; we know no one in a Lodge but the Master and Wardens.

18. Held, that all present must vote on charges for unmasonic conduct, and that the Master or Lodge cannot excuse a member from voting.

19. Held, that calling the Lodge off from one date to another is irregular, unmasonic, wrong in principle, needless, bad in practice, and a modern innovation; therefore, all Lodges must be closed.

20. Held, that when a candidate for initiation is rejected, it is highly unmasonic to declare him elected at a subsequent Communication, the opposer withdrawing his objections, without a further ballot, and the Master acted without authority in so ruling, and initiating the candidate.

21. Held, that no one is eligible to the office of Master but those who have been duly elected and installed as Wardens.

22. Held, that a Lodge can refuse to install its officers should they have not been duly and constitutionally elected in accordance with the Ancient Landmarks.

On the 17th August a dispensation was granted Andrew Jackson Lodge, No. 173, to hold an election for a Senior Warden, in place of the former incumbent, deceased.

23. Held, that no dispensation could be granted to elect a Junior Warden to the office of Senior Warden, or Junior or Senior Warden, to the office of Master.

24. Held, that the loss of an arm, hand, thumb, leg or foot, bars from I. P. or Raising, although all those members be supplied artificially.

25. Held, that no appeal lies to the Lodge from the decision of the Master.

26. Held, that a Lodge cannot be opened in the absence of the Master and Wardens.

27. Held, that Master Masons, in a trial, depose upon their honor; all other testifying must be duly sworn to.

On the 15th August I appointed Brothers A. Dubose and H. Vaughn to take in charge the books, funds, jewels, clothing and furniture of Ashland Lodge, No. 179, and deliver them to the Grand Secretary.

28. Held, that it is unmasonic for a Lodge to pass a by-law indefinitely suspending any brother who may fail to attend the Lodge for three consecutive Communications, without further action of the Lodge, and such clause must be stricken out.

29. Held, that the Grand Lodge of Alabama has original, exclusive, supreme, and sovereign jurisdiction upon, and over, all subjects of Masonic legislation, jurisprudence, and nomenclature within the State; therefore no Lodge, Mason, Masons, or any one else, can organize or establish any company, firm or body, and call it Masonic, unless by and with the consent of the Grand Lodge. The Grand Lodge only being in session for a few days of the year, it is necessary that its functions be delegated to a suitable person; this, of course, is the Grand Master, who, during vacation, exercises Legislative, Judicial and Executive functions, together with his ancient prerogatives, conforming in all things to our written Constitutions, the *lex non scripta* and Ancient Landmarks, his action and decisions being subject to the approval of the Grand Lodge. Hence I have by edict forbid the organization of any so named body, unless by and with your consent.

30. Held, that a profane is not necessarily compelled to petition the Lodge nearest his residence for initiation.

31. Held, that all extraordinary contribu-



tions levied by a majority of the Lodge, at a Stated Communication, are dues and fees, and must be paid before a brother is entitled to a vote in election for officers, or a dimit; more particularly when the by-laws provide for such contributions. On the 17th July I granted to Andrew Chapel Lodge, No. 327, a Dispensation to elect officers of said Lodge, it having failed, from providential causes, to elect at the regular time.

32. Held, that the widow of a Master Mason in good standing who marries a profane, and he dies, has lawful claims upon the fraternity as the widow of a Master Mason.

33. Held, that the so-called Adoptive Masonry is not Masonry, must not be entitled such, and is not recognized by the Grand Lodge.

34. Held, that a subordinate Lodge can insert a clause in its by-laws suspending for non-payment of dues for a less time than two years.

35. Held, that when a profane petitions for initiation, which is received and a committee appointed, but before action by the Lodge he dies, that the money must be returned to his family, and all further action estopped by the Lodge.

36. Held, that a member of Conference of the Episcopal Methodist Church, South, is, to all intents and purposes, actively engaged in the ministry, although a student at college, but sent by that Conference for education.

37. Held, that a petition, after being received by the Lodge and referred to a committee, cannot be withdrawn, only in case of the death of the applicant.

Bro. Wm. C. Penick rendered a very valuable report on correspondence.

#### RECAPITULATION.

Lodges that were represented.....	200
Members reported at this Grand Communication.....	10,423
Dues received at this Grand Communication.....	\$1,635 90

#### WORK OF THE YEAR.

Initiated.....	696
Passed.....	646
Raised.....	649
Affiliated.....	601
Rejected.....	260
Dimitted.....	856
Died.....	206
Expelled.....	30
Suspended for unmasonic conduct.....	55
Suspended for non-payment of dues.....	704
Reinstated.....	190

#### CONDITION OF THE LODGES.

Lodges square upon the books.....	206
Lodges delinquent.....	44
Charters forfeited.....	77
Army numbers.....	19
Dispensations continued.....	2

Whole number at the end of the year.... 348

Bro. Geo. D. Norris, of New Market, re-elected Grand Master, and Bro. Daniel Sayre, of Montgomery, re-elected Secretary.

#### Masonic Benevolent Association of Missouri.

We invite the attention of our brethren in and out of the State to this excellent and reliable system of Masonic Life Insurance, whose schedule we published in full in a late number of the *Freemason*. Any brother in good standing can become a member by paying \$6; and pays no further dues until one of the Association dies, when each one pays one dollar, which goes to the widow. Lodges by this means might insure indigent brethren for a very small sum; and when they die be relieved from the heavy tax of supporting a large family. Address Martin Collins (the President,) St. Louis.

[For the Freemason.]

#### BALLOTING FOR MEMBERSHIP.

[CONTINUED.]

DEAR BRO. GOULEY: Last month I had the honor of calling the attention of the Craft to some of the evils resulting from the modern practice of balloting for membership in our Lodges. It was scarcely necessary to mention those evils, as no one would be so bold as to deny their existence. With your permission I desire now to show that the practice is not in harmony with the tenets of the Fraternity; secondly, that it is in violation of our land-mark, and thirdly, opposed to ancient practice.

There is evidently a conflict of laws in our own Constitution: first, in requiring all Master Masons to affiliate with some Lodge, under the penalty of being virtually suspended; and secondly, in allowing one secret ballot to prevent his obedience. It is true, as you remark, that the Grand Lodge, conscious of the dilemma, passed a law allowing M. M.'s to petition every month; (a supererogatory law certainly, for their was nothing contained in any existing law detrimental to this privilege). But there are few Masons so bereft of the natural instincts of the gentleman who would derive any benefit from it. I mean no reflection here upon those who have used the privilege, for although the by-laws of our Lodge have allowed it for a long time, I have never seen it exercised, and the universal opinion among my brethren is that they would not seem to push themselves upon a Lodge that had so recently rejected them. As for the privilege of joining another Lodge, that will do for our city brethren; but we in the country cannot hold membership to any advantage in a Lodge ten or twenty miles distant. It would be better not to get out a dimit until after the Lodge the brother proposes to join has acted on his case.

But let us consider for a moment the rationale of this remedy of petitioning every month. Suppose a brother is rejected, what is the rational presumption? Why, that one of the members of the Lodge knows of some act of the applicant which renders him an unworthy Mason, or is prompted in his decision by feelings of animosity. In the former case all Masons agree that charges should be preferred, (*vide* Bro. Burns, of South Carolina, in your last issue). In the latter case, if it were possible to discover the member who cast the black ball, charges should be preferred against him and he should be expelled. But how can the matter be reached in either contingency? Has not the Grand Lodge decreed, and very properly, that a member is not to divulge his ballot "*under any circumstances*?" We cannot discover on what grounds the brother was rejected, and it would be unmasonic even to attempt to do so under existing laws. Well suppose he apply again, will the ground of his rejection be removed by repeated ballots? Or, will the ends of justice ever be attained in that way? If he is an unworthy Mason in the eyes of one of the members of the Lodge it is not likely that he will be whitewashed by repeating the ballot. The member may be worn out by persistence or intimidated by the fear of dis-

covery and let the unworthy brother in; or he may, by some accident, be unavoidably absent from the Lodge, and the unworthy brother be thus allowed to slip in; or he may not have the good of the Fraternity sufficiently at heart to keep up his vigilant guard at the door. But if he is determined "not to sit in Lodge with that man," because he entertains feelings of enmity against him, he has a weapon in his grasp furnished by the Grand Lodge which he will not readily relinquish. Revenge is strong as death, and it is lamentable to be compelled to record the fact that there are some Master Masons, members of Lodges, who cherish it as warmly as any of the profane. And what form of revenge could he desire more secret, sure and terrible than the "black ball"—secret, for no one is allowed even to inquire, as it would be divulging the ballot—sure, for it is a power that can never be taken away from him as long as he chooses to exercise it—terrible, for it wounds his brother in the tenderest place, his Masonic character, and leaves a horrible feeling of suspicion and incertitude in his mind against every member of the Lodge.

In confirmation of these views let us look at facts. In a long experience in Masonry I have seen a great many Master Masons rejected on petition for membership. In every instance but one their characters were exemplary in the extreme, and in spite of Grand Lodge by-laws the cases were all freely discussed and no possible motive suggested save enmity. In one instance the petition was renewed after earnest solicitations of brethren at the end of a year. In the others the petitions were not only never renewed, but the brethren seemed to feel like exiles, cast-outs, and held no intercourse with members of the fraternity. Ask almost any Mason of your acquaintance what he would do if black-balled on a petition for membership, and the probability is he would answer, I would never petition that Lodge again, nor do I think I would ever have anything more to do with Masonry." This feeling of indignation may be unreasonable and unmasonic, but it is but natural when we reflect how unjustly one may be deprived of all the privileges that render Masonry of any value to us.

And this naturally brings us to inquire into the real nature of the ballot as operating upon the status of M. M.'s. We must bear in mind that any supposed analogy between a Master Mason applying for membership and a profane applying for initiation is to be left out of the question, as no such analogy exists. The profane comes with no rights save that of being legally qualified, and his initiation is purely an act of grace on the part of the Lodge. The Master Mason on the other hand comes to demand a right which inheres to him as long as he remains worthy. Now, Masonry belongs to Masons, and no profane has any ground for complaint if he is refused admission by the objection of one man. But Masonry belongs as much to the non-affiliate as to the member, save the accidental circumstance of his not being a regular member at the time. He is endowed with every privilege of Masonry, even by the conventional rule of our Grand Lodge, except the privileges of voting and holding office for twelve months. These rights he can



not be deprived of until he is authoritatively declared unworthy. By every recognized principle of Masonic jurisprudence he can not be declared unworthy until after due trial before a competent tribunal, and an opportunity given for defense. He must be distinctly charged with the commission of a certain Masonic offense, the time, place and circumstances of the offense must be specified, he and all the members must be timely notified, he must have a hearing for all his witnesses, and he cannot then be declared guilty but by a two-thirds vote. And even then if he feels himself aggrieved he has the right to appeal to the Grand Lodge, which has the right to reverse the decision of the Lodge.

His punishment can reach no farther than expulsion from the fraternity, and may be only suspension for a definite length of time, or reprimand. By the severest punishment he is deprived of the right to walk in a Masonic procession, to visit a Lodge, to enjoy the charities of the fraternity for himself or family, and to be buried with the honors.

But by the ballot the same sentence may be pronounced, and the same punishment inflicted in a much more summary manner. He petitions for membership in obedience to law, and that is all the charge that stands against him. A committee is appointed to examine into his qualifications and they generally report favorably. He has no means of knowing when his trial is to take place, nor are all the members of the Lodge notified. He is generally absent when the trial takes place. No witnesses are examined, no defense allowed. The tribunal proceeds to vote on the question of guilty or not guilty, which, if guilty, carries with it the question of punishment. One member of the tribunal voting guilty binds all to the same decision, for there is no opportunity allowed any one to exonerate himself from the suspicion of being the one voting black. It is the act of the Lodge just as much as if every member voted so. The brother is declared rejected, which means that he is found guilty, and indefinitely suspended by a unanimous vote. From his point of view it is just so, however paradoxical it may sound to others. Now, from the decision there is no appeal. The Lodge, the Master, the Grand Master, nor even the Grand Lodge cannot set it aside. He may have a new trial as often as he desires it, but with the probability that it will always result in the same way.

Now, this procedure, however it may be justified on the pleas of expediency or custom, is clearly opposed to justice, to mercy, to brotherly love, to the tenets of Masonry. What landmarks does it violate? The right of recognizing and being recognized, the right of visiting, the right of voting upon questions affecting the weal of the Fraternity, the right of working as a Master and receiving the wages of a Master, the right of obtaining relief for his suffering family, and the last and most sacred right of all of being buried by his brothers. His innocence, his zeal, his devotion to the Craft are no defense against his being deprived of these precious rights. Every brother but one may esteem him and love him individually; but every brother is bound to spurn him as a

drone in the hive because one unknown brother so decrees it. And that brother—too mean to allow him to sit in Lodge with him, too cowardly to prefer a charge if he has any, or too vindictive to take any nobler revenge, remains forever unknown, enveloping his companions in the same cloud of mystery, the most unworthy one of all. He may be the one that seems his victim's best friend. He may dip his bread in the same sop. He may "smile and smile—and be a villain."

If I do not trespass too much upon your space, I shall attempt next month to show that I am not writing against ancient established usage, but that we have departed from the custom of our fathers and ought to return to it.

Fraternally yours,

J. M. PELOT.

#### Sensible Criticism.

The very able Catholic organ in New York City, *The Freeman's Journal*, in its issue of May 22d, criticises, under the head of "Masonry," Mgr. Segur's work on "Freemasons," etc., translated from the French and published by P. Donahoe, Boston, and in its usual candor, worthy of our age and country, says:

We regret, exceedingly, the republication of this little tract. Its influence in this country is not for good. Mgr. Segur has published some admirable little tracts, adapted to this country as well as to France. His tract on Freemasonry may be adapted to France, Belgium, Spain, Italy; but is of no fitness in Protestant countries of Europe, nor is it in these American States.

Also Mgr. Segur has, we do not doubt, good reasons for denouncing those French, Belgian, Italian, etc., Freemasons. Our Holy Father the Pope denounces them, also, in the same terms, as foes, at once, of all Divine, and of all human Governments.

In conclusion, it says:

Some of these Americans, never having had experience of Masonry in Europe, are shocked at Catholic denunciation of Masonry. They unite in saying that in this country, in the highest as in the lowest Masonic oaths, there is excepted: "*Your duty to your religion and to your country.*" It is evident that to American Masons there seems, in the denunciations of the Catholic Church, something that is against fact!

We do not doubt it is correct in France, Italy, etc. We know it is against fact in these States. Here Freemasons have been the best friends that Catholics have had, outside the Catholic communion. With a Freemason in this country, our standing argument is, what we would have for not eating with him a beef-steak on Friday—positive prohibition. This prohibition, we take care to say, we think well grounded, and one that should be maintained, for the two reasons specified above. But it is due to truth to say that the hostility of Masonry to religious and civil order, existing in Europe, does not exist in this country.

It must be borne in mind, however, that even in the Latin countries, there are here and there a few Lodges of pure Freemasons, and if the Catholic Church were to remove its restrictions and permit its members to join them, they would soon supplant the spurious orders, and give morality a strong foothold against their wild agrarianism and other isms. Had we not already written a long article on this subject, we would gladly have published the *journal's critique* in full.

Mortal man never said a truer thing than did the *journal*, that "*Here Freemasons have*

*been the best friends that Catholics have had outside of the Catholic Communion.*" Why? Because it has never interfered with it or any other Church, and never can. It provides for its widows and orphans without ever asking the question as to what Church they belong. In this very city Masonic Lodges are continually giving money to Masonic orphans who are in Catholic schools, and some of them being educated for Catholic priests, just the same as if they belonged to any other church or to no church at all. Can any church on God's earth to-day, present such a scene of unadulterated Masonic and pure Catholic charity?

#### ASCENSION DAY

Was celebrated by public services in Memphis, Tennessee, by Cyrene Commandery, and in Platte City, Missouri, by Belt Commandery, No. 9, and in St. Louis, by St. Louis, No. 1, and Ivanhoe, No. 8.

The latter two had no parade, but held public devotional services according to the form adopted by the Grand Commandery, which was most beautifully rendered by Bro. and Rev. Ed. F. Berkeley, Rector of St. George's Church, after which an eloquent address was delivered by Sir and Rev. Jno. D. Vincil.

#### CHARTER ARRESTED.

The charter of Houston Lodge, No. 42, at Breckenridge, Mo., has been arrested by the M. W. Grand Master. Any correspondence from other Lodges will for the present be addressed to the late W. M. Bro. O. C. McWilliams, Breckenridge.

#### A BEAUTIFUL TESTIMONIAL.

St. Louis Commandery, No. 1, and Ivanhoe Commandery, No. 8, have been recently the recipients of the most elegant testimonial we have ever seen in the shape of engrossed resolutions from Kadosh Commandery, No. 29, of Philadelphia, appreciative of the entertainment furnished its members in September last, at the Triennial Conclave of the Grand Encampment.

The penmanship cannot be surpassed, and the whole was most elegantly framed. They do things right in No. 29.

#### GEORGIA.

We are under obligations to Companion J. Emmett Blackshear for advance sheets of his most excellent report on Correspondence to the Grand Chapter.

#### Notice to Masons in Eighth District.

There will be a meeting of the craft in this District on the 17th of June, continuing three days, for Masonic instruction. All are invited to attend. W. T. BAIRD, D. D. G. M.

#### Bro. Thos. H. Benton.

We notice in the May number of the *Freemasons' Magazine*, of Boston, that Hon. Thos. H. Benton (among others mentioned) was not a Mason. In this Bro. Moore is mistaken, for Bro. Benton was formerly Secretary of the Lodge to which we belong—viz.: Missouri Lodge, No. 1.



**IMPORTANT TO LODGES, ETC.****Bonds for Sale.**

The Masonic Hall Association of St. Louis has issued \$60,000 worth of five year bonds, with coupons attached, bearing 8 per cent. interest, payable semi-annually at the National Bank of the State of Missouri, in St. Louis. These bonds are divided into 300 bonds of \$100 each, and 600 bonds of \$50 each, secured by a deed of trust on the entire property of the Association, which is estimated to be worth \$300,000. There are, therefore, no safer bonds for sale in the United States, and afford for Lodges, Chapters, etc., throughout the State a most excellent opportunity for the investment of surplus funds. The bonds are transferable at the pleasure of the holder into the capital stock of the Association, which stock at the present time only amounts to \$107,000.

A Lodge may, for instance, purchase of the Treasurer of the Association, Bro. Wm. N. Loker (who is also Grand Treasurer of the Grand Lodge), say \$500 worth of bonds, and every six months cut off coupons to the value of \$20 or \$40 per annum, and at the end of five years collect the whole \$500, or transfer it at any time into the capital stock, which will ultimately pay a large dividend.

Lodges can hold these bonds without appointing trustees, as in the case of notes, and can dispose of them at any time if they need the money.

The Association is a corporation, chartered by the Legislature in 1861, which charter exempts the property for all time from all taxes.

Bros. Daniel G. Taylor, James H. Britton and C. F. Burnes are the trustees in the bond, and the bonds are payable to Bro. John D. Vincil, G. M., or bearer.

Parties desiring to purchase can address W. N. Loker, care Geo. H. Loker & Bro., Bankers, St. Louis.

**PHILADELPHIA.**

The semi-centennial anniversary of St. John's Commandery No. 4, of Philadelphia, occurs on the 15th of this month, and they have extended invitations to all Knights Templar to be present; and at the present date it is estimated that several thousands will be present, making it the finest Templar parade ever seen in the United States.

There is not a nobler set of companions any where than in the Quaker City, and we promise for all who shall attend a "glorious, good time." St. Louis and Ivanhoe Commanderies of this city have been invited in a body, but we regret to say that they cannot go, except as individuals.

**RHODE ISLAND.**

At the Annual Communication, held on the 17th day of May, 1869, the following officers were elected for the year ensuing:

M. W. Thomas A. Doyle, Providence, Grand Master; R. W. Lloyd Morton, Pawtucket, Deputy Grand Master; R. W. Emerson Goddard, Woonsocket, Grand Senior Warden; R. W. William Gilpin, Newport, Grand Junior Warden; W. Gardner T. Swarts, Providence, Grand Treasurer; W. Charles D. Greene, Grand Secretary.

FORT STANTON, NEW MEXICO, }  
May 7, 1869. }

Bro. Geo. Frank Gouley, Editor *Freemason*,  
St. Louis, Mo.:

DEAR SIR AND BROTHER—Will you oblige the Craft by answering the following inquiry in your next issue, viz:

Can a brother in good standing, and belonging to a Blue Lodge in New York, though residing for the time being in New Mexico, claim to have his application considered for advancement in a New York Chapter—the question of his residence being the only objection? I claim that where his Lodge is, *there* is his Masonic home. Yours truly and fraternally.

Ans. No Chapter has jurisdiction over a M. M. to give him the Chapter degrees unless he has lived in that Chapter's jurisdiction one year, except by special consent. If he has lived thus for one year, then it does not matter where his Lodge membership may be, he is eligible for the Chapter degrees.

**From the Grand East of Georgia.**

To all Enlightened Whom it may Concern:

WHEREAS, Brother Simri Rose, for many years Worshipful Grand Secretary of the Grand Lodge of Georgia, has been removed by death to the Grand Lodge above—

Now know ye, That I have this day appointed our Right Worshipful Brother J. Emmett Blackshear Grand Secretary in his room and stead, until the Annual Communication of the Grand Lodge in October next. All communications will be directed to him at Macon, Georgia.

Given under my official signature and the Seal of the Grand Lodge, this 9th day of April, A. D. 1869, A. L. 5869.

SAM'L LAWRENCE, Grand Master.

J. EMMETT BLACKSHEAR, Grand Secretary.

**Remarkable Masonic Incident.**

The first Masonic funeral that ever occurred in California took place in the year of 1849, and was performed over the body of a brother found drowned in the bay of San Francisco.

An account of the ceremonies states that on the body of the deceased was found a silver mark of a Mason, upon which were engraved the initials of his name. A little further investigation revealed to the beholder the most singular exhibition of Masonic emblems that was ever drawn by the ingenuity of man upon the human skin. There is nothing in the history or traditions of Freemasonry equal to it. Beautifully dotted on his left arm, in red and blue ink, which time could not efface, appeared all the emblems of the entire apprenticeship. There were the Holy Bible, the square and the compass, the twenty-fourth inch gauge and common gavel. There were also the Masonic pavement, representing the ground floor of King Solomon's Temple, the intended tessell which surrounds it, and the blazing star in the centre. On his right arm, and artistically executed in the same indelible liquid, were the emblems pertaining to the Fellow Craft degree, viz.: the square, the level and the plumb. There were also the five columns representing the five orders of architecture—the Tuscan, Doric, Ionic, Corinthian, Composite.

In removing the garments from his body, the trowel presented itself with all the other tools of operative Masonry. Over his heart was the pot of incense. On the other parts of his body was the bee hive, the book of constitutions, guarded by the Tyler's sword, the sword pointing to a naked heart; the All-seeing eye; the anchor and ark, the hour-glass, the scythe, the forty-seventh problem of Euclid; the sun, moon, stars and comets; the three steps emblematical of youth, manhood and age. Admirably executed was the weeping virgin, reclining on a broken column, upon which lay the book of constitutions. In her left hand she held the pot of incense, the Masonic emblem of a pure heart, and in her uplifted hand a

sprig of Acacia, the emblem of the immortality of the soul.

Immediately beneath her stood winged Time, with his scythe by his side, which cuts the brittle thread of life, and the hour-glass at his feet, which is ever reminding us that our lives are withering away. The withered and attenuated fingers of the Destroyer were placed amid the long and gracefully flowing ringlets of the disconsolate mourner. Thus were the striking emblems of mortality and immortality beautifully blended in one pictorial representation. It was a spectacle such as Masons never saw before, and, in all probability, such as the Fraternity will never witness again. The brother's name was never known.—*Age, Phila*

**Further Elections in Missouri.**

GREENCASTLE LODGE, No. 21.—W. W. Shearer, Secretary.

PORTLAND LODGE, No. 242.—Green Day, Secretary.

CLARKSVILLE LODGE, No. 17.—F. L. Haywood, W. M.; W. F. Oglesby, S. W.; Walter Simpson, J. W.; J. Winn Davis, Treas.; Wm. H. Moss, Sec'y.

BELT COMMANDERY, No. 9.—Francis M. Tufts, E. O.; Francis M. Johnson, Gen.; John S. Brasfield, Capt. Gen.; Norton B. Anderson, Prelate; John B. Flanney, S. W.; John A. Sydnor, J. W.; John R. Swain, Treas.; Isaac P. Cartwright, Recorder.

**Tribute of Respect.**

At a regular communication of St. Joseph Lodge, No. 78, A. F. & A. Masons, held in their hall May 4th, 1869, the following resolutions were passed and ordered published, concerning the decease of Bro. John W. Flowers, who died at Chillicothe, April 27th, 1869, and was buried with Masonic honors by Chillicothe Lodge, U. D., at the request of St. Joseph Lodge, of which he was a worthy member:

*Resolved*, That in the death of our brother, the Lodge has lost a true and faithful member, his family a kind and affectionate husband and father, society an honest, exemplary citizen, and his church an active, faithful and industrious pastor.

*Resolved*, That as a token of respect for the memory of our Reverend Brother, we will clothe the Lodge in mourning and wear the usual badge of mourning for thirty days.

*Resolved*, That we tender our heartfelt sympathies to the family and friends of our brother in their bereavement, and that a copy of these resolutions, properly signed and sealed by the Master and Secretary of the Lodge, be transmitted to the wife of the deceased.

JOHNSON LODGE, No. 158, A. F. & A. M., }  
GREENVILLE, WAYNE Co., Mo., }  
May 1st, A. L. 5869. }

WHEREAS, It has pleased an inscrutable Providence to call from our midst our late lamented brother James S. Sutton, who departed this life on the 20th of April, 1869, and this Lodge feeling sensibly their bereavement; therefore,

*Resolved*, That in the death of Brother James T. Sutton the Fraternity have lost a faithful and devoted brother, and society an intelligent ornament.

*Resolved*, That we, as a Lodge, extend our heartfelt sympathy to the bereaved widow and family, who have thus lost a kind, affectionate and worthy husband and parent, directing their thoughts and hopes to Him who is the husband of the widow and the father of the fatherless.

*Resolved*, That the members of this Lodge wear the usual badge of mourning for the space of thirty days.

*Resolved*, That a copy of these resolutions be printed in the *Greenville Reporter* and the *St. Louis Freemason*, and also that a copy be presented to the widow and family of the deceased.



## NEW YORK.

To Bro. E. E. Thorne we are indebted for a copy of *Harper's Weekly*, of May 22d, containing a cut of the elegant room of Prince of Orange Lodge, No. 16, of New York City, which has been put up in Bro. Edwin Booth's new theatre buildings, and "is one of the finest rooms in the city, if not in the United States." We do not know where the brethren got their name "masonically" for the Lodge, but presume it was brought from England by some members of a Lodge there of that name. The following is a brief description of the hall:

The walls and ceiling are beautifully colored and frescoed in a very chaste and tasteful manner, the latter being ornamented with Masonic designs. The hangings are of rich scarlet cloth, trimmed with velvet of the same color, and the floor is covered with a magnificent carpet. The furniture is remarkably solid in appearance, and at each end of the room is a raised dais for the use of the officers of the Lodge. The cornices are massive yet elegant, and the gas fixtures are in good taste and excellent keeping with the rest of the fittings. The room has been fitted up by Mr. Edwin Booth, under the immediate supervision of the architect of the building, John A. Robertson. The room contains a very powerful organ.

The following gentlemen are the officers of the Lodge:

W. M., E. E. Thorne; S. W., T. B. Clarkson; J. W., G. E. Slocum; Chaplain, S. H. Tyng, jr.; S. D., Alfred T. Puffer; J. D., T. R. Davies; Treasurer, George Sanderson; Secretary, A. S. Gardiner; Marshal, G. C. Ames; Tiler, R. England.

## CONNECTICUT.

To R. W. Bro. Jos. K. Wheeler we are indebted for advance sheets of M. W. Bro. Wm. Storer's address (Grand Master), and for private list of Grand Officers elected, for which we return our thanks.

The Grand Lodge met on the 12th of May last, and from the Grand Master's address we extract the following:

Brethren, I need not remind you that we are here for an important purpose. Solemn and responsible duties devolve upon us. The interests of the Masonic Fraternity in this jurisdiction are entrusted to our hands. We are to consider and act upon matters involving the prosperity of the subordinate Lodges. We are to listen to the appeals of those who come to us for justice. We are to legislate for the well-being of our beloved Institution, not only for this jurisdiction and for the present year, but for our whole country and the world, and for all coming time. Free Masonry being universal, the legislation of a particular Grand Lodge is not confined in its influence within the narrow limits of a State or a continent; but its effects are felt the world over, wherever the ties of Masonic fraternity are acknowledged. As the tiny waves, caused by the dropping of a pebble, are extended from shore to shore of the broad lake, so the legislation of our comparatively small Grand Lodge is felt wherever organized Masonry exists. Then let us be careful what we do, and how we do it.

Doubtless there will be questions brought before you for action, in the consideration of which you will not be able to see and feel and act alike. Were it otherwise, Masons must be something more than human. Diversity of thought and opinion is as much to be expected as is diversity of complexion and dress and tones of voice. And these differences should be tolerated. It ill becomes any one man—even though he were the most highly cultivated of the race—to arrogate to himself a monopoly of worldly wisdom. His humbler brother may perchance entertain some opinions that are worthy of consideration. So, too,

no man can properly claim that he alone is honest in his views, and that those who entertain different opinions are consequently actuated by improper motives. Let us then come to the consideration of the various items of business that may be brought before us, in the true and enlightened spirit of charity. Let us be cool, and calm, and tolerant, and dignified, and manly, in the discussions in which we may be called to participate. Where we can not all see alike "let us agree to disagree." Let each brother be truly thankful that there are so many brethren present who are wiser than himself. Let this fraternal spirit prevail, and our deliberations will, as heretofore, be conducted in harmony and good will, and the results of our labors can not be otherwise than satisfactory.

Without detaining you longer, my brethren, I will now endeavor to render an account of my stewardship and report my official acts during the year that is now past—premising that other public duties, and the infirmities of increasing years have prevented my doing all that I would gladly have done for an institution which I embraced with ardor in my early manhood, to which I have willingly devoted the prime of my life, and which I love with increasing affection now when advancing age admonishes me of my near approach to "that undiscovered country from whose bourne no traveler returns."

The following are the Grand Officers elected:

Amos E. Cobb, Grand Master; Asa Smith, Deputy G. M.; James L. Gould, G. S. W.; Edmund Tweedy, G. J. W.; George Lee, G. Treas.; Jos. K. Wheeler, G. Sec'y.

## MISSISSIPPI—GRAND CHAPTER.

Grand Chapter met January 14, 1869, Comp Joseph O. Lusher, G. H. Priest, presiding.

From his address we extract the following:

"I have no flattering report of the increased or increasing prosperity of R. A. Masonry in this jurisdiction. No Dispensation for new Chapters has been issued, nor have the accessions to our numbers been as great as in years that have passed. The Chapters have not recovered from the effects of the late strife in our land. Nearly if not all of them had suspended during the war. Although most have been reorganized, yet they still suffer heavily from the financial distress and the general deficiency of resources which still prevails. Notwithstanding it is pleasing to say that harmonious intercourse has been maintained among the members of the Arch, and that 'peace and harmony' generally prevails throughout our jurisdiction. I trust that a brighter day will soon dawn upon us and that all our tabernacles will be again erected, and our lights shine forth with increased brilliancy. That no new Chapters have been established I consider more a subject of congratulation than otherwise."

The following was adopted:

The Committee on Masonic Law, continued from last Convocation, to prepare a report in regard to religious tolerance discussed in the address of M. E. G. H. P. W. D. Ferris, ask leave to submit the following preamble and resolutions:

WHEREAS, Universal religious tolerance is a fundamental principle of our Order; therefore,  
Resolved, That the right of every Companion to worship God according to the dictates of his conscience must remain unimpaired.

Resolved, That the insult offered to Companion McLeod, a Christian minister, who, at the request of the High Priest of Vicksburg Chapter, No. 3, closed the Chapter with prayer and preferred his requests to the Deity in the name of "Jesus Christ, our Saviour," is deserving of severe censure, and the Companion offering this indignity should have been suspended from the Chapter on the charge of gross unmasonic conduct, which was preferred against him by its Secretary.

Comp. Wm. S. Patton rendered, as usual, an

intelligent and courteous report on correspondence.

## RECAPITULATION.

Chapters making returns.....	72
Exalted .....	105
Affiliated .....	47
Reinstated .....	97
Dimitted.....	147
Died.....	54
Suspended.....	410
Expelled.....	3
Members .....	2576

## ALABAMA GRAND CHAPTER.

Proceedings at hand; Comp. Peleg Brown, G. H. Priest, presiding.

From his admirable address we extract the following decisions:

Q. Is it right to use a substitute to make up a class?

Ans. It is not. See by-laws of Grand Chapter, article 3, sec. 8.

Q. Is it lawful to receive a petition for the degrees unaccompanied with the fee?

Ans. It is not. See article IV, sec. 5, of the Constitution of the Grand Chapter.

Q. In case a petition is received unaccompanied with the fee, and the degrees conferred, who is responsible?

Ans. The Secretary, if he announced the petition in due form. If ordered to receive it, and does so without protest, he is still liable. But if he objects, then the presiding officer would be liable; and if not paid, would be subject to discipline.

Q. Is it lawful and in accordance with Chapter usage to confer the degrees on ministers of the gospel free of charge?

Ans. It is not. The Constitution requires that the fee shall always accompany the petition, and no credit given.

Q. Can a Chapter Past Master sit in a Master Mason's Lodge, the Senior Warden presiding, who has not received the Past Master's degree?

Ans. He can without any scruples of conscience whatever. The Past Master's degree received in a Chapter confers no privileges other than those he is entitled to receive in the Chapter.

Q. A petition for the degrees in a Chapter being rejected, how long should the candidate wait before petitioning again?

Ans. Held, that he should wait twelve months, unless the objection is withdrawn. That is the rule in the Blue Lodge. Our Constitution is silent on the subject, and as this question is often asked, I would recommend that the Grand Chapter settle it definitely.

Q. Does suspension in the Blue Lodge suspend in the Chapter?

Ans. It does, for it is held that a Chapter is entitled to know all that transpires in the bodies below.

Q. Is it necessary to take any action in the Chapter after suspension in the Blue Lodge?

Ans. It is not, more than to note the fact, for suspension in the Blue Lodge suspends in all the bodies above.

Q. Would it be proper to admit a companion to a Chapter while he was under suspension in the Blue Lodge?

Ans. Certainly not. It would be just as improper as it would be to receive the petition of a Master Mason for the degrees in the Chapter while he was under the Masonic censure of suspension in the Blue Lodge.

Q. Is an appeal from the decision of the H. P. or presiding officer of the Chapter allowable in any case?

Ans. Held that it is not, unless the presiding officer sees fit to waive his right and submit to the decision of the Chapter. An appeal may be made to the Grand Chapter, or during recess to the Grand High Priest.

Q. Where should a sojourning companion guilty of unmasonic conduct be tried?

Ans. By the Chapter in whose jurisdiction he resides; but if practicable, it would be courtesy to communicate with the Chapter



where he holds his membership. If unaffiliated, proceed at once; but better in all such cases for the Blue Lodge to assume jurisdiction.

Comp. P. J. Pillans rendered a good report on correspondence:

Chapters that were represented..... 53  
Members reported at this convocation... 2,523  
Dues received at this convocation.....\$759 00

#### WORK OF THE YEAR.

Advanced..... 171  
Presided..... 168  
Received and acknowledged..... 169  
Exalted..... 177  
Affiliated..... 41  
Rejected..... 14  
Dmitted..... 194  
Died..... 56  
Suspended for unmasonic conduct..... 7  
Expelled..... 4  
Suspended for non-payment of dues..... 214  
Reinstated..... 35

#### STATE OF THE CHAPTERS.

Chapters square upon the books..... 55  
Chapters delinquent..... 13  
Chapters under dispensation..... 2  
Charters forfeited..... 25

Whole number at end of the year.... 95

#### NEW BRUNSWICK.

From the *Daily Morning News* of May 12th (St. Johns, New Brunswick,) we learn that the N. B. Royal Arch Chapter presented to Past Principal Comp. John D. Short, a splendid R. A. jewel, made of gold.

From the St. Johns' (N. B.) *Telegraph* of May 22d, we learn that the Order of the "Red Cross of Rome and Constantine" is making considerable progress in that Province, and that on the 21st the "McLeod Moore Conclave, No. 13," dedicated its new hall. It is an order of which we are totally ignorant, but know it must be a respectable one from the character of its officers and members. Sir Robert Marshall was elected its chief officer.

From the same paper we extract the following:

We understand that the members of "The Union De Molay Encampment and Priory, under the Registry of the Religious and Military Order of Masonic Knights Templar in England and Wales and the Colonial Dependencies of the British Crown," held a very interesting assembly in their Armory yesterday afternoon. It will be a matter of special gratification to the members of the Chivalric Order to learn that the equipment of this Encampment and Priory is now not second to that of any other Encampment within the whole Dominion of Canada; and the energy and zeal of its members warrant us in anticipating a bright and prosperous future for the new Conclave.

In connection with this we might observe that it would be a source of congratulation to the general body of the fraternity in the city, in fact the Province, were the members to unite and build themselves a structure suitable to their wants, as is done in other places; for it is matter of remark that the rooms now occupied by the craft are too small and but ill adapted to the wants of this growing Order. Would it not be well for the Grand Lodge to move in the matter?

#### Expulsion.

We have been requested, by order of Harmony Lodge, No. 20, New Britain, Connecticut, to publish the fact that Ira E. Leonard (now of Missouri) was expelled by that Lodge in 1853, and that the Lodge has since learned that he attempts to pass himself off as a Mason in good standing. "A word to the wise is sufficient."

#### BOOK NOTICES.

**THE COMMON LAW OF MASONRY.** By Dr. J. W. S. Mitchell, Griffin, Geo., author of the "History of Freemasonry and Digest of Masonic Law," P. G. M. and P. G. H. P. of Missouri, and P. E. C. of St. Louis Commandery, No. 1. Published for the author. 1869.

This work, of 504 pages, is dedicated to the Grand Lodge of Missouri as being the first in the United States to establish the true law of the *Ancient Regulations*, and to throw aside the spurious code—the *Ahiman Rezon*.

With the work is also published an autobiography of the author.

This work is principally a compilation of the various opinions and arguments of Bro. Mitchell in his history above mentioned, with the addition of some new points that have arisen since. With his introduction of "what is Freemasonry?" we do not fully agree, as it partakes too much of sectarian view in religion, for we do not believe that Freemasonry was ever intended to be the propagandist or *Avant Courier* of any particular dogma: it existed before any of the present religions were in force—it has kept pace with all and interfered with none, and never should. It has no more to do with converting people to any other than their own religion than it has to do with converting the man in the moon to the belief that he lives in a house made of green cheese.

The author's criticisms on the wild vagaries and speculations of Bro. Dr. Oliver are very severe and equally just, for we know of no Masonic author who has written so much and said so little on the true principles and history of our Fraternity, and has led his readers more astray than the late Bro. Oliver.

Bro. Mitchell is a giant defender of pure Ancient Craft Masonry, and with him we hold there is no other Masonry; and for his vindication of the ancient laws and principles of Masonry he deserves the thanks of the Fraternity at large.

We cannot, however, agree with him in his literal interpretation of the history of Masonry, by tracing it to the point and to the manner of its introduction, although on this point the ablest authors have disagreed; but we believe the day is fast coming when the Masonic student will be content to let it rest on the basis arrived at by Bro. Tindel, of Leipzig, and others, viz.: it is the speculative result of an operative system, which operative system, embodied to a certain extent the philosophical principles of the ancients; in fact, those principles which have been the basis of all mysteries from the first dawn of civilization.

The analogy drawn between the ancient constitutions and those of Dermott is very striking, and is essentially valuable to every Mason who pretends to know even ever so little about Masonic laws; and we believe Bro. Mitchell is the only Masonic writer who has drawn the line of distinction between the two, section by section.

As to our venerable brother's peculiar views about the rights of Apprentices and Craftsmen, we will not discuss them here, but will merely say that we do not think them substantiated by the logic due to so important a question. We think his whole error arises from the false

premise that Masonry has consisted of three degrees, instead of only one, up to about 1725.

His criticism upon the nature of Lodge prayers is an excellent article.

In noticing the proceedings of the Baltimore Convention, he says: "But the Baltimore Convention decided that, as there was but one degree in which Masons at work could be called a Lodge, the Lodge could be opened directly, and when opened, it could dispense with that degree and resume labor on the E. A. or F. C. degree, for work only, and that the closing of that degree closed the Lodge. The Convention further decided that Lodges might, if they chose, open up, that is, all the degrees, or close down as formerly; in other words, either would do."

In conclusion, we will say, that we are under many obligations to the author for his advance copy, and fully appreciate the kindly motives which prompted the gift; and that the dedication of the work to our Grand Lodge is worthy of the sentiment which dictated it, and our only regret is, that the author did not at a younger age determine upon the production of such a work, when health and vigor would have justified more labor in its execution, that is, more labor in the arrangement of the matter of the work. There is an immense amount of repetition in the book, many of the questions being answered and re-answered several times. As a digest it is a failure; as a history we can not fully agree with it except in so far as it relates to the ancient constitutions; but as containing replies to important questions, and a strict adherence to and vindication of Ancient Craft Masonry, we consider it the best work of the kind extant.

**HISTORY OF FREEMASONRY.** By J. G. Findel, Editor of the German Masonic Periodical, "*Die Banhutte*," Leipzig.

It is with great pleasure that we can say we have found a Masonic "history" almost unexceptionable in its character to every Masonic reader. It is a work of wonderful research and editorial ability, and while it was written in the German language, it is nevertheless the best and fullest history of Masonry in England, Ireland, Scotland and Continental Europe that we have ever seen. Is is the only history of Masonry we know of wherein the author has not intruded his own peculiar notions and speculations, but has confined himself legitimately to the honest work before him, viz.: furnishing facts of great value to every intelligent student. Its contents treat very fully of Masonry in England, Ireland, Scotland, France, Germany, Netherlands, Denmark, Poland, Russia, Sweden, Switzerland, Italy, Spain, Portugal, Belgium, Holland, European Turkey, North America, South America, Africa, Asia and Australia. His dissection of the fungus Rites which sprung from the womb of French and German charlatanism is a valuable part of the work, and, in fact, there is none of the production before us that we can take exception to, except his views of the Negro Masons in the United States, upon which question he has most undoubtedly been led astray by some partisan American writer. Still, as that part is brief and merely an appendix to



the great work itself, we do not think so valuable a volume should for that reason be excluded from the hands of any one, and we most cordially recommend Bro. Findel's History to every Masonic reader whose attention we can arrest by this brief review. The author contemplates issuing a revised edition, and when he does we would recommend him to abandon his present classification of "First," "Second" and "Third Periods," and consolidate every period of years into one consecutive history under the head of each State or country, for we think by so doing he will much simplify the chronology of Masonry and more keenly impress the memory of his reader. We are glad to find an author that does not try to trace Masonry to the apple orchard where Eve first sinned, nor to the garret in Noah's Ark, nor even try to make us believe that our present system was founded by the aid of Hiram, King of Tyre; who, in all human probability, never saw Jerusalem in his life. Bro. Findel rationally looks upon our system as the result of all mysteries which have existed in all time, and as the aggregation of their operative character in the great building age of Continental Europe. Again we cheerfully commend to every searcher after "Light" to get the History. It can be furnished by Bro. J. M. Borchardt, Hoboken, N. Y., the American agent, or purchase it from Bro. P. M. Pinckard, 510 Pine street, St. Louis.

#### THE SYMBOLISM OF FREEMASONRY.

By Albert G. Mackey. Published by Clark & Maynard, No. 4 Barclay street, New York. For sale by the Southwestern Publishing Association, of St. Louis.

This is an elegant work of 364 pages, consisting of brief essays upon the Symbolism of Masonry, in which the gifted author has condensed the reflections of many years of study. They are all appropriate, and carefully written, and to the Masonic student it is a work of great value. The soul, the heart, and the poetic ideas of our institution are not generally sufficiently studied, for, after all, it is in the sublime philosophy of Freemasonry that the mind gathers its rich reward of thought, and lays up those enduring sentiments, which in after years make the Lodge room a pleasant and instructive retreat. The work contains a "Synoptical Index," being a dictionary of the many phrases used in the essays and in the ritual. The volume before us is a splendid piece of typographical workmanship, and the publishers deserve credit for the faithful manner in which they have performed the duty assigned them.

**HALL'S MASTER WORKMAN.** By Bro. John K. Hall, of Boston, and published by A. Williams & Co., No. 110 Washington street, Boston, Mass.

This is a very neat, compact and beautifully published manual for the Lodge, and from its arrangement of the Monitorial work and the valuable suggestions which precede each section, it is one of the very best aids to the Master Workman that we have seen. In the appendix is a fine collection of Lodge prayers, which we believe are not found in any other work of the kind. Price 75 cents, free of postage. We return our thanks to the publishers for their acceptable little gift.

#### INDIANA MASONIC HOME ADVOCATE.

This is a Masonic journal, published (monthly, we believe) by Bro. F. M. Blair, of Indianapolis, at \$1 00 per annum. The number before us is the fourth number of volume V, but is the first one we have had the pleasure of seeing. It is devoted chiefly to the interests of Indiana, and we doubt not but it is a valuable auxiliary to the Masonic information of that State. We wish it every success, and welcome it to our table.

#### New Picture of Washington.

We have been favored with a proof impression of the last and best picture of our beloved Washington, by the publishers, Messrs. Virtue & Yorston, No. 12 Dey street, New York. It represents "Washington Receiving a Salute on the Field of Trenton," and is a masterly specimen of the engraver's art. The plate is 22x28 inches, on elegant paper. The artist has brought out the ever recognizable features of Washington in all their simplicity and dignity combined, and it is a truthful reproduction of those noble virtues of our beloved brother, viz.: goodness and greatness. We are not apprised of the price of the work nor who will be the agent in our city, but whoever he may be we see no reason why he should not be eminently successful in its sale.

#### IMPOSTERS.

The following is sent us from New Orleans:

The Craft are warned against an impudent imposter, who, in Illinois, called himself Jacob Vanburen, and hailed from Concordia Lodge, Amsterdam; was a barber, and lame in one leg. He came here last fall, called himself Jacob Brandon, and hailed from Benton Lodge, No. 64, Illinois; said he was on his way to Mobile to see his son. He went to the hospital, obtained assistance from the Relief Lodge. Having doubts in regard to him I sent a circular to Benton Lodge, Illinois. The Secretary wrote back that he had never been a member; that he had remained there two months, behaved badly, and swindled the brethren to the extent of his ability; (he said there that his dimit had been burnt). He came back from Mobile, Alabama, and applied to Orleans Lodge, No. 78, as ——— Brown, a gardner and a stranger. He was recognized, and though at first denying, yet admitted he was the man; and in answer to the statement that he had received relief from the Relief Lodge, he said that the W. M. was a d—d Jew and a thief, etc. On Tuesday last he came to Alpha Home Lodge, No. 72—registered as from La Croix Charitie Lodge, France, and a tailor by trade. On his being recognized he threatened to whip the brother, etc. He is fifty-five or sixty years of age, gray hair and eyes, light complexion, about five feet ten inches high. He is utterly unworthy and well calculated to deceive, and succeeds often from sheer impudence. Pass him around. He will probably visit your place. Please make him known to the Lodges.

The following is from Kentucky:

GRAND SECRETARY'S OFFICE, }  
LOUISVILLE, KY., April 27, 1869. }

By direction of the Grand Master of the Grand Lodge of Kentucky, I hereby warn the Masonic Fraternity against an unworthy Mason, who in January last defrauded several Lodges in this State by procuring from them money under false pretenses. He passed sometimes under the name of Butler, and at other times under the name of Thomas W. Coleman; but his true name is J. M. Ryan, as was afterwards ascertained by a letter addressed to his wife, Catherine Ryan, Chicago, Illinois, which was found concealed in the lining of his hat, when he was searched after being detected in his villainy. He represented himself some-

times as a member of Strangers' Rest Lodge, No. 240, Indiana, and at other times as of Eagle Lodge, No. 247, Missouri. He is about 5 feet, 10 or 11 inches high, would weigh about 155 pounds; has light, sandy hair, high cheek bones; is rather slow to speak, when questioned, but talks fast when talking; has a slight brogue, and is an Irishman by birth.

J. M. S. McCORKLE,  
Grand Secretary.

#### A GOOD PAPER.

We wish to call the attention of our Masonic readers especially to the *Freemason*, published at St. Louis, Missouri, which we add to our list of Masonic exchanges this week. Receiving regularly, as we do, nearly all the Masonic publications in the country, and claiming to have a pretty thorough acquaintance with the requirements of the craft in the shape of Masonic literature, we have no hesitation in saying that this periodical seems to us particularly valuable, and we should advise all to send for a specimen copy and judge of its merits themselves. Although not directly authorized by the publishers so to do, we shall be pleased to forward to them subscriptions for the *Freemason* if any of our readers wish to subscribe and will leave the money with us so to do. We should esteem ourselves particularly fortunate in being able to secure a complete set of this periodical since its first issue.—*Freeport Journal, Illinois*.

We shall be glad to secure the co-operation of the *Journal* in sending subscriptions, and willingly reciprocate with any back numbers we may have to spare. EDITOR F. M.

#### The Hebrew Word.

We cut the following from the *Israelite*, of Cincinnati:

The four Hebrew letters *Yod, He, Vav, He*, which compose the Ineffable name signify the past, present and future tenses of the verb *To be*. This is fully explained in Exodus, Chap. III, Verse 14; where the Almighty, in answer to the inquiry of Moses, gives His name as, "I am what I will ever be"—(the correct translation). In every command issued by Him the ineffable name is used. Whenever this name occurs, however, it is pronounced Adonoi (the Lord).

#### Grand Lodge of Maine.

At the Annual Session of the Masonic Grand Bodies in Maine, May, 1869, the following officers were elected:

##### GRAND LODGE.

M. W. John H. Lynde, Bangor, G. M.; R. W. David Cargill, East Winthrop, D. G. M.; R. W. T. R. Simonton, Camden, S. G. W.; R. W. John W. Ballou, Bath, J. G. W.; R. W. Moses Dodge, Portland, G. T.; R. W. Ira Berry, Portland, R. G. S.

##### GRAND CHAPTER.

M. E. Jos. Pearson Gili, Lewiston, G.H.P.; M. E. Nathan Woodbury, Skowhegan, D. G. H. P.; R. E. Lemuel Bradford, Bangor, G.K.; R. E. Stephen J. Young, Brunswick, G. S.; R. E. Alfred M. Burton, Portland, G. T.; R. E. Ira Berry, Portland, G. S.

##### GRAND COMMANDERY.

R. E. Charles H. McLellan, Bath, G. C.; V. E. William P. Preble, Portland, D. G. C.; E. Henry H. Dickey, Lewiston, G. G.; E. Silas Alden, Bangor, G. C. G.; E. Charles Fobes, Portland, G. T.; E. Ira Berry, Portland, G. R.; E. James E. C. Sawyer, Bath, G. P.

##### GRAND COUNCIL.

Comp. Gordon R. Garden, Portland, M. P. G. M.; Comp. Benj. M. Flint, Calais, D. P. G. M.; Comp. Augustus Bailey, Gardiner, R. P. G. M.; Comp. T. M. Varney, Lewiston, P. G. M.; Comp. Charles Fobes, Portland, G. T.; Comp. Ira Berry, Portland, G. R.

Yours Fraternally,

IRA BERRY.



## A MASONIC SONG.

Written for his initiation Banquet by Bro. Athelson Harvey Boys, W. M. Union Lodge (No. 127), Margate.

Come, now our Lodge is over,  
Let's pass the bowl around,  
And show how work and pleasure  
Are in their places found;  
For, meeting on the Level,  
And acting on the Square,  
Exhibit how inviolate  
Masonic precepts are.  
Then, at our festive gathering,  
Say, who would not be gay,  
When feelings all fraternal  
Among us hold their sway.

The outer world may wonder  
At all our Mystic arts,  
But let them also ponder  
On what our craft imparts.  
Equality our standard,  
While merit finds its place,  
And Love, Relief, and sacred Truth,  
Our Lodge proceedings grace.  
Then, at our festive gathering, &c.

We find the humble classes  
Associate with the Peer,  
For, as our precepts tell us,  
We equal are all here;  
Yet, with us, full Obedience  
To all our laws is found,  
Fidelity and Secrecy  
In all our craft abound.  
Then, at our festive gathering, &c.

The Master and his Wardens,  
They rule the Lodge by love,  
And dictate from the sacred Laws  
Of Him who reigns above;  
White 'mongst our poorer brethren  
Our worldly gifts we share,  
And may Masonic Charities  
Be long our constant care.  
Then, at our festive gathering, &c.

Then pass the brimming goblet,  
And let us drink a toast,  
With hearts and minds in union,  
As all our Lodge can boast:  
Here's a health to all good Masons,  
May they ever "good" remain,  
Then when next we meet together  
We'll drink their health again.  
Then, at our festive gathering, &c.

—London Freemason.

## American Imposters in England.

In justification of our publication of Masonic imposters, we publish the following from the *Freemasons' Magazine*, of London, to show how an American "Jeremy Diddler" did the boys over there. It was a sharp trick, and will show the craft how the "thing is done," and to beware of all such accomplished scoundrels. Dr. J. B. Smith hailed from Howard Lodge, No. 35, Washington City, when everybody should know that there is no such name or number in that jurisdiction. Again, we say, give all such fellows a sound horse-whipping and it will do them and the craft a great deal of good. A good brother and editor of a cotemporary American Masonic journal "gives us fits" for publishing these fellows, but we believe in *Light*, even in rascality:

"MASONIC IMPOSTERS.

"To the Editor of the *Freemasons' Magazine* and *Masonic Mirror*:

"Dear Sir and Brother—The recent exposure of that consummate swindler, Seigmund Sax, in your columns must have been no small benefit to the craft, but it came a little too late.

Recently, in Crewe, a second edition of our Hamburg hero cropped up in the person of a Dr. J. B. Smith, who hails from Washington City, United States, and one well worthy of being his parallel. The American sharper is about fifty years of age, five feet nine inches in height, dark eyes, full face, of very gentlemanly manners, good address, respectably attired, wears a cap, and has a naval appearance. His success here in deceiving our Secretary and Almoner, and borrowing his fare to London, does him no small credit, for neither of them are to be easily done. Each, too, had some doubts, but both, I regret to say, had not the pluck to put him at once to the test by calling at the post-office. As soon as they informed me of the case I at once pronounced it a swindle, much to the surprise of my two friends. However, on calling at the post-office, both felt the "luxury of doing good" and the annoyance of being done at the same time. Next morning, too, a gentleman handed a copy of the *Manchester Examiner and Times* of March 2d, the very day of the doctor's visit here, containing an account of how this veritable Yankee had got £5 from a Professor of Edinburgh University by very similar means, without the "Masonic" aid's thought.

"It is not well, sir, for Masonic "nature to be too full of the milk of human kindness" with such characters, for there is a limit at "which forbearance ceases to be a virtue." I think, sir, it is time for our Grand Lodge to take some energetic steps on this head—

"And put in every honest hand a whip  
To lash such rascals naked through the world,"

And thus rid the craft of such who have more of the "rank compound of villain" in them than anything else.

"The Doctor's procedure here was as follows. He hands the following letter to the Secretary:

"To the W. M., Wardens and Brothers:

"I am a Master Mason of long standing, of Howard Lodge No. 35, Washington City, United States. I am the Assistant Director of the United States Mint at that place. In company with Dr. E. N. Kent, the Assay Master of the Branch Mint of New York, we have been traveling for some time on Government business connected with coinage. We have been last at Londonderry, Ireland, on a visit to some friends, and left there Saturday last. He proceeded *via* Belfast to Liverpool by steamer; while myself, having business in Dublin, came that way, our arrangements being to meet here this day to proceed to London, where the American Minister was to have the proper *visa* attached to our passports, from whence we were to proceed to the Brazils. I gave Dr. Kent our letter of credit on Messrs. Baring Bros., for use in Liverpool, retaining, as I supposed, sufficient funds for my own purposes. He has failed to meet me here and I have been anxiously awaiting him at the station since morning, having arrived *via* Holyhead at one P. M. Late this P. M., on applying at the post-office, I receive a letter from him that an unavoidable delay prevents his reaching here in time, and has proceeded to London and expects me there. Unfortunately I exhausted my funds to such an extent that I cannot proceed. I have been since

the receipt of this letter in a state of great anxiety. It is too late to communicate with our Consul at Liverpool, and I must reach London at once. I have the necessary credentials of my official position from our Secretary of Legation at London, my passport, &c. After an almost exhausting inquiry I learn that a Masonic Lodge meets to-night. I can only say that I am a well-known gentleman in the States, professionally and to the fraternity, having been many years actively connected with the body in our national capital. I wish to have my case examined and be enabled to proceed to London by this night's train.

"I respectfully ask that the Lodge be informed of this appeal.

"Fraternally yours,

"JAS. B. SMITH, M. D., Assistant  
Director U. S. Mint, Washington, D. C.,  
"Howard Lodge, 35, Washington, D. C."

"After some explanatory remarks he offers the second letter, which you perceive is written by a very different hand, on first sight, but, on a close scrutiny, by the same, and on paper bearing the impress of the Royal Alexandra Hotel, Liverpool.

"LIVERPOOL, March 2, 1869.

"My Dear Doctor—In consequence of the absence of Mr. Dudley, our Consul (gone to the races), this A. M., I cannot leave in time to connect and meet you at Crewe, as arranged. Consequently, the better plan will be to proceed directly to London and go to Charing Cross Hotel by first train. I have sent all our baggage there by the train leaving here at 5 P. M. this day. I know no other direction to give this than 'to be called for' at the post-office at Crewe. Respectfully yours,

"Dr. J. B. Smith. E. N. KENT."

"The Secretary sends him with a note to our Almoner, and from him he gets over £1 of our Lodge funds. You will say, I think, that coupling the composition and style of the letters, with a good address, education and appearance, there is a strong probability that the Doctor would succeed. His two victims, however, posted a couple of hundred circulars to Lodges warning them of the Doctor who was 'traveling on Government business, connected with coinage.' True enough! but I should be delighted to hear also of his having 'board and lodging' for twelve months at our Government's expense. I should imagine that, if such cases as this were sent to the Grand Secretary and re-issued with the 'Quarterly Communication' to every Lodge in its jurisdiction, neither harm nor much expense would be incurred, and thus the career of these worthies would be considerably impeded, if not entirely checked. Oh! Masonry—Masonry! 'How many swindles are committed in thy name!' in the provinces, because, with all our great organizations, we have allowed 'Charity' to rule supreme when 'even-handed justice' ought to have reigned instead.

"Yours fraternally,

"WM. JOHN BULLOCK, P. M. 979 & 321."

"P. S. The 'borrowing a railway fare' seems to be a very common dodge and ought at once to put Almoners on their guard."



**HONOR TO WHOM HONOR.**

We gratefully acknowledge our obligations to the following brethren for clubs of subscribers since our last issue:

MISSOURI.—A. M. Dockery, J. M. Pendleton, G. W. Stapleton, B. F. Ricords, C. H. Ghee, J. Y. Whitsett, C. L. Mayo, Dr. G. R. Hunt, J. A. Price, S. T. Kennedy, W. D. Fortune, H. J. Galbraith, J. Ure, J. W. Goslee, R. L. Dodge, H. F. Jones, I. W. McDonald, L. F. Weimer, J. B. Vardeman, J. E. Carter, D. H. Willson, A. L. McGayor, J. W. Tippet, J. W. Neale, E. R. Sayer, J. S. Cannon and S. Price.

MONTANA TERRITORY.—Samuel Russell, J. R. Boyce.

NEW MEXICO.—R. Frank Greene, E. W. Bates.

ALABAMA.—Peleg Brown.

MISSISSIPPI.—J. O. Hendrix.

Brethren, we thank you all.

**Who Will Act!—Send Us Your Name.**

We want an agent in every Lodge where we have none; and if any who have been appointed do not serve, will they, or the Worshipful Master, or some one else, notify us, and give the name of some one who will?

We must have more subscribers, brethren. The paper does not pay either publisher or editor as it ought. We have sustained and made it a success, so far as its usefulness to the Fraternity is concerned, and now we ask you to sustain it.

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**THE GOLDEN SIDE.**

There is many a rest on the road of life,  
If we only would stop to take it;  
And many a tone from the better land,  
If the querulous heart would make it.  
To the sunny soul that is full of hope,  
And whose beautiful trust ne'er faileth,  
The grass is green and the flowers are bright,  
Though the wintry storm prevaileth.

Better to hope, though clouds hang low,  
And to keep the eye still lifted;—  
For the sweet blue sky will soon peep through  
When the ominous clouds are lifted!  
There was never a night without a day,  
Or an evening without a morning;  
And the darkest hour—as the proverb goes—  
Is the hour before the dawning.

There's many a gem in the path of life,  
Which we pass in our idle pleasure,  
That is richer far than the jeweled crown,  
Or the miser's hoarded treasure.  
It may be the love of a little child,  
Or a mother's prayers to Heaven,  
Or only a beggar's grateful thanks  
For a cup of water given.

Better to weave, in the web of life,  
A bright and golden filling;  
And to do God's will with a ready heart,  
And hands that are swift and willing,  
Than to snap the delicate minute threads  
Of our curious life asunder,  
And then blame Heaven for the tangled ends,  
And sit, and grieve, and wonder.

**CHARITY.**

Be thou, oh! man, in all thy ways,  
Generous as love, and like the rays  
That shoots from suns to warm the field;  
Let thy full sheaf its substance yield,  
Not with a stealth, but open as a love,  
As God sends rain from clouds above  
To water fields, to quench the thirst,  
To aid the seeds in flowers burst.  
So all through life, ye sons of man,  
Aid ye the heart in this grand plan  
To bring smiles to a careworn face,  
To plant within the soul new grace.  
Give of thy store, however small it be,  
As God gives life and health to thee.  
Oh! blest is he who gives with love  
His charity; and high above  
The angels sing and gild his name  
In an enduring, holy fame.

—N. Y. Dispatch.

**Mothers.**

Each mother is a historian. She writes not the history of empires or of nations upon paper, but writes her own history on the imperishable mind of her child. The tablet and that history will remain indelible when time shall be no more. That history each mother shall meet again, and read again, with eternal joy or unutterable grief, in the coming ages of eternity. This thought should weigh upon the mind of every mother and render her deeply circumspect and prayerful and faithful in her solemn work of training up her children for heaven and immortality.

The minds of children are very susceptible and easily impressed. A word, a look, a frown, may engrave an impression on the mind of a child which no lapse of time can efface or wash out. You walk along the sea-shore when the tide is out, and you form characters or write words or names in the white, smooth sand, which is spread out so clear and beautiful at your feet, according as your fancy may dictate; but the returning tide shall, in a few hours, wash out and efface all you have written.

Not so the lines and characters of truth and error which your conduct imprints on the mind of your child. There you write impressions, the everlasting good or ill of your child, which neither floods nor the storms of earth can wash out, nor death's cold fingers erase, nor the slow-moving ages of eternity obliterate. How prayerful and how serious and how earnest, to write the eternal truths of God on his mind—those truths which shall be his guide and teacher when her voice shall be silent in death.



## THE UNSEEN HAND.

BY BRO. AL.

An unseen hand has swung the door,  
My pilgrim feet go in,  
My first step to the Master's shrine  
Shuts out the paths of sin.  
I seem to hear th' Omnicif word,  
That woke creation's void,  
As o'er chaotic darkness passed  
The fiat of a God.

My untaught vision scarce can bear  
The glory of the hour;  
How bright, oh, Master, is thy face!  
I kneel before thy power.  
Faint are these emblems of thy might,  
Which only seekers know,  
In Thee, oh, God, I put my trust,  
And travel on below.

I struggle for that greater light  
Which shot across the sphere,  
And 'mid life's rough and rugged road,  
I think to find it here.  
But still the angel finger points  
A down the sacred page;  
I follow where the guide shall lead  
Upon my pilgrimage.

A brother's hand is near mine own,  
Why should I fear the way?  
The light of love is in my path,  
While still I watch and pray.  
And overhead the starry sky  
The Master's power displays;  
I bask amid the noon of night,  
In Heaven's eternal rays.

"Let there be light;" the great decree,  
Then rolled that night away;  
No longer in the Temple's porch  
My weary footsteps stray.  
An unseen hand has swung the door,  
My pilgrim feet go in;  
My first step to the Master's shrine,  
Shuts out the world of sin.

## SYMBOLISM.

Symbolism is the language of the world, and yet, strange to say, that it is only in Freemasonry, as the grand successor of all ancient mysteries, that this fact is fully appreciated and acknowledged. What is an idea or a thought? Who can answer? We know of no reply, and can make no reply except by a *symbol*, which is a *word*. Words printed or written are but the symbols of sound, and sound, to become intelligible, is but the expression of letters. We think, for instance, of God; that is, we think of the great creative Intelligence which brought the world and us into existence, and we do not know by what term He calls Himself, but do know that He makes Himself manifest to our natures by His own spiritual power and influence. You could not know that I was thinking of Him unless I gave you a symbol of my thought, and such a symbol as you could understand, and knowing that you know Him by a certain name I give the sound of that name and write G O D, which being pronounced or sounded gives the word God. Nineteenth of religion is expressed by symbols. For instance, the Christians use the Cross, which is their emblem of sacrifice and suffering. They use bread and wine as emblems of flesh and blood, and they use the water in baptism as the emblem of purification. Other religions have also their symbols of sacrifice and offerings, and without this symbolism all religion would become at once but a silent faith without a single word to express it. The ancient astrologers,

who forgot and lost more than the world has ever learned since, taught altogether by symbolism, and as for the ancient mysteries of the philosophers, which taught more in their alphabet than we have learned in our most complete works, they had no language but symbols. It is not strange, therefore, that our fraternity, springing from the womb of sciences now unknown, should have symbols instead of words; and what a glorious and simple symbolism it is! Brother, have you ever taken up a square and compass *Masonically*, and sat down and studied them? Just think of the world of *thought* that clusters around them in the lessons of the seven degrees of Masonry. They convey a morality in the first three that has no equal in any code of morals extant, and in the seventh degree, or Royal Arch, the compass tells a story of God that we can find nowhere else outside of the Great Light. Take up the Plumb and just let your mind roam over all it teaches, and then ask yourself if you will ever be able to live up to all that this one single symbol teaches. So with every other; there is a volume in each, and were we a preacher we think we could take the Masonic symbols for texts and talk to our fellow-men for a century without becoming exhausted. Yet how sad it is to see a W. M. explain these symbols with about as much feeling as a daily laborer would tell an apprentice how to knock corners off of a stone with a common hammer. After all, Masonry has its first and only home in the heart and soul, and unless the Mason is one there originally, all the degrees in the world will not make one out of him, and if his heart is not all right he is only so much "dead wood" in a Lodge room.

Brethren, study your symbols, there is a whole world in them!

## "Is the Lodge Ready for the Question?"

In visiting around we are often surprised to hear just such a question as the above in a Masonic Lodge. It does seem strange that, after all that has been said and proven on the subject of the introduction into Masonry of parliamentary rules borrowed from other organizations, the Masters of our Lodges have not yet learned the true theory of Masonic government.

Can any member of the Lodge call for the "previous question?" He can not; because the W. M. is the sole judge when the question shall be taken or the debate ended. He is the Master Workman, and lays out his own work on the Trestle Board, and must be the judge of how that work is going to be done. He can not, therefore, ask the Lodge if they are "ready for the question?" for that implies that somebody else besides himself is "running the Lodge." This proves that he cannot delegate to others; he is the supreme authority to decide when the vote shall be taken (having promised not to rule arbitrarily), he must decide the discussion closed, or if he still thinks that more light may be thrown on the subject by further remarks, he may ask the question if any brother desires to say more upon it, and he must be the judge whether the remarks are relevant or not; but to ask the Lodge whether they will force a vote without further debate,

or to force him to continue the debate, against his own judgment (which the above question implies), is a total surrender of the powers and dignity of his office, which he has no right to do under the first principle of Masonic usage. Again—we have heard members on the floor, calling "Question!" "Question!" all of which should at once be stopped by the gavel. Order is the first law of Masonry, as of Heaven, and the W. M. is bound by his office to preserve it.

## VIRGINIA.

The proceedings of the Grand Lodge of Virginia are at hand. We have already noticed some of the principal points of the transactions and the election of officers, through information kindly furnished by R. W. Bro. Wm. B. Isaacs, Assistant Grand Secretary. M. W. Bro. Wm. Terry, Grand Master, presided. From his annual address we extract the following excellent remarks relative to the qualifications of candidates:

And what are the qualifications of candidates?

## 1st. Their circumstances:

According to the Ancient Charges, the candidate must be "of limbs whole, as a man ought to be." In the language of our own Grand Lodge, not "so maimed that they cannot conform to the Ritual," and capable of "pursuing their worldly avocations" if "necessitated so to do;" thus clearly contemplating a conformity to "law and usage", and guarding against the admission of persons *who*, in all reasonable probability, would become a burden to the fraternity. Masons should be charitable, but their obligations neither require them to assume the peculiar and responsible relation of Masons to these charitable objects, nor indeed are they permitted

## 2d. Their connections:

According to the Ancient Charges, the candidate must be "no bastard"—he must be "free born, of good kindred, true and no bondsman;" and agreeably to the regulations of the General Assembly of 1663, the candidate must be "of able body, *honest* parentage, good reputation, and an observer of the laws of the land." It thus appears that it is not alone sufficient that the candidate should be personally unexceptionable; his connections must be such as will not bring reproach upon the fraternity. When we admit a person into our Order, we assume certain relations, not only to the initiate, but to certain of his kindred, and it is evidently not only proper, but even required, that this kindred should be such as we are willing to assume these responsible relations to, but feel justified in imposing them upon others.

## 3d. Moral qualifications:

While I urge the brethren to give strict attention to the moral qualifications of candidates, yet I will not, in this paper, undertake to discuss this branch of the subject, as it opens too wide a field for the limits I have prescribed to myself.

## 4th. The intellectual endowments:

A candidate must not only possess the requisites of "circumstances," "connections" and "moral qualifications," but he must be possessed of sufficient mental capacity to enable him clearly to understand and discharge the "functions and duties" devolving upon him in this relation, but he must have such mental culture that he "be capable of reading—that he may enrich his mind; of writing, that he may communicate his thoughts to others," and for a more comprehensive view of these matters, I would call the attention of brethren to pages 84 and 232 of our Text Book, edition 1866. A proper observance of these requirements and discharge of our duty in the premises would preserve for honor and usefulness our ancient and honorable Order; but a neglect of them brings its fruits in the shameful conduct of many who have gained admittance among us



## IF!

If our path were strewed with roses  
That concealed no stinging thorn;  
If the hour when one joy closes  
Saw another newly-born—  
If our dreams were full of beauty,  
And our waking hours of peace,  
Would we feel for those whose duty  
Never gives their hearts release?

If our dwelling were a palace,  
Where we knew no pang or pain,  
Where the red wine in life's chalice  
Bore no bitterness, no bane,  
Would our sympathies awaken,  
Would our velvet hands be spread  
For the outcast, the forsaken,  
Who has neither home nor bread?

If our raiment were the fairest  
That the Indies could afford;  
If the daintiest food and rarest  
Daily crowned our glittering board,  
Could our full hearts know the sorrow  
Of the patient, toiling poor,  
Who tremble lest to-morrow  
Bring gaunt famine to their door?

If we knew no lack, no losses,  
Disappointment, toil, nor care,  
Would we succor him whose crosses  
Are too wearisome to bear?  
If we slept on silken couches  
Pranked with costly gems, and gold,  
Would we pity him who crouches  
By the wayside in the cold?

If the world were juster, truer,  
In its censure and its praise—  
If our doubts and fears were fewer;  
Fewer weary nights and days.  
If there were no graves behind us  
Where the loved and lost ones sleep,  
No sweet memories to bind us,  
Would we weep with those who weep?

If our hopes were never blasted—  
If our love grew never cold;  
If our strength and beauty lasted  
Till a hundred years were told,  
Would our hearts be humbly given  
To the giver of such bliss—  
Would we ever think of heaven  
As a better place than this?

SARAH T. BOLTON.

EXTRACT FROM AN ORATION delivered by the V. W. the Grand Chaplain, Bro. R. J. Simpson, on the occasion of the Inauguration Festival, held at Freemason's Hall, on Wednesday, the 14th of April last.

Ours is indeed a glorious fabric! founded in strength, ordered by wisdom, and adorned with beauty! For, say, brethren, what institution can have a firmer foundation than the *volume of God's sacred law*? And why is this so, independent of its own claim? Because it sanctions all that experience teaches us respecting the natural powers of the mind. It leads us up in grateful thoughts to Him who bestowed the principles of life at the first, and who continues to impart it through successive generations. It enhances its value by asserting and proving its immortality. It renders the man useful to society by cherishing the love of goodness and encouraging hatred to vice, by unveiling the future destination of the spirit to eternal happiness as the reward of piety, or to eternal misery as the just judgment of sin, and thus affords a more powerful guard of virtue and barrier against vice than all the laws of society could impose. He, then, that is an enemy to sacred truth is an enemy to himself. He is extinguishing, so far as he can, the light which is sent to guide him home and to absorb the feeble rays of reason and of nature, and he is refusing the only cup of consolation which is a true antidote to the bitterness of sorrow. But he is an enemy to mankind, for he is robbing society of the cement which holds it together; of the source of its intelli-

gence, its happiness, its glory. And he who is the enemy of man is the enemy of God; for he is the Parent as well as the Architect of the Universe—he stamped human nature with his image, and he loves it still. Yes! brethren, this sacred volume is our foundation-stone, which, while it records a thousand blessings for the present, points out to every wandering child of Adam, "the path of life." And if Truth lies at the foundation, Wisdom has raised the superstructure of our house. No one of thoughtful mind and who has studied Freemasonry to an extent can have failed to "observe the connection of our whole system as well as the relative dependence of its several parts," the great objects brought out in the various implements of art, the lessons taught by our traditional histories, the significance of every ornament that adorns our Lodges, all these are striking emblems of blessed verities—outer things mutely symbolising the highest duties of social life and the deepest truths connected with our inner life. Never can we witness a brother raised to the degree of a Master Mason without feeling a divine call to a higher life—without at least being deeply moved by the solemnities of a ceremony which for impressiveness and instruction is second to none in this lower world.

And is not our house not only strongly founded and wisely built, but beautifully adorned? Are not purity of thought, integrity of life, benignity of manner, and above all, sweet charity, the beautiful garments with which a true mason is invested? Oh! how lovely is this charity! It constitutes the highest dignity of human nature—it elevates and refines our feelings—it calms the storms of passion—it causes men to look with kindness on each other and to view no one as a stranger whose joys we can lighten, whose wants we can supply, or whose sorrows we can soothe. No distinction of rank will affect its operation—it will consider no object as beneath its notice that can be benefited by its exertions, and no task to be mean by which it can promote human happiness. Where would be the boasted dignity or reason if employed only to promote narrow, selfish views? Where the glory of that knowledge which never of itself advised or comforted another? And where the honor of that power which never promoted indigent merit or wiped a tear from the mourner's eye? A fiend may possess a higher degree of reason, more knowledge and more power, than the wisest and best of men—destitute of charity, he is the more to be dreaded, not revered. Who would esteem the man of rank whose haughty, selfish spirit could never smile on modest worth? Of what avail is wealth imprisoned in the rusty coffers of the miser or wantonly squandered away in the dissipation of the profligate? Who would value our influence if never employed in promoting the prosperity of others? If such gifts are made subservient to personal advantage, they only show that we want the spirit and inclination to enjoy the greatest of all luxuries, the luxury of doing good. And do not the tenets of our venerable order ever point in this direction? Are not our glorious charities practical illustrations of these truths? Yes!

Brethren, to bind up the broken-hearted, to extricate the industrious from misfortune, to rescue the helpless and the orphan from the prospect of want or ruin, to comfort the widow in affliction's hour, and to afford a peaceful home to the aged and deserving in the evening of their days—these are objects worthy of the regard of every Mason who values the delight of blessing others, the respect due to himself, the honor of the craft, and above all, the approbation of God. And as the child is father to the man, let us as Masons give special diligence to foster education in its highest sense, and while storing the mind and exercising the intellect, ever remember as men—as Englishmen or as Masons—that there are weapons and an armor still more necessary for the battle of life. It is not so much in what we have as in what we are that our greatness consists.

Let us educate the child, that when in future days, he feels himself alone among the crowd; when he is for a moment disheartened by that

difficulty which is the rude rocking cradle of all excellence; when he is conscious of the pinch of poverty and self-denial, he should be conscious, too, that a sleepless eye is watching him from above; that his honest efforts are assisted; that his prayers are heard; that all things are working together for his good. Is not this the life of faith, of hope, of duty, which lights up for us the cheerless world, and transfigures all that we encounter (whatever be its outer form) with hues brought down from Heaven, and finally leads us through the valley of dark shadow "to shine as the stars for ever and ever."

If thus, brethren, we hold to the great principles of our order, "adding to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance brotherly kindness, and to brotherly kindness charity," then shall we hand down something in our generation to bless and enrich our craft, our country, and our kind. Systems may change; customs may vary; nay, empires may rise or fall, we shall still, keeping in view the ancient landmarks and "the bright and morning star," go on our way rejoicing—rejoicing in the spread of truth, of virtue, of charity—rejoicing in the diffusion of peace and good will which shall really conduce to the brotherhood of nations—rejoicing in the mitigation of human suffering, in the alleviation of human sorrow, in the elevation of human thought—then, having passed through the apprenticeship of human discipline, having had fellowship in the work of restoration—having mastered the lower passions and affections of human nature—having, in fact, finished the work given us to do, we shall exchange these lodges or tents we now inhabit for eternal mansions not made with hands, which the great architect has prepared; and we shall enter on the possession of that promised land, where the good and faithful workman shall rejoin the companions of his former toils, shall rest from his labors, and shall receive his "great reward."—*Freemason's Magazine*, April 24.

## The Population of the Globe.

There are on the globe about 1,288,000,000 of souls, which are divided into races as follows:

Caucasian .....	360,000,000
Mongol .....	552,000,000
Ethiopian .....	160,000,000
Malay .....	176,000,000
Indo-American .....	1,000,000

There are 3,642 languages spoken, and 1,000 different religions.

The yearly mortality of the globe is 333,333,333 persons. This is at the rate of 91,554 per day, 3,710 per hour, 60 per minute. So each pulsation of our heart marks the decease of some human creature.

The average of human life is 23 years.

One-fourth of the population dies at or before the age of 7 years.

One-half at or before 17 years.

Among 10,000 persons one arrives at the age of 100 years, one in 500 attains the age of 90, and one in 100 lives to the age of 60.

Married men live longer than single ones. In 1,000 persons 65 marry, and more marriages occur in June and December than in any other months of the year.

One-eighth of the whole population are military.

Professions exercise a great influence on longevity. In 1,000 individuals who arrive at the age of 70 years, 42 are priests, orators or public speakers, 40 are agriculturists, 33 are workmen, 32 soldiers or military employes, 29 advocates or engineers, 27 professors, and 24 doctors. Those who devote their lives to the prolongation of that of others die the soonest.

There are 335,000,000 Christians.

There are 5,000,000 Israelites.

There are 60,000,000 of Asiatic religions.

There are 160,000,000 Mohammedans.

There are 200,000,000 Pagans.

In the Christian Churches, 170,000,000 profess the Roman Catholic, 75,000,000 profess the Greek faith, and 80,000,000 profess the Protestant.



MANY writers have found a moral in the symbolical pillars that were set up at the eastern porch of the Temple; but none better than Tupper:

Godliness with contentment—these be the pillars of felicity.  
Jachin, wherewith it is established, and Boaz, in the which is strength:  
And upon their capitals is lily-work, the lotus fruit and flowers,  
Those fair and fragrant types of holiness, innocence and beauty.  
Great gain pertaineth to the pillars, nets and chains of fine wrought gold.  
And they stand up straight in the Temple porch, the house where glory dwelleth.

#### The Age of our Earth.

Among the astounding discoveries of science is that of the immense periods that have passed in the gradual formation of the earth. So vast were the cycles of the time preceding even the appearance of man on the surface of our globe that our own period seems as yesterday when compared with the epochs that have gone before it. Had we only the evidence of the deposits of rocks heaped on each other in regular strata by the slow accumulation of materials, they alone would convince us of the long and slow maturing of God's works on earth; but when we add to these the successive population, of whose life the world has been the theatre and whose remains are hidden in the rocks into which the mud or sand or soil, of whatever kind, on which they lived, has hardened in the course of time—of the enormous chains of mountains, whose upheaval divided those periods of quiet accumulation by great convulsions—or the changes of a different nature in the configurations of our globe, as the sinking of lands beneath the ocean, or the gradual rising of continents and islands above—or the slow growth of the coral reefs, those wonderful seawalks raised by the little ocean architects, whose own bodies furnish both the building-stones and the cement that binds them together, and who have worked so busily during the long centuries that there are extensive countries, mountain chains, islands, and long lines of coast, consisting solely of their remains—or the countless forests that have grown up, flourished and decayed, to fill the store-houses of coal that feed the fires of the human race—if we consider all these records of the past, the intellect fails to grasp a chronology of which our experience furnishes no data, and time that lies behind us seems as much an eternity to our conception as the future that stretches indefinitely before us.—*Agassiz.*

#### The Arabs of the Middle Ages.

The industrious Arabs revived those useful arts which the barbarians of Europe seemed anxious to forget. They wove the richest fabrics of wool, cotton or silk; they manufactured cloth of gold and carpets of unequalled splendor; their divans were covered with satin cushions and velvet hangings; and muslins and lace of fairy-like texture adorned the Moslem bride. In metals the Arabs were also excellent workmen. Their forged huge chains and bars of iron, the steel of Damascus, were renowned in the cities of Europe. Their jewelry was the fairest and costliest of the age; they lavished gold and silver in decorating their mosques and their palaces; and their mints produced a coinage that was the model of the European world. As architects they invented a strangely graceful style of building, in which the fancy of the artist seemed to revel on new creations, and of which the lovely ruins of the Alhambra form a living example; in their private houses they gathered the richest marbles, the costliest mosaics, fountains of dancing waters, and gardens of perpetual beauty.

The Arab workman was usually temperate, almost to austerity. Mohammed had enforced the doctrine of total abstinence with a rigor unsurpassed by the most austere of modern reformers. He pronounced temporal and eter-

nal woes against the Mussulman who should touch the accursed wine. He had himself set an example of perfect abstinence, and in their purer age his followers obeyed the precept of their prophet. It was only in the decline of the nation that the Mohammedans learned to imitate the drunkenness and license of the Europeans. Temperate in their diet, frugal in their mode of life, the Arabs possessed sound intellects in sound bodies; they soon began to display an intellectual vigor that raised them to the front of civilization. They eagerly sought for knowledge amidst the ruins of Grecian literature, and the poets and philosophers of Athens and of Rome were translated for the benefit of the students of Bagdad and Cordova. The colleges and schools of the Arab cities were thronged with attentive scholars when the great nobles of France and England could neither read nor write; they produced eminent poets and graceful writers while Europe had neither a literature nor a language; their libraries numbered thousands of volumes when Oxford possessed only a few imperfect manuscripts chained to the walls; and the poorest merchant of Bagdad lived with more comfort and was far better informed than the proud knight who came at the head of his barbarous squadrons to die on the burning plains of Syria in an ineffectual crusade.—*Harpers' Magazine.*

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YEAR.	JANUARY.	FEBRUARY.	MARCH.	APRIL.	MAY.	JUNE.	JULY.	AUGUST.	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
1868						Fr. 5	Sa. 4	Mo. 4	We. 1	Th. Sa. 1 31	Su. 29	Tu. 29
1869	We. 27	Fr. 26	Sa. 27	Su. 25	Tu. 25	We. 23	Fr. 23	Sa. 21	Mo. 20	We. 20	Fr. 19	Sa. 18
1870	Mo. 17	Tu. 15	Th. 17	Fr. 15	Sa. 14	Mo. 13	Tu. 12	Th. 11	Fr. 9	Su. 9	Mo. 7	Th. 7
1871	Fr. 6	Su. 5	Mo. 6	We. 5	Th. 4	Sa. 3	Su. Mo. 2 31	We. 30	Th. 28	Sa. 28	Su. 26	Tu. 26
1872	Th. 24	Sa. 23	Su. 24	Tu. 23	We. 22	Fr. 21	Sa. 20	Su. 18	Tu. 16	We. 16	Tu. 15	Su. 14
1873	Mo. 13	Tu. 11	Fr. 14	Sa. 12	Mo. 12	Tu. 10	We. 9	Fr. 8	Sa. 6	Su. 5	Tu. 4	We. 3
1874	Fr. 2	Su. 1	Tu. 3	We. 1	Fr. Su. 1 31	Mo. 29	Tu. 28	Th. 27	Fr. 25	Su. 25	Mo. 23	Tu. 22
1875	Th. 21	Sa. 20	Su. 21	Tu. 20	Th. 20	Fr. 18	Su. 18	Mo. 16	We. 15	Th. 14	Sa. 13	Su. 12
1876	Tu. 10	We. 8	Th. 9	Sa. 8	Mo. 8	Tu. 6	Th. 6	Fr. 4	Sa. 3	Tu. 3	We. 1	Fr. Sa. 1 30
1877	Mo. 29	Tu. 27	Th. 29	Fr. 27	Su. 27	Mo. 25	We. 25	Th. 23	Sa. 22	Mo. 22	Tu. 20	Th. 20
1878	Fr. 18	Su. 17	Mo. 18	We. 17	Th. 16	Fr. 14	Su. 14	Mo. 12	Th. 12	Fr. 11	Sa. 9	Mo. 9
1879	We. 8	Th. 6	Sa. 8	Su. 6	Mo. 5	We. 4	Th. 3	Sa. Su. 2 31	Tu. 30	We. 29	Fr. 28	Sa. 28
1880	Tu. 26	We. 24	Th. 25	Sa. 24	Mo. 24	Tu. 22	We. 21	Fr. 20	Sa. 18	Su. 17	Tu. 16	Th. 16
1881	Sa. 15	Mo. 14	Tu. 15	Th. 14	Fr. 13	Su. 12	Mo. 11	Tu. 9	Th. 8	Fr. 7	Su. 6	Mo. 5
1882	We. 4	Fr. 3	Su. 5	Mo. 3	We. 3	Th. 1	Sa. Su. 1 30	Mo. 28	Tu. 26	Th. 26	Sa. 25	Su. 24
1883	Tu. 23	Th. 22	Fr. 23	Su. 22	Tu. 22	We. 20	Fr. 20	Sa. 18	Su. 16	Tu. 16	We. 14	Fr. 14

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### EQUALITY AN IDEAL OF MASONRY.

Equality in the Lodge and among the membership is a beautiful ideal of an institution, because upon its enforcement rests the perfect harmony which should ever pervade the society of brethren.

There is no place in a family where one brother or sister is preferred before another unless one or the other should forfeit his or her equal rights by some bad actions. So in Masonry, which is a common family, bound together by mutual ties of interest, protection and pleasure, the Lodge should represent the hearthstone where the family gathers nightly to commune with and improve each other.

To supply the tie of consanguinity which exists in the family, the Lodge adopts the tie of an obligation, which, among all honorable men, should be held no less sacred than that of blood. That tie is mutual, for no one agrees to do for another more than what each one has agreed to do for him. "There is no royal road to Masonry;" each one passes through the same test and receives precisely the same lesson; therefore there is given to no one a superior advantage over another. And this brings us at once to the realization of that perfect equality of brotherhood so peculiarly characteristic of ancient Masonry.

Of the equality of men as citizens it presumes to know nothing; that is a question it leaves to the laws of civil society; but that it does not recognize the great family of man as equal with itself is evident, from the fact that it does not consider any citizen as worthy of its membership until his standing has been thoroughly investigated, and his petition subjected to the rigid ordeal of an unanimous ballot.

Taking this Masonic ideal of equality out into the grand philosophy of life, we begin to still further appreciate its beauty and perfection.

It is an ideal of another world, a world just beyond the mystic veil we call "Death"—that veil which lifts the mortal from the immortal, the unbinding of the mortal coil which holds the immortal spirit in its earthly embrace, fettering its universal powers of appreciation and perception, and launching it into the land where all shall exist as the fraternity of souls who have passed through the mysteries of life into the full light of endless existence and boundless knowledge.

Masonry teaches us that in that other world there reigns the Eternal Father, before whom none shall appear save those who have conquered the base passions of mortal life, and

who, having walked conscientiously under the "All-seeing Eye," squared their actions by that perfect justice and virtue which is an attribute of the Infinite Mind. There is nothing in nature, reason or revelation which assures us that hereafter there is either wealth or poverty, but that each soul shall appreciate and enjoy the beatitudes of immortality accordingly as it has been developed here. So in the Masonic Lodge, it matters not whether one candidate applies dressed in purple and fine linen, or whether in the plainer garb of the daily toiler, each must be so prepared and admitted that before the brethren they appear as the handiwork of some supreme architect.

Wealth gives no man preference in Masonry. It is in brains, and soul, and heart, the great workshops of the divine inspiration, that the fraternity looks for its preference. So in the world to come, man can carry none of the habiliments of earthly distinction or rank or wealth. He goes into that world spiritually, as he came into this mortally. He brought here the germ of soul, he leaves us with that soul elevated, developed and purified, fit to enter into the superior world, accordingly as he may have improved the opportunities given him. As each candidate comes equal and is regarded equal in the Lodge, according to his acquirements, so shall each soul enter the Celestial Lodge above, prepared for the exercise of its then boundless powers for love and joy, according to the will of the Great author and Giver of our existence. If there is any inequality there it will only be of mind. No knowledge we possess tells us of any other attribute of rank or preference.

If this, therefore, be true (and who can deny it), how fearfully it impresses us, as Masons, with the vast responsibility of being born into this world!

How this lesson curdles the blood with fear that we may not be fulfilling the high destiny assigned us! The Masonic Lodge is the spiritual workshop where the superfluities of life and the rough corners of our nature are to be removed by the mystic tools placed in our hands, to "fit us as living stones for that spiritual temple, that house not made with hands, eternal in the heavens." And we firmly believe that, as the candidate, properly prepared and brought to light, and invested with the working tools of the craft, yet fails to improve in the use of them and studies not the noble lessons there given him, so the spirit, released from its earthly tabernacle, shall be formally admitted beyond the veil, shall not realize all the joy and blessings of that other life, without improvement and mental activity. "They



shall differ in glory as one star differs from another star in glory."

Brethren, are these lessons you hear, night after night, the great truths around which cluster the glories of another world, or are they the mere exhibitions of the Master's skill and the perfection of human philosophy, without soul and without a lesson?

We cannot close this essay without recommending to our readers the following beautiful editorial from the *Freemason* of London, in its issue of the 15th of May last. It is so full of thought, and enjoins an important lesson in such well-chosen words, that we hope all will read it. It came to hand after we had prepared our own imperfect article:

#### THE PATHS OF VIRTUE AND SCIENCE.

"It is a trite saying that the familiar sinks into the unheeded; hence it is that words pregnant with meaning, and full of the grandest significance, become, through the force of mere repetition, a monotone, a formalism, and a sham. All of us are more or less impressed with this truth, which is the child of experience; we can each bear testimony to its pernicious effects in the history of the human heart, which ever yearns after something new and strange, forgetting the potentiality which resides in the accumulated wisdom of ages.

It is not our province to define the nature of that virtue which all true Freemasons should cultivate; it is not for us to describe the transcendent lustre of that moral light which is the good man's guardian and guide; but in the belief that the primitive work of Freemasonry is greatly overlooked by the brethren at the present day, we will briefly consider the paths of science in which all Freemasons are invited and expected to tread. We are told by a great poet that "the proper study of mankind is man," but in thus acquiring a generic knowledge of our kind, let us not sink the individual in the species, but analyze our own hearts and learn the mysteries of our own being. Now, this is precisely the science of which we take less heed than of any other—it being the tendency of men's minds in the present generation to ignore all self-knowledge, and to cast themselves blindly upon the stream of events, guided by the floating straws which indicate the current; or, in other words, by the fantasies of the passing moment. Was Burke right when he said, 'The age of chivalry is over,' and must we indeed resign ourselves to the gradual effacement of all that is pure and noble because the song of the troubadour has ceased, and the knightly lance is forever 'laid in rest?' No! The records of departed greatness still remain, and the glories of those mediæval centuries still haunt the souls of the world's unacknowledged legislators.

It is, unquestionably, the mission of Freemasonry to nourish those lofty conceptions which have given birth to the imperishable sentiments of honor, of virtue and of true religion; it is her mission to reveal to her children the wonders of that psychological science, whose operations, though unseen, are as marvellous as the greatest triumphs of the natural sciences. It is for her to interpose the rock of

eternal truth to the torrent of rationalism, of positivism, and of infidelity.

No greater barrier can be erected against the inroads of materialistic philosophy than an institution like Freemasonry, which appeals to every human sympathy, brightens every human hope, and is identified with the cause of our common humanity; while, at the same time, it points with steady finger to the Source of all light and power. It is true that the teachings of the Order are often misinterpreted, and oftener, through familiarity, lose their original importance; but it is time that Freemasons awoke to the necessity of studying the whole system of the Craft, not merely as an abstract symbolism, but as a tangible reality—not as a vulgar mystery, but as a mirror in which to read their own hearts, and as a volume in which to seek the solution of those doubts and difficulties which beset every earnest thinker.

To do this, we must ponder well the language of Freemasonry, and thoroughly comprehend its signification. The wealth of wisdom couched in its every phrase will then become apparent, like the revelation of a new and radiant world; and unless we thus follow our celestial guide we cannot be said to walk in the paths of virtue and science."

#### NATIONAL COLLEGE OF RITES.

There appears to be a disposition manifested from time to time in favor of some system of centralization in the governing powers of Masonry in this country, as it is in some others. As an American Mason, and as an observer of the results in Europe, we are, and have been, opposed to the scheme. As an American Mason we oppose it, because we believe in strictly maintaining the integrity and independence of each State organization. This is more in accordance with the spirit and genius of our institutions, which, in fact, owe most of their freedom to the conservative teachings of Masonry. We have been taught to look upon all centralizations of power, both political and Masonic, as dangerous to the liberties of individuals. The transition from the implied and uncertain rights given to national Masonic bodies into the absolutism of usurped powers in national colleges, which instinctively spring from conventions, is so easy and rapid that we shudder to see the latter attempted more than about once in a hundred years. Those who sit in one convention should not live to see the next one, for the seeds of personal ambition and aggrandizement are always sown when large bodies of men are called together, especially if they are clothed with a little brief authority. The tendency of leaders in anything is to suppose that a few men can legislate and rule more wisely than the great laity, and, so soon as they get a chance, their first impulse is to grasp the power which belongs to all and centralize it in themselves, providing they are to be the rulers; whereas, if they feel that they are only building a throne for somebody else to sit on, they are robbed of much of their ambition. We had a national convention in Baltimore in 1843, and we think about 1925 would be time enough for the next

one. As for a College of Rites, such as they have in France, we can not, as York Rite Masons, agree to it at all. In the first place, the York Rite is a separate and distinct Rite from all others. It has nothing in common with them, and cannot have without giving a part of itself to them, or incorporating into itself a part of their system. If it does not do this, then any amalgamation of its powers with other Rites, or sharing it with them, is at once a surrender of its dignity and identity. When the Y. R. once consents to sit in council with any other Rite, it must occupy a subordinate position, because other Rites all claim to be superior to it in the number and rank of their degrees, as well as the rank of their officers, who carry titles very little less in grandeur than the Pharaohs of Egypt, and nearly as numerous as the locusts thereof. To imagine for a moment the "Sublime Sovereigns," "Princes" and "Most Powerfuls," controlling degrees from one to ninety-six, &c., &c., on an equality with a Master Mason, would be simply ridiculous. They might *condescend* for a while to this, but the sequel would show that there was a motive in it, namely, that the Master Masons would see the necessity of being a "Sovereign;" also, (which he could become in a few years, and for a few dollars) in order to get a position in the council or college, and in a short time the York Rite representatives would be swamped into the other Rites, and those representatives, being the spokesmen for the Craft, would soon transfer the legitimate authority of the Grand Masters and Grand Lodges into the centralized government of those whose only ambition would be to establish the supremacy of the spurious over the legitimate Rite of Ancient Craft Masonry. This is no dream. Experience and time have proven the result whenever the experiment has been tried. In Great Britain and the United States the pure Rite has been kept pure, simply because it has not tolerated any entangling alliances. In Masonry, more than anything else, it is dangerous to establish any precedent of loose and irregular recognition, for when once adopted it will take centuries to regain the true path. It is from this view that we have uncompromisingly resisted any propositions for the recognition of Blue Masonry or any other "Masonry" of whatever color or degree. For this we are opposed to the recognition of all irregular Lodges, whether of white or black men, for the simple reason that pure Freemasonry has for centuries established but one form of admittance to its Lodges, and the authority of its Grand Lodges must be maintained if we wish to perpetuate the institution at all. The very moment our Grand Lodges consent to sit jointly with other Rites in a general council, that very moment must they expect to witness the introduction of subjects before unheard and undreamed of, and in the discussion expect to be out-voted. It is an elegant trap to set, and it has been well baited, but, like all others, the bait is too much exposed, and the trap has been too often sprung, to lead us to fear that the great body of the Craft will again be caught in it. The Amer-



ican and English system of Grand Lodges has proven to the world that it is the best and safest for a pure Cosmopolitan Masonry, and, in fact, the only system which will hand down unimpaired the rich heritage we received from our fathers. Let us adhere to it, stand firm to it, and try no new experiments.

All the other Rites are mere floaters on the great sea of mysteries; they belong to other Captains than ours, and if they cannot navigate them without attaching to the ship of Masonry, why, then, let them scuttle their rudderless crafts and abandon them. It will be their funeral and not ours, nor do we know of any reason why we, as Master Masons, need feel called on to act as mourners.

Pure Freemasonry is not an "Order," nor an "Hierarchy," and we do not want any great centralized powers of government centered in a few men. All such aggregations, as we before said, are dangerous to the cardinal principles of Masonic liberty and justice. It is a fraternity by itself, free and independent, and it needs no "pow-wows" or consultations with any of the imitation societies. Its dignity is too ancient and its principles too social to be compromised by entering any "College of Rites."

#### NEW YORK. Grand Council.

Companion Charles H. Platt, G. M., presiding. From his excellent annual address we extract the following:

Another subject broached in those consultations of September last merits our notice. It is the rescue of the Royal and Select traditions from that patronage which is but the prelude of disaster—the usurped jurisdiction of Grand Chapters, or the temporary shelter of these degrees under caputular authority.

I do not content myself with the merely evasive proposition that Chapters have now all they can well maintain, and that more incumbrances of labor would prove the occasion of neglected, slurred and imperfect labor. I omit all discussion of the right to encroach, or of the need to absorb. Look we only at the mortifying fact that so meagre a proportion of cryptic light has been diffused throughout the territory which we occupy. Our theory would make Subordinate Councils as numerous and accessible as well ordered and substantial Chapters. We do not average one Council to five Chapters.

Our Grand Lodge reports, in round numbers, 56,000 members. Of these one out of five advances to the Chapter. But of Royal Arch Masons not one in seven attains membership in the Council. In Ohio every fourth Royal Arch Mason is a Select Master. In Maine and Massachusetts the same ratio subsists, while in Mississippi, Indiana and Louisiana about one-third of the Chapter membership is also admitted to cryptic privilege. Under this last proportion the consequence is greater vigor in Capitular Masonry, and better material interested in the Council. Redeem New York from her humiliating apathy, and a hundred gates will adorn the walls of the city of our solemnities; 5,000 Companions will guard, as cryptic obligation teaches us to guard, the trust of the Royal Arch.

Our record can not be completed without the melancholy recollection of our illustrious and lamented dead. The hurrying cavalcade of cares fills and oppresses our minds with the thought of living actors in these scenes and exactions of duty that levy their continued claim upon our powers. But we are not all action, nor all hope, though we delight to apply our faculties, and buoyantly rise in hope, buffeting the waves of present troubles. The benignity

that endowed us for action, and cheered us with imagination, has furnished us with memory, and erected that monumental power within us to be a conspicuous portion of the present life and the perpetual token of the life to come. It recalls the names, the images, the endowments, the virtues of those that thrilled in these excitements or sustained these cares, as companions in our watch over treasured symbols, and have anticipated our pursuing steps in closing the hours of labor and entering upon the eternity of refreshment. No human being is so degraded or insignificant that the volume of the hidden life is despised by the All-seeing Eye. Every immortality is a particle in that Star of the Universe, the luminary of Providence. And yet many a sharer in this human lot vanishes away unheeded in his departing, as he was unobserved in his career. To the unforgetting memory of God we consign those who were, by the very gift of human nature, sublime, though the world knew them not.

Also—

The dread catastrophe that hovers in the very atmosphere of Masonry is DEATH. But the Light that beams through the same atmosphere is LIFE—Life at the command of the Master—Life rising out of the ashes of the dead.

"To die, is landing on some silent shore  
Where billows never beat, nor tempests roar;  
Ere well we feel the friendly stroke, 'tis o'er."

One of the ever-honored patrons of Freemasonry has condensed its instruction into these few golden syllables: "We know that we have passed from death unto life, because we love the brethren."

Companions, be this our ideal. Let us be faithful to this exalted pattern. It will admit diversities of sentiment. It tolerates kind and enthusiastic discussions. It prompts us to be manly first, that there may be play for brotherly concession. But it harbors no malignities, permits no hypocrisies, and endures no frauds. Whenever my name shall wear the funeral drapery upon your record, and the silence and darkness of the grave shall forbid me to vindicate myself, let the fidelity to which we are pledged be the surviving voice to attest that fervency and zeal were the imperishable inmates of my heart.

#### Grand Chapter.

Proceedings at hand. Comp. Seymour H. Stone, G. H. P., presiding. One hundred and thirty-five Chapters were represented.

From the annual address we extract the following decisions:

1. Honorary membership can only be provided for by the By-laws of a Chapter; but the right to vote or hold office cannot be conferred by virtue of honorary membership alone.

2. A High Priest may remove from office his own appointees, therefore the obligation laid down in the installation service for elective officers should not be required for appointed officers.

3. A Dimit can only be properly granted upon the written application of a companion desiring to withdraw, or upon his personal application in open Chapter.

4. Application for restoration to the rights and privileges of Royal Arch Masonry must be accompanied by satisfactory evidence that the applicant is in good standing as a Master Mason.

5. Restoration to the rights and privileges of Royal Arch Masonry can only be declared by the Grand Chapter or by a majority vote of the Chapter, which pronounced the sentence of expulsion; but membership in a Chapter can only be regained by petition and unanimous ballot.

6. When a candidate has received one or more degrees and a companion objects to his further progress, the objection has the same force as an unfavorable ballot, and the candidate cannot be further advanced without a subsequent favorable ballot.

Perhaps none of these decisions have the merit of novelty, yet I deem them import-

ant, as tending to preserve harmony and uniformity among the Craft, and I have sought in vain in the published proceedings of this body for decisions or rulings upon these points; I therefore ask that they be referred to the appropriate committee.

The experience of the past few years has demonstrated that uniform rules are needed for the instruction and guidance of companions; petitioning for dispensations to form new Chapters; as needless delays and unpleasant complications frequently annoy the zealous but inexperienced companions engaged in that commendable undertaking. I have therefore prepared the following rules, which I present for your adoption, trusting that they will remove many if not all the troubles incident to the organization of new Chapters:

1. Petitions for Dispensations to form new Chapters must show the residence and present or last Chapter membership of the petitioners.

2. Members of Chapters, petitioning for a Dispensation to form a new Chapter, must pay their dues to the date of the Dispensation, and furnish satisfactory evidence of such payment to the companion appointed to act as High Priest of the new Chapter, on or before the organization under the Dispensation, in default of which the new Chapter, when warranted, shall be responsible for such arrearages.

3. The membership of petitioners for new Chapters being suspended from the date of the Dispensation, their annual dues to the Grand Chapter for that current Masonic year must be paid by the Chapter under Dispensation.

4. Members of Chapters petitioning for Dispensations to form new Chapters are to be accounted in all respects as having dimitted at date of the Dispensation, with these exceptions: that their membership revives, without vote, upon the denial of a vote by the Grand Chapter, or at their own election, upon the expiration of the Dispensation, provided due notice of their intention has been given to the Chapter under Dispensation.

5. Members of Chapters under Dispensation intending to renew their former membership, must give notice of such intention in writing to the High Priest or Secretary of the Chapter under Dispensation, or in open Chapter, on or before the last convocation under Dispensation, that a correct return may be made to the Grand Chapter of the actual membership of the proposed new Chapter; and when a warrant is granted the Grand Secretary shall give due notice of the renewal of such former membership, as well as of the changed affiliations of the remaining petitioners.

He spoke feelingly of the reception given by the R. A. Masons of Missouri to the G. G. C. of the United States in September last.

The Grand Chapter adopted the following:

1. An officer of the Grand Chapter, holding his office by appointment of the Grand High Priest, attends the Annual Convocation, in the course of which another companion is appointed in his place, is the first named companion a member of the Grand Chapter during the whole session?

It is answered that he is.

2. Can the Lodges of Mark, Past and Most Excellent Masters be opened for the purpose of conferring those degrees on candidates previously elected, without first opening the Chapter on the R. A. degree?

The Grand Council answers that the Lodges mentioned can only be opened and held under the sanction and by authority of the Chapter, and hence that if opened without sanction they would be illegal. It is therefore decided that Lodges of Mark, Past and Most Excellent Masters must be opened as a sequence to the R. A. Chapter, and not directly of themselves.



We are pleased to notice that the intelligent grand bodies of our country are arriving gradually at the conclusion that the chartered powers belong to the degree to whom the charter is issued. We hold that the same rule should apply as well as in Lodges.

Comps. Joseph L. G. Hoffman, and Wm. Wade rendered a sensible report in correspondence:

#### RECAPITULATION.

Exalted.....	2 149
Affiliated.....	103
Dimitted.....	282
Restored.....	103
Suspended for non-payment.....	284
Died.....	148
Expelled.....	2
Members.....	13,127
Dues to G. C.....	\$12,130

#### ALABAMA.

##### Grand Council.

Comp. Geo. D. Morris, G. P., presided. From his excellent address we extract the following:

Or, to change the figure, as symbolic Masonry forms the foundation of the institution, so Cryptic Masonry is the apex. It is not until we arrive here that we can look abroad over the whole field, and view its hights and depths, its length and breadth. It is not until we stand here that we can view the tall, and stately, and majestic column erected by those who have gone before us; and, while we wonder, we are also compelled to admire its admirable proportions, its curious architecture, its superb finish. While at its base we grieved over what we supposed had been irrevocably lost; at midnight we rejoiced over the invaluable treasure which had been exhumed from its solid foundations; and here, and here only, we learn by whose care, and by what forethought, and by what means, that treasure had been preserved. Here the blue and the scarlet are interwoven into the royal purple; and while the first forms an enduring foundation upon which to erect our moral and masonic edifice, the last floats in lofty grandeur around our heads. I know not, companions, what you and others may think of Cryptic Masonry, but it has always seemed to me that it displays a breadth of thought, and wisdom, and beauty, rarely excelled; and as the mighty Andes, filled up and projected towards the heavens by the everlasting granite, would be incomplete without the huge caps which shoot into the clouds, so Masonry would lack its crowning glory without these Council degrees. Let us, companions, cultivate them more diligently, study their philosophy, and profit by the lessons which they teach. Of all books the Bible, doubtless, has supplied more beautiful imagery than any other ever penned by the hand of man: but second to that, and second to that only, Masonry fills the imagination, provides food for thought, exercises the intellects of the wisest, supplies an inexhaustible fund for beautiful ideals, and teaches by symbols the most simple, and yet the most appropriate and most legible, divine lessons of morality, charity and love.

#### RECAPITULATION.

Councils that were represented.....	22
Members reported at this Assembly.....	913
Amount of dues paid in.....	\$444 50

#### WORK OF THE YEAR.

Received and greeted.....	119
Affiliated.....	9
Rejected.....	5
Dimitted.....	74
Died.....	24
Suspended for non-payment of dues.....	49
Suspended for unmasonic conduct.....	3
Reinstated.....	0

#### STATE OF THE COUNCILS.

Councils square upon the books for dues.....	26
Councils in arrears one year for dues....	8
“ Dispensations abroad.....	10
“ Charters forfeited.....	16
Whole number at the end of the year....	55

#### NUMBERS FORFEITED.

Numbers 1, 2, 7, 8, 10, 13, 20, 21, 23, 25, 27, 28, 29, 30, 32, 37.

#### Grand Commandery.

Sir Richard F. Knott, G. C., presided. The Grand Commander, in alluding to the Triennial Conclave, said:

I regret that it was impossible, on account of serious illness of myself and family, for me to attend the Triennial Conclave of the Grand Encampment of the United States, held at the city of St. Louis, on the third Tuesday of September last; but I have the satisfaction of knowing that the R. Em. Grand Commandery of Alabama was ably represented in the persons of our V. Km. Deputy, Sir Peleg Brown, and Sir Knights, Porter King and Oliver S. Beers.

It appears that no business of a general character, in connection with the Order, was transacted; but it seems to have been the intention of the Freres of the Grand Encampment to have a social reunion of the Sir Knights throughout the United States, who had been so long separated by the events of the war.

The assemblage was all it was intended to be. Frates were in attendance from every section of this broad Union, (even the far off shores of the Pacific were represented); and they there renewed their vows of fidelity to the Order, and to each other.

To the princely hospitality of the Sir Knights of the beautiful and prosperous city of St. Louis our Frates are indebted for kind and courteous treatment; and every effort was made to promote the pleasure of all their guests, and while wages were due to none, all came away fully satisfied. The magnificent banquets, both in the city and on excursions, will long be remembered by the appetite, as well as the mind. It was, indeed, a “feast of reason and a flow of soul,” and a splendid exemplification of “how good and how pleasant it is for brethren to dwell together in unity.”

Since the Grand Annual Conclave, I have received the appointment of Representative of the R. Em. Grand Commandery of Pennsylvania, near this Grand Commandery. My credentials are hereby submitted for your consideration.

With pleasure I announce the appointment of Sir Alfred Creigh, Em. Grand Recorder of the R. Em. Grand Commandery of Pennsylvania, to represent this Grand Commandery near that Grand Body; and the Grand Recorder is hereby directed to forward, at as early a day as possible, his credentials. I have also the pleasure of announcing the appointment of Sir James Frank Aglar, R. Em. Grand Commander of the R. Em. Grand Commandery of Missouri, as Representative of this Grand Commandery near that Grand Body, and direct the Grand Recorder to forward him his credentials.

#### RECAPITULATION.

Knighted.....	31
Admitted.....	1
Dimitted.....	12
Suspended.....	1
Died.....	6
Members.....	242

#### WISCONSIN.

##### Grand Commandery.

Sir Alvin B. Alden, G. C., presided. From his annual address, in speaking of the Triennial Festivities, we extract the following:

I may, however, be permitted to say that it had more the appearance of a friendly gathering of true and courteous Sir Knights, as-

sembled for the purpose of exchanging fraternal greetings and participating in the hospitalities and entertainments which had been so bountifully provided for us by the true and courteous Frates of Missouri, than of a legislative assembly.

It would be utterly impossible in this communication, even briefly to describe the gorgeous ceremonies attendant upon the meeting of the Grand Encampment, or the Knightly courtesies and fraternal hospitalities which were lavished upon the Sir Knights in attendance; but this we venture to say, without fear of contradiction, that never before, since the organization of that Grand Body, has there been so full a representation, or so much of a gorgeous display and knightly hospitality as was witnessed at its last Conclave.

Too much can not be said in commendation of the unbounded hospitality and Knightly courtesy of our Missouri Sir Knights on that occasion.

There were provided, banquets of the most sumptuous character excursions which eclipsed all efforts hitherto made on similar occasions, and luxuries in lavish profusion, that would satiate the most fastidious, which were tendered to all in attendance. And, above all, there was a continued effort on their part to make our stay among them pleasant and happy—in short, to extend to us a truly Western welcome, which was fully appreciated by all who were so fortunate as to be present and partake of their hospitalities and share their courteous attentions.

#### RECAPITULATION.

Created.....	80
Admitted.....	11
Dimitted.....	20
Rejected.....	4
Suspended.....	2
Died.....	6
Members.....	625

#### INDIANA.

To Bro. Hacker we are indebted for advance sheets of the Grand Master's address, from which we extract the following:

The institution of Masonry is not a mere experiment, but a permanent growth of the ages. Its mission in the world may be assumed as a permanent mission, and its objects as beyond the necessity of mere defense. The institution is now presented to the world with a growing confidence in the vitality and fruitfulness of its organic history. It is better understood by Masons themselves, and is consequently presented with greater distinctness, and with less seeming antagonism, and exclusiveness, and zeal, without knowledge. Many who have looked with suspicion upon the Order, as claiming more than can possibly pertain to any human institution; even the supplanting of the necessity of anything outside of the Order, either for morality, religion or civilization, have found that Masonry as presented by her best and ablest advocate, is the handmaid of all that is good, beautiful and true, and not the exclusive owner of the sunlight, the love, or the redeeming merits of that God, who binds to himself in golden chains, the whole human family.

The object of Masonry is not the same as the Church or the State. It has a peculiar mission of its own, and by the distinct presentation of that mission, so that all may see it, the less will be the suspicion in the world against the institution, and the more plainly will its peculiar merits be manifested and unfolded in fruits of beauty, richness and delight. Masonry is not a religious or a political body. It is not exclusively or primarily a teacher of morality, or politics, in the sense of practically applying the moral principles of any religion, or the practical principles of any civil government; but in common with all religions and all State authority, it starts with the fact of the brotherhood of the human race; and believing that to think over problems that relate to action between man and man, without proceeding to act, is to become speedily paralyzed; it acts, and its action is a society. The myste-



ries of mutual fraternal action do not yield up their secrets of light, while we

"Sit apart, holding no form of Society,  
But contemplating all."

The formative principle of Masonry finds its illustration in that principle of science, by which the most minute and apparently isolated facts resolve themselves into systems; these systems again are bound together in still wider systems; complex laws as we ascend higher in the scale of being, unfold their complex operations and assume simpler forms. And so we go from infinite diversity to a higher and higher unity, until we find all reduced to a unity of one universe, beneath the throne of one God.

From this fundamental principle of science springs the development of mind, in the activity of thought, and the various applications of the conclusions gained.

In the Brotherhood of Man and the Fatherhood of God is the unity of one human family; and this principle is the formative principle of Masonry. The realization of this sublime fact develops obligations, moral, religious and political. But Masonry aims not at the presentment or enforcement of obligations abstractly considered, only at the inculcation of the family relationship, from which spring morality, religion, civil obedience and progress. Other organizations and instrumentalities, Divine and human, have their legitimate place in the world's history, to which Masonry claims only to be the handmaid, and from which Masonry welcomes light and truth, and all elements that tend to the realization and perfection of the Brotherhood that it is her peculiar mission to insist upon and illustrate:

"For so the whole round earth, is every way  
Bound by golden chains, about the feet of God."

#### ENGLAND.

Quarterly Communication held March 3d, 1869. We congratulate the Craft on the fact that our venerable Grand Lodge of England has decided to promulgate their proceedings in pamphlet form instead of the old "broad sheets."

The Right Hon. the Earl of Zetland, K. T., M. W. Grand Master on the Throne.

The minutes of the Quarterly Communication of the 2d of December were read and confirmed.

Brother Joseph Sharpe, P. M., No. 26, proposed the re-election of the Right Honorable the Earl of Zetland, as M. W. G. M. for the ensuing year. He congratulated the Grand Master on the approaching completion of his twenty-fifth year as Grand Master, and commented at considerable length on the prosperity which had attended the Order and its charitable institutions during the time his lordship had presided over it. Having also adverted to the arduous duties attached to the office, he proposed the Earl of Zetland for Grand Master for the ensuing year.

Brother Conrad C. Dumas, P. M., 46, seconded the proposition.

The Earl de Grey and Ripon, R. W. D. G. M., said, as this was a proposal which could not be put from the chair, it became his duty to put it formally to Grand Lodge, which he did with the most perfect confidence in the result.

The question was then put, that the Earl of Zetland be elected Grand Master for the ensuing year, which was unanimously approved.

The Right Honorable Thomas Dundas, Earl of Zetland, Baron Dundas, of Aske, in the County of York, Lord Lieutenant and Custos Rotulorum of the North Riding of Yorkshire, K. T., &c., &c., was then proclaimed Most Worshipful Grand Master for the ensuing year, and saluted according to ancient form.

The M. W. Grand Master acknowledged the honor conferred upon him for the twenty-sixth time in electing him Grand Master. He could not find new words to express his thanks. He felt proud at continuing to possess the confidence of the Grand Lodge, after having occu-

pled the position of Grand Master for a longer period than any Brother, excepting the Duke of Sussex, and he assured the Brethren that the event of that day, in re-electing him, after the completion of a quarter of a century in their service, was the most gratifying one he had ever experienced, and he again thanked them most sincerely.

Brother Brackstone Baker, P. M. No. 21, proposed for re-election as Grand Treasurer, the V. W. Brother Samuel Tomkins, after having alluded in very complimentary terms to the very satisfactory manner he had filled the office for eighteen years.

Brother Henry J. P. Dumas, P. M., No. 99, seconded the motion, fully concurring in all said by the previous speaker.

The motion was put and carried unanimously.

Brother Samuel Tomkins, Grand Treasurer, cordially thanked the Brethren for the honor conferred upon him, expressed the gratification he had in performing the duties of the office, and alluded in graceful terms to the testimonial about to be presented to the M. W. Grand Master, and to the approaching inauguration of the new buildings, so successfully carried out by those who had undertaken the task.

The Grand Master stated that with reference to the notice he had placed on the business paper respecting His Royal Highness the Prince of Wales, he had to state that in consequence of a communication he had received, he felt it incumbent upon him to postpone the notice until a future occasion. As the communication was confidential, the Brethren would excuse his further alluding to it.

The Grand Master then said that the Grand Lodge of Ireland had appointed Colonel Francis Burdett its representative to this Grand Lodge. He much approved the appointment, and in accordance with the power vested in him he conferred upon Brother Burdett the rank of Past Senior Grand Warden of England.

Brother Wm. Smith, W. M. 1238, then proposed, in the terms last on the business paper, "That the sum of one hundred guineas be contributed from the funds of the Grand Lodge towards furnishing, through the National Life Boat Institution, a life-boat, to be called the 'Masonic Life-Boat,' for which purpose a number of donations have been received." The supply of a life-boat under the name of the "Masonic Life-boat" had attracted considerable attention. Contributions had been received or promised to the aggregate amount of about £200. He believed if the sum of 100 guineas was voted by the Grand Lodge, the National Life-boat Institution would, in a few months, place a life boat on some station. The Grand Lodge ought not to be behind other institutions who had placed life-boats at the disposal of the Life-boat Institution. He had had several interviews with the Secretary, and found its arrangements to be most complete. The motion, he was sure, commended itself to the feeling of every Brother, and he trusted it would be carried.

The motion having been seconded by Bro. Kirke, P. M., No. 144—

Brother Bennoch said it was always ungracious to oppose any proposition in favor of charity, or of any great or good work, and none was more deserving than the noble institution in question. He questioned, however, whether it would be well in Grand Lodge to subscribe its funds without claim or inquiry. Are our own charities so well supported that the Grand Lodge must seek how to apply its surplus funds? If the Grand Lodge could afford to subscribe 100 guineas to the institution, so be it; but to have a life-boat bearing the name of the "Masonic Life-boat," which would linger two or three years for want of subscriptions would be a serious reflection on the Order. He would like Brother Smith to let the Grand Lodge know the exact sum subscribed and paid, and to withdraw his motion and bring it forward when better considered.

The Grand Registrar inquired how much had actually been paid?

Brother Smith would scarcely say positively, but he believed it was under £50. He had stood forward simply to lend, in the Masonic Magazine, what aid he could in a great and

worthy undertaking. One society had, he was told, given two life-boats; the cost he believed was about £600.

The Most Worshipful Grand Master said he was a Vice-President, and had the highest opinion of the National Life-Boat Institution; nobody felt a greater interest in it than himself; and if the Grand Lodge felt disposed to contribute, he thought the best thing to be done was to subscribe to the institution direct. He should, however, deprecate establishing one to be called the "Masonic Life-boat."

The Grand Registrar said that the Life-boat Institution had asked nothing from the Grand Lodge, and as we have a great amount of destitution, suffering, want and sickness, we should first look to the charitable institutions in our own immediate neighborhood. We have a great and noble institution at our doors, crying to us for assistance (he referred especially to King's College Hospital), yet we are obliged to say to them we have not sufficient funds to extend to them; surely the Grand Lodge would agree it ought, in charity, to look at home, and unless it was prepared to support our great charitable institutions, at its very doors, it ought not to give the large sum now asked merely to fatten the hands of a great and noble institution.

The motion was then put and negatived.

#### REMARKABLE FEAT.

##### Ten Miles of Railroad Laid in one Day.

Some time ago it was rumored that the Central Pacific Company intended on a certain day to lay ten miles of track. On a former occasion seven miles of track had been laid, but it required from four in the morning till after midnight, and could not be fairly considered a day's work. This was done by the Union Pacific. This has been far eclipsed now by the Central Pacific Company, who laid ten miles and fifty-eight feet on the 28th, between daylight and sundown, and could have finished twelve miles had they had more material at hand. When we take into consideration that to lay this amount of track it required eight thousand five hundred men and eight hundred horses, six locomotives, and a large number of construction and hand cars, it is difficult to conceive how so great a force could be worked to advantage.

It was only by the superiority of management on the part of the engineers and foremen that the work was accomplished. By 9 o'clock A. M. work was commenced on the fifth mile, by noon seven miles were laid and the workmen dined at the end of their work. In the course of this day's work there were used 31,500 ties, 4,037 rails, 8,140 fish bars, 16,280 bolts, 120,000 spikes, all of which, with the exception of a few ties, had to be hauled on wagons from five to twelve miles over a mountain road during the day. In addition to this, water and provisions, together with camp equipage of an army of 10,000 persons had to be moved as the road progressed; also the provender for the teams. All the stores of the company and the Chinese traders, the blacksmiths' shops, the harness-makers' shops, the company's office, telegraph office, the headquarters of Mr. Stanford, and the abode of Mr. Strobridge and family, and the boarding and sleeping apartments of 500 white men, were moved as easily as if they had been aboard a large steamship.

No one suffered the privation of any of the comforts which the best cared-for workmen can enjoy in a mountain town. Not only has this been done, but the army was ready in an hour to move again. How many generals ever saw moved such an army in a country one hundred and thirty miles from fresh water? The rate of laying track has been one mile an hour—the first time it has ever been attempted, the first time that it has ever been done, and it may be the last for it is not probable that such an army will be organized again.

"Religion is the best armor and the worst cloak."



### THE BALLOT.

We extract the following excellent and truly Masonic article from the *Mystic Star*, and we are delighted to find in Brother Morrison so able a defender of ancient usage. It is pretty nearly time that Freemasonry should cease to be looked upon as a *progressive* institution. It is a forcible and effectual reply to Bro. J. M. Relot, whose articles we have given place to in the FREEMASON during the past two numbers:

#### IS FREEMASONRY TO BECOME MERELY A POPULAR INSTITUTION?

In view of the more recent manifestations made by all institutions, in their organic action, I am led to ask the question: "Is Freemasonry to become merely a popular institution?"

During the present age, innovation seems to pervade every form and condition in which mankind have associated in the past, both as to governmental and social obligations and revelations.

Governments and institutions, that statesmen and philosophers have thought to have been established upon principles and policies not susceptible of radical change, or subject to the innovations which demagogues and ambitious charlatans—seeking their own advancement under the plea of extending privileges, not only in the control of government, but in the organization of society, to those whom long established usages and customs had precluded (true to their instincts), are being overthrown, subverted and demolished, with apparent impunity. He who ventures to raise his hand or voice against the spirit of agrarianism is denounced as an old fogy. The demagogue mounts the rostrum and says: "This is an age of progress; old things are to be done away with in the advance, and all things are to become new."

Is the institution of Freemasonry to become subject to the same spirit of change as all other institutions, including social, religious and political? The true and earnest Freemason trembles when he contemplates the signs of the times, and compares the present with the past. For the grim specter of Innovation stares him in the face, turn wherever he may.

Amid the convulsions that subverted republics, disintegrated empires, revolutionized kingdoms, and rocked to their very foundations the religious and civil polity of mankind during the last three thousand years, Freemasonry passed through the fiery ordeal unscathed.

The philosophical student of history, comparing the past with the present, may with propriety ask: Can Freemasonry survive this shock incident to the spirit of this age, and retain its ancient landmarks, identity and prerogatives?

In ancient, as well as more modern times, a Masonic Lodge was regarded as composed of an aggregation of sovereigns, controlled only by its Worshipful Master. Each member exercised the prerogative of an absolute monarch (notwithstanding the power of Masters, Grand Masters and Grand Lodges) in the admission of member into the Lodge, as well as to the conferring of degrees upon applicants; and this prerogative of absolute sovereignty was regarded as an inherent right which no known power in the institution of "Ancient Freemasonry" could interfere with. And even after Grand Lodges were established, and the office of "Most Worshipful Grand Master" instituted, their prerogatives were not, for a period of nearly one thousand years, interfered with.

During the dark ages (of Europe and Northern Asia) those prerogatives passed unscathed, among both Christians and Mohammedans, even amid the terrible conflicts waged for the possession of the Holy Sepulchre.

The convulsions and disintegrations of the Roman Empire disturbed them not.

The sanguinary war "of the Roses," in England, interfered not.

The Cromwellian revolution, which seemed to rack to its very center every phase of English society, as well as the foundations of governments and society in Continental Europe, made no impression upon the workings of Freemasonry, for the reason that its votaries then regarded it as a hallowed institution, held by them in sacred trust, transmitted by generations long passed, and to be handed down to their posterity pure, simple and perfect, with all its rights, prerogatives and formulae as established by our first three ancient Grand Masters.

At a still later period, when the successful rebel colonies of America dissolved all political connection with the mother government and established a Republican form of civil government, with George Washington at its head, who was at the time Worshipful Master of a Lodge of Free and Accepted Masons, deriving its authority and receiving its landmarks and ritual from the fraternity in old England as their predecessors had received them from Palestine, even they made no attempt to interfere with the prerogatives so long recognized.

Nor when revolutionary France, during those dark days of fanaticism, blood and terror, in which all institutions—governmental, religious, civil and fraternal, seemed to be submerged in the general vortex under the domination of Marat, Danton and Robespierre, were any innovations attempted by those who affiliated with the Masonic fraternity, upon its ancient and established prerogatives, usages and customs.

The student of sacred, profane, hieroglyphical or traditional history, amid all of his researches, cannot find, until very recently, that any innovations have been attempted upon the prerogatives, usages and customs of the fraternity of Free and Accepted Masons. All admit, although governments have changed, religious tenets varied, and even the moral sensibilities of the masses modified, altered or radically changed in their social relations, yet, in all the researches extending through a period of over three thousand years, that the acknowledged rights, prerogatives and duties of the members—individually and collectively—of the fraternity of Free and Accepted Masons have been, until recently, free from innovations and what is called Progression.

Progression in ancient Freemasonry: what is it?

When Freemasonry enters upon the progressive road it must cease to be ancient Freemasonry, and must assume the cognomen of "modern Freemasonry."

"Ancient Freemasonry" says: "No man can be entered a brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity. Nor is this inherent privilege subject to dispensation: because the members of a particular Lodge are the best judges of it; and if a factious member should be imposed on them, it might mar their harmony or hinder their freedom, or even break or disperse the Lodge; which ought to be avoided by all good and true brethren."

The foregoing is from the regulations, usages and customs of ancient Freemasonry. No brother, although he might have been initiated, passed and raised in a regularly constituted Lodge of Free and Accepted Masons, and regularly admitted from such Lodge, could become a member of any other Lodge without the unanimous consent of the members of the Lodge to which he applied, who were present at the time he was balloted for.

This is ancient Freemasonry. Now, then, for modern Freemasonry, as it is called, or as I propose to call it.

The Constitution of "The Grand Lodge of Free and Accepted Masons of the State of Michigan" provides, in "section 2," "arti-

cle 6," that, "For initiation or advancement, one black ball rejects; for membership, three; but the ballot may be passed a second time only, to avoid mistakes."

And yet "The Grand Lodge of Free and Accepted Masons of the State of Michigan" purports to represent an organization known in history as the fraternity of "Ancient Craft Masonry," whose rules and regulations are fully set forth in a preceding paragraph.

The innovation above quoted was persistently opposed by some of the members of the Grand Lodge in 1866, on the ground that it interfered with the inherent prerogatives of a brother. The argument used was, that it was an innovation upon ancient and established rights and prerogatives; was revolutionary, and, if consummated, would be only a stepping stone to the dogma that majorities only should rule, that, upon that hypothesis, minorities had no rights which a majority were bound to respect, and that if the Masonic fraternity of Michigan designed to make or resolve itself into a popular institution, merely for the purpose of gaining members, the sooner it abandoned the pretension of being a representative of "ancient Freemasonry" the better for the credit of the Craft. One member in his argument said to that Grand Body: in case the ballots were collected for the admission of a Master Mason to membership, in the Lodge over which he presided, and there should be but one black ball in the box, "he would feel bound by the ancient usages of the Craft to declare the applicant rejected from membership, notwithstanding the constitutional provisions of the Grand Lodge of the State of Michigan," for the simple reason that the Lodge over which he presided claimed to be 'a Lodge of Ancient Free and Accepted Masons,' and governed by the ancient and established usages and prerogatives of the Craft, which were inherent and not subject to any organization or power, either original or delegated."

Notwithstanding the argument of those innovations, who oppose the provision referred to, was adopted as a part of the Constitution of "the Grand Lodge of Free and Accepted Masons of the State of Michigan," and is now obligatory upon the Craft in the workings of this jurisdiction. Is this "Ancient Universal Freemasonry," or is it modern Progressive Freemasonry? I leave the answer for the reader to make in his own conscience.

Again would I ask: Is Freemasonry to become a popular institution?

If the Grand Lodge of any State or jurisdiction has the power to say that it shall require three negative votes to reject a brother from membership in a Lodge, it has the power to provide that it shall require a majority vote of all the members to reject. And if so as to membership, so must it be as to initiation, passing and raising. Why not? Revolutions never go backwards, and when once innovations are started, who can say their progress?

The question properly arises whether Freemasonry does not through such innovations receive a more death-dealing stroke from its pretended friends and supporters than from all the animadversions, slanders and venom that have ever been or can be fulminated by its enemies.

Ancient Craft Masonry, as well as speculative or symbolical Masonry, however, is founded upon an immutable and unchangeable basis, and neither the machinations of man nor the "gates of hell" can prevail against it. Its pretended friends and supporters may, for the time being, bring it into dispute, and even retard its beneficent mission. But in the end that mission will be accomplished, which is the advancement of our race to one common level, and then, and not until then, will the "Lamb and the Lion lie down together."

The true Freemason places his trust in God. God is the embodiment of truth, holiness, virtue. "Temperance, Fortitude, Prudence and Justice," and he who obeys the tenets of his profession must be a true child of God, and an heir to all He has promised. God is absolute in his prerogatives and power, and so must be those who assume to act in conformity with his



prerogatives. There is no half-way house in the premises, but the goal, if reached, must be reached in a direct line. Popular assemblies may resolve and re-resolve; and those who pretend to regulate their associations by his laws, may, in violation thereof, assume to make laws to suit their own conscience, yet, in the end, the decrees of the "I am that I am" must prevail, and "Ancient Freemasonry" cannot in modern times become a popular institution and long retain its identity.

We give place to the following communication from a constant reader of the *Masonic Monthly*, by Bro. Evans, and of the *Freemason*; and the writer, not liking the tone or argument of the *Monthly*, under the following caption, replies by this spicy production. We hope the *Monthly* will soon see the error of its ways in trying to introduce into the Masonic fraternity the infernal firebrand of Masonic negro equality:

[For the Freemason.]

#### "LET US HAVE PEACE."

The editor of the *Masonic Monthly*, under this political heading, and shouting it out as he gets more and more excited by his own noise, kicks up quite a dust among folks. He quotes Patrick Henry, kicks his correspondent, H., attacks us of the *Freemason*, and, like an enraged animal broke loose from his keepers, pitches into mankind generally and the Masonic Order particularly. Now, we say, let us have "peace," but we are not making such a fuss about it. "Perchance he's hurt i' the battle."

We say, with all our hearts, amen! With all our hearts we desire peace, but not a peace purchased at the sacrifice of the institution we are defending. In the words of Patrick Henry, *not altered*, we say, "The war is actually begun, our brethren are already in the field," and the peace we mean to contend for is the peace which shall promote the harmony of the Order; and until this is accomplished, in the words of another patriot, Pitt, "we never will lay down our arms. Never! never! never!"

True, there is "no rest for the wicked," and Bro. Evans will find the truth of this aphorism before he gets through.

It is not at all surprising that such a commotion should be created in your camp on the appearance of men armed with the sword of Justice and bearing the shield of Truth, with the motto emblazoned upon their banner, "Truth is mighty, and will prevail!"

It is no wonder you have worked yourself into such a fever, Bro. Evans, and the raving which attends it is a natural consequence. In your delirium you have raised all manner of bugbears to frighten yourself with, but they exist only in your own brain. You should not get into such a state of excitement and call hard names; a just cause needs no such stimulants to action. You are doing yourself great injustice, as well as the cause, in thus wasting your talents. If none but the ignorant, the unthinking and the prejudiced pay attention to the charges of disturbing the peace, you certainly should not take the matter at heart, but show that you are what you assert, "sensible and intelligent," and not affected by

such charges. "Let the galled jade wince," why should you? Is it very strange that in Masonry there should be a desire for peace when harmony is the strength and support of our institutions. And, my dear brother, I think your brain is considerably affected. We are not in the position of the burglar; we are inmates of the house, and mean to defend it against all burglars in the shape of wily politicians, who are trying to deposit their "infernal machines, labeled (for deception) 'equality and universal brotherhood,' in our midst, and who are disappointed in finding the avenues so sacredly guarded and the sentinels at their posts. You supposed it would be an easy matter to gain an entrance, that you would find the sentinels sleeping under the soporific you had administered; but finding them on the alert and faithfully guarding the several avenues, you charge them with having put the questions, "Are you black or are you white?" "Does your hair curl or is it straight?" You came in such a "questionable shape" and under such disguises to gain admittance it is not to be wondered at that these questions should be asked you. If you had come up man-fashion and not on all-fours you would not have been suspected.

Finding that all this strategy is wasted, you try another dodge, somewhat after the style of the wolf. You charge us with riling the stream from which both are drinking, yet assert that you are up the stream nearer the fountain-head, while we are below, and accuse us of all sorts of heresies as an excuse for your warfare upon us, and making use of all the sophistry you can master to endeavor to convince us you mean us no harm. Masonry may well exclaim "Save me from such friends!" She can see the wolf under the lamb-skin; it is too short to cover up the carcass. "How large your eyes are! What great teeth you've got!" You have entered the house, and having eaten up the Grand Master, usurp the place of the rightful occupants and charge them with being only invited guests, not members of the family, and if they do not like the arrangements you are about making, why they can leave, and take their imported principles and foreign prejudices with them.

This charge of imported principles and foreign prejudices is a "little cheeky," as the saying is, Bro. Evans, to those "who are native here and to the manor born." We rather think that we have some rights, and that foreign prejudice and imported principles will not be allowed to interfere with them, and, in the words of Cheatham, "we will vindicate these rights against all men who would trample on or deny them."

And, Bro. Evans, you must try some other dodge to get your "infernal machine" landed in our midst besides the inscription of "Masonic Equality," "Universal Brotherhood," or any such clap-trap to deceive the unwary; that is about played out, as well as your charge of Masonic heresies. Choosing by the "hair" or the "teeth." It seems highly proper that some such examination should take place, in order to discover whether we are ad-

mitting a lamb or a wolf into our fold, which makes a very material difference.

Show me the men who are making all this fuss to introduce a firebrand under the guise of Masonic equality, and nine out of ten of them will be found to be strangers in their own Lodges, never attending unless some subject is coming up to give them a chance to display their rhetoric and exhibit their logical powers, and they are in their element when they have stirred up a commotion; for like the impurities of the ocean they only come to the surface in a storm, and when the storm subsides they find their level among the dregs at the bottom.

ST. LOUIS VINDICATOR.

#### NEGRO MASONRY.

Our good friends of the *Masonic Monthly*, of Boston, and the *American Freemason*, of Cincinnati, continue to argue that Prince Hal., or African Grand Lodge, of Boston, is genuine, &c. Now, for the sake of argument, just suppose for a moment that the Grand Lodge of England did, in an ignorant time, give them a charter, &c., and suppose that it is all genuine, and suppose that all the conditions were complied with, and a thousand and one other conditions were complied with, what then? We say, grant all this and as much more, their arguments do not amount to a row of pins.

Now, for the sake of a reply, we will, in true Yankee style, just ask a few questions in return. Is not Masonry a philosophical institution? Does it not consist in something more beyond merely learning the ritual like a parrot? Does it not consist in something beyond a lot of ribbons and gewgaws on parade? Any man who will answer those questions in the negative will only prove himself unworthy of the first principles of our fraternity; therefore, we will presume to treat it from an affirmative point of view.

Now, brother negrophilists, show us a negro who ever invented a telegraph, an engine, a plow, or reaper, or printing press, or a code on commercial, political or religious ethics, or who ever added one page to the original literature or science of the world, or who, in fact, ever added anything to the grand philosophy of life beyond eating, then we will discuss with you about making Masons of them.

There can be no amalgamation of thoughts without the amalgamation of blood; such a thing is as impossible as it is to expect a genuine blooded stock out of a mixed stock. The progeny will lack the moral courage to make a half minute's fight.

All this balderdash about the equality of the races, of the equality of the mind, &c., is worse than nonsense. God Almighty made this world, and all the fanatics in it cannot make it over again, if they try six millions of years instead of six days. By going crazy over an idea they may make this world a second hell, but they cannot put together that which God, in His wisdom, put asunder. All accidents of charters, &c, must bend before the iron law of God.



### "THE MASON'S HOME BOOK."

This is the beginning of a new Masonic Library, published monthly at \$3 00 per annum, by Bro. Leon Hyneman, whose excellent articles we have received as contributions to the *Freemason*. It is published at 814 Chestnut street, Philadelphia. No. 1, Volume I, is before us, and contains a reprint from the American editions of the works of Rev. Geo. Oliver, D. D., whose writings we have pronounced, and now reiterate, as the most incorrect, illogical and dangerous that were ever thrown before the Masonic reader. How Bro. Hyneman could fill a whole number with such balderdash is perfectly incomprehensible to us. However, there is "no accounting for taste," and for all such of our readers who admire the "fiction of Masonry" we commend them to this reprint of Oliver; and if they want to buy it there are none we would rather see reap the benefit than Bro. Hyneman.

### OUR SATURDAY NIGHT.

#### The Old Bureau Drawers.

Last Saturday night she was playing about the house, her merry laugh and childish prattle having more of sunshine for those who loved her than ever fell at once on widest forest or prairie. We all loved her. She was winning, and there never was a dearer little darling. One night she romped a little too much. Her nerves, not strong, like her mother's or her father's, were overwrought in the play; she became fretful, as we all do, and her papa spoke harshly. Then the tears came to her Heaven-lit eyes; and she ran to rest her tired brain in the lap of her mamma.

We heard the cross words; a leaden door seemed to close on our heart as we looked at the innocent prattler, then at the stern man, who was kind, but who forgot himself, and forgot that tender plants crush easily. Over the household came a shadow. The child's voice rang out no more in merriment; we all felt sort of sad, dark, trembly, like as if we wanted to say something but could not.

And the next day our little friend was sick. The doctor came. She had over-played, taken cold, and suffered. The next day she grew worse. More than one prayer went up to Him from her father—but one from the mother, for her's was all prayer. The next day she was worse, and the next day, resting her head on the bosom of her mother, she sank to sleep—the little curl before us, in a little box, is all there is left to us, a friend of the family, of the little darling. We did not know how well we loved her till she went home to commence another term.

This Saturday night we called in to say a word to those who had loved and lost. The merry laugh—the childish voice—the romping over the floor—the climbing into our lap—the efforts to tease, and the scamperings here and there, were all gone. Great tears had spread themselves over the mother's eyes—the voice of the father was low and hushed—for the dearest darling of all was away. God knows we pitied them. We pitied him, for he would have given his own life to have recalled the sharp words. But she had gone home with them—a scar upon her heart, tender and painful.

We sat and talked, and, manly or not, our tears come with theirs, to drop into the cloud of sorrow before us. And while he sat with hands on table, and head resting thereon, trying to reach to her for the words he had given and the life he had lost, we went with her into another room. She carried a lamp. It was a poor man's house, and not fitted with gas and conveniences, as are the homes of the rich. Steadily the door was opened. The two windows were darkened by curtains. In a corner

of the room stood an old bureau. She pulled out a drawer, next but one to the top, and there were piled and packed all the little clothes of the one we mourned.

The little dresses were there. The little shoes and stockings were in one corner, while in another were the little toys, once the delight of our little pet.

There were little ribbons, such teeny little ones, and little cups and saucers, as she had played with them. But *she* was not there. The little clothes she wore a week since were all there, folded nicely, as were the beautiful little hands we saw in the coffin folded over her breast, as if she was saying—

"Now I lay me down to sleep."

And the little apron she had torn by catching it as she ran past a wood box, and for which came the cutting words. This, too, lay there, folded with the rest, just as she had worn it and torn it. In a little box were one, two, three, four little curls—golden and beautiful—and one of them for us. You who are rich do not always know which are the rarest treasures.

The tears of the mother dropped fast into the second grave of her lost one—never a word did either speak—her heart was, oh! so far away. And as the drawer was closed and silently we returned to another room with our treasure, we could not help thinking of others who mourn for little ones—of the thousands of drawers or little boxes all over the land wherein are kept most sacredly the tear-wet mementoes of the loved ones who have gone before. Dearer than life are these treasures. Here mothers can weep and pray—here the heart can overflow its bitterness, and take another look, and leap toward the beautiful future, where are waiting those we loved, but who have gone.

And as you would meet there the dear ones of the heart, speak kindly. Another Saturday night, and you may be childless. Another Saturday night, and your tears may drop in upon the little folded clothes and playthings. And it must be hard to know that our lost ones carried with them hearts covered with the bruises our lips or acts have made. God, who is good, grant that none who read this may have these lasting graves with them now or with them when shall come another Saturday night, for we would have no heart filled with sadness. And not for the result of a life of toil would we have our little darling die—perhaps her last thought be of words to her spoken which cut and wounded. You see we cannot call back the words—nor our lost ones, to ask them to forgive us.

All the evening we have sat and thought of the bureau drawers which hold more than the clothes of the little darlings who died—they hold the hearts of the living. They are rounds in the ladder which reaches way up there beyond the blue and into the golden—beyond the clouds into the smiles. In palaces and fine mansions, where hired nurses care for little ones, these drawers are not so richly freighted; but in the homes of the poor—yes, and in some of the homes of the rich, they hold more than tongue can tell.

Then, let us love our little ones more. Let us always speak kindly to them. Then they will love us and try to do right. And if we go home to rest in the beautiful land before they go, they will love our memories, and so live as to meet us. As yet we have no bureau drawer over which to weep—God grant we never may have. But we often think of those who have, and wonder if those who mourn were kind to the little ones whose mounds are in the churchyards, but whose playthings are folded and put away, as is our work for this *Saturday Night*.—"BRICK" POMEROY.

### Freemasonry and Politics.

The following letter appeared lately in the *Cork Constitution*:

SIR—In the *Craftsman* and *British American Masonic Record*, Hamilton, Ontario, the

following article may be read. It is copied into the *Craftsman* from the *Square and Compass*. You may also read on pages 33 and 34 an account of the noble conduct of the Emir Abd-el-Kader, when a horde of fanatical and rebellious Mussulmen rushed into his palace in 1860 to butcher the Christians who sought his protection. It is thus told:

"In the midst of those scenes of bloodshed and murder stood Abd-el-Kader, unarmed and accompanied by only a few of his faithful followers, but determined to save the enemies of his faith from the clutches of that bloodthirsty mob.

"The Christians! the Christians!" cried these enraged men; 'Deliver up to us the Christians, you infidel, or else you will share the same fate with them; we will destroy you altogether with your new brothers.'

"The Christians!" replied Abd-el-Kader, whose eyes sparkled with anger, 'so long as one of these brave soldiers around me stands on his legs I will not deliver them up to you, for they are my guests. Ye murderers of women and children! only attempt to take out of my house those Christians to whom I have given refuge, and you will experience how the warriors of Abd-el-Kader understand to give language to powder.'

This war-cry ended the strife, and 12,000 Christians were saved. The Lodge Henry IV, of Paris, was the first that congratulated the Emir on the courage he displayed during these frightful occurrences, and on the 18th of June, 1861, he was admitted into Masonry, into the Lodge of the Pyramids. Abd-el-Kader viewed Freemasonry as the first institution in the world. According to his opinion, every man was imperfect who did not confess the Masonic principle. He hoped that Freemasonry would some day spread over the globe; so soon as that had taken place all the peoples would live together in peace and fraternity. Such were the sentiments of the Mussulman who calls Allah his God, and Mahomet his prophet.

I am, Mr. Editor, yours truly,

W. H. S. Master Mason, Cork.

THE horse-fly, when held captive, moves its wings 365 times a second; a honey-bee 190 times, and a cabbage-butterfly nine times. Landois, calculating the rapidity of the vibrations by the tone produced thereby, states that the fly, which produces the sound of F, vibrates its wings 352 times a second, and the bee, which makes the sound of A, 440 times a second. On the contrary, a tired bee hums on E, vibrating only 360 times a second. A bee in the pursuit of honey hums contentedly on A, but if excited or angry, on a different key. This voice is then expressive of the feelings and under the control of the will. Landois distinguishes three tones emitted by flies: a relatively slow tone during flight; a higher tone when the wings are held so as to prevent their vibrating, and produced by or accompanying a vibration of the abdominal segments; and a third tone, the true voice of the insect, emitted when all external vibration is prevented, and produced by the stigmata of the thorax. There are 10,000 known species of flies in Europe, and probably as many in this country, though only 2,500 have been described.

A BEAUTIFUL SENTIMENT.—Dr. Chalmers beautifully says: "The little that I have seen in the world and known of the history of mankind teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through—the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has so little charity; the desolation of the soul's sanctuary, and threatening voices within; health gone, happiness gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came."



## CELESTIAL MYSTERIES.

BY BRO. HENRY MELVILLE.

We have received a note from Bro. Henry Melville, enclosing a copy of an Astrolabe discovered at Nineveh by A. H. Layard, Esq., M. P., from which Bro. Melville deduces certain facts of an interesting character to the Masonic fraternity, and he desires us to make known the result of his investigations in the columns of the *Freemason*. This we are quite willing to do, but we cannot help remarking that a little reflection would have convinced Bro. Melville of the inutility of publishing the letters of the Deputy Grand Master, Earl De Gray, and the Grand Registrar, Bro. McIntyre, coupled with the commentaries which Bro. Melville has made upon them. There is not a member of the English Craft who is not proud of Lord De Gray's connection with the Order, but it is manifestly unfair to expect that a Cabinet Minister, like his lordship, occupied with the cares of State, can devote the time required to master the details of abstruse symbolism, which Bro. Melville acknowledges entailed upon himself nearly forty years of labor to unravel. The following is an extract from Bro. Melville's explanation of the celestial mysteries:

The undersigned, for many years, has been residing in Australasia, where his attention was first directed to the research after the "long-lost mysteries" of Masonry. During a period of nearly forty years he has been so engaged, under difficulties that few, he believes, would have had the perseverance to surmount; but the subject itself he found to be so alluring, so full of startling facts, and those, too, subversive of all preconceived ideas entertained by the modern world of intelligence, that the pursuit became a pleasure he could not resist; and now, after almost a lifetime of labor, he can confidently say that he has succeeded in unraveling the deep mysteries of the ancient sages, both oriental and occidental!

The undersigned traced this celestial figure in Melbourne, from a drawing in Mr. Layard's work on Nineveh. He, at first, considered it an ancient Astrolabe, but finding that the points on the circle did not correspond to the requirements of an Astrolabe, he laid the tracing aside, thinking that probably light would be thrown upon it at some future period. The expectation has been realised, for, on his arrival in England, he found in the Assyrian Gallery of the British Museum, in *basso relievo*, the figure from which Mr. Layard obtained his drawing; but, on comparing the drawing with the slab, he found Mr. Layard's copy incorrect, and was pleased to find that the Assyrian monument was in reality, as he had first supposed, a perfect Astrolabe.

Every reasoning mind will admit there must be some occult or hidden meaning in these symbolic representations, but the means by which mysteries were formerly read are totally unknown to the present learned. As before observed, the undersigned has recovered the knowledge, and by the scientific use of Masonic keys on Jamieson's celestial planespheres, the whole of the Egyptian and Assyrian monuments can be easily interpreted. The figures are all either simple or compound astronomical symbols, and being pictorial cannot be misinterpreted. Very different it is with the Uniform writings engraved upon them, the characters of which are anything but pictures, and hence the difficulty of interpretation.

Mr. Layard, in his work, speaking of the Assyrian marble, says it is "The interior of a castle (a ground plan) and pavilion or tent." What resemblance there is to the ground plan of a castle it is very difficult to determine, nor does the space occupied by the horses look

much like a pavilion or tent. Mr. Bonomi gives a wood-cut of the Astrolabe, but it is most incorrectly drawn.

The cross-bars within the circle are the equinoctial and solstitial colures. The circular belt is the ecliptic, and on it are fifty-two points on the slab, but in Mr. Layard's drawing there are only fifty points. The fifty-two represent the weeks of the solar year. On the outer rim of the ecliptic circle are thirteen houses, apparently with chimneys; on each of these projections are four points, denoting the fifty-two weeks of the lunar year of thirteen months. The figures interior to the ecliptic are symbolical of the seasons, and when the allegorical reading of the Assyrian mysteries is understood they will be found to be very energetic. The pavilion, as Mr. Layard calls it, has four horses; the animals have on their headstalls or bridles, and are typical of *solis-statio* at the winter solstice in Capricornus. Mythology gives four horses to the sun; they are named Aëous, Aethon, Phlegon and Eolus or Lucifer. Phlegon means "burning," and Lucifer "that brings fire to light." There were horses of fire and a chariot of fire when Elijah, meaning "the strong Lord," went up to heaven in the whirlwind. On the Assyrian slab in question there is not any chariot, but there are many chariots whirling with great speed on the slabs adjoining. Solomon had horses out of Egypt, "they fetched up a chariot and a horse out of Egypt for the kings of Syria," but Josiah, which means "fire of the Lord," took away the horses that the kings of Judah had given to the sun and burned the chariots with fire. In the sacred writings Astro-mythological horses are not unfrequently mentioned.

In Zechariah there are four chariots with horses referred to—in the first chariot, the horses are red; in the second, black horses; in the third, white, and in the fourth, grised, or spotted black and white. In Revelations there are likewise four horses; white, red, black and pale. "He that sat on the white horse had a bow, and a crown was given unto him." Death sat upon the fourth and last—the pale horse. These four horses are registered in the heavens, and can be seen in any celestial atlas or on any celestial globe. The first, Sagittarius, the man invariably has a bow in his hand, and in Jamieson's colored atlas the horse is represented white—a worthless crown of victory is given to the constellation, it is Corona australis, and the Budhists place this crown upon the head of the horseman; the second horse is Pegasus, pictured red; the third horse is now called Monoceros, and is pictured black; and the fourth and last, Centaurus, is pale or grised. Centaurus was formerly known as Jacchus, or Bacchus, or Dionysius; and the common Christian era, as settled by Dionysius, began on the first of January—the Saviour's birth-time exceeding that of the Dionysian era by four years. This is astronomically recorded, and can be mathematically demonstrated.

The Masonic astronomical keys are still religiously preserved by the Royal Arch Companions. They are now known as the triple tau and double triangle. The double triangle, "scratched, stained or engraved" on a tracing board and placed upon a southern celestial planesphere, when moved in accordance with the laws governed by the Assyrian Astrolabe, will prove the demise of Dionysius to be on the last day of the year, the 31st of the 10th month, or December. As the white horse is symbolical of the opening of the year on the 1st January, so is Centaurus, or Dionysius, the emblem of the death of the year—or rather the Alpha and Omega, a point between the 31st December and the 1st of January. Then, in Egyptian theology, Osiris is entombed, and the infant Horus arises, four years older than the common Dionysian era.

In the same Assyrian gallery is a compound astronomical figure, the interpretation of which cannot be misunderstood. It is that of a sedate-looking man, with wings on his shoulders, in like manner as Virgo is pictured. He has an ear of corn in his hand, and Isis, Virgo, is never pictured without an ear of

corn in her hand. Ptolemy, whose picture constellations are said to be of Anno Domini 138, has Auriga with a "scourge of small cords" in his right hand and a goat on his left arm, so has the Assyrian figure. A strange fancy carrying a goat on the arm, and still more strange that no celestial figure of Auriga was ever represented without a goat on the arm. In Ptolemy, and in all modern atlases, there are two kids or lambs on the arm or bosom with the goat. "He shall feed his flock like a shepherd; he shall gather the lambs with his arm and carry them in his bosom." Moses was learned in all the wisdom of the Egyptians, but the wisdom of the Egyptians could not always arrange to have brilliants to govern their astronomical points, therefore, of necessity, they had to select small stars by which they could govern their calculations. Capella means "a little goat." Capella of the goat is a brilliant of the first magnitude, and in the year 1820 was at AR 75° 51'—then one of the lambs, the little star lambda, was at AR 76° 36'. At some time or other this little lamb must have been extinguished or allegorically burnt, by the sun rising at the vernal equinox in "Aries," but the Jews were commanded by Moses to reckon their festivals from Tishree, "Libra," and that would be evening with them. Early in the morning Isaac said, "Bo-hold the fire and the wood, but where is the lamb for a holocaust?" and his father replied, "the Elohim (gods) will provide the lamb, and Abraham took 'Aries' and 'offered him up as a burnt offering.'" This was on the equinoctial morning, which would be sacrificing the paschal lamb in Tishree at the pass-over of the sun in the evening. "Your lamb ye shall keep until the 14th day of the month: and the whole assembly of the congregation shall kill it in the evening." The 14th day (evening) of the lunar month is the full moon, and Spica, the ear of corn of Virgo, is called Azamech, meaning "the station of the moon." Our Easter Sunday is yet dependent on the full moon at the paschal equinox, as may be seen in any orthodox prayer book. The Jews are one day or one degree on the circle in arrears of Christians, thus their Moon day is our Sabbath or Sun day. The lamb, therefore, instead of being at 76-36, as with us, was with them at 77-36, year 1820.

The processional cycle of the Egyptians is 25,920 years, or 72 years for each day or degree of the solar circle.

77° 36' years multiplied by 72 years give 5580 or Anno Mundi of the Jews, for the Christian Anno Domini 1820.

"The lamb slain from the foundation of the world."

The inscription on this stately Assyrian figure, according to Mr. Daniel Smith's reading of the Cuniform characters, is an invocation to the rising sun on Easter day. It thus commences, "Proclamation Palace." \* \* \* \* "Oh that thou would'st cry aloud, and scatter the multitude of stone gods, and show me the extreme beauty of the true God and the manifestations of his glory. Hasten my desires. Let shine forth and spread around the eternal and unchangeable supreme. And thine altar shall be covered with the glory of him that is above all," &c., &c.

Elul means "cry aloud," and is the month of Virgo of the Jews, and Spica, the ear of corn, and the wings of Virgo, are combined with the Assyrian figure of Auriga. "So the wall was finished on the 25th of Elul in fifty and two days," and Spica is the (say) 25th of Elul Virgo, when the circular wall would be finished in 52 "weeks of days," when the sun would rise at the equinox as described. Cannai is the Budhist name of Virgo. The stone gods are the constellations formed of precious stones, heavenly gems and these disappear at sunrise, when all the inhabitants of Cannai or Cannan melt away. The Assyrian inscription continues, "The Eternal cometh quickly, and will assuredly \* \* \* \* destroy the rock my God"—"the rock of ages." "And the watchman of Saul in Gibeah of Benjamin looked: and behold, the multitude melted away and they went on beating down one an-



other." At the moment "lambda," the lamb of God, sets, the centre of Ara the altar rises; this is the Masonic pedestal, for above it are the compasses, the level and the square. The light of the Eternal and unchangeable Supreme is above the altar on the roof of the choir in St. Paul's Cathedral. The sun rising—and as the sun rises in the east to enlighten the world, so does the W. M. rise in the east to enlighten his Lodge.

The Assyrians, or whoever the people were that constructed the monuments now known as Assyrian, must have been Masons, that is "Speculative or Astral" Free Masons. Adjoining the pavilion or dwelling whereunder are the horses resting is a remarkable strong man, generally considered as a eunuch or chamberlain; he is standing between two pillars or posts, and as these have on their summits the goat Capricornus, they may as well be considered as the pillars of Freemasonry, one of which signifies in the strength, or in the goat. The strong man, then, is Samson, or Hercules: Samson means "his sun," and his posts are otherwise the pillars of Hercules or Hiram, who constructed Jachin and Boaz. The Assyrian Hiram is between the entrance of the Lodge of the house of sun where the horses are and the outer porch or entrance. In his left hand and over his shoulder is the cable tau, and in his right the rod or twenty-four-inch gauge. Without the porch are four miserable sojourners in tribulation, desiring to be released from Misriam Sirus or Egyptus. The figure in charge of them is the bow-man Sagittarius, who holds in his right hand a mystic cross-bow bolt, it is now known as Sagitta, it is "the arrow of the Lord's deliverance and the arrow of deliverance from Syria."

HENRY MELVILLE,  
3 Chapel-road, Blenheim-crescent, Notting-hill.  
—Freemason, London.

#### LETTER FROM BRO. NORTON.

In the *Masonic Monthly*, of Boston, of the 15th May, we find a letter from Bro. Norton, detailing a personal interview with the Grand Secretary of England; and as there seems to be a discrepancy between the statement given by Bro. C. W. Moore and Bro. Hervey, we re-publish Bro. Norton's letter, in order to do justice to both sides, not, however, thereby intending to indicate a surrender of one jot or tittle of what has already been said or published by Bro. Moore or ourselves as to the illegality or illegitimacy, of the present system of negro lodges in the United States, for not one of them to-day holds a charter from any Grand Lodge having supreme jurisdiction in any State or Territory of this Republic:

LONDON, April 23, 1869.

BRO. EVANS:—You doubtless recollect the letter of the Grand Secretary of England published in the article "Negro Lodges," in the February number of Bro. C. W. Moore's Magazine. You remember in the article I then wrote for the *American Freemason* I intimated my doubt with regard to a paragraph in the said letter, where Bro. Hervey was made to state that "Henry Price was Grand Master of America from 1733 to 17—." And I then further asked Bro. Moore why he did not at the same time ask Bro. Hervey to enlighten us whether it was Lord Montague or Montacute who granted the commission to Henry Price in 1733.

Well, then, shortly after my arrival here, I called on Bro. Hervey, and am glad to state that I met with a truly brotherly reception. Every facility was afforded me to clear up that, though unimportant, yet vexed question. I was permitted to examine the records of the Grand Lodge of England. Neither the names of Montacute nor that of Henry Price could I find there; but I did see that Montague was elected Grand Master in 1732.

This point being settled, it will now become the duty of the present Grand Master of Massachusetts to have the name and arms of Lord Montacute erased from the Grand East of the Boston Masonic Temple, and either substitute that of Montague, or not, as he may deem proper.

But that is not all. You remember the brother from Worcester county, who objected to the naming of a Lodge "Montacute Lodge," and how he was bluffed and pooh-poohed by the last Grand Master and Grand Secretary when he remonstrated and protested against the name of Montacute. Now, as there can be no doubt of the correctness of the said brother's position, I think they are in duty bound to rename the said lodge accordingly.

Having cleared up that question, I next asked Bro. Hervey the meaning of that dubious part of the letter, viz.: "Henry Price was Grand Master of America from 1733 to 17—." Here Bro. Hervey expressed his surprise at Bro. Moore's misstating his letter. Bro. H. showed me the copy of the said letter. The copy was taken with the usual process of a copying press, and it read thus: "Henry Price was Grand Master of America from 1733 to 1804, since which time his name disappears." When I pointed out to Bro. Hervey that the statement was erroneous, that Henry Price died in 1775, he said, "That may be so, but it was the duty of Bro. Moore to have had the letter printed as it was written, and then he might have corrected my error." I could not very well defend Bro. Moore's conduct. I might have pleaded that 1733 might be mistaken for 1732, though even that would have been difficult to do; but how to find an excuse for mistaking "1804" for "17—" was entirely out of my power.

I must now explain the cause of Bro. Hervey's mistake. When the "three categorical questions" of Bro. Moore reached Bro. H., he naturally turned to the minutes of the Grand Lodge, 1733. There, as already stated, the name of Price was not to be found. The next thing Bro. H. consulted was the "Freemason's Almanac," 1733. Therein he found that Henry Price was G. M. of America. He then followed up the successive almanacs until 1804, when Price was still G. M.; but in 1805 his name disappears. Bro. H. further informed me that he has, since his letter to Bro. Moore was written, examined the almanacs back to 1770, in all of which copies Price reigns supreme over the American Masons. Indeed, I do not know whether, if Bro. Hervey had looked up the almanacs still further back, he might not have found Henry Price G. M. from the very origin of that publication; and this is but an additional proof that there could have been no correspondence carried on during the last century between the G. L. of England and the lodges of the colonies; for otherwise, that error would not have been repeated for so many successive years in such a publication. It is evident that either the first projector of the almanac, in 1754, or a little later, wishing to furnish a list of Masonic information to his subscribers, very naturally must have asked the then "greatest Masonic authority in the world" as to who was G. M. of America, and received for answer, "Henry Price." So either himself or his successor continued Henry Price in office for nearly thirty years after his death. But in 1805, either suspecting that the longevity of Price was already extended beyond the duration allotted to humanity, or, may be, having received some dim information that Price and his Grand Lodge seceded from the G. L. of England, the name was thenceforth discontinued.

I next asked Bro. Hervey the period when the English G. L. erased the American Lodges from its list. Bro. H. replied that he had no doubt that all the American Lodges were erased from the English register at the same time when the African Lodge was erased, viz.: 1813.

In the course of our conversation Bro. Hervey expressed his firm opinion that the members of the African Lodge were as legally en-

titled to visit English Lodges as the members of any other American Lodges.

To-day I paid a second visit to the Grand Secretary of the G. L. of England, and was permitted to see the first record of the said Grand Lodge. It begins with "June 24, 1723. The Rt. Hon. Francis Earl of Dalkeith Grand Master." I have also been permitted to go through the whole building, and through the adjoining building, called Freemasons' Tavern: but as I hope very shortly to return home I must leave its description, and other interesting matters, for a future time.

Fraternally yours,

JACOB NORTON.

#### LOUISIANA.

##### Grand Chapter.

Comp. Samuel. M. Todd, G. H. P., presided. From his annual address we extract the following: "As your Grand High Priest I attended the Triennial Convocation of the General Grand Chapter of the United States, held at St. Louis in September last. The assemblage of Masons from all parts of the country was much larger than it had been on any previous occasion, and the best and most harmonious feelings prevailed. The generous hospitality of our brethren of St. Louis was manifested in an extraordinary degree, and nothing was left undone by them which could contribute to the comfort and gratification of their Masonic brethren from other jurisdictions. We of Louisiana owe them a debt of gratitude for kind attentions shown us, which we hope to have an opportunity of repaying in part on some future occasion, it may be when the General Grand Bodies shall honor New Orleans with their presence. Also, I have stated that Masonry in its every branch and rite in this State is working harmoniously and in perfect accord, but I must not omit to state that we are cursed now, as we have been in former years, with the presence in our midst of a clandestine and spurious body calling itself the "Supreme Council of the A. and A. S. Rite for the Sovereign and Independent State of Louisiana," of which one Chassaignac is Chief, and which consists of a few white men and a number of negroes. This body, of itself insignificant and of but little weight or influence, has acquired some importance from the recognition and countenance lately extended to it by the Grand Orient of France. There is but little doubt of the action of the Grand Lodge with regard to this infringement of its jurisdiction, and it is eminently proper that this body should also take prompt action in the matter."

Comp Joseph P. Horner rendered another one of his sensible reports on correspondence, and furnishes further arguments from the Louisiana stand-point in favor of balloting at special meetings. With all due deference to our talented companion's views, we must say "we cannot see it by those lamps."

#### RECAPITULATION.

Marked.....	70
Exalted.....	67
Affiliated.....	16
Dimitted.....	58
Died.....	33
Suspended.....	11
Expelled.....	1
Reinstated.....	2
Rejected.....	2
members.....	1490



## DELAWARE.

We have been favored with the proceedings of the Convention of the formation of the new Grand Chapter of Delaware, together with the Constitution, adopted January 20, 1869. We find four Chapters represented, including in their membership the best citizens of the State.

The Grand Chapter was organized in due form by Comp. Jas. M. Austin, G. G. H. P., of the United States, whose circular we published some time ago.

The Convention then proceeded to the election of officers for the ensuing year, which resulted as follows, viz.:

M. E. Companion Daniel C. Goodwin, Grand High Priest.

M. E. Companion Willis Holden, Deputy Grand High Priest.

M. E. Companion George W. Stone, Grand King.

Companion Jacob Moore, Grand Scribe.

E. Companion Rev. Truston P. McColley, Gr. Chaplain.

Companion S. A. Hodgeman, Grand Treasurer.

Companion Gen. Alfred T. A. Torbert, Gr. Secretary.

The committee appointed to procure a seal for the Grand Chapter recommended one of the following device, viz.: "Two columns, with an arch extended from one to the other, Key-Stone at the top of arch, with the double triangle between columns, with a flight of steps at the bottom, brazen serpent on the right and budded rod on the left; pick, crow and spade below the steps. The whole encircled with the words: Grand, Holy Royal Arch Chapter of Delaware, 1869."

On motion,

*Resolved*, That the seal devised by the committee be adopted.

On motion,

*Resolved*, That the thanks of this Grand Chapter be tendered to Most Excellent Jas. M. Austin, G. G. H. P. of the United States, for the interest manifested and the courtesy extended toward us in organizing this Grand Chapter.

## MISSISSIPPI.

## Grand Council.

Proceedings of Grand Council at hand. Comp. Amos R. Johnston in the chair as Grand Master, and G. M. pro tem., as in the proceedings. No address from G. M. The Grand Recorder submitted his report, in which is included the commission from the G. M. of New Brunswick as Representative to the Grand Council of Mississippi. The Grand Recorder, having some doubts about the propriety of accepting the appointment, submitted it to his G. M., Comp. Hillyer, who returned a reply which closed as follows:

Make no objections to the title. It is an honorary and honorable one from that jurisdiction, and of course carries with it the honors due to assimilated rank in Masonry. "Your Chief" advises you to accept that, and every other Masonic honor, the duties and trusts of which you can conscientiously discharge.

Masonic honors are neither to be sought nor declined. When accepted they must be worthily worn, and actively and energetically fulfilled, or they become badges of disgrace, because proofs of recreancy in duty. Such will never be the case with you, I feel confident.

You will perceive that M. P. G. Master signs your credentials as a 32d, in Scotch Rite

Masonry. The Cryptic degrees are so intimately connected with the A. A. and A. A. Rite, and were so long in this country, and especially in this jurisdiction, under its exclusive charge, that I hope no long time will elapse before you will permit me to hail you as an Illustrious Companion of equal rank with Companion Marshall.

Always wishing you happiness,

I remain, very truly,

GILES M. HILLYER, 33°.

M. P. G. Master, R. and S. M.

Mississippi.

Which will be perceived as a delicate invitation of the spider to the fly, "walk into my pretty house."

## RECAPITULATION.

Councils making returns.....	30
Royal and Select Degrees conferred.....	39
Affiliated.....	15
Dimitted.....	54
Suspended.....	45
Expelled.....	1
Reinstated.....	6
Died.....	21
Members.....	912

## WISCONSIN.

## Grand Chapter.

Comp. A. V. H. Carpenter, G. H. P., presiding. From his annual address we extract the following:

Of the companions of St. Louis, and the Grand Chapter of Missouri, and of the people and government of the city of St. Louis, without distinction, too much cannot be written, sung or said in their praise. The cordial welcome, the unbounded hospitality, the gentle, unobtrusive, but inremitting attention with which they received, entertained and made pleasant our stay among them, will ever form one of the most delightful souvenirs of our Masonic experience. Language is inadequate to describe it. I might "as well attempt to paint the sunbeam." On behalf of the delegation from Wisconsin, I cordially return our enthusiastic thanks to all whom I have named, and assure them that in the saintly galaxy "Saint Louis" will be the "bright particular star" in our memory.

From his remarks on the Rite of Memphis, which is truly applicable to most of the others, if not all of them, we extract the following:

This pest, which has infested some localities in this jurisdiction, drawing after it some well-meaning companions whose curiosity outweighed their discretion, and others whose ambition led them to wish to distinguish themselves as the leaders of a new system; and others still whose speculative instincts saw another chance to make some money out of the brethren, in accordance with their ideas of the meaning of the term "fraternal relations," which is to make all they can out of such relations. This charlatanism, I repeat, is nearly extinct in our borders. If any of it still remains, and the adherents thereto cause any trouble, each Chapter has the weapon wherewith to end it, or sever the connection of such companions with this Order—and it is their duty to do so. I wish I could with confidence congratulate the Craft on the fact of this being the last attempt of the mountebanks, in or out of the Order, to palm off their wares upon our members, and especially the last time any of our well-meaning companions would be led astray thereby. I am quite sure of one thing, and that is that whoever shall be found wise enough to improve upon the principles and teachings of Masonry will be possessed of a soul above mercenary or selfish considerations, and will be found aiming at preserving the distinctive features of our time-honored institution, and elevating the standard thereof, in harmony with the grand design of the founders—rather than by revolutionizing the same, in order to found a new system on a different theory, for the sake of his own glorification, notoriety or advantage. When we all become

conversant with the sublime principles of ancient Freemasonry we shall not perceive any imperfections in it, and shall be ready to vindicate it from the assaults of those who, under pretense of having a better light than that which guided our fathers, are forever desirous of tinkering the details, with no better apparent object than that of advancing their own base desires. We need a reformation, personally. God knows, and I say amen to all honest reformers who aim at elevating either Masonry or man towards a higher and better existence, in accordance with God's manifest purpose of assimilating His children unto His own nature; but confound all those who never can see any truth in any system that does not square with their own narrow conceptions; and without showing us any road to a loftier and better destiny, are eternally croaking about the imperfections of our present system, and are never content unless they can foment discord among their fellows, and, like "honest Iago," are "nothing unless critical," astute logicians, who can "convince you by force of argument that a man is not a horse," and whose metaphysical scissors can

—"sever and divide,

A hair 'twixt south and southwest side,"

and, when all is done, amount to nothing. From all such people, "Good Lord deliver us." AMEN.

## PAPERS ON MASONRY.

BY A LEWIS.\*

## MASONRY AND THE NUMBER SEVEN.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."—*Apocalypse* i. 12, 13.

The greatest materialists, as well as the most profound theologians of all ages, have joined in glorifying mathematics, founded as it is upon number and form, as the most exalted of all pursuits, either as science, art or doctrine, into which the human mind can venture to inquire; while to us of latter times it has proved alike a social advantage and an intellectual charm. In numbers and their co-relations we can, if we choose to do so, lose ourselves as mystics; by numbers, as statesmen, we can regulate political economy and the well-being of mankind; and through numbers—which, in their essence, may be defined as proportionate relations—we can arrive at some faint idea of the solemnity existing, by permission of T. G. A. O. T. U., throughout nature in a perfect harmony—a spherulic music intelligible to those who choose to incline the ear.

All numbers, with their series and multiples, have an interest to thoughtful men, but none rings with more charming melody and inspiring hope than the number seven.

It is, to use technical language, "of the third parity, the crown;" it bows to one other series of numbers only, of which, indeed, it is part. I allude to the number ten, with which all operations can be performed from the inherent nature and practical capacity of the signs.

As, however, I am not at the number ten, and desire to be practically useful in these papers rather than oracularly wise, I will proceed to the consideration of this perfect, because indivisible, number, in another light. Nor do I intend to encumber the pages of the *Freemason* with elaborate catalogues of the applications hitherto made of this number, only mentioning the most important. It would need many diagrams to carry out the universality of the number, and it must be reserved for another time and place.

It is enough to say that all Masons—by which I purpose to include men instructed in universal symbolism—bow, with unfeigned respect, to the number seven. There is a Master Mason (1) to control, a Senior and Junior Warden (2, 3) to provide for labor and refreshment, a Senior and Junior Deacon (4,

A "Lewis" is a minor.



5) to reply and conduct, and an Inner Guard and Tyler (6, 7) to introduce and warn. These offices are plain and indisputable. Other offices in a Lodge, such as Secretary, Treasurer, Organist and Orator (or Chaplain), are adventitious aids not contemplated in the original plan. Of course modern society, not recognizing anything without a partition of duties, perceives the necessity of this hierarchy of government; but it has always been within the power and discretion of the Master for the time being to ordain who shall bear these select and honorable burthens. I doubt whether, in one sense, the office of Treasurer should not be within his function, but that is a matter of convenience, and also marks the late origin of Masonry as it now stands. I only argue that the first seven must be inherent in the nature of things, and are irremovable landmarks. They date from "Operative" Masonry, while the other offices are produced by the effect of social changes, and date from a comparatively immediate period. Practically, the first seven are *all* the officers requisite, and they wonderfully and aptly illustrate the continuity of Freemasonry.

There are, however, (without recurring to the consideration of the High Degrees, a subject on which I am desirous of advancing some opinions), many interesting results to be derived from a contemplation of the number seven. In the motto of this paper I have endeavored to make my readers turn to a very solemn question indeed, and I will endeavor with all my strength to convince others of the vitality existing in this said number seven, with its central point.

It will readily be conceded that Masonry, with its wonderful spirit of charity, would be a nonentity, and, forsooth, an impossibility, if it did not busy itself with the social, intellectual and moral advancement of man. It was instilled, we may say, so to speak, into all mankind at the beginning of his intellectual enlightenment, and has suffered only at the hands of the "men of Belial." Apollyon stands always in the path, and if we do not smite him he will assuredly smite us.

But the placid planets continue to revolve and remind us of our path of duty; they, immutable as that Being who placed them in their orbs, tell us that we are as everlasting as they. They inspire us with hope, and the galaxy of stars rejoice in the perception of universal love and care. If we are frail, so we are bid to fight for our own redemption, by having confidence in T.G.A.O.T.U. If we err we have those ever-shining witnesses of His glory to inspire us with ideas far transcending those of poets.

Well, then, are we to cast aside as worthless those meditations of the Immortals who have preceded us? For one, I say, *never!* Should we not rather try, with all our might, to understand as much as we can of the mysteries of numbers? Therefore, I may safely look at the scale of the number seven, and seek to deduce from it for the common benefit a common lesson.

It will not be doubted, after the eloquent vindication of his fame by Mr. Morley, that Henry Cornelius Agrippa Von Nettesheim was one of the foremost spirits of his time. A life of singular misfortune, enlivened only by constant and close application to study, was his portion on this earth; but if the duty of a reflective man be to mirror the inner spirit of his era, then Agrippa fearlessly and truly did his duty. He also accumulated much of the symbolic lore which had preceded him, and which, misunderstood and vilified by the mass of mankind, has come down to our times under the name of magic. In his celebrated "Three Books of Occult Philosophy," Agrippa furnishes the world with tables and illustrations of the meaning of numbers from unity onwards, and though some of the analogies are fanciful, and perhaps a little too recondite, to the symbolical student they afford much valuable information. I have therefore ventured to copy the following

for the benefit of my readers, as the work is very scarce:

THE SCALE OF THE NUMBER SEVEN.	In the Original World.....	Aravita	Zadkiel	Jupiter	Camael	Raphael	Asser Echeie	Michael	Gabriel	The names of God with seven letters.
	In the Intelligible World.....	Zapkiel	Saturn							Seven Angels which stand in the presence of God.
	In the Celestial World.....									Seven Planets.
	In the Elementary World.....	The Lapping The Cuttlefish The Mole The Lead								Seven Birds. Seven Fish. Seven Animals. Seven Metals. Seven Stones.
	In the Lesser World—Man.	The right foot The right ear								Seven members. Seven orifices
	In the Infernal World.....									7 inhabitants of infernals described by Rabbi Joseph of Castile, in the Garden of Nuts

I can only beg my readers to ponder well the profound symbolism contained in the above table. Compare it with the mythology of the ancient world, and much will become clear which is at present a riddle. The hieroglyphics of Egypt and Assyria contain images founded upon tables such as these, and although there may not be, as perhaps might be argued by some, any immediate reference to modern Masonry, there is unquestionably an occult relation to the ancient mysteries of the world of antiquity in the series. The motto taken from the Apocalypse at the head of the paper is, I am disposed to think, connected with this antique symbolical series, and refers to the common centre point—God in the eternal and immutable world, man in his finite and fleeting state of existence. Thus, even from the dreams of occult philosophy we may obtain analogies well worth thinking carefully upon, even at this late period of human history. He that is able to receive it, let him receive it. The macrocosm and microcosm

are undissolubly bound together, and the one is but the faint adumbration of the other and Eternal Essence. CRYPTONYMUS.

[For the Freemason.]

EDITORIAL CORRESPONDENCE.

PHILADELPHIA, June 22, 1869.

We left St. Louis on the 6th of June for our pilgrimage to the East, in company with Mrs. G., and being kindly provided for by the agents of the St. Louis and Terre Haute railroad and Terre Haute and Indiana railroad, to Indianapolis, thence to Michigan via Crestline, Cleveland and Buffalo, along the lake shore, thence to New York via the New York Central railroad and Hudson river packet. We started on our journey under a genial sky, and, being blessed with a bracing atmosphere, we had one of the most pleasant trips we ever enjoyed.

On the route we fell in with many brethren, who added much to physical and mental comfort.

At Niagara we sojourned two days, at the Cataract House, one of the most agreeable and best conducted hotels on the Continent. A detail of the sights we saw there will have to be deferred for a future letter.

Unfortunately it rained the whole day we were on the Hudson, which detracted greatly from the facility for sight-seeing; but of one fact we feel assured, after two rides on said river, that, except the view at West Point, Hudson scenery is very much overrated when compared with that on the Upper Mississippi.

We arrived in Gotham on the evening of the 11th, and remained until the 14th at the St. Nicholas.

In New York we met many friends, saw all the sights, and had a good time generally. We met Mr. Alfred C. Bernoudy, formerly of St. Louis, but now residing in New York, as commercial agent to protect the freight interests of his native city, and right nobly is he performing that duty. He is exceedingly popular in his new home, and is evidently the right man in the right place. At the time we write, the 22d, we have not our diary with us, and shall defer personal details until our next.

On the 14th we left for Philadelphia, in company with the Sir Knights of New York, for the grand Templar demonstration on the 15th, in honor of the fiftieth anniversary of St. John's Commandery, No. 4, of Philadelphia.

Here we met Sir Jas. F. Aglar, R. E. Grand Commander of Missouri, in company with his fair lady.

Being unwell ourself, we could not participate in the parade on the horse assigned us, as Aid of the Grand Master of the United States, but viewed it from the Masonic Temple on Chestnut street, and am satisfied that it has never been surpassed in the United States. Very many States were largely represented, a full detail of which we will furnish in our next, not having time at the present moment to write them out, as well as many other items of personal interest.

To St. John's Commandery No. 4 and the Templars generally of this city we are indebted for many courtesies extended. We regret that time will not permit a full letter for this number, but will make amends in the next.



**Our Trip to the East and what we [Saw.**

At Home, July 6th, 1869.

On the 22d of June we wrote a hurried letter from Philadelphia, expecting that the FREEMASON would go to press before our return home; but, as usual with an editor's life, we found that our work never ends, and the first cry of the "devil" which greeted us was, "more copy!" We are, therefore, compelled to go to work and prepare a report of our trip for our July number, which we did not expect to get in until the next number.

As stated in said letter, we arrived in Philadelphia on the evening of the 14th, and found good quarters secured for us at the Continental. After supper we went across the street to the Girard, where the Reception Committee of St. John's were located, and there met a host of the good Knights of Philadelphia, and many visitors who already began to arrive. Sir Knights Hutchinson, Harrold, Meyers, White, Hale, Ireland, Young, Evans, Ewing, Neff, Stavely, Editor of the *Keystone*, Livingston, Brown, Klett, Kingston, and a host of others too numerous to mention, were indefatigable in their efforts to make every one feel "at home" and enjoy the good things set before them.

The morning of the 15th opened with a shower which lasted for a few hours, but finally the sun came out in his glory. The grand parade terminated in a perfect success.

**THE ORDER OF PROCESSION.**

The procession was made up in the following order:

Sergeant Crout, of the Reserve Police, with twenty-four patrolmen.

Sir H. Clay Crawford, General Commanding, and Aids, all mounted. The staff of the General commanding consisted of Sir Thomas Kilby Smith, as Chief, and the following Sir Knights, ten of whom were detailed to command the different divisions of the procession:

Sir George S. Eastman, Sir Thos. W. McComas

" A. K. P. Welsh,	" R. N. Bowerman,
" O. W. Goodwin,	" S. B. W. Mitchell,
" Lewis Turner,	" Jas. A. Whiting,
" H. J. Snyder,	" W. G. Stevenson,
" James C. Davis,	" Isaac T. Sharp,
" R. P. King,	" John S. Hood,
" Wm. H. Thomas,	" Jesse Hines,
" Harmanus Neff,	" J. B. Boyd, [ger.
" Edw. H. Turner,	" W. S. Kochersper-
" Manuel Dobbins,	" J. A. E. Reed,
" Henry Hallum,	" George K. Reed,
" A. Leiper,	" W. B. Warner,
" B. F. Coolbaugh,	" Sam'l L. Craig,
" Robert Greer,	" J. A. Southwick,
" A. D. Markley,	" Samuel J. Greer,
" M. P. Fowler,	" J. H. Evans,
" G. G. Evans,	" W. H. Stansberry,
" John L. Young,	" P. P. Wilson,
" Wm. Baldwin,	" E. G. Martin,
" C. F. Haton,	" Col. John Carroll.
" H. G. Clark,	

**FIRST DIVISION.**

Sir S. B. Wylie Mitchell, commanding.

St. John's Commandery No. 4, of Philadelphia; Sir Charles L. Hale, Eminent Commander.

The Grand Commandery of Pennsylvania; Sir John Vallerchamp, of Harrisburg, Right Eminent Grand Commander.

The Grand Chapter of Pennsylvania; Sir George Grissom, Most Excellent Grand High Priest.

The Grand Lodge of Pennsylvania; Sir Richard Vaux, Right Worshipful Grand Master.

The Grand Commandery, Grand Chapter, and Grand Lodge were escorted by the Past Eminent commanders of St. John's Commandery, No. 4, with Sir A. Robeno, Jr. at their head.

**SECOND DIVISION.**

Sir Harmanus Neff, commanding.

Cyrene commandery, of Lancaster, Pa.; Sir A. J. Kauffman, Eminent commander.

Constans commandery, No. 33, of Bellefonte, Pa.; Sir S. J. Shugart, Eminent commander.

Hutchison commandery, No. 32, of Norristown; Sir Jacob Quillman, Eminent commander.

Ivanhoe commandery, No. 31, of Tamaqua; Sir Henry Huhn, Eminent commander.

Kadosh commandery, No. 29, of Philadelphia; Sir Nathan Smith, Eminent commander.

Lewistown commandery, No. 26, of Lewistown, Pa.; Sir William Willis, Eminent commander.

Northwestern commandery, No. 25, Meadville, Pa.; Sir Samuel M. Dick, Eminent commander.

York commandery, No. 21, York, Pa.; Sir Peter Bentz, Eminent commander.

**THIRD DIVISION.**

Sir G. G. Evans, commanding.

Hugh de Payens, commandery, No. 19, of Easton, Pa.; Sir Uriah Sandt, Eminent commander.

Allen commandery, No. 20, of Allentown, Pa.; Sir Charles W. Cooper, Eminent commander.

Packer commandery, No. 23, of Mauch Chunk, Pa.; Sir James A. Dinkey, Eminent commander.

Kedron commandery, No. 18, of Greensburg, Pa.; Sir Sam'l Rock, Eminent commander.

Coeur de Lion commandery, No. 17, of Scranton, Pa.; Sir E. P. Kingsbury, Eminent commander.

Palestine commandery, No. 14, of Carbon-dale, Pa.; Sir Hiram Marsh, Eminent commander.

Columbia commandery, No. 13, of Lancaster, Pa.; Sir J. M. Westheffer, Eminent commander.

**FOURTH DIVISION.**

Sir James C. Davis, commanding.

Crusade commandery, No. 12, Bloomsburg, Pa.; Sir Rev. D. A. Beckley, Eminent commander.

Parke commandery, No. 11, of Harrisburg, Pa.; Sir J. B. Boyd, Eminent commander.

St. John's commandery, No. 8, of Carlyle, Pa.; Sir W. W. Dale, Eminent commander.

De Molay commandery, No. 9, of Reading, Pa.; Sir E. Moser, Eminent commander.

St. Omer, commandery, No. 7, of Browns-

ville, Pa.; Sir William Chatland, Eminent commander.

Philadelphia commandery, No. 2, of Philadelphia, Pa.; Sir Charles Kingston, Eminent commander.

Pittsburg commandery, No. 1, of Pittsburg, Pa.; Sir John Evans, Eminent commander.

**FIFTH DIVISION.**

Sir General R. N. Bowerman, commanding.

St. John's commandery, No. 1, of Wilmington, Delaware; Stillman A. Hodgman, Eminent commander.

Nashville commandery, No. 1, of Nashville, Tennessee; Sir H. Sheffield, Eminent commander.

Cyrene commandery, No. 8, of Memphis; Sir George E. Meterich, Eminent commander.

Helena commandery, No. 3, of Burlington, New Jersey; Sir Wilbur Watts, Eminent commander.

Palestine commandery, No. 4, Trenton, New Jersey; Sir G. L. Taylor, Eminent commander.

Damascus commandery, No. 5, Newark, New Jersey; Sir David S. Batty, Eminent commander.

Cyrene commandery, No. 7, Camden, New Jersey; Sir N. W. Goodwin, Eminent commander.

Coeur de Lion commandery, New Brunswick, New Jersey.

Hugh de Payens commandery, No. 1, Jersey City; Sir Samuel Stevens, Eminent commander.

**SIXTH DIVISION.**

Sir John G. Hood, commanding.

St. John's commandery, No. 48, S. C. of St. Johns, Canada; Sir John T. Ellis, Eminent commander.

De Molay commandery, of St. Johns, Canada.

Indivisible Friends commandery, No. 1, of New Orleans, Sir James Stafford, Eminent commander.

Jaques de Molay commandery, No. 2, of New Orleans; Sir Samuel M. Todd, Eminent commander.

Detroit commandery, No. 1, Detroit Michigan; Sir Oliver Burke, Eminent commander.

St. Omer commandery, No. 2, Macon, Georgia; Sir George S. Obear, Eminent commander.

Coeur de Lion commandery, No. 4, of Atlanta, Georgia; Sir J. N. Chandler, Eminent commander.

**SEVENTH DIVISION.**

Sir E. P. King, commanding.

Coeur de Lion commandery, of Baltimore, Maryland; Sir William E. Hanna, Eminent commander.

Maryland commandery, No. 1, of Baltimore, Maryland; Sir E. T. Shultz, Eminent commander.

Baltimore commandery, No. 2, of Baltimore, Maryland; Sir E. Corbet, Eminent commander.

Monumental commandery, No. 3, of Baltimore, Maryland; Sir A. J. Walton, Eminent commander.

Jaques de Molay commandery, No. 4, of



Frederick, Maryland; Sir George A. Hausen, Eminent commander.

Apollo commandery, No. 1, of Chicago, Illinois; Sir T. F. Gurney, Eminent commander.

Elwood commandery, No. 6, of Springfield, Illinois; Sir P. A. Dorwin, Eminent commander.

Washington commandery No. 1, of Washington, D. C.; Sir J. B. Will, Eminent commander.

Columbia commandery, No. 2, of Washington, D. C.; Sir Joseph Daniel, Eminent commander.

#### EIGHTH DIVISION.

Richmond commandery, No. 2, of Richmond, Virginia; Sir John F. Regnault, Eminent commander.

Portsmouth commandery, No. 5, of Portsmouth, Virginia; Sir C. R. McAlpine, Eminent commander.

Grice commandery, No. 6, of Norfolk, Virginia; Sir J. S. Smith, Eminent commander.

#### NINTH DIVISION.

Sir E. H. Turner, commanding.

Columbia commandery, No. 1, of New York city; Sir James A. Reed, Eminent commander.

Morton commandery, No. 4, of New York city; Sir Thomas C. Cassady, Eminent commander.

Palestine commandery, No. 18, of New York city; Sir George Van Vleit, Eminent commander.

De Witt Clinton commandery, No. 27, of New York city; Sir G. R. Thomas, Eminent commander.

Manhattan commandery, No. 31, of New York city; Sir Robert Stevens, Eminent commander.

Ivanhoe commandery, No. 36, of New York city; Sir J. H. Redfield, Eminent commander.

Hudson River commandery, No. 36 of Newburg, New York; Sir George Frederic Wiltsie, Eminent commander.

Washington commandery, No. 1, of Hartford, Connecticut; Sir J. G. Root, Eminent commander.

New Haven commandery, No. 2, of Hartford, Connecticut; Sir G. Crabtree, Eminent commander.

#### TENTH DIVISION.

Sir Robert Greer, commanding.

Boston commandery, of Boston, Massachusetts; Sir Charles E. Powers, Eminent commander.

Winslow Lewis commandery, of Salem, Massachusetts; Sir William Sutton, Eminent commander.

De Molay commandery, (delegation,) of Boston, Massachusetts; Sir J. M. Homer, Eminent commander.

Worcester commandery, of Worcester, Massachusetts; Sir H. Goddard, Eminent commander.

The Boston commanderies escorted the Grand Commander of the Knights Templar of the United States, William Sewell Gardner. This gentleman occupied a seat in a barouche, and was accompanied by Mr. C. A.

Dame, of Boston, who has been connected with the Order for the past forty-seven years.

The Detroit delegation escorted the Grand Officers of the Michigan Encampment, and the New Jersey delegation the officers of the New Jersey Encampment. Among the latter gentlemen, was Mr. John A. Wolverton, Grand Commander. The Detroit commandery consisted of seventy members, and was preceded by the band of the 1st U. S. Infantry, of twenty pieces.

The St. John's commandery, of Canada, attracted considerable attention. The members were attired in full uniform, and in accordance with Scottish regulations.

#### THE RECEPTION AT HORTICULTURAL HALL.

Shortly after one o'clock the doors of Horticultural Hall were thrown open, and the Sir Knights began to enter.

The stage was occupied by the Grand Officers of the different Grand Commanderies, and Grand Lodges, of the different States, and among the special invited guests who occupied seats upon it, were Mayor Fox, and the Committee of Councils appointed to extend the hospitalities of the city to the visiting Sir Knights. The stage, with the Grand Officers in their resplendent uniforms and regalias, presented a remarkably picturesque appearance.

On either side of the stage was stationed the beausants, or banners, of the Grand Commandery of Knights Templar of Pennsylvania, and of St. John's Commandery, No. 4. The beausant of St. John's commandery contains the following inscription:

St. John's Commandery, No. 4,  
Knights Templar,  
of Philadelphia, Penna.  
Instituted, June 15th, 1809,  
O. A. 701.

When the Sir Knights had all entered the Hall and were seated, the effect was magnificent. The beausants of the different Commanderies were hung around the walls, and many of them were very beautiful in design and execution. The chaste and glittering uniforms of the Sir Knights shown to great advantage, and the scene, altogether, was one to be remembered.

Conspicuous among the Sir Knights was the Richmond Commandery. They occupied seats about the centre of the Hall, and bore aloft spears with black handles and silver heads, and attached to them were black penants containing a silver cross.

Sir Samuel H. Perkins, the oldest living Past Eminent commander of St. John's Commandery, No. 4, occupied a conspicuous seat on the stage.

The exercises were opened with a grand march, by McClurg's band of thirty-five pieces.

After the Sir Knights were all seated, Sir Andrew Robeno, Jr., the chairman of the General Committee of Arrangements, introduced to the assemblage, Sir Rev. Robert H. Pattison, D. D., of the Methodist Episcopal Church, Past Eminent Commander of Philadelphia Commandery No. 2, who offered up the following

#### PRAYER.

Almighty Father, we come before thee at this time with grateful hearts, and most gladly do we acknowledge the many favors received from thy bountiful hand. It is to thee we live, move and have our being; we are the offspring of thy hands: thou hast given us life and preserved us the possession of that life. We thank thee for the grand old truths of Christianity; truths that have been the glory of the ages past; truths that are destined to cover the whole world. We thank thee for the many instrumentalities and agencies that thou hast employed for the extension of Immanuel's kingdom. We thank thee for the Order of Christian Knighthood, an Order that has dared to defend the right and the true, protected the poor and weary, fed the hungry, clothed the naked, and guided the way-worn pilgrim to an asylum of rest. Make us truly penitent for our past offenses, and give us a living faith in the merits of our once crucified, but now risen and exalted Savior, that we may through him receive forgiveness for the past, and an inheritance among the saints in light and glory. Give us that faith that will bear our redeemed spirits over the dark gulf of eternal death into the regions of life and immortality.

Give us patience and perseverance as weary pilgrims, and direct us safely to the rest provided. Give us constancy and courage in contending with the lying vanities and deceits of this life. Clothe us with the whole armor of God, that we may be able to withstand in the evil day, and having done all, to stand. Rivet upon us the girdle of truth and the breast-plate of righteousness. Give us the helmet of salvation, and let our feet be shod with the preparation of the gospel of peace. With the shield of faith and the sword of the spirit help us to conquer the world. O God, give these Knights to enjoy the richest of thy blessings here and hereafter; and to the Father, Son and Holy Ghost will we ascribe all praise, now and hereafter. Amen.

An anthem was then sung in superb style by the Quartette Club of the Boston Encampment, which was loudly applauded, when McClurg's Band, which was stationed in the gallery, played the well known air, "America," and all the Sir Knights present joined in singing the following anthem to that tune. The anthem was composed by Sir Dennis F. Dealy:

Our hearts are full this day—  
Yes! more than lips can say,  
Or words express—  
To thank Thee, Master Grand,  
Whose kind and gracious hand  
Gave our fraternal band  
Thy love's impress.

This scene Thy Glory's glow,  
Fills with the joys that flow,  
So calmly bright,  
From that stream near Thy Throne,  
Where Truth Eternal's known,  
And Faith's reward is shown,  
Hope's land of Light.

Garnered with life's own fold,  
Richer than gems or gold,  
Are thoughts of Thee—  
In music's sweetest lays  
We'll join in cheerful praise,  
Such as the Angels raise  
Beyond the sky.

The Chairman of the Reception Committee, Sir Jeremiah L. Hutchinson, then introduced the Right Worshipful Grand Master of the Grand Lodge of Pennsylvania, Sir Richard Vaux, who extended a welcome to the visiting Knights, speaking as follows:

THE ADDRESS OF WELCOME, BY BROTHER RICHARD VAUX.

Most Eminent Grand Master, Brethren and Sir Knights: When in the outer world, among the profane, great public occasions convene large numbers of citizens from various parts of



a common country, custom and propriety permit that a welcome should be expressed to them from those whose guests they are. This is proper—eminently proper—for those who are groping their way in darkness—looking for an asylum and a lodge for their protection and for their comfort. But with us and with you, this form and ceremony is unnecessary.

**Most Eminent Grand Master and Sir Knights:** On behalf of that Masonic organization which is the supreme sovereign Masonic power in every Commonwealth or State where it exists, I take occasion to say to you, sir, and to these Sir Knights whom you represent, that the door of the Temple of Masonry has been opened to you once; it never can be shut against you. Come in and go out as brethren, that is the welcome which is your right, and I take great pleasure now and here to remind you of it.

This was responded to by the Most Eminent Grand Master of the Grand Encampment of the United States, Sir William Sewell Gardner, of Boston, speaking as follows:

THE RESPONSE BY WILLIAM S. GARDNER, ESQ.

*Most Worshipful Sir:* In behalf of the Knights assembled here, I desire to thank you for the cordial welcome which you have extended to us. Knighthood has been established in the State of Pennsylvania since 1797, when a Grand Encampment was placed here. Another was organized in 1814, and still another more recently; but during all these years while Masonry has been strengthening and flourishing, it never has occurred within the confines of Pennsylvania that a procession of Templars has taken place. And, Most Worshipful Grand Master, this is the first time in all its history that it has received the right hand of welcome from the Grand Lodge of Pennsylvania. It is certainly one of the most agreeable and pleasant features of this occasion, one which I know has afforded great pleasure to us and the gallant Knights of Pennsylvania, that a Grand Master of this State has considered it to be his duty to set aside the traditional policy of his Grand Lodge and welcome us here. Therefore it is that we all thank him with more earnestness than is usual on occasions of this nature.

THE ORATION BY WILLIAM H. ALLEN, LL. D.

After the performance of a piece of music, Sir Charles L. Hale, the Eminent Commander of St. John's Commandery, introduced to the assemblage the orator of the day, Sir William H. Allen, LL. D., President of Girard College, a Past Eminent Grand Commander of the Grand Commandery of Pennsylvania, who thereupon delivered the following oration:

*Most Eminent Grand Master, Right Eminent Grand Commanders, Eminent Commanders, Officers, and Sir Knights of the Temple:*

The fiftieth anniversary of St. John's Commandery, No. 4, of the city of Philadelphia, has been deemed an appropriate occasion for the public demonstration in which you have done us the honor to unite. Permit me, honored guests, most cordially to endorse the welcome which the Right Worshipful Grand Master of the Grand Lodge of Pennsylvania has extended to you. We greet you as Brothers of the mystic tie, as Companions of the Royal Arch, as valiant and magnanimous soldiers of the Cross. Philadelphia, so long the Mecca of the pilgrims of liberty, is this day the Palestine of the Christian Chivalry of America. The city in which liberty was proclaimed "throughout all the land to all the inhabitants thereof," on the birth-day of independence, tenders its hospitalities to its distinguished visitors from the North, the South, the East, and the West,

who proclaim the almighty force of truth, and whose watchword is liberty.

On the 15th of June, 1819, St. John's Commandery, No. 4, was constituted with twelve members. Like some skeleton battalions of which we have heard, it consisted of eleven officers and one private. After working regularly for sixteen years it adjourned to meet at the call of its commander, under a provision of its constitution that the elected officers should continue in office until their successors should be duly elected. The commandery bent, but did not break, before the storm of anti-Masonic prejudice and fury which swept over the land. It continued in a state of suspended animation for thirteen years, when it was aroused from its syncope, and again buckled on its armor. And now, after twenty-one years of prosperity and progress, its muster-roll numbers three hundred and forty-one.

During its long suspension the officers had become inexpert in the work, and a Royal Arch Mason, Comp. R. Stirling Wilson, whose name can never be mentioned but with respect by the Knights of this city, went to New York, and was admitted to the Orders in 1848. Having been well instructed in the work and mysteries, he was elected the first Commander after the revival of the Commandery, and to his zeal and energy is due in no small degree the impulse given to Templarism in Philadelphia, whose three Commanderies now number as many members as all the Commanderies in the Commonwealth could muster ten years since.

On the 10th of May, 1854, the Grand Encampment of Pennsylvania was organized under the authority of the Grand Lodge of the State, and in June of the same year, Sir Knight R. Stirling Wilson was duly elected Grand Master. His interest in the Order and affection for its principles, which he had done so much to disseminate, continued unabated until he was removed to the asylum of his everlasting rest.

The Grand Commandery of Pennsylvania had been organized under the authority of the Grand Encampment of the United States about one month previous to the organization of the Grand Encampment in Philadelphia. These two rival bodies which claimed Templar jurisdiction in this State waged a bloodless war with each other during the three succeeding years. As both were composed of true and courteous Knights, as both had the same work and mysteries, and adhered with equal fidelity to the land-marks and usages of the Order, there was no reason but a difference of allegiance to prevent their union. In the year 1857 the Grand Lodge of Pennsylvania renounced all control over the Orders of Knighthood within its jurisdiction, and the conflict was happily adjusted, like that of the roses of York and Lancaster, by a marriage of peace. This union has been cemented by reciprocal benefits and courtesies during the last twelve years, and no Sir Knight would now dare or desire to throw an apple of discord into our peaceful asylums.

The assembling of so many distinguished members of our Order from all sections of the country has, to my mind, a deeper meaning than a display of numbers, the glitter of regalia,

the pomp of procession, or the pleasure of social festivity. We have a higher and holier vocation. While a double band of iron has spanned the continent, and bound together the shores of the Atlantic and the Pacific with a chain as strong as the Interests of commerce and industry, there is a golden wire of electric communication unseen by the profane, but felt everywhere, which unites all parts of our land by a bond of brotherhood. The Masonic Orders, true to their principles even amid the whirlwind of passion and the clash of arms, whispered in the ears of the combatants on both sides, "Ye are brethren; love one another." And now that the storm has spent its fury, the same brotherly love which erewhile staunched the blood of the wounded, and gave a cup of water to the dying, and fed the starving prisoner, whether he wore the blue or the grey, still animates the breasts of Masons, and with its powerful attraction has drawn together this vast assemblage of representative men of the fraternity, that we may know one another better and love one another more.

Masonry is not a political society. Partisan disputes can not be lawfully admitted to its lodges, chapters or asylums; and yet, indirectly and unconsciously, its influence on the polity of the countries where it exists is undeniably potent. It has always been the friend of political liberty, and the enemy of arbitrary power. It has always flourished most under free governments, and, in return, has been one of the firmest pillars of free institutions.

Ancient speculative and symbolic Masonry is a social, moral, beneficial and charitable institution. While it teaches the purest principles of morality, and is thus far the handmaid of religion, it claims not to be a religious society. It is a universal order, which encircles the globe, and is limited by no creed, language or race. Every man who can utter with sincerity the invocation of Pope—

Father of all! in every age,  
In every clime adored.

If otherwise worthy and qualified, may be admitted to its benefits and taught the lessons of a broad philanthropy. But no atheist can pass its portals. A firm belief in the existence of a Supreme Being, and of man's moral accountability to him, are indispensable to the first and to every subsequent step. Masonry is founded on the Bible; and as in the first verse of the Bible we read, "In the beginning, God," so at the very threshold of Masonry we recognize the great primal truth, "In the beginning, God;" God, the trust of the candidate for apprenticeship—God, the adorable name of the Royal Arch—God, invoked in every intermediate degree.

While ancient symbolic Masonry is world-wide, Templar Knighthood is a limited order. To the four objects of the former—social, moral, beneficial and charitable—it superadds the military and religious elements. It professes to be not only a religious, but a Christian order; not only a Christian order, but the defender of Christianity. In prophetic vision it looks forward to a time when it will become world-wide, when "the stone that was cut out of the mountain without hands shall become a



great mountain and fill the whole earth." It will extend with the extension of a pure, life-giving, soul-saving religion, will grow with its growth and strengthen with its strength. Mailed champion of Christianity, it is ready at any moment "to contend valiantly for the faith once delivered to the saints."

During the heroic age of Chivalry the stout Knights of the Temple and of Malta, with their Beauseant unfurled to the breeze, white and peaceful to their friends of Christianity, dark and terrible to its enemies, stood firm against the armies of Infidels, and hurled them back, as the rock beats back the wave. Like the invincible Spartans, they never inquired how many their enemies were, but where they were. They stood a wall of steel from which the Mohammedan invaders of Christian Europe recoiled in dismay, and on many a historic field stemmed the tide of Infidel conquest, and rolled back their hosts, which came like Satan's fallen angels:

"A multitude, like which the populous North Poured never from her frozen loins, to pass Rhine or the Danube, when her barbarous sons Came, like a deluge, on the South, and spread Beneath Gibraltar to the Lybian sands."

In these wars between the Crescent and the Cross, Knighthood saved Europe from subjugation and the Christian religion from overthrow.

What now? When no armed foes assail our faith, do we wear these swords to fight wind-mills, like the crazy knight of La Mancha? Do we strut about with them dangling at our sides, as children play soldier with wooden sabres? They are the badges of our Order; nay, more, they are symbols of our profession. We are no longer summoned to use them to hew our way through quivering flesh to a physical triumph. They have an esoteric language. They speak to us of justice, fortitude and mercy. They teach us to be sure we have a righteous cause, to contend for it with resolute courage, to endure hardness as good soldiers with unflinching fortitude, and to show mercy to the vanquished and fallen. But we wrestle not, like the fathers of our Order, against flesh and blood, but like Paul and the Ephesian Christians, "against the rulers of the darkness of this world, against spiritual wickedness in high places." Here are enemies enough for us to combat. The infidel has changed his tactics. He no longer marshals his serried ranks in the open field, with bugle blare and armor's clang; his sappers and miners are at work; he conceals his approaches beneath the surface of the ground; his parallels are close to our walls; he is excavating under the bastions of our fortress. Stand firm, ye defenders of the faith. "Put on the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." The weapons which infidelity now wields are arguments, false deductions from science, and the speculations of a vain philosophy, theories of the origin of the world without a divine architect; theories of the origin of life from the blind forces of nature without the breath of God to vivify, without even a Prometheus to flch the vital flame from heaven; theories of development from a monad to a

man, whose immediate progenitor was a gorilla, and whose grandfather was an ape; theories of the relations of the sexes which if practically carried out, would shake the foundation of civil society; theories of morals which destroy the immutable distinctions of right and wrong, and declare that whatever is right; theories of good and evil which merge all partial evil in universal good, and thus make evil good. To meet these heresies no carnal weapons will avail. The battle is mind against mind, argument against argument, true science against false philosophy; above all, "the sword of the spirit which is the word of God." With weapons drawn from such an armory, and our feet firmly planted on the Rock of Ages, which no hostile sappers can undermine, and the glorious Cross with "*In hoc signo vinces*" emblazoned on our standard, we march to certain victory.

But we are asked, are Templars to usurp the post of honor which rightly belongs to the authorized expounders of Christian truth? This battle is to be fought by clergy and laity together; and let those who are protected with the trustiest armor and wield the sharpest weapons, and are best trained and disciplined for the encounter, whether clergymen or laymen, march to the front.

The time has come, Sir Knights, for us to do more than we have done hitherto to diffuse and defend a pure, fervent, spiritual Christianity—a Christianity whose fruits shall be justice, honesty and truth, humility in prosperity, fortitude in adversity, charity to the erring, consolation to the afflicted, protection to the poor pilgrims of earth, deliverance to the oppressed, defense of the innocent, penitance for sin, faith in our Redeemer—in a word, that godliness which "is profitable unto all things, having the promise of the life that now is, and of that which is to come." Oh, how far we fall short of our profession! He who can witness our mysteries month after month with a heart untouched and his mind indifferent to their sublime significance engages in a profane mockery; and he who can go out from our asylums to indulge in open or secret vices paralyzes his sword arm, and puts into the hands of our enemies a keen weapon to attack us.

Freemasonry and Masonic Knighthood no longer stand on the defensive. They make no more apologies for their existence. They assert their right to be, to act, to extend their influence and moral power, and to make their mark in history. But their conquests are to be victories of right over wrong, of truth over falsehood, of mercy over cruelty, of mind over matter, of the religion of love over bigotry and intolerance.

Permit me, Sir Knights, to say, in conclusion, that you represent not only the Orders of Knighthood in your respective State Grand and Subordinate Commanderies, and in the Grand Encampment of the United States, but you also represent all the professions, the prominent branches of business and industry, the various departments of literature, science and arts, and diverse shades of political and religious opinion. But on this neutral ground of fraternity we know no rivalry but in the exercise of magnan-

imity and courtesy. Our meeting here is indeed a reunion of hearts, and of heads and hands no less. The friendly interchange of ideas and sentiments will give a wider scope to our thoughts, open broader fields for our business enterprises, and awaken in us a most ardent patriotism. We live in an age of heroic achievements. The scream of the locomotive echoes among the gorges of the Rocky Mountains, and the buffalo and savage fly from the rumbling trains of commerce. A few years and the vast areas of our interior domain will be occupied by an intelligent population and enriched by productive industry. To American enterprise nothing is impossible. We seek the gorgeous East, and "the wealth of Ormus and of Ind" by way of the setting sun. Knighthood follows closely the westward march of civilization in a crusade more glorious than Godfrey and Richard the Lion Heart ever led against the Saracens; a crusade to rescue a continent from barbarism and infidelity. If we keep our hands clean and our hearts pure; if we adhere firmly to the moral and Christian principles of our Order; if we continue steadfast in our allegiance to the central authority of American chivalry, we shall move forward with ranks unbroken and our front ever extending, until our standard shall be unfurled wherever the flag of our country waves.

Sir George Griscom, Most Excellent Grand High Priest of the Grand Chapter of Pennsylvania, then presented Sir. Rev. John Chambers, of Kadosh Commandery, No. 29, of Philadelphia, who pronounced the benediction, after which the Knights were dismissed until eight o'clock, P. M., to meet at the American Academy of Music.

At the conclusion of Sir William H. Allen's address, Sir Jeremiah L. Hutchinson rose, and in a few neat and appropriate remarks, introduced Mayor Fox.

His Honor acknowledged the compliment by remarking that he found himself in the Hall and surrounded by Sir Knights, but could hardly tell how he came to be called on, he not being on the programme. If he had contributed in the least degree to make the Knights at home, or make them feel that they were welcome to the city, or if they felt as welcome as he wished them to be, he was amply compensated for any trouble he had taken in the matter. His Honor retired after returning thanks to the Sir Knights.

#### BENEDICTION.

Sir George Griscom, Most Excellent Grand High Priest of the Grand Chapter of Pennsylvania, then presented Rev. Sir John Chambers, of Kadosh Commandery, No. 29, of Philadelphia, who pronounced the benediction, after which the Knights were dismissed, when they were taken in hand by St. John's Commandery, and furnished with refreshments in the banqueting saloon of Horticultural Hall and at Lardner's Hall on Fifteenth street.

#### THE DEMONSTRATION AT THE ACADEMY OF MUSIC.

The scene presented at the Academy of Music last evening was a sort of realization of the magnificent Knights Templar displays described by Sir Walter Scott in his famous novel of



"Ivanhoe." The demonstration last evening beggars description; one could only gaze and wonder. No such scene ever took place in this country, and those who were present have something to remember with pleasure and satisfaction as long as they live.

In point of numbers it was probably the largest assemblage that ever gathered together at the Academy, and as far as magnificence (no tinsel display) is concerned, the assertion that stands unequalled challenges contradiction.

The doors of the Academy were thrown open shortly before eight o'clock, and from that until ten o'clock the Sir Knights poured into the Academy, dressed in their peculiar uniforms, and accompanied by their handsomely attired ladies. In a very short space of time the parquette circle and balcony were crowded with a gay and glittering throng, and as the evening wore on every available seat in the building was occupied, and doorways and avenues were choked up with the gallant Knights and their fair companions.

The decorations of the building were not of the old stereotyped character, flags and tricolored bunting, etc., but consisted of a rare and beautiful floral display, arranged with great taste, and regardless of expense.

The principal objects of attraction were two superb floral temples, and a fountain surrounded with flowers. These temples were situated on either side of the rear portion of the stage, and were composed of about two thousand large bouquets, so arranged that they could easily be detached from their places and presented to the lady guests, which was done during the evening.

A little to the rear of and between these floral temples was a beautifully constructed fountain, throwing innumerable tiny streams of water and profusely strewn with flowers. This fountain was bordered with moss and surrounded with rare exotics, the flowers being arranged in baskets and bouquets.

The rear of the stage was set with an Italian garden scene, directly in front of which were displayed a large number of tropical plants, exotics, evergreens, and various kinds of shrubbery, forming a very appropriate back-ground to the floral temples and fountain. The balance of the stage was set with the celebrated Sicilian Vespers ball-room scene.

The front of the stage contained an elegantly constructed floral arch, the base being composed of gilded Masonic columns, over which was constructed the floral arches. From the centre of this was suspended a design of flowers, representing the square and compass and a cross—one of the emblems of the Knights Templar. A number of additional gilt chandeliers were suspended over the stage, presenting a rich and dazzling appearance. A number of statues representing Europe and America, Flora, the Goddess of Flowers, Piety, etc., were distributed about the stage.

Everything being in readiness, the curtain was rung up, and St. John's Commandery marched several times around the floor, and after performing a number of very creditable movements, arranged themselves in two

columns lengthwise the floor. The Grand Officers, with their escort, then marched up the centre of the floor, and were received by St. John's Commandery with presented arms. A halt was then made, after which Deputy Grand Master Robert A. Lamberton, in a few brief and appropriate remarks extended a welcome to the Right Worshipful Grand Master Vaux, who addressed the assembled throng as follows:

#### ADDRESS OF THE GRAND MASTER.

*M. E. G. M. and Sir Knights:* The emotional nature of man, unless governed by an idealistic power, wastes itself in follies. Along the trackway of history, written or traditional, the student is spell-bound by the wonderful attractiveness of those ruins which commemorate the triumphs of the emotional conjoined with the ideal. The altar of Abraham's faith at Jehovah-jireh; the pyramids devoted to science or to scripture; Solomon's Temple, raised in obedience to the prophet and to the glory of God; the Tower of Babel, where impiety and impotence were made memorable, the Temple of Apollo at Delphos, the Parthenon of Pericles, the ruins of the Temple of the Sun at Balabec, the Colosseum, the Mausoleum, the Holy Sepulchre, St. Peter's and St. Paul's, Cloisters, Cathedrals, Castles, are witnesses, outcoming on the horizon of history, to testify to the immortality of idealistic life.

The while, aimless and purposeless enthusiasts have exhausted efforts, only to develop the existence of an emotion. Eratostratus, whose fame is founded on the firing of the Temple of Diana, is the prototype of multitudes in all ages, who, lost to reason, are impelled to effort, if it is but to destroy. Iconoclasts are contemporary with the ideal and the emotional, for the passion which overthrows the typical is, by its blindness, made to exult in a supposed substantial good. Civilization is the result of rejecting as valueless whatever fails to present the ideal and the emotional in their practical harmony and utility, by which advancement in arts and science, in laws and knowledge is attained. The lettered and unlearned alike, though in different degrees, are impressed with the mighty works of the past epochs, which express the union of these components. The pyramids, though the causality of their origin is found in the highest attainments, and while all is not known of their projected purposes, have ever awakened a suggestive inquiry into the combinations sought to be realized in their construction. The ruins which make Greece yet a shrine at which all bow, fill the mind with other thoughts than the architectural progress of anti-Christian culture. The aqueducts and viaducts of Rome are uncontradicted testimony to the union between the most refined tastes and the most practical utilities. Yet the truth and the philosophy which pre-existed those structures developed them into form. The via sacra for triumph and the Appian way for travel brought glory and gold to the Cæsars and the Consuls of the seven billed city.

From these teachings the present age has yet much to learn. The real and the practical, with which now the semi-instructed mind is so absorbingly occupied, are derived, be it remembered, from that conjunction of the emotional with the intellectual, from which alone comes the vitality of civilization. Separated, they are powerless for good; in union it may be said that all things are possible with them. The error to be avoided is the higher law which it is the fashion to defy as the attribute of the emotions, and which it claimed to be infallible.

These prefatory thoughts have been suggested by the ceremonies of to-day. They are both appropriate and seemly. They befit such an audience as composes this brilliant assembly. Expectation invites their more direct application to surrounding scenes and present society.

From States and cities the Masonic Order of Knights Templar has convened its members here to celebrate an epoch which these ceremonies commemorate.

The origin of Free Masonry is open to the

speculations of the student. The world's wonders are its creation. The virtues, knowledge, arts and sciences of men are its suggestive teachings. Its power, its perpetuity, and its principles, are the consequences of the perfect union of the ideal and the emotional. It has taught the faith of Abraham, the obedience of the pilgrim before the Delphic oracle, Samaritan charity, the immortality of hope, the virtue of Plato, the silence of wisdom. Freemasonry has thus exercised its prerogative as an esoteric teacher, secluded from the gaze of the profane, and hidden from the observation of the incredulous. Its rites and ceremonies, its rights and privileges, its usefulness and its benefits are veiled, like its teachings, from the world. Its temples are the depositories of its arcana. Within their walls only can the mysteries be known. There the emotional and the ideal exist always. There, and there only, Freemasonry presents objective evidence of subjective truth.

It is not necessary to refer to the centuries between the crusade of Peter and the last of those eight efforts to redeem Palestine. It is no part of our present purpose to investigate the wrongs and evils, the crimes and consequences which blacken the history of these hundred years. Amid the effects which the worst passions, the most debased motives, excited into frenzied action undoubtedly produced, there was also to be found the noblest sentiment and the most cultivated ideal united to accomplish the teachings of a sacred duty. From Peter the Hermit to Louis of France, and Edward of England, it can be demonstrated that the exalted virtues which redeem the memory of those Sir Knights, who, with cross and shield, set out for Palestine, were the very virtues which from the beginning Freemasonry taught, exemplified, practiced and proclaimed. From the sermon of Pope Urban at Clermont, to the final fall of Acre, assuredly there were evidences and examples without number of the purest emotional united with the highest intellectual, stimulating to emulation and impelling to action. It is the endeavor to rescue these Masonic virtues, to defend the effectiveness of these Masonic teachings, to bring them out from the blackness and the darkness which were produced by the mere emotional, the frenzied enthusiasm of the devotees of a blind bigotry, either sacerdotal or secular, and to disengage them from doctrines of a political ambition or the wily schemes of State craft, in council, or in arms, that justly claims our present consideration.

The nine Sir Knights who organized to protect the pilgrims in their pious journeys to the Holy City were obeying the divine lesson taught by the mystery of the cloud by day and the pillar of fire by night. It was the lesson of the Israelitish safeguard through the land of the stranger. The service of succoring the sick and the wounded was taught by the Samaritan, who poured oil and wine into the stranger's wounds. The duty of feeding the hungry and bringing bread to those who famished on the way to the Holy Sepulchre was enjoined on Joseph, when he put the cup in Benjamin's sack, the sign of fraternity and recognition. The faith which taught them to devote life and zeal to the task, self-imposed under a sentiment that the mind approved, was the faith in which Abraham built the altar on which to immolate his son Isaac.

The love and devotion which animated them in their labor and sufferings were the same love and devotion with which the twelve tribes and the chosen people defended the Ark of the Covenant and the Law, to protect which Solomon erected his wonderful Temple. These are Masonic virtues.

From Sir Hugh de Payens to De Molay, whenever death by martyrdom was the penalty of fealty to the Order of Knights Templar, that martyrdom was accepted as Stephen did his, for God and his service.

It is the highest virtue, the strength of moral conscience, the power of excellence, the practice of moral duties in obedience to and love for God, which in all ages has been the glory of the emotional governed by the ideal. These virtues are Masonic virtues.



You, Sir Knights, are bound together by the ties of a fraternity dedicated to their teaching and devoted to their practice. You are ever on a crusade against error and wrong. Your swords are the typical weapons of a warfare ever going on against evil. You are called upon to lead the seeker after truth to the contemplation of its highest teachings, to guide the pilgrim over the obstacles in his path, to help, aid and assist him against the antagonisms which oppose and the opinions which oppress, to bid him rest secure in faithful promises which have perpetual fulfillment. Your sign of the cross is your testimony to the mighty power of the mysterious, which from the bow on the cloud till now has been the expression of God's law and love for man.

Most E. G. M. and Sir Knights: You are here and now assembled, not as the founders of your Order, to succor or to suffer. You are not engaged in protecting the pilgrim to the Holy Sepulchre through hostile lands or from the assaults of enemies. Neither are you in arms to defend your castles or your fraternity, nor claiming hospitality for need, nor in sore distress. Under an organization which was unknown to king Solomon, bearing symbols and jewels which were not coeval with the craftsmen of the Temple, you are here having all those virtues which made them glorious. You are here joined by ties that can never be surrendered, bound by those esoteric mysteries that can not be known but as you have learned them. You are of the brotherhood which accepts the virtuous and the true. You are Freemasons, and have by its teachings been instructed in obedience, reverence, faith, hope, charity and the excellence of silence, and taught to love and revere the sublime, the excellent, the illustrious and the eminent. You are welcome. With you, Sir Knights, the emotional is governed by the ideal. This perfected union has given to Freemasonry the power of preserving, cultivating and conveying its virtues from the patriarchal age to the present time. Your vows are concentrated in the fidelity to duty. Your organization has the duty imposed upon it, of protecting and guarding the ancient mysteries of Masonry in their pilgrimage to the sepulchre from whence deathless, resurgent, triumphant faith will proclaim its own revelation, to be the accepted signification of these mysteries for all eternity. On the symbol will be written, "By this, conquer." Sir Knights, let the sign of the cross stimulate your devotion, and the sword of the cavalier typify the nobility of your service under the banner of so high a trust.

At the conclusion of the address, the members of St. John's Commandery marched to the rear of the stage. A promenade ensued, after which a portion of the stage was cleared, and St. John's Commandery formed themselves into two avenues, leading to the floral temples and fountains. Through these avenues the immense assemblage passed in regular order around the floral temples, when each lady was presented with a bouquet by Sir Knights detailed for that purpose, after which the assembly engaged in the "mazy dance" until 3 o'clock Wednesday morning.

There were three bands in attendance, viz.: the Mozart Grand Orchestra, under the direction of Professor John Ritter; a promenade band, under the direction of Professor Theobald Hermann, and Beck's Philadelphia Band. After the promenade, the floor was under the direction of the "General Committee of Arrangements" and "Reception Committee," and in charge of the Director General, the Right Eminent Grand Commander of Pennsylvania. Very handsome souvenirs of the Reception, and engagement pamphlets for the dances were freely distributed to each guest.

Assistant Directors General.—Sir Charles J.

Hale, E. Com. St. John's No. 4; Sir Charles H. Kingston, E. Com. Philadelphia No. 2; Sir Nathan Smith, E. Com. Kadosh, No. 29.

Directors.—Sir John Thornley, St. John's No. 4, Director-in-Chief; Sir R. J. C. Walker, St. John's No. 4; Sir J. William Jones, do; Sir E. Hicks Hayhurst, do; Sir Nathan Brooke, do; Sir Charles E. Evans, do; Sir William C. Ewing, Philadelphia, No. 2; Sir M. R. Muckle, do; Sir George C. Ewing, Jr., do; Sir William D. Warne, do; Sir H. man Neff, Kadosh, No. 29; Sir Thomas Brown, do; Sir Joseph H. Livingston, do; Sir A. C. Ireland, do; Sir S. Warner Young, do.

The Committee on Music during the day and evening consisted of the following gentlemen, and they performed their duties to the entire satisfaction of all concerned: Sir William J. Kelley, Chairman; Sir John Wilson, Jr.; Sir Richard Wildey, Sir Edward M. Vinton, Sir William Campbell, Sir Casper F. Lowry, Sir William D. Thomas, Sir Issiah T. Bossert, Sir James Bossert, Sir William Bradley, Sir Thos. Bradley, Sir Robert B. Saiter, Sir Dan'l Baird, Sir Frank B. Culton, Sir A. W. Gayley.

The effect of the demonstration may be judged from the following extracts of the daily press of Philadelphia:

One of the leading journals said:

"The 15th of June, 1869, will be a day long remembered in the annals of Freemasonry in Philadelphia. The long and anxiously expected semi-centennial anniversary of the Knights of St. John's Commandery, No. 4, the preparations for which were in progress for months prior, was yesterday celebrated in a style which not only reflects the highest credit upon the managers, but upon the order so handsomely represented in the parade and other proceedings yesterday. We but give expression to a universal opinion when we say that in all respects, save numbers, the demonstration, in point of magnificence, elegance, order, and completeness, has never had an equal in this nor perhaps in any city on the continent. We speak this truthfully, for certainly every thing connected with the celebration, from the first body of men ever seen in processional order down to the minutest part of the arrangements, was just what it should have been. The rent, and in many cases magnificent, attire of the Sir Knights; their superb physique; manly deportment, in line and out of it; the ease and regularity of their movements; the proceedings at Horticultural Hall; the splendid decorations; and last, but not least, the magnificent display made at the Academy of Music last night render it, as a whole, decidedly the finest display of men and management ever witnessed in Philadelphia. This most remarkable and imposing demonstration has had the effect of opening the eyes of many persons to the real nature of the organization of which the Knights Templar furnished so fair a representation. It served to remove some at least of the silly and unfounded prejudices which many well-meaning people have been led to entertain in regard to it, while the proceedings at Horticultural Hall—the prayer, the day of songs, the free address, and in fact the entire exercises at that place, were of a character so solemn and impressive, and breathed throughout such a crowd spirit of true Christianity, that the pious burgher who recently entered their protest against the order, and they have been present, would have been far less inclined to rebuke their dark measures, somewhat at an applaudible, or than condemn."

We congratulate the Sir Knights of St. John's Commandery upon the entire and grand success of the whole affair. So thorough and complete were the arrangements that nothing was left undone that should have been attended to. This was shown by the entire absence

of all confusion and disorder, notwithstanding the varied character of the programme and the large body of participants.

The ball at the Academy of Music was a superb affair. Never has there been crowded within the walls of that building a larger or more brilliant audience. It is estimated that not less than seven thousand persons were present during the evening, and it is only due to the Knights of St. John to say that in all its details it is equal to ever seen witnessed here. The ball only and pastiche circle presented an array of beauty, remarkable even for Philadelphia. Not a single incident occurred that in the slightest degree marred the pleasure of the occasion, and the handsome and elegant assemblage separated at a late hour delighted with all they saw and heard. Again we congratulate the gallant Knights of St. John upon their brilliant success."

From another editorial we extract the following:

"The celebration of the semi-centennial anniversary of the foundation of St. John's Commandery, No. 4, yesterday, was one of the most successful and impressive spectacles ever witnessed in Philadelphia. The procession of Knights Templar in the morning, although retarded by at least one-third in its progress by the inclemency of the weather, was the perfection of good order and good management, and the aggregation of such a large body of fine-looking men, with their peculiarly becoming uniforms, their rich and handsome accouters, their varied insignia, their excellent music and their splendid marching, produced an effect of mingled admiration and surprise upon the multitudes who witnessed the pageant, and who so rarely enjoy an opportunity of seeing Freemasonry in all its glory, as they saw it yesterday. Looking below the surface that caught the eye and challenged the applause of the multitude, the tone and character of the men composing this array of Knights Templar impressed the thoughtful spectator with a new idea of the solid influence which must be wielded by the association of such a class of citizens united for any purpose. The Knights Templar are evidently, in a most important sense, "picked men." They are ranged through their long and steady ranks, and detected no exceptions to the uniform type of intelligence and solid respectability. With out speculating upon any of the mysteries of Free Masonry, but simply accepting its avowed professions of charity and mutual benefit and support, the intelligent observer cannot but be deeply impressed with the conviction that such a body of men as paraded our streets yesterday must exercise an influence which the most prejudiced anti-Mason must admit to have a large preponderance of good in it. The association of such men in an Order where obedience to law and to strict and constant discipline is so evidently the master-key to its perpetuity and growth and power, cannot but be an advantage to society at large. The American character is not over-ruled with reverence for law or submission to discipline, and it is a very real and some corrective to the ultra-dependence of the times to see such a demonstration as was made yesterday by so large a body of the best citizens of Philadelphia and many other parts of the United States."

The whole management of St. John's Commandery, No. 4, deserves high credit for the admirable conduct of all the complicated ceremonial of their semi-centennial anniversary. Not only was the public procession, in the morning, a model of precision and good taste, but so also was the reception at the Academy of Music, in the evening. Although four or five thousand ladies and gentlemen participated in this brilliant affair, it was as a whole, for the foresight and good management of a crowd which would only a very unmanageable one, as it was for the beauty and brilliancy of the scene.

Such a demonstration as that of the Knights Templar yesterday will go far to remove many of the old-fashioned prejudices which still linger in many minds against this Order, and to attract large accessions to its ranks. Its



influence will extend far beyond that of a mere ordinary brilliant pageant, as it impresses upon the community at large the lasting impression which always attaches itself to the example of any educated, intelligent, substantial and respectable class of the community."

Also from another the following:

"One of the finest civic processions ever seen in Philadelphia was witnessed yesterday. When Japanese Tommy came to town there was a bigger turnout. We have had many high displays by firemen and by soldiers, but the procession of the high grade Masonic fraternity known as Knights Templar, on yesterday morning, presented a scene such as the existing generation can rarely behold.

The assemblage was largely made up of gentlemen of wealth and culture, who under none but corresponding circumstances would be found in the line of a street parade. The Knights Templar include many of the most prominent and wealthy men of the country.

The city yesterday was gay with the national colors and with masonic flags. The Mayor of the city is a Knight; many of our civic officers are members of the same fraternity; and many a quiet citizen, who pays his annual dues to the brotherhood without participating in their exercises or their festivities, yesterday ran out his tri-color in honor of an association whose motto is, "Faith, Hope and Charity," and whose operations of benevolence fill up the only gap that is left in the work of general philanthropy by the Christian church.

All the vessels in port yesterday displayed their colors, for every mariner is a Mason, either of high or low degree. The houses of many private citizens bloomed in bunting, while the Union League house displayed the tri-color from every window. It was pleasant to mark the universal welcome extended to the guests who came from a distance. They virtually enjoyed the freedom of the city. The visitors included alike the manufacturer, whose daily music is the hum of ten thousand spindles, and the porter who ships the merchandise from his packing-room; the legislator, whose law office is the centre of attraction for the magnates of the vicinity, and the drudge who performs the monotonous duty of his amanuensis."

To any one present on the occasion it would be useless to say that the daily press but reflected the universal sentiment of all who saw the pageant on the 15th of June.

On the 16th nearly all the Commanderies departed for their homes, escorted to the cars or boats by the Philadelphia Knights, and, so far as we could learn, all went away highly gratified with their visit. We met many a familiar face, and made the valued acquaintance of many others whom we had only known by correspondence. It was a reunion that will long be remembered.

For several days succeeding the celebration Sir Knight Aglar and ourselves were most hospitably entertained by the brethren, for which courtesies they shall be ever gratefully remembered.

We found Philadelphia improving in size and appearance beyond all our expectations. It is fast approaching New York in population and magnificence, and as for the comforts of life, it can not be surpassed, if equaled, by any city on the continent. The city has purchased sufficient ground on each side of the Schuylkill river, including the Fairmount water-works, for a park, which, when completed, will be in size, adornment and natural scenery, second to no other park in the world. Nature has done for Fairmount what no millions can do for the Central of New York; although the citizens of New York deserve the gratitude of the na-

tion for the noble generosity displayed in their park, for it is not only a credit to that city alone, but to the whole people, and the enterprise displayed by them has been an incentive to many other cities.

Not being able to devote all our time to one city, we left for

#### NEW YORK,

Where we arrived safely, and at the Masonic headquarters of Bros. McCoy & Sickles, 432 Broome street, we found many of the active members, who are always "on deck" to welcome a weary pilgrim traveling from afar. At 331 Grand street we met our able representative near the Grand Lodge of New York, Bro. M. J. Drummond, Shirt and Masonic Costume Manufacturer, to whom we were indebted for very many courtesies which shall not be soon forgotten. By him we were shown through the immense photographic establishment of Bro. R. A. Lewis & Co., Chatham street. It was the first time we ever realized how much room it requires to carry on such a business. Whole rooms were filled with machinery and presses, and we found ourselves traveling from the cellar to the fourth floor, bewildered with the vast amount of paraphernalia on hand. We found upwards of 100,000 negatives which had been kept and carefully labeled, and all systematically entered in the register, so that for years afterwards they can at once be found and used. His work is pronounced equal to the best in New York. To Bro. Drummond we were indebted for an introduction to one of the wonders of New York as well as of the scientific world generally, viz: the building of the American Photo-Lithographic Co., of which Mr. A. W. Osborne is superintendent. Here were unfolded to us the mysteries by which Lithography and Photography are combined, reproducing, in rapid multiplication, literary and artistic works. We were kindly furnished with specimens of this new and wonderful art, which may be seen at our office. This company possess and use the most extensive camera in the world, and the perfection to which they have brought its powers is already revolutionizing the field of art. Of course we visited Central Park, and many other places of interest, not the least among which was a close observation of Broadway, that grand cosmopolitan artery of the continent. It is a kaleidoscope of the wonders of human nature; every person, old or young, are merely looked upon as so many drops in the endless stream surging by, and no one attracts any more attention than another. There can be but one New York; go and see it.

We were pleased to find that our former fellow-townsmen, Bro. Jas. W. McDonald, is just assuming his position as a recognized first-class sculptor; studio 697 Broadway. He will soon return temporarily to this city to execute the bronze statue of Lyon, ordered by the State.

Having got through with this lively town we took the Sound steamer for

#### BOSTON,

Via Fall river. Having arrived at the latter place about 4 o'clock, we were awakened by an everlasting sound of the gong, the in-

ventor of which should have been closed up in a bass drum, and thumped to death.

We appreciated Mark Train's description of a Yankee town for the first time. As this was our first visit to New England, we found that every town of twenty houses or more had a name for about every ten houses, such as North, South, East, West, upper, lower, old and new Haddam, or whatever other name the town may have been originally christened. We were welcomed to Boston by a shower that only let up about one day during our sojourn at the Hub. We found, as a general thing, that Atlantic cities have a very leaky climate. Having bought a pair of long boots, and hired an umbrella, we started out on an exploring expedition, and had it not been for the rain and cold, we should have got drunk turning corners and swinging around the circles. Boston is evidently an independent city, for every man seems to have built his house of any shape and wherever he pleased, for the city looks as if the streets had been laid out by worms on a bender. You can get a house there, of any size or shape, in or out of mathematics; and we think the Bostonians must be a righteous people, for their street designs are not like anything on the face of the earth, or the waters under the earth, in the heavens above, and they can not, therefore, be charged with having violated at least the second commandment.

We found the houses well built, the streets clean, the hack drivers honest, and life and property perfectly safe, which, unfortunately, can not be said of every city.

There is another thing we like them for, and that is, they have a strong love for the fine arts and for comfort, and their public institutions are grand monuments of public spirit. The "Common" and the adjoining garden are something the people may well be proud of.

Of course we went to look at the Bunker Hill monument, but not expecting to go to heaven by a winding stairway, we declined the cheap honor of going to the top of it. At the magnificent Temple (the finest yet in existence) we met our venerable friend, R. W. Bro. Chas. W. Moore, D. G. M., and editor of the *Freemason's Magazine*, also the present Grand Secretary, R. W. Bro. Solon Thornton, to both of whom we are under many obligations for kind attentions.

By invitation of Bro. and Gen. Sutton, of Salem, we spent a delightful afternoon at his hospitable and elegant mansion. He possesses one of the best, if not the very best, Masonic library in the United States. Long may such good men and Masons live.

To Bro. Jacob Morton we are particularly indebted for having shown us around to things worth seeing, and for an introduction to Bro. Samuel Evans, the talented editor of the *Masonic Monthly*, of Boston.

During our sojourn in Boston we attended the benefit given to P. S. Gilmore, at the Colosseum, on the 29th of June. We found nearly 30,000 persons present with nearly 10,000 performers, singers and orchestra, and we never expect to enjoy so glorious a musical feast again. It was one of the performances of



a century. After getting through with this thriving "village" we turned our face

#### HOMEWARD,

Via New York, where we were kindly furnished a ride over the great Erie, Atlantic and Great Western Railway, through to Cincinnati without change of cars. The scenery was grand, the officers courteous and the accommodations excellent; in short, it was a long trip made pleasant by every comfort that could be secured at lightning speed. We spent the

#### FOURTH AT CINCINNATI,

And under the fraternal guidance of R. W. Bro. John D. Caldwell, Grand Secretary, Bros. Gwynn, Covert, Platte and others, we got through what would otherwise have been a dull day to our entire satisfaction and pleasure. All the brethren we met at Cincinnati, as at every other point, show that their education in Masonic hospitality has not been neglected.

Having been compelled to make up this report in an hour, principally from memory, we beg the indulgence of our friends abroad for any oversight that must of necessity occur in such a hurried resume. We went for fun and we got it, and we feel that we are much better prepared now to struggle through the labors of life. If ever Philadelphia has another big time we recommend our friends to accept the invitations they receive and attend, for if the brethren there can be beat in "doing things up brown," we do not know where to go to find those who can do it.

#### TESTIMONIAL.

As a finale, we brought home our diploma of honorary membership and the bronze medal of St. John's Commandery, No. 4, and it is useless to say that both are perfect specimens of workmanship and design; and for this high honor conferred we tender to that ancient body our most fraternal and courteous regards. May she live to celebrate many such anniversaries.

#### Reply to the Western Watchman.

The *Watchman*, by a sort of spasmodic effort, has endeavored, through sophistry, to answer the article in our last number on "The Church of Rome vs. Freemasonry," yet we know of no better reply to furnish than the following from the *North American and United States Gazette*, of Philadelphia, on this subject. It covers the whole point:

#### SECRET ORDERS.

A movement against secret societies has lately made its appearance in the west, and a convention has been held in Chicago, attended by a large number of delegates from various States, among whom were many clergymen and at least one United States Senator—General Pomeroy, of Kansas. It seemed to be the chief objection of this convention to these secret orders that they are not distinctively Christian; that is, they do not recognize the divinity of Christ. As the same objection has lately been made to the national Constitution, the Masons need not be under much apprehension respecting this new movement against them. We say the Masons, because they were conspicuously held up by the Chicago Convention as the object of assault, although it was said that the Odd Fellows and other orders were much like them.

We have observed one important and influential Protestant denomination to have acted

upon the subject at a recent convention, and admonished its members against secret oath-bound orders. It is idle to mistake the drift of these events. They represent a substantial and unmistakable feeling, which, whether well or ill founded, has been gradually gathering strength among some of the best classes of people. We have these recoils at intervals in our history, and when they have spent their force the secret societies begin to recuperate with as great strength as before. There are many persons who believe them to be mere idle ebullitions of fanaticism and prejudice, and productive of no sort of good. Observation and experience, however, have satisfied us that they have their uses, and that those uses are by no means unimportant.

One result is that this ever-rising sentiment compels the secret orders to show practical good works in justification of their existence. In the case of the Masons their benevolence and unstinted charity are beyond denial; their public spirit is attested by the splendid structures they have everywhere erected; and their freedom from the taint of improper objects is attested by the eminent character of the men who have been or who are members. Most of the others are beneficial organizations, and the amount of money they distribute is immense. But this brings us to another result of the repeated antagonism, which is that in order to justify themselves all of these orders are compelled to give more publicity to some of their proceedings. Everybody now knows the officers of these orders, and these men, living under the fire of general observation, are proofs that there is really no impropriety in their secret doings. Indeed, in the case of some of the orders, the desire to convince the public that there is nothing wrong in them is so great that almost everything once hidden is revealed.

Many persons have an idea that some mysterious political object is concealed under all this guise of pomp and parade, and this sentiment of suspicion is fostered by the folly of some foolish politicians of both parties, who go about seeking nominations and talking loosely about their strength in this or that order, the hollowness and absurdity of which claim is not known to the outside public, but is a source of amusement to the members themselves, who are aware that nearly all the competitors are members of the same orders. If there were any real foundation for the suspicion that any secret order interfered in our elections, the people would make about as short work of it as they did of the Know Nothings. The matter, however, is of so little moment that the politicians, who have in some cases absorbed whole lodges, may be left to try their cabalistic signs upon each other.

#### GRAND LODGE OF SCOTLAND.

The above Grand Lodge appears to be a very close corporation, so much so, in fact, that it is next to an impossibility to get any official communication from it. It issues no annual reports, publishes no register, and its Grand officers answer no letters. To all intents and purposes, so far as the outside Masonic world is concerned, it might as well be pronounced "dormant."

#### "THE MICHIGAN FREEMASON."

We welcome to our table No. 1 volume of the above Masonic journal, published monthly at \$2 per annum. It is edited by Bro. W. J. Chaplin, assisted by Bro. S. C. Coffinbury, P. G. M. of Michigan, one of the best Masonic writers and thinkers in the country. It is published by Messrs. Chaplin & Dix, at Kalamazoo, Mich. From the number before us we see no reason why the *Michigan Freemason* should not be well patronized, and we wish it every success.

#### CAUSE OF DELAY.

We hope our patrons will excuse the delay of the *Freemason* for July, as we were absent on a trip to the East and did not get back as soon as we expected. "All's well that ends well," and we hope we shall give you satisfaction before we get through with the year.

#### NEW YORK.

We have received the newspaper reports of the proceedings of the Grand Lodge of New York, for which we are indebted to Bro. M. J. Drummond, the Grand Representative of the Grand Lodge of Missouri.

The Grand Master delivered one of the best annual addresses it has ever been our pleasure to read. Relative to the Grand Orient of France, he said:

The Grand Orient of France had seen fit to recognize a body which had invaded a sister jurisdiction. He had written on the subject a fraternal and affectionate letter to the Grand Master of the French Grand Orient, Marshal Melhuet, but although thirty steamers had since passed between France and this country, and although there was a representation of the Grand Orient here, no notice had been taken of his communication.

M. W. John L. Lewis delivered a powerful speech, urging the passage of the resolution, and saying to France, unless you withdraw this invasion of our soil we will not hold Masonic intercourse with you. The Grand Master of New York had been treated contemptuously by the Grand Master of France, and that contempt extended to him and to the whole body in this State, and he would resent it. The question then was, "Shall we protect our rights? Shall we protect our soil from invasion, or shall we quietly fold our hands and sit down under this insult?" When Hamburg invaded our soil none stood up for us with more manliness than Louisiana, and now let us stand up for her and protest against the invasion of our soil.

After some further debate the resolution severing communication with France until she recognizes the sovereignty of American jurisdiction was adopted.

Rev. Bro. Richard Vaux, Grand Master of Pennsylvania, and the R. W. Senior Grand Warden, Rev. Samuel Perkins, of the same place, were welcomed as visitors.

The Grand officers of the preceeding year were re-elected.

#### ANOTHER FEMALE IMPOSTER.

Through Bro. Penick, President of the St. Joseph (Mo.) Board of Relief, we are informed that one Mrs. Grant, calling herself Mrs. Mills, and widow of Bro. Joel S. Mills, of Coletto Lodge, 124, Texas, is traveling through this section of country imposing on the fraternity. From a letter written by Bro. W. R. Russell, Secretary of Coletto Lodge, we learn that Bro. Mills is not dead, but that this Mrs. Grant has got hold of his dimit in some way. She is a tall, slim woman, fair complexion, about 35 or 40 years of age, high Roman nose. She is a fine scholar, writes an elegant hand. Mrs. Mills, on the other hand, is a large, fleshy lady. Mrs. Grant, finding that she was about getting into trouble at St. Joseph, left suddenly for a new field of operation. Pass her around.

Also, one T. Bayard Coffman, pretending to hail from St. John's Lodge, No. 5, Idaho. No such lodge. He is about 24 years old, 5 feet 7 inches high, light hair, blue eyes, and is a fluent talker.



**"MONTAGU" OR "MONTACUTE."**

The following article will fully explain itself, relative to the name of the Grand Master who issued the first charter in the United States. It is pertinent at this time, as some parties have endeavored to raise doubts as to the authenticity of that document.

We have ourselves examined the records of the Grand Lodge of England, and can vouch for the correctness of the following extract from the June number (1867) of the *Freemason's Magazine*, of Boston, edited by R. W. Bro. Chas. W. Moore:

A correspondent asks whether the name of the Grand Master in England who commissioned Henry Price as Grand Master of the first Grand Lodge in this country was Montacute or Montagu? The inquiry is a very proper one, and doubtless arises partly from the difference in the spelling of the names found in some of the later works on Freemasonry, and partly that both spellings have a common family origin, and frequently refer to the same person. The distinction, however, is clearly marked in the case of the distinguished brother who presided over the Grand Lodge of England in 1733, and by whose authority the commission to Price was issued. We quote from the Book of Ancient Constitutions, as revised by Entick, and published by the Grand Lodge of England in 1756, as follows:

"At an 'Assembly and feast at Mercers' Hall (London) March 27, 1731,' the Deputy Grand Master, Nathaniel Blakerby—the Grand Master (the Duke of Norfolk) being absent—proposed in his name the Right Honorable Thomas Coke, Lord Lovell, 'to succeed his Grace in Solomon's Chair for the ensuing year, and he was accordingly so proclaimed and invested (by proxy), and appointed Thomas Batson, Esq., his Deputy.'

"Lord Lovell continued in the office of Grand Master until March 2, 1732, when the 'Deputy Master Batson being in the Chair, proposed, in the Grand Master's name, for his successor, the Lord Viscount Montacute, Master of a Lodge, and he was immediately saluted as Grand Master elect.' Thereupon,

"At an assembly and feast at Merchant Tailors' Hall, on Wednesday, April 19, 1732, Deputy Grand Master Batson, with his Wardens, attended (i. e., waited on) the Grand Master elect, at his house in Bloomsbury Square, and with some noble brothers, the Dukes of Montagu and Richmond, the Lord Colerane, the Lord Carpenter, the Earl of Strathmore, and Lord Teynham, and many others, all duly clothed, and in coaches, made the *Procession of March*, eastward, to the hall, where all things be regularly transacted as above, Deputy Grand Master Batson proclaimed aloud, our no le brother, Anthony Brown, Lord Viscount Montacute, Grand Master of Masons, who appointed Thomas Batson Deputy Grand Master," etc.

The above shows with sufficient distinctness that the Duke of Montagu, who was present as a spectator, and the Viscount Montacute, who was elected Grand Master, were different persons, however the spelling of the name of the latter may have been corrupted or changed through the misapprehension or inexactness of later writers on Masonic history. We find further, in the work above cited, and which, being an official publication, is to be received as of the highest authority, that the Lord Viscount Montacute continued to preside as Grand Master over the Grand Lodge of England until Thursday, June 7, 1733, when James Lyon, Earl of Strathmore, was invested and installed as his successor. The commission of Henry Price was issued between the two dates here given, it being dated "at London, the thirtieth day of April, 1733, and of Masonry, 5733," and must, therefore, have been, as it was, issued by the Viscount Montacute.

In a well-known Masonic work published in England in 1783, by Captain George Smith,

Provincial Grand Master for Kent, we find the following paragraph:

"In April, 1732, Lord Viscount Montacute was elected Grand Master, and constituted several Lodges, both in England and France. In June, 1733, his lordship was succeeded by the Earl of Strathmore, in whose presidency Masonry flourished both at home and abroad."

So far as we now recollect, the error in the proper spelling of the name of the Grand Master Montacute, and which has confused some later writers, originated with Preston, who, in his *Illustrations of Masonry*, says: "Lord Viscount Montagu was installed Grand Master at an Assembly and Feast at Merchant Tailors' Hall, on the 19th of April, 1732;" and he enumerates, "among the distinguished personages present on that occasion, the Dukes of Montagu and Richmond, the Earl of Strathmore, and Lords Colerane, Teynham and Carpenter; Sir Francis Drake and Sir William Keith, Barts.; and about four hundred other brethren." Preston was probably led into the orthographical error from the family relation of the Duke and Viscount.

The Montacute family was one of the most celebrated in England. Its ancestor was Drogo, surnamed De Monte-Acute, Montacute, or Montague, who came into England with Robert, Earl of Moreton, at the *Conquest*, and appears, by Domesday Book, to have held of him divers Manors in Somersetshire, whereof Sceptone, or Shipton-Montacute was one, and Sutone, otherwise, Sutton-Montacute was another. The celebrated Simon De Montacute, Admiral of the fleet employed by Edward II against Scotland, was of this family, as was also Sir John De Montacute, Third Earl of Salisbury. The family is now represented by the Dukes of Manchester and the Earls of Sandwich, who descend from Sir Simon Montacute, a younger son of Sir John Montacute, Lord Montacute, second son of William, First Earl of Salisbury, and father of John, Third Earl.

The Brown family is also of great antiquity and distinction. The first Sir Anthony Brown, of whom we have any knowledge, was made Knight of the Bath at the coronation of Richard II; and in 1554 Queen Mary created another Sir Anthony Baron Brown of Cawdray, in the County of Sussex, and Viscount Montacute, in the County of Somerset. Still another Sir Anthony, who was made Standard Bearer "through the whole realm of England and elsewhere," married a daughter and coheir of John Nevile, Marquis of Montague; and this was probably the connection between the Brown and Montacute or Montague families. Of the lineage of the Viscount Montacute, who was Grand Master of England in 1732-3, the following from Nichols's *British Peerage*, published in 1726, will be sufficient for our present purpose:

"Francis, who, on the 2d of November, 1682, succeeded Francis, his father, married Mary, daughter to William Herbert, Marquess of Powis, and widow of Richard, Lord Viscount Molineux in Ireland; but he dying without issue in 1708, Henry, his brother, became heir, and, by Barbara, his wife, daughter to James Walsingham of Chesterford in the County of Essex, Esq., had Anthony, now Lord Montacute (who, on the 25th of June, 1717, succeeded him), and six daughters, which Anthony,\* in 1720, married Barbara, daughter to Sir John Webb of Hetherop in the County of Gloucester, Kt., and by her has one daughter."

He was the sixth Viscount, and died in 1787, and was succeeded by his son George Samuel. The last Viscount Montacute was Mark Anthony Brown, who died in 1797 without issue, and the title became extinct. The last Duke of Montague died in 1749, at which time his title also became extinct.

It may be proper to add here, in conclusion, that John Montagu, Duke of MONTAGUE, was proclaimed Grand Master June 24, 1721, and appointed John Beal, M. D., his Deputy. He continued in office until June 24, 1722, when he was succeeded by the Duke of Wharton, and never after resumed office in Grand Lodge.

\*Who was Grand Master in 1732-3.

**Advice to those who "hanker" after Negro Equality in Masonry.**

While we were absent a certain W. M., and several members of a lodge in this city, attended the celebration of the 24th of June, at Concordia Park, given by the so-called negro Masons of this city, and were, by the W. M., invited to visit his lodge in return. All we can say is, that we much mistake the spirit and Masonic ideas of our Grand Master if the present W. M. of that lodge does not soon find that he and others will be in a condition where they can not visit any lodge, white or black. We pity the colored gentlemen, but Masonic principles must be maintained.

**Elections in Missouri since our Last Number.**

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*Excalibur Commandery, 5, Hannibal*—John Ure, E. C.; J. W. Armstrong, Gen.; John G. Foss, C. G.; Wm. O. Flavell, Recorder.

*Jackson Lodge, 82, Linneus*—James M. Pendleton, W. M.; P. H. Perkins, S. W.; Geo. W. Earley, J. W.; S. D. Sandusky, Secretary.

*Cypress Lodge, 227, Laclede*—Alfred Williams, W. M.; J. C. Griffith, S. W.; John H. Pershing, J. W.; P. F. Telt, Secretary.

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Brethren, we thank you all.

**Who Will Act!---Send Us Your Name.**

We want an agent in every Lodge where we have none; and if any who have been appointed do not serve, will they, or the Worshipful Master, or some one else, notify us, and give the name of some one who will?

We must have more subscribers, brethren. The paper does not pay either publisher or editor as it ought. We have sustained and made it a success, so far as its usefulness to the Fraternity is concerned, and now we ask you to sustain it.

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*Nevada*—Wm. A. M. Van Bokkelen, Virginia, 1.

*New Hampshire*—Horace Chase, Hopkinton, 1, 2, 3, 4.

*New Jersey*—Joseph H. Hough, Trenton, 1; Jno. Woolverton, Trenton, 2; Thos. J. Corson, Trenton, 3, 4.

*New York*—Jas. M. Austin, M. D., N. Y. City, 1; Christopher G. Fox, Buffalo, 2; Josiah Shove, Box 3747, N. Y. City, 3; Robt. Macoy, 432 Broome street, N. Y. City, 4.

# AN ALMANAC OF FULL MOONS,

SHOWING THE

Day of the Week and Month on which every Full Moon falls, from June, 1868, to December, 1883, inclusive.

Compiled from De Morgan, by Bro. W. B. LANGRIDGE, of Iowa.

YEAR.	JANUARY.	FEBRUARY.	MARCH.	APRIL.	MAY.	JUNE.	JULY.	AUGUST.	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
1868						Fr. 5	Sa. 4	Mo. 4	We. 1	Th. Sa. 1 31	Su. 29	Tu. 29
1869	We. 27	Fr. 26	Sa. 27	Su. 25	Tu. 25	We. 23	Fr. 23	Sa. 21	Mo. 20	We. 20	Fr. 19	Sa. 18
1870	Mo. 17	Tu. 15	Th. 17	Fr. 15	14	Mo. 13	Tu. 12	Th. 11	Fr. 9	Su. 9	Mo. 7	Th. 7
1871	Fr. 6	Su. 5	Mo. 6	We. 5	Th. 4	Sa. 3	Su. Mo. 2 31	We. 30	Th. 28	Sa. 28	Su. 26	Tu. 26
1872	Th. 24	Sa. 23	Su. 24	Tu. 23	We. 22	Fr. 21	Sa. 20	Su. 18	Tu. 16	We. 16	Tu. 15	Su. 14
1873	Mo. 13	Tu. 11	Fr. 14	Sa. 12	Mo. 12	Tu. 10	We. 9	Fr. 8	Sa. 6	Su. 5	Tu. 4	We. 3
1874	Fr. 2	Su. 1	Tu. 3	We. 1	Fr. Su. 1 31	Mo. 29	Tu. 28	Th. 27	Fr. 25	Su. 25	Mo. 23	Tu. 22
1875	Th. 21	Sa. 20	Su. 21	Tu. 20	Th. 20	Fr. 18	Su. 18	Mo. 16	We. 15	Th. 14	Sa. 13	Su. 12
1876	Tu. 10	We. 8	Th. 9	Sa. 8	Mo. 8	Tu. 6	Th. 6	Fr. 4	Sa. 3	Tu. 3	We. 1	Fr. Sa. 1 30
1877	Mo. 29	Tu. 27	Th. 29	Fr. 27	Su. 27	Mo. 25	We. 25	Th. 23	Sa. 22	Mo. 22	Tu. 20	Th. 20
1878	Fr. 18	Su. 17	Mo. 18	We. 17	Th. 16	Fr. 14	Su. 14	Mo. 12	Th. 12	Fr. 11	Sa. 9	Mo. 9
1879	We. 8	Th. 6	Sa. 8	Su. 6	Mo. 5	We. 4	Th. 3	Sa. Su. 2 31	Tu. 30	We. 29	Fr. 28	Sa. 28
1880	Tu. 26	We. 24	Th. 25	Sa. 24	Mo. 24	Tu. 22	We. 21	Fr. 20	Sa. 18	Su. 17	Tu. 16	Th. 16
1881	Sa. 15	Mo. 14	Tu. 15	Th. 14	Fr. 13	Su. 12	Mo. 11	Tu. 9	Th. 8	Fr. 7	Su. 6	Mo. 5
1882	We. 4	Fr. 3	Su. 5	Mo. 3	We. 3	Th. 1	Sa. Su. 1 30	Mo. 28	Tu. 26	Th. 26	Sa. 25	Su. 24
1883	Tu. 23	Th. 22	Fr. 23	Su. 22	Tu. 22	We. 20	Fr. 20	Sa. 18	Su. 16	Tu. 16	We. 14	Fr. 14

*New Brunswick*—Wm. F. Bunting, St. John's, 1; D. R. Munro, St. John's, 3.

*North Carolina*—D. W. Bain, Raleigh, 1; Thos. B. Carr, M. D., Wilmington, 2; H. H. Munson, Washington, 3.

*Nova Scotia*—Charles J. Macdonald, Halifax, 1.

*Ohio*—Jno. D. Caldwell, Cincinnati, 1, 2, 3, 4.

*Oregon*—J. E. Hurford, Portland, 1; Chas. M. Cartwright, Salem, 2.

*Pennsylvania*—John Thompson, Masonic Temple, Philadelphia, 1, 2; Christian Stoltz, Reading, 3; Alfred Creigh, Washington, 4.

*Rhode Island*—Charles D. Greene, Providence, 1; G. H. Burnham, Providence, 2; C. D. Sewell, Providence, 3; Solon Thornton, Boston, Mass., 4.

*Scotland*—Wm. A. Laurie, Edinburgh, 1, 2.

*South Carolina*—R. S. Bruns, Charleston, 1; Ebenezer Thayer, Charleston, 2; H. W. Shroder, Charleston, 3.

*Tennessee*—Jno. Frizzell, Nashville, 1, 2, 3, 4.

*Texas*—George H. Bringhurst, Houston, 1; Robert Brewster, Houston, 2, 3, 4.

*Vermont*—Henry Clark, Poultney, 1; Jno. B. Hollenbeck, Burlington, 2, 3, 4.

*Virginia*—John Dove, M. D., Richmond, 1, 2, 3, 4.

*West Virginia*—T. H. Logan, Wheeling, 1.

*Wisconsin*—Wm. T. Pshaer, Milwaukee, 1, 2, 3, 4.

*Washington Territory*—Thos. M. Reed, Olympia, 1.

*United States*—John D. Caldwell, Cincinnati, Ohio, 2, 4.

\*Those marked 1, are Grand Lodge; 2, are Grand Chapter; 3, Grand Council; 4, Grand Commandery.

Corrected monthly for the readers of the Freemason; and any errors noted by our brethren in the above offices will oblige us by sending corrections.



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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

VOL. III.

ST. LOUIS, MO., AUGUST 1, 1869.

NO. 8

## THE FREEMASON,

PUBLISHED ON THE FIRST OF EACH MONTH,

GEO. FRANK COULEY,

EDITOR AND PROPRIETOR.

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### CHANGE IN THE "FREEMASON."

To our readers:

We announce to our readers that we have purchased Bro. P. M. Pinckard's interest in the FREEMASON, and have thereby assumed the entire proprietorship of the paper; and in making this change we have incurred an increased expense upon ourselves, by assuming the liability to fill our contract with our subscribers in furnishing them the paper for the last five months of this year without any remuneration from those already paid up. It costs us considerable to get the paper out, and this may be partly made up by an increase of our subscription lists, beginning with the July number; and we sincerely hope that the friends of the paper will so far speak and act for it as to realize our hope, to the extent of getting through with 1869 without any heavy loss. We are already making arrangements for an increase in the interesting matter of the paper by securing contributions from some of the best Masonic writers in this and other countries, and our determination is to make the FREEMASON not only an organ of the fraternity for the great West and South, but as well of the whole nation.

We shall in the future, as in the past, furnish the fullest reports of the official proceedings of subordinate and grand bodies, as well as articles of general interest to family readers.

We have had our say on (and, as we believe, vindicated) the principles involved in some of the most important public Masonic issues, and having got through with them we shall let them drop, and turn our attention more directly to the internal interests of the institution. Whatever complaints here may have been as to any irregularity in sending the paper (for mistakes will necessarily occur) we shall use every endeavor to remedy and to guarantee perfect satisfaction by giving this department our personal attention.

On behalf of the late publisher, Bro. Pinckard, and for ourselves, we extend our heartfelt thanks to the many friends who have assisted in this work, and we fraternally solicit a continuation, at least, of that interest which

should ever be felt for a Masonic enterprise of this kind.

The FREEMASON will not be presented as an object of charity to the craft, but as a journal which shall furnish to the Masonic reader the full value of all he pays for it, and so engage his attention that once having read it he will not do without it.

We do not expect that we have passed through nearly three years of editorial life without having disagreed with some of our brethren, for that would be an impossibility in any free and independent journal, but we do claim that in discussing questions we have done so frankly for the best interests of the great fraternity at large, and we have never hesitated to acknowledge an error when once pointed out to us, and in all and through all we have never once felt an unkind personal feeling towards any one.

Promising that the paper shall be maintained upon the great foundation of Masonic harmony, we again ask your co-operation in extending its usefulness.

Hereafter all communications and subscriptions of every kind for the FREEMASON will be addressed to the undersigned, as editor and proprietor of the same.

Fraternally,

GEO. FRANK GOULEY.

### THE UTILITY OF MASONIC CELEBRATIONS.

The celebration of an important event is always a matter of great interest to all parties concerned, and has been a custom, from time immemorial back to the first impulses of veneration for epochs worthy of memory and preservation. Some cynics may affect to despise or ridicule the custom, but the great fact of the existence of the custom throughout the world still stares them in the face, and will continue to do so till time shall be no more.

Recognizing the fact, therefore, we proceed to consider it from a masonic standpoint, and to inquire into its utility and necessity. Men do not and will not come together in social communion from merely disinterested motives, something depending merely on personal acquaintanceship, or for the purpose of looking at each other. They must have a purpose, definite and determined, beforehand, which will cause them to forego a natural timidity of meeting a great many strangers and run the risk of making unpleasant acquaintances.

Celebrations of certain events afford the most natural reasons for men thus congregating together, on account of their being so many events in which large numbers of people are

personally interested. In Masonry we have several days set apart, as a common custom of the fraternity, while other days are continually occurring which become the anniversaries of important events, such as annual, centennial, and semi-centennial celebrations of the formation of lodges, etc., which are made the occasion for happy reunions. Now the question may arise in the minds of some, "Why celebrate such days at all?" as the affair often causes individual or aggregated expense and loss of time. Very true; but we ask in reply, What is there of pleasure and enjoyment in life that does not necessitate expense? To take a ride five miles from home, whereby to see something of the world and learn something of the works of God and man, costs money; but who will object to the expense of such a ride? To furnish an extra room in a house wherein to sit and entertain one's family and friends is a luxury that *could* be dispensed with; but who would argue that a man should, during a life-time, seat his family and friends around on the beds and boxes, when, by a little extra exertion, he could afford at least decent accommodations? A few trees and flowers planted around the house, and a comfortable pavement or walk from the house to the road, are luxuries; but what civilized man would argue on that account that the family should wade through wet grass or mud and do without flowers or shade? So we might enumerate luxuries until we could prove that mankind must exist little better than savages in order to comply with the strict rules of economy. We shall take, therefore, the other extreme, and lay it down as a basis of our argument, that nothing is a useless luxury which a man has the money to pay for, and which does not violate the well determined laws of a healthy society, of civilized and enlightened people.

What is a luxury for some men might be an indispensable necessity to another; thus, for instance, we have seen men so bigoted and self-conceited that they thought they knew enough to go preaching after having read a single book, and warred against schools and education as a gross expenditure of funds, and who did not know whether Adam died of old age or accidentally shot himself with a "needle-gun," while there are thousands of other very sensible men who, as preachers, consider it a necessity to know all that could be learned, both by study and observation.

The millions of dollars annually spent in railroads, telegraphs, steam engines, and a thousand other things, may be considered a terrible waste of money by some man who is



content to live away from civilization, while those who have appreciated the vast advantages of travel and intercommunication of thought consider the money thus spent as legitimate as the daily purchase of food and clothing. In short, all these things are determined mainly from the standpoint which each man occupies, and each man having the right to look through his own eyes at things just as he pleases, must not complain if others claim and enjoy the same privilege, which leads us to the natural conclusion that nobody has any right to interfere with another man's business; and if any individual is so misanthropic as to consider thousands of other people as so many fools, simply because they enjoy each other's company, he is certainly entitled to his opinion, but he must not complain if those thousands of people look on him with pity, and still enjoy their own pleasure.

Perhaps no happier one lived than poor little Fanchon who, penned up in a hermit life with her grandmother, had no companion to dance with save her own shadow cast by moonlight, after the toils of the day were over; and not one, perhaps, was ever so miserable as Fanchon when her soul once opened up to the sweets of society, after she caught a glimpse of the happy communion of fellow beings. This is a picture from life. It has ever been so, and ever will be so, and all the obstacles which cynics may invent and throw in the way of human association and enjoyment will, in the end, disappear as naturally as the clouds give place to the glorious light of the sun, rising above the mists of the morning.

Freemasonry is the first-born child of this great and universal instinct of human fraternity. It was the realization of the union of heads and hearts, because it is the oldest association wherein men bound themselves together for mutual enjoyment and mental improvement. Men cannot always be together in vast assemblages for any purpose; hence, as each individual has certain personal duties to perform, and are divided up, so are Freemasons divided into small communities or lodges. But as men will not always live as individuals, but will create occasions for coming together, so, naturally enough, have the masonic fraternity fixed their festivals when they can aggregate and enjoy each other's company, and more effectually develop that grand ideal of the institution, viz.: Brotherly Love.

Love is begotten by communion, one with the other, and the more men meet, know and appreciate each other the more strongly are they bound together. This is one of the great missions of Freemasonry. It makes men know each other, not by hearsay, but by actual and personal communication.

There is a vast amount of magnetism in human nature (in fact in everything), and the electricity of soul is more strongly elicited in a large assembly than among the few. There is not one live speaker in a thousand who can make a speech worth listening to, if he has to address but a dozen people, yet let him catch the eye and feel the reciprocal impulse of a vast audience, and his soul will fire up with the full grandeur of his theme. So in every-

thing. The Mason who never visits beyond the limited precincts of his own little lodge may be properly imbued with the principles of his work, but as he widens his masonic acquaintanceship and enters fully into the great heart of the fraternity, he begins to realize that there is a practical force in his masonic lessons that he did not before thoroughly appreciate.

Masonic celebrations, festivals or anniversaries, which bring the craft periodically together, are as much of a necessity as it is for a lodge to be prosperous by having more than a bare quorum together at every meeting. Men do not go to festivals as they go to church. They attend the latter as an obedience to conscientious duty, but they go to the former to escape the toils of life. For once they feel that they will cut asunder the cord that binds them as slaves to the wheel of daily toil, and jump in for a ride while some one else relieves them of their duty. This is reciprocal fellowship. It is the law of God and human nature. After all, if a man only worked for the bare means to hold soul and body together, and for sufficient clothing only to cover his nakedness, a very small amount of labor and money would suffice the world, but fortunately the Creator has implanted within us the impulse of ambition for something higher and nobler than a mere existence. He has endowed the heart of man with the love of pleasure and the means of enjoying it, and has made it the highest pleasure to develop the resources of mind and expansion of soul, as preparatory to that higher and holier existence beyond the veil of death. He has implanted within us the love of association, one with the other, as the best means of knowing ourselves; for observation has demonstrated that the narrowest minds move in the narrowest circles, and that as each one expands in knowledge of men the harder is he willing to toil to procure means to learn more. Knowledge is as expansive as the universe of God. It is a flame which feeds itself; and without a community of sentiment there is no knowledge.

We much fear that this idealism of our institution is not properly appreciated by vast numbers of the fraternity. We do not think they come together as much as they should, and get better acquainted with each other. Our heart instinctively rejoices whenever we hear of a masonic celebration; we at once conclude that some of the devil's work will be spoiled by the melting down of those icy barriers between brethren, which time and distance are continually congealing.

Brethren, we should make it a rule to know each other, for if we do not, our masonic lessons might as well be delivered to tombstones.

#### EDITORIAL CHANGE.

Bro. F. G. Tisdall, an accomplished Masonic writer, has entered upon the discharge of editing the Masonic Department of *Pomero's Democrat*, of New York city, and from his previous success in this line we shall look forward to an interesting Masonic column in that paper.

#### UNIVERSITY OF MISSOURI.

We have been favored with the annual announcement of this university for the year ending June, 1869.

We find the total number of students enrolled to be 194. The University has a faculty consisting of nine professors, among whom is Prof. Oren Root, Jr., our present talented Grand High Priest. The location is in Columbia, Boone county, one of the most beautiful inland cities in Missouri, and has direct railroad communication with St. Louis.

The next annual session of forty weeks commences on the third Monday of September. Board, in private families, with lodging, washing and fuel, may be obtained from \$4 00 to \$5 50 per week. By forming clubs, this amount may be reduced to \$1 50 or \$2 00. It contains all the necessary apparatus for a first-class school, and the university is worthy of State patronage.

#### CITY AGENTS.

Bro. G. B. Wintle, of the Lindell Book Store, 610 Washington avenue, is one of our accredited St. Louis agents for the reception of subscriptions, and on his voluminous counter will be found the FREEMASON for sale by the single copy.

Extract from address delivered by R. W. Bro. N. M. Givan, at the laying of the corner stone of the new Court House at Butler, Mo., by the Grand Lodge, July 15, 1869:

You have recently been shorn of your wealth and improvements by the stern ravages of war, leaving your fields desolate, your dwellings leveled to the ground, your chimneys standing as so many monuments to the devastating elements that brought ruin to your homes and fire-sides. Yet the beauty of your undulating prairies remains, the richness of your soil has not been taken from you, and these of themselves almost form a perfect mould of your character, and have inspired you with enterprise and liberality. Your enterprise has replaced your improvements. You have risen Phoenix like from the ruins of war, and what was three years ago almost a barren waste is now rich with golden harvests; where there grew the wild prairie flower now the honest husbandman gathers the rich reward of his daily toil. Three years have almost revolutionized nature in this western country. With the ravages of the past almost in your view, which if themselves could produce naught but discouragement, but with the bright hopes of a prosperous future before you, you have of your own free will and accord, and of the generosity of your own natures, voted your own means for the erection of a temple of justice, magnificent in its proportions, tasteful in its design, a fit place for the administration of justice and the execution of law. One which in its architecture will harmonize with the design of the Grand Architect of the universe as displayed in the country which surrounds it. We to-day celebrate the inauguration of this enterprise, which we all hope will soon reach completion through the energy of its builders. It will stand for years, but not for centuries. The ruthless hand of time will level it, together with the earthly, to the great mother of us all, and future generations will behold instead of this structure one that will far surpass it. As society advances in ability, its wealth is more liberally bestowed on public charities and public enterprises; nor can it be expected that any community possessed of ordinary advantages can remain stationary. It will improve. As it advances in wealth, honorably acquired, it will advance in intelligence, refinement and morality. With this improvement the liberal arts and sciences receive more attention, and these will always be observed in the character of public edifices. Their continued improvement is a reliable indication of the progress of society.



## SOUTH CAROLINA.

Proceedings of the Grand Chapter at hand. Comp. Robert Stewart Bruns, G. H. P., Presided. From his beautiful address we extract the following:

We have great reason to rejoice, companions, that so much has been bestowed upon us, even though so much, which we might crave, hath been denied. We have gone through great trials, but we have survived them. We are still troubled with inauspicious clouds that obscure our zenith; but we know, and feel, that the sun still shines to war and to fructify for us all the productions of earth. After the clouds, the sun! Let us hail his Eye of shining through the impending clouds which seem to me to be breaking away on every hand.

Not that there is yet a perfect day for us; we are still required to bend in humility, but with hope—to struggle with care, for the better strengthening of that moral muscle, upon the due exercise of which all human hopes must depend; and, keeping ever in mind the grand examples of the great men who have gone before us, so work, with such zeal, and faith, and energy for the realization of each precious providence as will show us to be worthy of that divine favor which can alone guarantee our full recuperation, recompense and repose.

While we still deplore our losses and afflictions, we are to remember that it is by these processes that God tries the hearts of men, rebukes their pride to a becoming humility, and counsels them that all success must result from his favor; and that this favor can only be found by modest submission to his law and our resignation to his will.

It is in this spirit, companions, that our fathers have raised the altars before which we now prostrate ourselves; and though the temple be overthrown and the altar place be made a waste, yet if the faith be strong, and the heart pure, the promise still stands that the throne shall be raised anew, the ruins purged of their ashes, and we shall again march, in solemn procession and array, glorious in garments of faith and virtue, even as an army with banners!

It rejoices me greatly, companions, to believe that this work of revivification is already begun among us. I see it in numerous proofs during the experience of the past year. I see it in the general recovery of society among us from the prostration and despondency which have weighed our people down for several dreary years; in which the cloud seemed destined never again to lift; while the sun in our heavens, a melancholy blank, seemed ordained never more to shine for us.

But the cloud doth lift! the sun shines out once more! I feel that you have hopes renewed. I see that your courage hath aroused your zeal. I feel confidence in the grasp of each fraternal hand; and as we stretch together the fourfold cord of unity and harmony, I become confident in a future, the issues of which are, however, known only to the Grand High Priest of the Universe, in whose hands we may safely leave them, relying upon his love to man, and that divine mercy which tempers justice, and puts no burden upon mortal shoulders which, with zeal, and faith, and courage, the mortal may not ably endure. With this hope and confidence, companions, I welcome you once more to these altars; and to the renewal of all our sacred pledges of love with one another and good will to all the vast family of man.

I congratulate you, companions, as I had the satisfaction to do at our last grand convocation, on your numbers in the present assemblage; on the hope which sits upon every brow; on the warm life which sparkles in every eye; on the personal health which seems so general among you, and upon that manly dignity of bearing, which is even more impressive than your numbers. It seems to declare for your convictions of the high duties and noble uses of our ancient order. May we never fail in

our sense of what that order requires of our hearts and at our hands.

Nor shall we forget or fail, if we will but look at the wonderful progress which has been made by our companions of other States. The reports from most of these which have reached us since our last convocation abound with evidence the most grateful and impressive of the rapid growth in numbers, wealth, and character of our order in all the States of the Union. These yield us noble examples, and invite us to follow in their progress with triumphant auguries of success. Their industry should stimulate ours, their manly energies prompt our own, their zeal provoke ours to a generous rivalry, and the language of love in which they speak to us of their sympathies should warm us to corresponding tones, in which the fraternal sentiment shall become, of itself, a voice of music for every heart! We should rejoice in all those manifestations of a prosperity which holds forth such promise to our own; and grasping firmly, and enveloped fairly, in that fourfold cord which has remained unruptured through so many ages, we may well exult in the strength and beauty of that linked circle which embraces so many thousand noble hearts and covers so many thousand miles of glorious territory, glorified by so many nobly arching temples.

Speaking to you of this general prosperity of our order throughout the United States, I recall to your notice a communication which I made to you at our last convocation, announcing to you that the triennial convocation of the General Grand Chapter of the United States of America would be held at the city of St. Louis, on the 8th September, 1868, and counseled that, for various reasons, our Grand Chapter should not be without an official representative at that convocation. In obedience to your request I attended that convocation at St. Louis; and the only regret which I felt, when present at the grand and imposing assemblage then met together was, that I alone of the grand officers of our own Grand Chapter should enjoy a privilege which it would have rejoiced me, more than anything besides, could you all have been present to behold, and share with me in the triumphant exhibition which was then and there made of the wealth, numbers and grandeur possessed by our noble institution.

Thither came delegates, the noblest representatives of all the States—from the Atlantic, East, with its wondrous marts of commerce; from the mighty West, with its eternal plains and prairies, and fertile rivers; from the North, sublime in its snows, as in the manhood which faces them; and from our own beloved South, with its flowers, woods, and forests of perennial green, and its empire of rich fruits and lovely flowers! The chosen men in Masonry, of all orders and degrees, from the four quarters of our Christendom, abounding in zeal, talents, accomplishments, and the fine graces of a generous civilization, all were there. I have but to add, that I was made the recipient of a great distinction, which was accorded rather to the rank which our Grand Chapter holds in the estimation of our sister Grand Chapters than because of any merit of my own. I have the honor to announce to you that I was elected Deputy General Grand High Priest of the United States; humbled, by the consciousness of my own unworthiness, in the very pride which I felt at receiving such an honor! It was with the greatest satisfaction that I listened to the language of praise for our people, and received assurances to be conveyed to you, here assembled, of a loving sympathy.

Comp. James Birnie submitted a valuable report on correspondence. We find 127 exaltations, 8 affiliations, 27 dismissals, 25 suspensions, and 6 deaths during the year. Total membership, 776.

Comp. Ebenezer Thayer, the Grand Secretary, has presented a fine report, and we thank him for the duplicate copies.

## IOWA.

To Bro. Theo. S. Paine, Grand Secretary, we are indebted for advance sheets of Grand Master's address (Bro. Reuben Mickel), and the report on Foreign Correspondence, together with valuable reports by the Grand Secretary and associate officers. From the annual address we extract the following:

*Brethren of the Grand Lodge:* Through the favor of heaven we have again been permitted to assemble in Grand Annual Communication, to take into consideration the things that make for the peace and prosperity of our institution. We assemble here again, on this the twenty-fifth anniversary of our Grand Lodge existence,\* rejoicing that the same Beneficent Power which has built up the State of Iowa, and endowed it so wonderfully with the elements of greatness, has not forgotten us, but has made the "handful of corn" cast into the fruitful soil of our State a quarter of a century ago now "wave like Lebanon." Ours, my brethren, has been a wonderful, an unexampled growth. Less than forty years ago—within the memory of many of us—the State of Iowa was an almost unknown land. True, wonderful tales had crossed our river of "bright fields beyond the swelling flood," awaiting the husbandman, and inviting him to enter and take possession; but only here and there had a few restless spirits entered. Now, how changed! Everywhere, all over our beautiful State, are the busy homes of thriving men; villages and even cities have sprung up as if by magic, and the wonderful "Tales of the Arabian Nights" have seemed to become less incredible than the prosaic details of our daily life. Not less wonderful has been the advance of our institution. Twenty-five years ago four weak Lodges, with a total membership of only one hundred and one, met and planted the shoot which has grown and flourished beyond their most sanguine expectations, and beneath whose widespread branches we to-day find pleasant and congenial homes. To-day the Grand Lodge of Iowa has grown into an association of two hundred and thirty-two chartered Lodges, with an aggregate membership of over ten thousand—men whom the ancient constitutions require shall be "good and true men, free-born and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report."

May it not be profitable for us, my brethren, to pause for a moment and consider whether our performance of the duties incumbent upon us as Masons has kept pace with our privileges? Whether the description of what a Mason should be, as given above, is indeed the true description of ourselves to-day? Is Masonry to us and in us a living, acting reality, or only a beautiful, visionary theory? and does its principles of friendship, morality and brotherly love inform and regulate our minds and actions? In other words, do we believe, appreciate and practice the sublime principles we profess, or are our high professions but the empty, meaningless chatterings of the parrot—learned by rote, more vain and wearisome than tinkling brass?

Masonry, to be other than a shame and reproach, must be a living, vital principle, pervading our character, and influencing our daily lives in all our intercourse with each other and with the world. It is so far interwoven with religion, and partakes so much of its character, that to profess its sublime principles, and at the same time to live in practical disregard and contempt of them, can only be followed by a starvation of our better natures—a sinking into a dismal depth of practical infidelity and self-contempt. As it has been said that no man can serve two opposing masters, yielding to them both an equal obedience, and an equally faithful service, so no man can take upon himself the vows of a Mason and afterward yield himself the willing servant to falsehood, vice and treachery, either in act or word,

\*This is indeed the 25th year, but the 26th communication, as the Grand Lodge commenced its existence January, 1844, with a session.—GR. SEC'Y.



without bringing down upon his own head the bitter fruits of his own duplicity. I would therefore urge upon you, my brethren, "in the most friendly manner," the necessity of so living that you can feel at all times that you are in heart and soul "worthy Masons," remembering that no man can be a Freemason who is the bondman of vice or immorality.

To honor our professions, and thereby to honor ourselves, we must act consistently with our high vocation. Masonry urges upon us *relief*. We cannot be true Masons and refuse to contribute as opportunity may demand, either of our money or our kindly and fraternal counsel and sympathy, to those in want. It demands of us *truth*. We cannot be true Masons and lying men at one time—whether our falsehoods are the shallow lies of the tongue, or the deeper, darker ones of our daily lives. It demands of us *brotherly love*. We cannot be true Masons and secretly undermine or openly assail the business or reputation of a brother, nor can we, without a violation of Masonic duty, fail to vindicate his character when we hear it wrongfully traduced. In a word, my brethren, no one can be a true Mason unless he is, so far as lies in his power, a good and true man, and just in proportion as the majority of good men in the order increases, just in the same ratio will our banners be full high advanced and our future progress assured. That we have progressed so rapidly is a cheering sign, but we must remember that every increase brings with it its measure of responsibility, and woe be to us and to our order if we relax in the least our vigilance, or yield even the least to our besetting foes. In our own hands, as a society, is placed, next to the church, the welfare and advance of our race. Woe to us, if through idle neglect or careless disregard of duty, we suffer its progress to be delayed or impeded.

Under the head of "Jurisdictional," the Grand Master reports:

Some time in November last I received a communication from R. W. Geo. Frank Gouley, Grand Secretary of the Grand Lodge of Missouri, complaining that certain lodges "in Van Buren and Davis counties were in the habit of making Masons of citizens of that State, residing within the jurisdiction of Scotland county, Missouri." The matter seems to have assumed some importance, requiring the attention of the Grand Lodge of Missouri, which, by a resolution, instructed Bro. Gouley to write the communication referred to. I promptly replied to Bro. Gouley's courteous letter, disavowing, on behalf of the Grand Lodge and its officers, any knowledge or approval of such discourtesy or invasion of the jurisdiction of Missouri lodges; that it was not only unauthorized, but would not be justified or countenanced by the Grand Lodge of Iowa; and requesting him to furnish me the names of the offending lodges, in order that steps might be taken to prevent a repetition of the offense. I also wrote to Masters of the lodges in those contiguous to the Missouri State line, informing them of the complaints made by the Grand Lodge of Missouri, and requesting them to inform me of all facts connected therewith, coming within their knowledge. To these letters I have received no response, neither did Bro. Gouley inform me of the names of the lodges thus offending.

A similar complaint was brought to the notice of the Grand Lodge in 1867, by Grand Master Peck, but the cause having in that case been removed by his action in authorizing the removal of the lodge against which the charge was brought to a more favorable location, no action was taken by the Grand Lodge in relation thereto. As this new complaint of the occurrence of the same discourtesy proves that the temptation to its commission may be a constantly recurring fact, I would suggest that justice to the neighboring jurisdiction of Missouri would demand that such action should be taken as would place upon record the disapprobation of the Grand Lodge in the matter. We have always been ready to claim justice in similar cases, and should be equally ready to

see that the rights of our neighbors are not invaded by any of our subordinates. It seems to me, however, that the law on this point is so palpably plain that no Worshipful Master with sufficient intelligence to preside over a lodge could possibly err, unless wilfully; hence, if the necessary proofs had been furnished of any particular lodge or lodges having been habitually engaged in thus trespassing upon the jurisdiction of the Grand Lodge of Missouri and its subordinates, I should have felt it my duty either to have arrested the jewel of the Worshipful Master, or to have called for the charter of the lodge.

He also issued the following circular:

#### CLANDESTINE LODGE OF MASONS AT BOONSBORO.

WHEREAS, The Grand Master has been officially informed that there exists in the town of Boonsboro a clandestine lodge, into which some good and many bad men have been inveigled; therefore, for the government of our lodges and brethren, and as a caution to the public, we have caused to be issued this circular.

The persons engaged in this work style their body the "A. F. & C. M. Society," and are said to have existed some five months, and include some thirty or more members.

The names of the following persons have been obtained and are herewith published for the benefit of the craft, viz.:

ADAMS, WM. R.  
AUSTIN, WM.  
BELL, S. H.  
BLACK, JACOB.  
BOGGS, JOHN W.  
BUSHNELL, D. W.  
DAVIS, LEWIS.  
DE WOLF, SCOTT.  
FRANKLIN, BENJ.  
HASKELL, GEO. M.  
HAMMOND, E. L.  
HAMILTON, H. M. (rejected by 159.)  
HILTON, L. F.  
HUXFORD, F. W.  
JONES, GEO. E. (County Treasurer.)  
JOHNSTON, JOHN.  
KING, M. M., (County Judge.)  
KUTZLEB, L. S.  
LOGAN, CHARLES.  
LOGAN, OLIVER.  
MILLS, ELI T.  
MOFFATT, S. G. (Dep. Co. Treas.)  
MOORE, WM.  
ROBINSON, JOHN C.  
THOMPSON, A. L. (said to be W. M.)  
WATERS, J. H.  
WILSON, H. R. (County Clerk.)

The officers of particular lodges are enjoined to be very strict in their examinations and cautious in admitting visitors, and are further enjoined to keep a "visitor's book," in which each applicant for visitation shall be required to write his name, before examination, stating the lodge from which he hails, and his residence. Of all which you will take due notice and govern yourselves accordingly.

Given under my hand and seal of the Grand Lodge, at Jefferson, this 3d day of April, A.D. 1869. RUEBEN MICKEL, Grand Master.

Attest: T. S. PARVIN, Grand Sec'y.

From his decisions we extract the following:

Query 3—Can the Worshipful Master, with a majority vote of the Lodge, remove the Lodge from one village to another?

Answer—No. It can only be removed by consent of the Grand Lodge.

Query 4—Can the Worshipful Master of our Lodge legally declare the Lodge closed in B. to hold its next communication in N?

Answer—No.

Query 5—Can the Worshipful Master of a Lodge close the same and legally declare it closed for the remainder of his official term?

Answer—He might do so if the Lodge should become insubordinate and refuse to comply with his decisions, properly made, and by their conduct trample under foot the groundwork and principles of Masonry, or for such causes as would justify taking away from them their charter. But he has no right to do so merely to gratify a personal whim or caprice, or a

petty spite toward the Lodge or a portion of its members.

Query 6—Can a petition for affiliation be withdrawn after reference, and before a ballot is taken, with the consent of the Lodge?

Answer—No. See Section XXIX Grand Lodge By-Laws.

Query 7—What should be done with the dimit deposited by an applicant for affiliation, he having been rejected but no charges preferred against him?

Answer—It should be returned to the rejected brother.

Query 8—When an applicant for membership has been rejected, and charges are immediately preferred against him, and he is either expelled or suspended, should his dimit be returned to him?

Answer—No. He is no longer entitled to any evidence of good standing.

Query 9—A brother Master Mason petitions a Lodge for membership, his petition is properly referred and reported upon favorably. Must the ballot be spread at once, or can the Lodge postpone the ballot until the next stated communication of the Lodge?

Answer—I think it would be entirely in the discretion of the Worshipful Master to postpone it or not, according to the circumstances of the case.

Query 10—Can the Worshipful Master take the charter to another village, within the jurisdiction of his Lodge, and there open a funeral Lodge for the purpose of burying one of his deceased members?

Answer—Certainly. To hold otherwise would be to deny Masonic burial to many worthy Masons whose residence is at a distance from the place where the Lodge hall is stationed.

Query 11—Has a Warden a right to call special meetings of his Lodge, in the absence of the Worshipful Master from the town where the Lodge is located, the Worshipful Master residing some ten miles in the country?

Answer—When the Worshipful Master is absent beyond the jurisdiction of his Lodge, or is unable, through illness or otherwise, to attend to the duties of his office, the Senior Warden, or in his absence or inability, the Junior Warden, may call such meetings. He has no such right while the Worshipful Master is within the jurisdiction of his Lodge and capable of attending to his official duties. His residence in the country may make it inconvenient, but does not change the nature of the case.

Query 12—Is it essential that the Master of a proposed Lodge shall exemplify the work, etc., at a stated communication of the Lodge to which application is made for a recommendation?

Answer—I think not. The petition should be presented at a stated meeting, and if the Master of the proposed new Lodge is then present he may exemplify the work at the time, or may do so at a subsequent special communication called for that purpose.

Query 13—(1). Must the vote on recommending a petition for a new Lodge be taken at a stated communication?

(2). Must the vote be taken at the same meeting that the exemplification of the work is witnessed?

Answer—(1). Yes.

(2.) Not necessarily. It may be taken then if at a stated meeting, otherwise it may be taken at the next stated communication.

Query 14—(1). Is it necessary to summon a full Lodge before taking a vote to recommend a petition for a new Lodge?

(2). Is a two-third or only a numerical majority required to recommend a petition?

Answer—(1). No. It is not required to summon members to attend regular meetings of the Lodge. Nevertheless, if important business is to be transacted the Worshipful Master may, at his discretion, issue his summons.

(2). A majority vote only is required.

Query 15—Can a chartered Lodge try an affiliated brother for offenses committed while it was yet a Lodge U. D.?

Answer—Yes.

Query 16—Can a brother under charges take



a change of venue and have his case tried by another Lodge when satisfied that the members of his Lodge are unduly prejudiced against him?

*Answer*—I know of no law, custom or usage authorizing a change of venue in a Masonic trial. If aggrieved by the action of his Lodge, his remedy will be by appeal to the Grand Lodge.

*Query 17*—Have those who claim to be members of our lodge, but have never signed the by-laws, a right to take part in the trial of a brother for unmasonic conduct, and vote upon the question of his guilt or innocence?

*Answer*—No. They must first sign the by-laws, and an opportunity to do so should be given them at once. Those who decline to avail themselves of the privilege should have their names stricken from the roll of members, and should then be regarded as non-affiliated Masons.

*Query 18*—A brother applies to his Lodge for a dimit, and a resolution is adopted granting same. He then removes within the jurisdiction of another Lodge, but has not received a certificate from the Secretary certifying to his dismission. Can the lodge granting the dimit, at a subsequent meeting, reconsider the vote upon said resolution, and thus restore him to membership, and prefer charges against him?

*Answer*—A lodge cannot reconsider a vote granting a dimit. The vote of the lodge granting the dimit dissolves the brother's connection with the lodge absolutely, and he can be restored to membership only by petition, reference and an unanimous ballot, like any other non-affiliated Mason. The secretary's certificate, frequently called a *dimit*, is but the evidence of the fact that the lodge has voted to dismiss the brother from membership.

*Query 19*—Two brothers of our lodge were charged with gross unmasonic conduct—*forgery, &c.* They were tried and found guilty; one was then expelled and the other suspended. Subsequently both were indicted by the grand jury of this county, and the proof of guilt cumulates, and is made clear. In view of these facts, I ask,

(1). Can we summon the suspended brother for a new trial; or

(2). Can the lodge reconsider the vote inflicting the punishment and vote to expel; or

(3). Ought we to await the issue of the case in the civil courts and be governed by its results?

*Answer*—(1). No, unless a new trial should be ordered by the Grand Lodge.

(2). Not without special authority.

(3). No. A masonic lodge should act independently of the civil courts in regard to disciplining a member for unmasonic conduct, and in no case of the kind be governed by the result of any suit or suits pending therein. But in every case where charges are preferred against a brother, the lodge should *promptly, thoroughly and impartially* examine into all the facts in the case, and leave no stone unturned in their efforts to ascertain the *truth*, and then decide the case on its merits, from the facts discovered, without fear or favor. If the brother is guilty, they should not hesitate to inflict the proper punishment, although the courts might by some technicality pronounce him innocent. But if the brother is found to be innocent of the crimes laid to his charge, the lodge should so declare it without hesitation, even though the courts may have condemned him as a felon. In such a case it is the duty of every Mason to stand the more firmly by the unfortunate brother; to aid and assist him by every lawful means at their command, and vindicate his character before the world.

From the report of the Grand Secretary we extract the following

#### ALMANAC FOR FULL MOONS.

The Grand Secretary had his excellent deputy, Bro. Langridge, compile this valuable table (for the use of the craft in Iowa) for the reprint, but it was inadvertently omitted in the binding. This almanac, of great use to the lodges and craft, extends from 1868 to 1883, inclusive.

This table, together with pages of statistics compiled with great labor, have appeared in masonic periodicals and Grand Lodge proceedings without a word of acknowledgement as to the source from whence they were taken.

The Grand Secretary feels honored that his labors are deemed so valuable, yet "a decent respect for the opinions of mankind" require that due credit should have been given. In this connection he would especially mention, an honorable exception, his illustrious brother Drummond, himself a statistician, who, with a few others, have made appropriate reference to his labors.

Our good brother will find that we think his almanac so valuable as to keep it standing in the *Freemason*, and give due credit for the same.

Bro. W. E. Miller submitted a valuable report on correspondence, and under the head of "Missouri" we extract the following, which approves of the Missouri rule on the standing of Masons under charges. He says:

The committee on Foreign Correspondence review the proceedings of thirty-seven Grand Lodges, that of Iowa among them. The committee take exceptions to the following decision of our Grand Lodge, viz.: that when the Grand Lodge reverses the decision of a subordinate on expulsion, and orders a new trial, that the expelled member is thereby restored to good standing until such subordinate lodge shall again try and expel him. Of this decision the committee say: "We cannot agree to this, for the reason that the action of the Grand Lodge does not do away with the charges, and certainly no member under charges can be said to be in good standing."

The writer of this report thinks this exception by our Missouri brethren well taken. The action of the Grand Lodge leaves the *status* of the expelled brother as it was after the charges were preferred, and before the trial thereon, and he is certainly not in as good standing as a brother against whom no charges are pending.

#### MINNESOTA.

Printed proceedings at hand. Bro. C. W. Nash, G. M., presided. From his excellent address we extract the following:

BRETHREN: Masonry stands before the world as a permanent institution. It dates far back into the annals of the past. Empires and kingdoms have passed away, and changes and revolutions have taken place in governments and societies, since it first had an existence. It still lives—it has withstood all the shafts of persecution, the calumny of its enemies, the ravages of time, and to-day occupies a proud and prominent position on the earth. It has to-day a living and vital existence, and will continue to exist during all time to come. It stands before the world a tried institution. It has been weighed in the balance and not found wanting.

It has been patronized by the great, good and noble of all ages, and in all lands, who have been pleased to honor it with their influence and presence on all occasions. It embraces men of all nations, kindreds and tongues, under the whole heavens. The bishop, the statesman, the scholar, the poet, the historian, the hero and philosopher, have all bowed before the same altar—have passed through the same ordeal, and been instructed in the same lesson. The first duty of a Mason is to study the nature and design of the institution; its philosophy and jurisprudence, and endeavor to obtain a clear and distinct knowledge of its character and teachings. The true essence of Masonry is charity to all mankind: this is its chief virtue and corner stone.

Its voice says, "Do good unto all, more especially unto the household of the faithful." If we could unlock the great Masonic record of the past three thousand years, and acquaint ourselves with the numberless charities and works of love flowing from this fountain—the suffering it has alleviated, the homes of want

and misery it has visited and consoled, the children it has supported and educated, the widows and orphans it has maintained, the wounded on the dark and bloody battle-field it has nursed and saved, the dying it has succored, the female virtue it has defended and protected, we would more admire its beauty and its teachings.

Oh! Masonry, from thy pure and holy altar, the great light of God's love and favor, has lighted many a dark and dreary pathway; and has made smooth many a rough and rugged way.

"Like a beautiful stream, rippling over the rocks and pebbles of its channel, thou dost flow by every door singing the same sweet song of untiring love, cheering all hearts, while along thy course spring fresh and fragrant flowers of beauty, and innocence, and truth, to adorn thy life, and lend a lasting perfume to thy work of faith, thy labor of love."

What the institution has accomplished in the past is well known. Its productions as an operative society are no mean monuments of its glory. We are indebted to it for most of those splendid and magnificent structures which, even at the present day, point their aspiring domes toward the heaven of heavens, and beneath which man breathes his prayers of peace and gladness. To their predecessors in the craft mankind are indebted for those majestic monuments of human skill, the pyramids of Egypt, which, though many thousand years have passed away, still exist; also the temples of Thebes and Memphis, whose colossal ruins are to this day the wonder and admiration of the traveler. Perropolis, with its splendid palatial edifices of cedar, Babylon, with her hanging gardens; Nineveh, with her mighty walls; Baalbec and Palmyra, majestic even in their ruins; the labyrinths of Egypt, Lemnos and Crete, and the marble glories of Greece,

• "Whose beauties a bright shadow cast,  
And shed a halo around the mighty past."

Such monuments moulder and decay, and beneath the hand of centuries crumble into dust; but the monuments reared by speculative Masonry, the bright and brilliant deeds of charity and brotherly love which emblazon the pages of history, these live, and growing brighter with each centennial cycle, will shine with undimmed lustre when all material objects now on the face of the globe shall have mingled with the earth and been forgotten.

To sustain Masonry in its purity is not only a sacred duty, but a work worthy the most gifted intellect, the most powerful monarch, and the best of our fellow men.

Every Mason has an individual responsibility resting upon him, which he can not ignore. He has a duty to perform which he only can discharge. In his care and keeping are placed the reputation and the welfare of our time-honored Institution. For good or evil, his conduct will exert an influence on society. There rests upon him, therefore, a most sacred obligation, to keep unsullied the trust reposed in him, to guard with vigilant care the interests of Masonry.

"We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial.

We should count by heart throbs.

He most lives, who thinks most, feels the noblest, acts the best."

Comprehending the nature and design of the Institution, he should carefully guard against the least innovation upon its established usages and customs.

Brethren, do we thoroughly and properly appreciate our position? Do we discharge our duties as we ought? Do we exert ourselves to realize the pure and benign beauties of Masonry, and preserve its teachings and virtues in our hearts? Do we live, by precept and example, up to the principles taught by the Order? Do we live in peace and love as brethren? Do we look with charity and brotherly tenderness upon the faults of mankind at large, and with great liberality upon those of our brethren? Do we vigilantly watch over and protect a brother from all impending danger, and exert all our efforts to



prevent him from evil doing? Do we fully realize that Masonry teaches equality—and that it is the only true basis of the Masonic compact? Do we protect and cherish a brother's reputation as our own, and keep ourselves pure and unspotted from the world? Do we

“Wipe the tear from sorrow's eye,  
And sigh with those whom grief has taught to sigh?  
Often cross the widow's door,  
And soothe her grief by adding to her store;  
Cheer the orphan on his lonely road,  
And win the guilty wanderer back to virtue's blest abode.”

If we do these things, we practically illustrate the true spirit and tendency of Freemasonry.

Brethren, the charge is in our hands. Let us show ourselves men and Masons. Emulate the conduct of our illustrious patrons and worthy exemplars. Our illustrious masonic ancestry are now gathered to the Celestial Lodge above, their Lodges, their working tools and their examples are bequeathed to us, and while we wear the badge let us not neglect to use the tools and emulate their example. Be strong in every good resolution, be watchful, be vigilant. Carry into the world and observe in all your dealings with mankind a lively remembrance of the obligations and instructions you have received in our sacred retreat.

Two years ago you elevated me to the highest official position in this Grand Lodge, and at its last Annual Convocation I was re-elected by an almost unanimous vote, a mark of distinction and honor which I duly appreciated at the time, and shall ever treasure up in the recollections of a grateful heart. Deeply impressed with the high responsibility thus imposed upon me, I have endeavored at all times to make the ancient landmarks, customs, and usages of the Order my constant guide. A lively remembrance of the kindness and courtesy that I have at all times received from the brethren of this jurisdiction I shall carry with me through life. I now return to you my jewel of office, trusting that it has not been unworthily worn, and that my endeavors to discharge the responsible duties imposed upon me have met with your approbation.

Invoking the blessings of heaven upon your counsels, and directing you to the great lights upon the altar, I leave with confidence the great interests of this Grand Body and the craft at large in your hands.

The M. W. the G. M., C. W. Nash, presented the following decisions:

**BRETHREN OF THE GRAND LODGE:** In compliance with the resolution of the Grand Lodge of Minnesota, passed at its session of 1867, I herewith submit a report of the decisions made by me during the past year.

*Query 1*—Does a sentence of expulsion, made by a subordinate lodge, operate fully before such sentence of expulsion is reported to the Grand Lodge, and approved by that body?

*Answer*—It does.

*Query 2*—If an applicant reside out of the jurisdiction of the lodge in which his petition is offered, and this fact is afterwards ascertained, what action should be taken with the petition?

*Answer*—The petition should be dismissed as soon as the fact is made known. It is not necessary to have a ballot.

*Query 3*—Can the Master of a lodge dimit during his term of office?

*Answer*—No.

*Query 4*—The ballot is passed on the petition of a candidate, and he is elected. At a subsequent meeting objection is made by a member of the lodge to the initiation of the candidate. Can the W. M. initiate him?

*Answer*—The power is in the W. M. He must take the responsibility. If he initiate the candidate, he can be dealt with if he do wrong. As a rule, a Master should refuse to initiate if any member objects to the candidate.

*Query 5*—Can a lodge be lawfully opened,

and work done in the absence of the Master and Warden and all past Masters?

*Answer*—No. A lodge opened in the absence of the Master and both Wardens, and all past Masters, would be unlawful, and all work would be illegal and void.

*Query 6*—Should the degrees of Masonry be conferred upon a candidate who cannot either read or write?

*Answer*—No.

*Query 7*—Can an officer resign, after he has been installed?

*Answer*—No. After an officer has been duly elected and installed, he cannot resign, but holds his office till his successor has been elected and installed.

*Query 8*—Can a non-affiliated Mason receive Masonic burial?

*Answer*—He cannot. Our Grand Lodge Constitution declares, “Any Mason who does not contribute to the funds, or belong to some lodge, shall not be entitled to join in procession, to receive assistance, or masonic burial.”

We find no summary of work done.

## LOUISIANA.

### GRAND LODGE.

The address of the Grand Master, Bro. Henry R. Swasey, treats chiefly of local matters, and is a sensible business document.

The reports of the D. D. G. Masters are very complete in their nature, and show a close attention to duty.

The Grand Secretary, Bro. J. C. Bachelor, submitted a very full report of affairs during the past year.

The Committee on Foreign Correspondence, Bros. Jas. B. Scot, Jos. P. Horner and A. Goldman, submitted several very sensible reports, recommending the nonreception of foreign representatives from Italy, Brazil, etc., until they could find out whether they were legitimate bodies or not. This is wise, for already some of our sister Grand Lodges have made sad mistakes in receiving and acknowledging every new “Orient” that asked for it.

The very able report on Correspondence, by the same committee, has already been noticed in the FREEMASON.

### GRAND COMMANDERY.

Proceedings at hand. Sir Fulgence Ricau, G. C., presided. His annual address was delivered in the French language, of which a translation is furnished in the proceedings. It is chiefly confined to local subjects, and shows the Order to be in a flourishing condition in that jurisdiction.

Sir Jas. B. Scot rendered a very intelligent report on Correspondence.

We have also the proceedings of the Special Conclave held May 5, 1869, to consider the propriety of receiving and appointing representatives between the various Grand Commanderies of the country. It was called upon the petition of R. E. Sir J. Q. A. Fellows, D. G. M. of the United States, and other members of the State Grand Body. The system was unanimously adopted. The following Representatives presented themselves for recognition, viz.: Sir James C. Batchelor, for Tennessee, Sir Samuel M. Todd, for New York and Pennsylvania, and Sir Joseph (the Grand Commander) for Missouri. Sir Knight Henry R. Swasey, P. G. C., introduced Sir Knight Horner (Sir Jno. A. Stevenson in the Chair), and was welcomed by the acting G. C. as follows:

*Right Eminent Sir Knight Horner:* It is with no ordinary feeling of gratification that I receive and welcome you in this Grand Commandery as the duly accredited representative of the Grand Commandery of the State of Missouri.

Your well-known zeal and ability, as evinced in your past masonic career, furnishes ample assurance of the manner in which you will discharge your duties towards the Grand Commandery which has honored you with its confidence.

Right Eminent Sir, it having been my good fortune to introduce you, personally, to many of the Sir Knights of Missouri—a State which for many years was my home, and where I received my first masonic teachings—I feel truly gratified in thus having the honor of receiving you as the Representative of the Grand Commandery of the State of Missouri, and extend to you, and through you to them, a knightly welcome.

To which Right Eminent Sir Joseph P. Horner, Grand Representative of the Grand Commandery of the State of Missouri, responded as follows:

*Right Eminent Grand Commander:* The great States of Louisiana and Missouri are united by a broad and powerful tie, which nothing can ever break or destroy, and as long as the swift-rolling Mississippi exists their citizens will have a common interest in each other's prosperity. It is eminently fitting, therefore, that the Grand governing bodies of the Order of Knights Templar in these two sovereign States should be more closely united, if that be possible, than by the ordinary bands which are universally recognized by their members; and, as tending to promote that end, it is a matter of congratulation to all that the much desired consummation of a system of mutual representation has this evening taken place. In having been selected for this highly honorable station in which you now recognize me, it is not strange that I should feel proud of my position, and have every incentive to fill it worthily; and having but recently returned from an official visit to our sister city of St. Louis, and having been there received, with others, in a most cordial, fraternal and warm-hearted manner, the fame of which has rung throughout the length and breadth of the land, I am well qualified to assure you of the good wishes for your prosperity and welfare entertained by your frates of Missouri, and of their earnest desire to co-operate with you in all your undertakings for the good of the Order, and in their name, I return you hearty thanks for the kind welcome you have bestowed upon their representative.

## CONNECTICUT.

Proceedings of Grand Council at hand. Comp. Stephen T. Bartlett, G. M., presided. From his address we quote:

So far as I have been able to learn, peace and harmony prevail throughout our jurisdiction, and we are gradually increasing in numbers, and the Councils are doing good work.

Companions, as we renew the labors which we are called to perform, let us remember that we have the assurance that he whose eye is upon us and whose ear is never closed to our prayers, will mark our good deeds, and in his own good time will reward us.

The Grand Council adopted the following:

After the reception of the report of the committee a secret ballot must be spread, and every member present must vote. If all the ballots are white the T. Ill. Master must declare the candidate duly elected. If but one black ballot appear, or if, for any cause the T. Ill. Master be of opinion a mistake has been made, he may order a new ballot to be immediately spread, and, if all the ballots shall not then be white, the T. Ill. Master must declare the candidate rejected, and the action of every Council upon the application of candidates must be recorded upon its minutes.

We find 179 were received during the year, and that there are 1,864 members.



## INDIANA.

Proceedings of Grand Commandery at hand. Sir Thos. Newby, Grand Commander, presiding. From the closing portion of his excellent address we extract the following:

And now, Sir Knights, I bid you God speed in every knightly virtue. Let our characters be refined by these illustrious and magnanimous orders and our holy traditions. Let us be chivalrous, indeed, "without fear, without reproach." "Let no stain attach to the name of Templar" from our professions. And from our pleasant associations with the earthly temple, so magnificent in its first conception, so nicely adjusted in its architectural details, so consecrated in its uses, and guarded even in its ashes by the Templar's sword, let our thoughts constantly ascend on high from the symbol to the thing symbolized, to the ground floor, winding stair cases, and Sanctum Sanctorum of "that building not made with hands, eternal in the heavens," which is ever guarded from the profane by the flaming sword.

Sir Knight Wm. Hacker, as overseer of the work, submitted a very sensible report.

On motion it was

*Resolved*, That the Grand Representative system be approved by this Grand Commandery; and our grand officers are hereby authorized to reciprocate such appointments in each particular; the Grand Recorder keeping a record of all such appointments.

And thereupon Sir Harvey G. Hazlerigg submitted his credentials, and was acknowledged the Representative of the M. E. Grand Commandery of the State of Missouri near this Grand Commandery; and Sir William Hacker, as the Representative of the M. E. Grand Commandery of the State of Pennsylvania, and also of the M. E. Grand Commandery of the State of New York, near this Grand Commandery; and were severally and courteously acknowledged as such.

We find 98 orders conferred, and 147 knights on the roll.

## MARYLAND.

Bro. John Coates, G. M., presided. From his annual address we learn that a public dedication of the new hall was wisely dispensed with on account of the expense.

The Temple Association were authorized to increase the capital stock to \$300,000. The Grand Lodge resolved to assess two dollars on each member in the State towards liquidating the debt of the Association.

*Recapitulation*.—Initiated, 251; Suspended, 55; expelled, 4; reinstated, 9; dimitted, 69; died, 26; members, 4,791.

## NEW HAMPSHIRE.

## GRAND COUNCIL.

Proceedings of the Grand Council at hand. Comp. John R. Holbrook, G. M., presided.

No annual address.

Proceedings very brief. We find five Councils on the roll. Sixty-nine passed the Circle, and there are 451 members.

The following officers were elected June 9th: Thomas J. Sanborn, Concord, M. I. Grand Master.

George T. True, Manchester, R. I. Grand Master.

John A. Harris, Concord, Ill. Grand Master. Daniel R. Marshall, Nashua, Grand Treasurer.

Luther W. Nichols, Concord, Grand Recorder.

## GRAND CHAPTER.

The Annual Convocation of the M. E. Grand Royal Arch Chapter of New Hampshire was

held at Masonic Temple, Concord, Tuesday, June 8, 1869. The following officers were elected:

Daniel R. Marshall, Nashua, M. E. Grand High Priest.

John A. Harris, Concord, E. Dep. Grand High Priest.

Edward Gustine Keene, E. Grand King.

William Barrett, Nashua, E. Grand Scribe.

John Knowlton, Portsmouth, E. Grand Treasurer.

Horace Chase, Hopkinton, E. Grand Secretary.

## MASSACHUSETTS.

The elegantly printed proceedings of the Grand Chapter are at hand. Comp. Richard Briggs, G. H. P., presided, but delivered no annual address this year. The report on Foreign Correspondence, by Comp. Henry Chickering, is so exhaustive and complete that it rendered an address almost needless.

The report of the delegation who attended the G. G. C. of the United States in St. Louis last September, through Comp. C. A. Welch, spoke feelingly of their entertainment. We find 619 exaltations during the year, and 5,005 members.

## GRAND LODGE OF OREGON.

At the Nineteenth Annual Communication of the Most Worshipful Grand Lodge of Oregon, held at the city of Portland, on the 21st day of June, the following Grand Officers were duly elected and installed for the ensuing masonic year:

Bro. D. G. Clark, M. W. Grand Master.

Bro. T. McF. Patton, R. W. Deputy Grand Master.

Bro. Geo. M. Stroud, R. W. Senior Grand Warden.

Bro. Sam'l Hughes, R. W. Junior Grand Warden.

Bro. B. F. Brown, R. W. Grand Treasurer.

Bro. J. E. Hurford, R. W. Grand, Sec'y.

Bro. J. R. Bayley, Chairman Com. Ed. Fund.

## VERMONT.

Proceedings of Grand Commandery, which met June 8, 1769, at hand. Sir Russell S. Taft, G. C., presided.

From his excellent annual address we extract the following:

Upon a visit to one of our Commanderies, I decided that after it had once been opened, in order legally to transact business "nine regular Knights of the Order" must remain and be present in the Asylum. It is true our Statutes and Regulations are silent on the subject and our promise that we will not be present, etc., unless there be present at least nine regular Knights, says in terms at the "forming or opening" *only*, yet I consider that the spirit of our vow requires that after the opening there should be at least the same number present. Of what use is it to require that there be nine present at the opening, if all but two can then leave? Is not the business transacted of as much importance as the opening ceremonies? As a result of a deviation from this rule, we would soon find the Orders conferred in the presence of three or four Knights, which I deem a simple mockery of the serious and impressive ceremonies of our Order, and which should be positively forbidden. Better let our members remain few than to obtain accessions to our ranks at the sacrifice of principle.

To correct as far as possible the misuse of names, I would suggest that we be more careful in the future in the terms we use, both in

our discourse and written communications. When speaking of the Orders of Knighthood, the word *Degrees* is frequently used; instead of *Commanderies*, Encampments; and instead of *Conclaves*, Communications and Conventions; the clothing of a Templar is not a *Regalia*, but a Uniform or Costume. Let us then, instead of Degrees, Communications, Encampments and Regalia, say Orders, Conclaves, Commanderies and Uniforms or Costumes.

## JURISPRUDENCE.

BRO. GOULEY—*Dear Sir*: Will you please answer the following questions through the FREEMASON:

*Ques. 1*—Does it take the unanimous vote of a Lodge in recommending an E. A. Mason to another Lodge for advancement?

*Ques. 2*—Can a Lodge prefer charges against an E. A. Mason made so in said Lodge after he has moved out of said Lodge's jurisdiction?

*Ques. 3*—When a Lodge makes an E. A. Mason, and he moves into the jurisdiction of another Lodge, has the former Lodge the right to pass and raise him?

Please be explicit in answering the above, and you will oblige a number.

*Ans. 1*—It does.

*Ans. 2*—It can.

*Ans. 3*—If it examines and elects him it can. The latter Lodge cannot without the consent of the former.

*Ques. 4*—If one Lodge requests another Lodge to waive jurisdiction over an E. A., and the latter grants the request, and when the former receives his petition for advancement, and then rejects him, what Lodge does he belong to, if any?

*Ans.*—He does not belong to any, but may apply to any Lodge for the degrees. A *certificate of waiver of jurisdiction* issued to an E. A. or F. C. amounts to a dimit, such as is granted to a M. M.

*Ques. 5*—What is the law in the case where a candidate is informed by some person present of what takes place in the Lodge room, relative to his petition, ballot, etc.?

*Ans.*—If the informing party can be found out he should be expelled, if he is a member, and if a visitor he should be forever prohibited from again visiting. It is a gross violation of Masonic usage, and may be punished as the Lodge may direct. Either a member or visitor may be tried on a charge properly preferred.

DEAR BRO. GOULEY: In the FREEMASON of May 1st, 1869, under the head of "Jurisprudence," question No. 5, in regard to the rejection of a candidate for the first degree in Masonry, without a ballot, the committee reporting favorably, etc.

We have a case of the same kind in our Lodge, and when preparing for a ballot one of our members objected to the ballot being spread, and the W. M. ordered the ballot to be stopped, and objection recorded—precisely the same, and in answer to your question No. 5, in accordance therewith. It created some confusion among the members, on account of said ruling of W. M. They (the members) holding that it was contrary to old landmarks, and that the answer was only the opinion of one man, and that he did not have authority, the law to the contrary, to make the same law



with us; that if the same had been made by the G. M. of the State we would be compelled to abide by the decision. Please answer in the FREEMASON, or by letter, by what authority, etc., and satisfy many misgivings on the part of our members.

*Ans.*—In reply, we will say that the right of objection to any candidate, at any stage of the proceedings, is as old as Masonry itself, and so recognized throughout the world, but in order to satisfy the dissenting brethren, we will quote the eight decision of M. W. Bro. Jno. D. Vincil, when Grand Master, in 1867, and which has more than once been confirmed by the Grand Lodge, to-wit:

"It is the undeniable right of every member of a Lodge to object to a ballot being taken, or to the advancement of a candidate, at any stage of the proceedings, and that right shall not be questioned nor infringed upon, nor need the objector give any reasons, unless he voluntarily does so."

Had your W. M. done otherwise than he did, he might have been held amenable to the law and suspended from his office.

#### HOW IS MEMBERSHIP ACQUIRED?

The ancient regulations prescribes that every Mason should be a member of some Lodge. This membership is acquired by the election of the brethren and by a secret unanimous ballot. It is acquired in two different ways—first, by a Mason who holds a dimit or clearance from one Lodge and petitioning another; secondly, by election to receive the degrees in the Lodge and by receiving the whole of the degrees petitioned for. This, we believe, is the universal custom throughout the United States, with the exception of Massachusetts, which State we visited in June last, and was present at a Lodge where five candidates were raised at the same meeting, not one of whom was considered a member until after another petition and another ballot. We do not raise the point of constitutionality or legality of this proceeding, but simply draw attention to the anomalous fact as it exists, and to express our views as antagonistic to such a position.

In the first place, if those five brethren could be petitioners and balloted on without a dimit, so might five hundred from as many different Lodges, for the principle is precisely the same.

Second, should any of those five be rejected, they are out in the cold without any clearance from the Lodge which raised them, because that Lodge could grant no dimit or clearance, as they had never yet been members thereof.

Third, it is perfectly irreconcilable with logic or Masonic usage, to say that any of those five brethren could have passed the ordeal of an original examination and been unanimously elected to receive the degrees, and have received them without the objection of any one, and yet not be considered qualified for membership in that Lodge. To deny this proposition is to say that creating a man a Mason and endowing him with all its characteristics and powers, is a lower grade of Masonic standing and work than admitting him to membership.

Fourth, to have taken the money, as fees, from those brethren and made them members of the great Masonic family, and then reject them for membership, is virtually to tell the

Masonic world that what is good enough for the rest of the world is *not* good enough for Massachusetts, and that they will be the judges of material for the world, which very material they are unwilling to accept for themselves. Is this courteous or Masonic?

Fifth, does not this proceeding subject our brethren there to at least the criticism, that they only look on their Lodges as degree manufacturing factories doing a profitable business out of unprofitable material?

In conclusion, we have had applications for relief from Masons made in Massachusetts, who were *never* members of any Lodge, and as such, of course, could get no relief, because they could not show that they had ever contributed one cent to the support of the fraternity through any Lodge.

It will not do to say that they are very select in their membership, for whenever a Lodge goes on the principle that they can work up material not fit for membership, the sooner they stop work altogether the better it will be for the standing of the institution throughout the world. We must say to our good brethren there, that this process of making Masons for us to receive after they have rejected their own work is a compliment to us that we do not fully appreciate; it smacks too much of the Pharisee who said, "I am holier than thou."

We know there are no better hearted Masons anywhere than in Boston, but we do not exactly understand this examination to the rest of the world, that what may be good enough for others is not good enough for them. We think we have presented this case in a manner that deserves the attention of our leading brethren there, and we claim that there is no logic or Masonic usage which can be produced to justify the ground that when a Lodge elects to and confers the Master's degree, that it does not also confer Lodge membership.

We should be pleased to have the opinion of others on this subject.

#### To Secretaries of Lodges, Chapters, &c.

We have mailed blanks for the annual returns in October next, to all the Lodges, Chapters, Councils and Commanderies throughout the State, and if any of them have not been received by any of those bodies by the time they receive this paper they will please write at once to the undersigned, and be supplied with duplicate copies.

#### Special to Bodies U. D.

We have mailed to the Bodies under dispensation the same forms as to those under charter, but it was not intended thereby that their report should duly be made up to September 1st, or to dispense with the abstract of proceedings, record, &c., required by the law, but simply as aids to the Secretaries in making up a condensed report for the use of the Committee in Grand Lodge.

In addition to the blank sent *them*, they will also send up a copy of their record, &c., which will include all work up to the meeting of the Grand Lodge. They should be here by the first Monday in October.

GEO. FRANK GOULEY,  
Grand Secretary, &c.

We commend the following letter of the M. W. Grand Master to his Deputies, as worthy of practical consideration, not only by them, but of the craft throughout the State, for it is often the case that the District Deputies are greatly aided by the advice and suggestions of sensible Masters and members, and in order that such advice may have a practical issue, they should be furnished in time for consideration by the proper officers.

*To the District Deputy Grand Masters of the Grand Lodge of Missouri.*

R. W. AND DEAR BRETHREN: I take this method and opportunity of calling your attention to the duty imposed upon you by the law of our Grand Lodge. "Each District Deputy shall make an annual report to the Grand Master, *thirty days* before the meeting of the Grand Lodge."

In the class of duties and subjects to be embraced in your reports, is the following: "they shall *suggest* such measures as to them may appear conducive to the general good." Now, brethren, many valuable suggestions are practically *lost* to the Grand Lodge, and to the fraternity every year, simply because these reports are not furnished according to law. Many, very many, never reach the Grand Master till the Grand Lodge is opened and business commenced. Of course, the Grand Master has no time then to examine said reports.

However valuable and numerous your suggestions may be, you get no credit for them, and no good results therefrom. Why? Because your reports can not be carefully perused and your suggestions taken up by the G. M., and urged upon the Grand Lodge in his annual address, on account of being received too late.

They are rarely ever read in Grand Lodge, and we know nothing of your labors, suggestions, or advice for months after, when we find them in the printed proceedings. Our Deputies may say and recommend all sorts of *good* things, and *bad* ones, too, in their reports, which go out to the craft as approved, when the good suggestions should have been incorporated into our *acts of legislation* for the benefit of the fraternity at large.

Therefore, brethren, let me urge upon you a faithful observance of the law, and to have your reports forwarded at least *thirty days* before our Annual Grand Communication. The Grand Master is required to *lay* these reports *before* the Grand Lodge. I must insist that we should *know what* is contained in said reports.

A compliance with the law requiring your reports to be made *thirty days* before our annual meeting, will cause you to *close* said reports *early* in SEPTEMBER. Now, brethren, suffer me to suggest that every District Deputy in the State make his report on the *first day* of SEPTEMBER, and immediately forward the same to the Grand Master. This will place your reports in my hands in good time for examination and commendation, and enable me to lay *all* the reports before the Grand Lodge, as well as make honorable mention of these faithful and efficient laborers in our Masonic vineyard.

Finally, brethren, as there are *forty-one* Districts in our jurisdiction, it is desirable, on the ground of economy, &c., that your reports be *condensed* as much as possible. Give us solid, practical, and substantial reports, and the *logic* of facts.

I am ever yours, in fraternal bonds,  
JOHN D. VINCIL,  
Grand Master.



## ST. JOHN'S DAY.

From information furnished us through various sources, private and public, we gather the following, relative to the celebration of the day in Missouri and elsewhere.

Relative to the celebration at

MACON,

We extract the following from the *Republican*:

St. John's Day was celebrated here by the Masonic Fraternity of Central North Missouri yesterday, owing to the fact that Rev. John D. Vincil, Grand Master of Missouri, had made prior engagements, to be at Kansas City to-day, being St. John's Day proper. Delegations were present from Kirksville, Brookfield, Chillicothe, Hannibal, and other towns, east, west, north and South. Macon was full to overflowing—men, women and children turning out in large numbers from all parts of the county to witness the ceremonies pertinent to the day which Masons celebrate.

## AT THE HALL.

At half-past 1 o'clock P. M. the members of the Fraternity present assembled at Bearn's spacious hall, and, being called to order by the gavel of the Grand Master, the Grand Lodge of Missouri was opened, all present having been tried by the plumb and found properly leveled and squared, and the proper orders being given and all assigned to their positions in the hall.

## THE PROCESSION

Marched forth, forming, as they emerged from the door, in the following order: Macon Silver Cornet Band; Tyler, with drawn sword; Stewards, with rods; Banner of Macon Lodge, No. 106; Master Masons, by twos; two Deacons, with rods; Secretaries and Treasurers; Royal Arch Masons, by twos; Knights Templar, under command of Sir Knight C. W. Meade, of Hannibal, as escort to the Grand Lodge of Missouri, in the order named below, preceded by the Macon Brass Band; Grand Tyler, with drawn sword; Grand Stewards, with rods; Grand Secretary and Treasurer (by proxy); Bible, square and compass, carried by Hon. John Saiyer, Master of Bloomington Lodge, supported by two Stewards; Grand Chaplain, Masters, Wardens, etc., etc., with Junior Grand Warden, A. M. Dockery, carrying the silver vessel with oil; Senior Grand Warden W. T. Baird (acting), carrying the silver vessel with wine; Deputy Grand Master Oren Root, Jr., (acting), carrying the golden vessel with corn; Grand Master, supported by two Grand Deacons, pro tem., with rods; Grand Sword Bearer, with drawn sword; the banner of the Grand Lodge of Missouri, carried by steady hands, at the rear of the Grand Master.

## LAYING THE CORNER-STONE.

A part of the ceremonies of the day was the laying of the corner-stone of the new Masonic hall, now in course of erection. On arriving at the building, the procession opened to the right and left, uncovering, and the Grand Master and his officers, together with the escort, passed through to the platform prepared for the occasion, the procession forming a hollow square around it. The Grand Master, having commanded silence, announced the purpose for which they were assembled, and the stone being raised, the Grand Chaplain offered prayer, after which a box containing memorial matter was placed within the stone, at the bottom thereof, in a mortise prepared therefor; the contents being announced by the Grand Master, as follows:

First—The Bible, the Masons "Book of the Law," the "Great Light," the inestimable gift of God to man. Masons claim the Bible for the people, the whole people, independent of the priest.

The proceedings of the Grand Body, Grand Chapter, and Grand Commandery of Missouri for 1868. "Missouri Masonry in Unity."

By-Laws of Macon Lodge, No. 106, Macon Chapter, No. 22, and Emmanuel Commandery, No. 7.

Copy of *Freemason* for June, 1869, copies of

the *Macon Journal*, *Times* and *Argus*. Photograph of the new hall. Photograph of Moses with the Law. A copy of the Masora of Jewish commandment, written on parchment in the Hebrew language, furnished by Bro. Joseph Baum. "In Masonry, Jew and Gentile meet together, and the Lord is the father of us all."

Constitution and by-laws of the Grand Lodge of Missouri.

Photograph of Anthony O'Sullivan, late Grand Secretary of Missouri, the Nestor of Missouri Masonry. "We cherish in faithful breasts the memory of our noble dead."

Photograph of George Frank Gouley, present Grand Secretary of Missouri—"the fearless defender of Masonry and champion of Western Masonic journalism."

Photograph of John D. Vincil, Grand Master of Missouri, taken by Comp. J. O. Jewett, of Macon.

Solemn music was then introduced, and the stone laid down to its place, tested, and found to be "well-formed, true and trusty," and the Corn of Plenty, the Wine of Joy and the Oil of Peace poured thereon. The blessings of God having been invoked for the people of Macon, and for the safety of the laborers on the building, etc., the Grand Master struck the stone three times, and the public grand honors were given, after which the procession reformed and marched to the Baptist church, where orations were delivered by Grand Master Vincil and Grand High Priest Oren Root, Jr.

The oration of the Grand Master was pronounced by all who heard it to be the ablest, most eloquent and grand exposition of the origin, tenets and cardinal virtues of Freemasonry that they had ever heard. He covered the whole ground, showing to the profane that Masonry, lived up to by the fraternity, is one of the noblest, purest and holiest of societies ever organized by man. We regret that the limits of this letter will not permit us to give an outline even of his great effort. He left very little for his successor to say, but Prof. Root made good use of that little. At the close of the oration the procession returned to the hall, where they were dismissed in due form. Great credit is due to Col. John F. Williams, Marshal, and his assistants, Col. F. S. Curtis and Maj. Wilbur F. Williams, for the manner in which they conducted the procession. And to the Committee of Arrangements too much credit can not be awarded for the very efficient manner in which they performed the duties assigned them. The whole thing was a decided success, and all expressed themselves more than pleased with the very pleasant manner in which the whole was conducted. The day was pleasant, calm and serene, resembling more a day in Indian summer than one in the last week in June.

At night a festival was given at the Court-house, which far surpassed in numbers, decorations, etc., anything of the kind ever before had in Macon. To the ladies the brethren return their heartfelt thanks for the untiring energy to which they devoted themselves in preparing and decorating the court-room. The starry banner of our country had a conspicuous place assigned it. Floral wreaths surmounted the stand and gateway to the bar, huge in dimensions, from the former of which the letter G. hung pendant from the centre, and from the latter the square and compass. Mottoes adorned the walls, but we can not stop to describe them. The net proceeds amounted to about four hundred dollars.

## KANSAS CITY.

From the press of that city we extract the following report:

St. John's Day dawned inauspiciously for the celebration. The air was damp, the ground wet, and heavy clouds threatened rain. About 7 o'clock the visiting brethren commenced to arrive, and were received at the different depots by the reception committees in their regalia. The following Lodges and Commanderies were present:

The Liberty and Leavenworth Commanderies, and Sir Knights from other places.

Lodges from Paola, Shawnee, Olathe, Lib-

erty, Wyandotte, Westport and Independence. Also, visiting brethren from Haynesville, Lathrop, Richmond, Cameron, and other points.

The Kansas City Commandery, Chapter, and the Heroine, Kansas City, Temple, and Rural Lodges, were out in good force.

About ten o'clock the sun peeped from behind a rampart of clouds, and gave promise of a fine day. The procession was then formed in the following order:

The Kansas City Brass Band led the march, followed by the Blue Lodges, Chapter, the Commanderies and grand officers and ladies in carriages. The line of march was from Fourth street up Main to Mobillon, thence to Grand avenue, and from there to Fifth street. While in front of the Grand Avenue M. E. church, the Sir Knights, under command of Asa Maddox, formed a Maltese cross.

The procession, when in motion, presented a grand and inspiring sight. The officers, with their regalia and jewels, the handsome uniforms of the Sir Knights, the silken banners, and the discourse of thrilling music, together with the Marshals on their prancing steeds, and the crowds of spectators, made a sight most attractive in its character, and a demonstration great indeed.

The Independence and Paola Brass Bands assisted our own in furnishing the celebration with most excellent music.

J. Miller was Grand Marshal of the day, and his assistants were John K. Cravens, Wm. Warner and John J. Hayden, each wearing a broad blue sash.

## THE ORATION AND INSTALLATION.

Owing to the inclement weather, the picnic at Ward's pasture was out of the question, and Frank's Hall was secured for the oration and installation. At an early hour it commenced to fill, and among the audience were the sweet and encouraging faces of many, many ladies. Upon the procession reaching the hall, the order for open ranks was given, the arches formed, and the Sir Knights and high officers of the Order passed through into the building.

The exercises commenced with music, the Kansas City band playing a beautiful air from "La Favorita."

A fervent prayer was then offered by the Grand Chaplain, Rev. J. W. Lewis.

This was followed by music, and then three raps of the gavel given by Sir Knight D. S. Twitchell brought the whole audience to their feet, and the Most Worshipful John D. Vincil, Grand Master of the Most Worshipful Grand Lodge of Missouri, was introduced, and proceeded at once to address the multitude.

This talented gentleman and true Mason spoke in his usual elegant, impressive and felicitous manner. He carried his hearers back to the early history of Freemasonry—back to the building of King Solomon's temple, when the trowel gleamed in the sunshine of the Orient, and spread the cement of brotherly love. He spoke of the order as a unit for doing good, of the broad mantle of its charity, and of its great moral and religious teachings. How it has gained strength with the flight of years, while the dust of ages has left no tarnish upon its spotless escutcheon. Here his words were full of eloquent fire, and they fell upon the attentive ears with power and sweetness.

In closing, the speaker paid an eloquent tribute to Masonry. He spoke of its wisdom, the monuments of morality that it had reared throughout the world, and its deeds of charity that fall like the gentle dew from heaven. How catholic has been its teachings, and how universal its membership. Let us live, brethren, so that we may all be admitted to the great Lodge above, when the Grand Master of the universe shall call his workmen from labor to refreshment.

Brother Vincil was listened to with marked attention, and frequently applauded.

After music, the Grand Master proceeded to install the officers of Kansas City Lodge, No. 220, D. S. Twitchell acting in the ceremony as Grand Marshal.

W. E. Whiting received the charge and jewel of Worshipful Master.

Chas. Brooks received the jewel of Senior



Warden, and was charged to look well to the West.

Wm. T. Wade received the jewel of Junior Warden, and was charged to look well to the South.

Frank Askew received the jewel of Treasurer.

J. E. Levy received the jewel of Secretary.

I. W. McDonald and J. Metzler received the jewels of Senior and Junior Deacons.

Wm. Holden received the jewel and sword of Tyler, an office he has filled for many years with credit to himself and the fraternity.

#### REFRESHMENTS.

The line of march was again formed, and proceeded up Fifth street to Wyandotte, where a bountiful repast had been spread for all the brethren. Four long tables were twice filled, and still there was enough and to spare. Dinner had been prepared for about two thousand persons, and it was a source of much regret to the committee of arrangements that the rain prevented them carrying out their original programme, which was to be a picnic in Ward's beautiful pasture. Delicacies and substantial were spread out in abundance, and the disagreeable weather without was soon forgotten in the good cheer within.

The Masons desire us to return their kindest thanks to the ladies who assisted at the dinner table.

The visiting brethren were escorted back to the depots, and so ended the greatest Masonic celebration ever witnessed in Kansas City. The recollection of it will be a pleasant leaf in the book of memory, and may it keep our brotherly affections fresh and green.

#### NEW BLOOMFIELD.

From Bro. B. O. Austin we received the following:

NEW BLOOMFIELD, June 24, 1869.

R. W. Frank Gouley, St. Louis, Mo.

Dear Bro. Gouley: We elected our officers to-day. C. W. Samuel, Master; James C. Reynolds, S. W.; R. W. Criswell, J. W.; John P. Reynolds, Treasurer; B. O. Austin, Secretary. The Lodge partook of a bountiful repast at their Hall, after which a procession was formed and marched to the Presbyterian church, where the officers elect were publicly installed. Bro. Samuel delivered a short but elegant address on the principles of Freemasonry, after which the craft repaired to their Hall and there completed the ceremonies of the day. All passed harmoniously with good feeling and flow of soul prevailing throughout our entire proceedings. Old brothers met and parted perhaps for the last time, but with the ever living hope to meet in the Grand Lodge above.

Fraternally yours,

B. O. AUSTIN, Secretary.

#### PLEASANT HILL.

From C. L. May we received the following:

PLEASANT HILL, Mo., June 25, 1869.

GEO. FRANK GOULEY, Esq.—*Dear Brother:* The Masonic Fraternity of this place celebrated St. John's Day yesterday, by a procession and dinner; quite a number of brethren from neighboring Lodges were in attendance. Bro. Sam'l Owens, from California, Mo., delivered an excellent address on the occasion, and notwithstanding the inclemency of the weather, during the early part of the day, everything passed off harmoniously, and all seemed to enjoy themselves. Fraternal yours,

C. L. MAY, W. M., 128.

#### BETHANY.

From a brother contributor we received the following:

BETHANY, Mo., July 7, 1869.

BROTHER GOULEY: I had the pleasure of witnessing the Masonic celebration at Eagleville, Mo., on the 24th of June. Lodge of Light, No. 252, received their charter from the last session of the Grand Lodge, and the brethren determined to have a celebration and festival before the Lodge was a year old, accordingly they made their arrangements and invited their neighboring Lodges to join with them, and the anniversary of our patron Saint being a beautiful day, a goodly number of the brethren from adjoining Lodges were in attendance. A procession was formed about 10 o'clock, and passed through the principal streets of the town to the church, where, in the presence of a large assemblage of citizens, the officers elect were installed by W. Bro. J. Woodward. Rev. Robert Speer, of the Cumberland Presbyterian church, delivered an able and impressive address. R. W. Bro. D. J. Heaston, D. D. G. M., of the 10th Masonic District, and Bro. Woodard, W. M., of Cainsville Lodge, also made short and interesting speeches. After the speeches the procession returned to the hall where a free dinner had been prepared by the Lodge. The tables fairly groaned under the good things, of which over two hundred Masons, Masons' wives and families freely partook, and still there was a large amount left, which was distributed among some poor families in the neighborhood.

Take it all in all it was a grand success for so young a Lodge. Judging from the zeal and harmony of the brethren, and the good material they are working into their Lodge, we predict that the Lodge of Light will soon take a proud position among her sister Lodges in Northwest Missouri. The officers installed for the ensuing year were as follows:

Arthur Graham, W. M.

J. W. Moore, S. W.

W. Blankenship, J. W.

J. W. Ewart, Secretary.

S. W. Montgomery, Treasurer.

P. Sharp, S. D.

T. Shaffer, J. D.

Wm. Hodgins, Tyler.

We wish them a happy and prosperous year, and hope the harmony and happiness of the brethren may never be less than on the 24th of June, 1869.

#### A VISITOR.

#### MICHIGAN.

To a kind brother we are indebted for a copy of a beautiful address delivered at Hally, Michigan, by Bro. and Hon. Henry M. Loak, on St. John's Day, and we regret that our space will not admit of a more extended extract from his eloquent remarks than we are able to make at this time:

The Masons of England were for the first time convened in general assembly at York, A. D. 926, by Prince Edwin, the brother of King Ethelstan. The Order kept full pace with the advance of civilization throughout the realm. After the establishment of the Grand Lodge of England, the King, if he were a Mason, was always Grand Master; if otherwise, the Grand Lodge elected its Master. The first grand assembly of Scotland was at the founding of the famous Abbey of Kilwinning, in Cunningham, in 1140, where the sessions of the Grand Lodge of Scotland were afterwards held at irregular intervals, with William St. Clair, Earl of Orkney and Baron of Roslin, as

Grand Master, and in whose heirs was the right of succession. Ireland became a separate Masonic jurisdiction in 1729, when a Grand Lodge was formed at Dublin, with the Earl of Kingston as its first Grand Master. Previous to this the Lodges of Ireland had been under the jurisdiction of the Grand Lodge of England.

The desperate struggle between Henry Tudor, then the Earl of Richmond, and King Richard the Third, terminated in the death of the latter in the battle of Bosworth, and the victor was proclaimed King of England in 1485, under the title of Henry the Seventh. During his entire reign King Henry was Grand Master of Masons, and was a most zealous patron of the Order. I allude to his reign more especially on account of his ardent devotion to Operative Masonry. If you stand in the nave of the renowned Abbey of Westminster, in London, and look toward its eastern end, you behold one of the most exquisite pieces of architectural beauty ever designed by man. It is the celebrated Chapel of King Henry the Seventh, named for the sovereign by whose tasteful enterprise it was erected, and regarded by the distinguished Leland as constituting the eighth wonder of the world. On the 24th of June, 1502, three hundred and sixty-seven years ago this day, the Grand Lodge of England was convened, and forming in procession, marched under charge of the King in person to the appointed place, and laid, with appropriate ceremony the corner-stone of the edifice that was to carry down the name of its founder to future generations. The King himself officiated as Grand Master, assisted by the Masonic nobility of England. Five years afterwards the capstone was celebrated in ample form by the same royal artist. Language would fail me were I to attempt a description of this gem of classic art, the perfections of which have been so elegantly sketched by Irving. Within the precincts of this chapel rest the remains of the sovereigns of England, from Henry the Seventh to George the Third. Here, too, repose the ashes of the great Elizabeth, close by the dust of her beauteous victim, the unfortunate Mary Queen of Scots. The entire abbey is the work of our brethren. The first edifice was founded in 1055, under the reign of Edward the Confessor, and its various extensions were not completed until nearly five hundred years after. Within its walls are the tombs of the mightiest of England's dead, and around it doubtless gathers more of interest and of veneration than around any other spot upon earth except the holy city of Jerusalem.

But a name, an edifice and an epoch are crowding forward for mention, which I could not pass unnoticed, if I would. The name is that of Sir Christopher Wren, the most distinguished workman since Hiram, King of Tyre; the edifice is St. Paul's Cathedral, London, of which Wren was the architect; the epoch is the cessation of Operative Freemasonry, which occurred about the time of the completion of that edifice. Sir Christopher Wren was born in 1632, entered Windham College in 1646, was knighted in 1674, and elected Grand Master of the Order of Free and Accepted Masons in 1685. In 1675, by special command of King Charles the Second, he began the new Cathedral of St. Paul. For thirty-five years the work went forward under his immediate supervision, and when finally, in 1710, the last stone was laid upon the summit by the hand of his son, Christopher, the craft joined in such a scene of jubilee as merry England had not seen since the celebration of the capstone of the Chapel of King Henry the Seventh. More than fifty other important structures, some of them the most famous in the realm, were designed and completed by this eminent artist. At last, with the honors of ninety years upon his brow, with a soul unstained and a name unsullied, he laid down the burden of mortality. Then came together from the uttermost parts of the kingdom the fraternity over whose councils and whose labors he had for thirty years presided, and tearfully, lovingly laid him down to his final rest, not in Westminster, among kings, statesmen, orators and poets, the honorable of the earth, but



under the arches of the Grand Cathedral of St. Paul, the work of his genius and the monument of his fame, where the mighty dome should bend loftily over him and the mellowed light fall dimly about him, where the rudest sounds heard should be the murmuring of the lips of God's people in prayer, or the swell of the organ pealing hosannas to the Highest. Then, when the ritual for the dead was finished, and the vault closed forever, they traced above his ashes the inscription, so fitting and so elegant—"Si monumentum requiris, circumspice." Thus indissolubly linked with the history and the architecture of England is the happy memory of him whose beautiful works will be cherished and admired as long as a trace of their existence shall remain.

Freemasonry was originally a combination of operative and speculative principles, which united the fraternity in a scientific, moral and mechanical community; but early in the eighteenth century the mechanical or operative branch of the profession began rapidly to decline, and soon ceased entirely; and while the ritualistic and symbolic system of the Order was preserved intact, and its ethical rules most strictly maintained, the institution no longer required its initiates to be either practical workmen or students of architecture and mathematics. There were several reasons for this decline of the operative art. By one of those strange revolutions which occasionally occur in human sentiment, the church-building age had closed. The energy, enterprise and taste of mankind had suddenly broken loose from the old regime, and entered into new fields and flowed in new channels. As long as the erection of costly religious edifices had been considered a pious and soul-saving service by the devotees of the Papacy, the Holy See, then the paramount spiritual and temporal power in Europe, had fostered and protected Freemasonry; not, as events proved, from any magnanimous love of the order, but for the venal purpose of self-aggrandizement. As the Roman Pontiff saw knowledge increasing, and the alms-giving and church-building mania ceasing, he sought to acquire a new support for his declining power by catholicizing Freemasonry. When he could no longer use Operative Masonry for the advancement of his temporal reign, he resolved to make Speculative Masonry a mighty moral engine for the perpetuation of his spiritual empire. To this end he demanded that Masons should make fealty to Rome a test of initiation. They refused. He demanded of them their secrets, under pretense that their rites were of heretical tendency. Again they refused, and, glorious and immortal heroes that they were, they told it to his face that the blood of every Freemason should be shed upon the plains of Europe before a solitary landmark of the Order should be broken down! He issued the bulls of his vengeance. But the men whose fathers had for twenty-seven hundred years feared no name but the name of the Eternal, trembled not before the thunders of the Vatican. With a sublime heroism which truth alone could inspire, they suffered one of the most unprovoked and cruel persecutions that religious tyranny ever inflicted. They were burned at the stake, they were broken upon the rack, they were burned alive, they were sawn asunder, but from amidst the horrors of death there was not heard one whisper of recantation. Like the one of old, they surrendered their lives rather than betray their trust, and their memory, like his, shall remain fresh in our hearts forever.

Thus, partly from peaceful and natural, and partly from violent and vindictive causes, Operative Masonry perished, but from the blood and ashes of persecution Speculative Masonry arose purified as by fire, to maintain her ancient faith with undaunted purpose, and to pursue her holy mission with invincible power. From that day her progress has been as rapid and decisive as it has been peaceful and beneficent.

POTOSI.

We have just received the address delivered by Bro. Geo. D. Reynolds, of Tyrian Lodge, 330, Springfield, Ills., delivered before Potosi

Lodge, 131, Mo., on the 24th of June. It is an elegant production, and well illustrates the pure principles of our Institution, and we regret that our space will not permit a more extended extract than the following:

Yet another cause of our origin was that sociability which forms so essential a part of man's character; that desire for human sympathy, for intercourse and social relations with his fellows; that same feeling which was exhibited when men said to one another, "Let us build a city and a tower, whose top may reach unto heaven, lest we be scattered upon the face of the whole earth."

In its constitutional character, Masonry is essentially a moral institution. The uninitiated frequently ask: "Has Masonry a creed? Is it a religious Order?" Some of my brothers will give different answers to these questions—many, I know, view it from a different standpoint than the one I take. In what I may say of it I wish to be understood as speaking but my own views. Our Order has no authorized mouth-piece; no human oracle, whose voice or sentiments can bind the craft. Nothing I might say could bind it, or compromise it, even if I had the will so to do.

As I read our tenets, and interpret the theory, practice and spirit of our Order, Masonry has a creed. It is a religious Order. Our Great Light is the Holy Bible! From that we take our creed. That creed is, Faith in God, Hope in Immortality, Charity to all mankind. This is our way, so plain, so simple, "that the wayfaring man, though a fool, can not err therein."

Faith, that there is a God, a faith taught us by nature, taught us by every system of worlds, and every world of every system, taught us by material creation around, above, beneath us, taught us by every mountain that rears its lofty summit to the skies, by every valley, with its emerald carpet and sun-lit flowers, by every season and by every creature. A faith taught us by Revelation, by that Great Book—that light shining through all the earth, taught us by prophet, priest and seer, taught us in living words, in characters blazing from every page—all proving, with the certainty of demonstration, there is a God.

"Our faith is the subtle chain that binds us to the Infinite;

The voice of a deep life within,  
That will remain, until we crowd it thence."

Our Hope—

"'Tis the divinity that stirs within us;  
'Tis Heaven itself that points out an hereafter,  
And intimates eternity to man."

Not only does Masonry point us the way, and bid us hope, but urges, commands, begs us to follow it.

"Eternal Hope! when yonder spheres sublime  
Pealed their first notes to sound the march of time,  
Thy joyous youth began, but not to fade,  
When all the sister planets have decay'd!  
When rapt in fire, the realms of ether glow,  
And Heav'n's last thunder shakes the earth below,  
Thou, undismayed shall o'er the ruins smile,  
And light thy torch at nature's funeral pile."

The Great Apostle says, "Now abideth faith, hope and charity, but the greatest of these is charity." As Masons understand it, this charity refers to all men, but more particularly to our brother Masons, "whosoever dispersed throughout the habitable globe." Nor is it that charity alone which contributes to the pecuniary necessities of our brothers, but that God-like charity which, like a mantle, covers their errors, puts the most lenient and favorable construction on all their acts. Gathering to our hearts rays from the Great Light ever present in our Lodge, we are taught to be charitable to the opinions, to the actions, to the motives of men, patient with their errors, forgiving when they retract. Beautifully has the poet described our Masonic charity:

"Pure is her aim, and in her temper mild,  
Her wisdom seems the weakness of a child;  
She makes excuses when she might condemn,  
Reviled by those who hate her, prays for them!  
Suspicion lurks not in her artless breast;  
The worst suggested she believes the best:  
Not soon provok'd, however stung and teas'd,  
And if perhaps made angry, soon appeas'd;  
She rather waives than will dispute her right,  
And injured, makes forgiveness her delight."

Such a creed needs neither priest nor prelate to interpret; no learned criticism to explain; no profound erudition, hunting up far-fetched meanings for its words. The way to it does not lie through the dark, turbulent and disturbed streams of religious controversy. The words mean just what they say—they are short; scarcely as many letters as other creeds have volumes. Is not this a religion? If you define religion to be the close, technical following of some particular theory or dogma, cut out and grooved and fitted together by human hands, it is not religion. If it consists in a mind and heart imbued with a love for God and for man, is it not religion?

We are charged with being an unchristian organization. The Divine Teacher, while on earth, said, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength—this is the first and great commandment; and the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." That is the Christian creed! That has been the Masonic creed from the earliest institution of our Order.

"Thou shalt love the Lord, thy God." Masonry enjoins it. To him her temples are erected. Without that, without an abiding love, trust and belief in him, the bright temple of Masonry, with all its glittering jewels and dazzling ornaments, must be forever shut within impenetrable walls. He who has not this must pause at her outer door—his footsteps can never resound in her halls. "Thou shalt love thy neighbor as thyself." He who neglects this is no Mason. Cover him with the gorgeous paraphernalia of our Order, place him upon the topmost pinnacle of our column, if his heart is not filled with this, if, in his outward walk, by thought, by word, by action, he fails to show forth this, he is no Mason. In vain would the door of every Lodge and temple throughout the world fly open at his knock; in vain would all our learning, and tradition and mysteries flow from his tongue glibly as oil, if, in his heart of hearts, he is not thoroughly imbued with this principle; if he lacks in this, he hath not part or lot with us.

This, ladies and gentlemen, as I understand it, is the religion of Freemasonry. Holding such a broad creed, is it any wonder that upon it so many men of such varied feelings and principles, races and nationalities, can and do gather? We are not a church, in the ordinary acceptance of that term. Masonry bows to no idols, worships no graven images, deifies no mortals; the consciences of her votaries lay themselves bare to no human eye; no human mediator stands between them and their God. Resting upon the Word of God as the source of all light, they look upon their faith as well founded. Taught by it that there is an immortality beyond the grave, and guided by its teachings, with love for all and charity towards every man, they hope to reach the Celestial Lodge on High. Is it any sacrifice of faith, of principle, any lowering of the true Christian character so to think?

Paul, the great expounder, traveling to Athens, found an altar, with the inscription, "to the Unknown God." At that altar had probably knelt Plato, Socrates, and all the great minds who illuminated Grecian art, philosophy and literature. From it had ascended incense, offered by Jew and Greek, by the Latin and Barbarian. The stones around it had been pressed by the knees of strangers from every land, and searchers after the Unknown God from every clime. And now knelt there the great Apostle and expounder of the new religion. As his feet pressed the steps of that altar, and as his voice went forth to that vast throng, think you that no thought of the others who had worshiped there crossed his mind? Do you imagine that he thereby lost his Christian character? that he was lowered in his Christian faith? Did it not rather elevate his thoughts; did it not lessen his feeling of isolation, that thought, that back of him stood an altar around which all heathendom might kneel? That at that altar had probably been offered prayers and sacrifices by the greatest and best and purest in the earth! Did it



not add power to his voice, new light to his words with his hearers, that he, a stranger preaching a new-fangled doctrine, could yet kneel at their altar and reach his God from it? Such an altar Masonry erects; not inscribed to an unknown God, but to the God of Abraham, of Isaac and of Jacob—an altar at which all who recognize his existence and strive to do his works may kneel, and together lift their voices to his throne of grace.

Masonry represents no particular sect or denomination. We unite in our brotherhood men who agree upon the great doctrines and fundamental principles that underlie morality, godliness, charity. We say to our initiates, believe in these, beyond that we do not go; on all other and non-essential matters, follow the dictates of your own reason, obey your own conscience. It matters not to us whether one brother believes in the infallibility of the Pope, and another regards him as anti-Christ; whether one clings to Christian perfection and another to total damnation; whether one holds to infant baptism and another condemns it; whether one talks of an apostolic succession and another of a universal ministry. We say to all, have faith in God, hope in immortality, practice charity to all men; this is our Alpha and Omega.

### “MONTAGUE” OR “MONTACUTE!” AGAIN.

Our very esteemed and intelligent Brother, Samuel Evans, editor of the *Masonic Monthly*, of Boston, addresses us a communication relative to the above subject, in which he takes us somewhat to task for saying that we examined the records of the Grand Lodge of England on the point whether *Montague* or *Montacute* was Grand Master of England, and rather good naturedly doubts whether we were ever in England, and if so, “whether in the body or spirit,” and we shall give place to so much of his communication as applies directly to the question at issue. He says:

“Now let me briefly examine Bro. Moore’s performance. I intend to do it more fully in the *Masonic Monthly*.

“In support of his claim that *Montacute* was the name and not *Montague*, he adduces the ‘Book of Constitutions, as revised by Entick’ in 1756. Entick does say *Montacute*. Entick, nearly a quarter of a century after the election of the Grand Master in question, calls that official *Montacute*. Whereas, Anderson, the original editor and compiler of the ‘Book of Constitutions,’ in his edition of 1738, revised by himself, only four or five years later, says distinctly *Montague*. Did the question ever arise in your mind, that the authority nearest to the time in question is the best, other things being equal? Anderson, as well as Entick, had their works endorsed by the Masonic authorities of England. Many of Bro. Moore’s own historical errors or perversions have been endorsed by Grand Masters of Massachusetts. Such endorsements on credit, and not from thorough, critical examination, do not go far. Impartial criticism would pronounce Anderson better authority as to the name, being contemporary as an active Mason, when Entick was not active until twenty-three years later than the time in question.

“Bro. Moore claims that, so far as he recollects—you see it is all a matter of Bro. Moore’s recollection—the ‘error in the proper spelling of the name, etc., originated with Preston.’ Now, Preston was a much later writer than Entick, and here comes in the

quibble, for mere quibble it is—an attempt to explain how Preston fell into the error (?) of saying *Montague* for *Montacute*. Now, Preston was not the first to write *Montague*, but Anderson was, who revised his own ‘Book of Constitutions’ eighteen years before Entick tinkered them. Preston faithfully followed the more ancient, and therefore better, authority. Entick originated the misspelling of the name as *Montacute*, when it should have been *Montague*.

“Can you tell me why it was, Bro. Gouley, that Bro. Moore, throughout the whole article which you have vouched for as so correct, should have ignored Anderson so completely? Do you think that Bro. Moore, who has been pronounced by Bro. Reynolds, of Illinois, the ‘greatest Masonic authority in the world,’ was ignorant of Anderson, and of the fact that he said *Montague* and not *Montacute*?

“The fact is that ten years before June, 1867, Bro. Moore had made the mistake of following Entick and error, instead of Anderson and fact, and it was inconvenient in June, 1867, to mention the name of Anderson, or to say what he had written. It was convenient to make the faithful transcriber, Preston, the scapegoat for the unfaithful transcriber, Entick. Therefore history must suffer that Bro. Moore’s mistake may be covered.

“Bro. Moore’s next authority is Capt. Smith, who wrote in 1783. Captain Smith, who elevates Entick and belittles Preston, the latter then being the rising star, and the object of envy. Captain Smith evidently copies from Entick, and consequently can not, thereby, transform Entick’s error into a correct spelling by simple repetition. To repeat Entick where Entick is wrong is not to make Entick right. Captain Smith says *Montacute* fifty-five years after Anderson said *Montague*. Captain Smith must give way to Anderson.

“The next authority is Nichols’ British Peerage, published in 1726, seven years before the date in question. Now Nichols’ Peerage is a small pocket compendium, a little, insignificant thing, the production or compilation of a Grub street literary hack, unknown to literary biography, a cheap seven and six-penny work, for reference by the British flunkies who had to put up with cheap things, and not the standard authority of the members of the British Peerage themselves. Entick very probably was led into mistake by Nichols, his cheap authority.

“The standard authority of that day, Collins’ Peerage, first published in 1708, eighteen years before Nichols had begun to work for Grub street, and the standard authority to-day, having been continued under the same name and under repeated editions until this day, made the ground work of a treatise in nine bulky volumes, grand testimony to its correctness as a standard. Collins distinctly says Viscount *Montague* and not *Montacute*, and distinctly refers to Viscount *Montague* as made Grand Master in 1733.

“Thus it turns out that Entick rests on Grub street, Smith on Entick, Moore on Smith, Entick and Grub street. *Montacute* thus plays itself out.

“The opponents of Bro. Moore rely upon Anderson, Preston, Collins; on the records of the Grand Lodge of Massachusetts itself, which Bro. Moore carefully avoids mentioning; upon the original records of the Grand Lodge of England, then made and now existing, as vouched for by Bro. Jacob Norton, an eye witness of unimpeachable veracity, and whose statement to that effect, as published in your own July number, in a letter to myself, has been reproduced in the London *Freemason*; and on the signature of that nobleman himself, the Viscount *Montague*, to the document copied into the records of the English Grand Lodge as *Montague*, that nobleman most likely knowing how to spell his own name, and what that name was, whether *Montague* or *Montacute*.

“I have heard, also, that you stated, while in Boston, that your own respected predecessor, the lamented Bro. O’Sullivan, had somewhere satisfactorily proved that *Montague* was the name, not *Montacute*.

“The question is not whether the commission to Henry Price is genuine or not. The copy of that commission, now in the hands of the Massachusetts Grand Lodge, says *Montague* in two places, and *Montacute* not at all. In the publication of a copy of that copy made by Bro. Moore, in 1857, he says *Montacute* twice, thus departing from the copy which he professed to have before him. It is only claimed that Bro. Moore’s copy is incorrect. The question of the regularity of the negro Lodges does not hang on this matter at all. It is wholly a question of historical veracity and correctness. And I ask you, Bro. Gouley, in the interest of truth, to reconsider your position, and to assure yourself by further examination, whether your recent hasty conversion from a *Montagu*-er to a *Montacute*-er can be justified by facts and reliable authority.

“I remain, fraternally yours,

“SAM’L EVANS,

“Editor ‘Masonic Monthly.’”

Our brother has fallen into two errors; first, he insists that we should have examined the records in London instead of in Boston. We contend that he could as well examine the records of the Grand Lodge of Missouri in Boston as in St. Louis, for the simple reason that those records are published; and we examined the records of England, in the published form, in Salem, Mass., in the library of Bro. Wm. Sutton, last June, which, by the way, is one of the best Masonic libraries in the United States. We there found that *Montague* was once Grand Master, and that a few years after *Montacute* was elected and declared Grand Master, “both of the Dukes being present,” according to the record; and, furthermore, that *Montacute* was Grand Master when the St. John’s Grand Lodge was established. It is the fact that both *Montague* and *Montacute* were Grand Masters, which seems to have mislead both Bros. Evans and Norton, and we much fear that the Grand Secretary of England did not seem to be aware of that fact when he gave Bro. Norton the records to examine. Relative to the reference of our conversation with Bro. Norton about our respected Bro. O’Sullivan’s statement of the case, we will say



that Bro. Norton got the cart before the horse, and entirely misunderstood us. Here is the record: On page 181 of Mackey's Lexicon, published in 1855, will be found Bro. Mackey's foot note to his correction of the name from "Montague" to "Montacute." He says: "I am indebted to my esteemed friend and learned brother, A. O'Sullivan, Grand Secretary of Missouri, for calling my attention to the inadvertence I have committed in previous editions, of spelling this name *Montague* instead of *Montacute*. I console myself with the rather selfish reflection that nearly all of my contemporaries have fallen into the same error."

This explanation, we believe, settles Bro. Evans' error, and also, to a great extent, does away with the whole of his argument, except in so far as it relates to the correctness of the published records of the Grand Lodge of England; and if there is any squabble about that that Grand Lodge will have to settle it for herself. If she can stand the issue of imperfect proceedings we can, and we do not intend to settle it for her. If she has any private records which conflict with the published ones, the sooner she sets herself straight the better for her historical reputation. In the discussion of this question one thing is palpable, that the result will depend upon the "heaviest battalions" of records, and whether Bro. Moore or Evans can muster the most reserves we can not decide, but for ourselves "we have seen what all have seen," and if there are any other records worth seeing, we would like to have a chance at them.

#### MISSISSIPPI.

##### GRAND LODGE.

We have been favored with the proceedings of the Grand Lodge, which met at Jackson in January last. They are well printed, and properly arranged by the Grand Secretary. M. W. Bro. Thos. S. Gaithright, Grand Master, presided.

From the elegant address of the Grand Master we extract the following:

**BRETHREN OF THE GRAND LODGE:** It is a distinguished mark of the Divine favor that permits us to come together at this time. Into the twelve months that have passed away since we last met in Grand Annual Communication, there has crowded as much of bitter disappointment and sorrow, suspense and anxiety, as has filled the measure of any other period of equal extent in the annals of this Grand Lodge. Our people have been chastened; and but for the promise made specially to them, the lengthened shadows of coming events, now falling around them, would inspire anything but hope. Our brethren constitute the great body of the intelligent citizenship in the commonwealth, and when we say our people are chastised, we may listen for the cry of Masons in distress. The war draped all our door-posts with mourning, and planted weeds upon our hearth-stones. The losses in property, resulting from the war, impoverished our land. With an energy isolated and peculiar to our race, our brethren, oppressed by past results, but hopeful for the future, began to struggle for a competency. During the last year, many of them reached the crisis of their pecuniary obligations, to find the proceeds of a year's labor inadequate to give relief.

Many of our most beloved and distinguished brethren have staggered under their burdens, are stooping to receive more, while others have shaken off the debris of former prosperity, and girded themselves for a new career. *Brethren, it is a time to trust in God.*

In seasons of prosperity, and in times of poli-

tical harmony and good fellowship, it was delightful to assemble once a year in Grand Lodge, and counsel together and enjoy for a few brief days that charming fraternal communion known only among Masons. It was sweet then. How much more so now! How much does even the anticipation of a re-union soften the rigor of our cares, during the passing year! How much more than heretofore does it suggest itself to us, as a special blessing, to assemble and commune with each other?

I congratulate you, my brethren, on our present re-union, and trust that our deliberations may be seasoned with that wisdom which adversity affords. The great Father of us all has some wise purpose underlying the present situation in which our individual well-being is not ignored. Our inability to see that purpose, can by no means operate as a bar to the Mason's trust. One of our humanity has beautifully said,

"Sweet are the uses of adversity."

We may live to speak experimentally, and declare the poet right.

It is an evidence of the solid foundation and proper organization of our Masonic institution, to see it flourish in seasons like the present, and the conviction is forced upon us that conformity to the traditions and symbolic teachings of Masonry will secure to us, as individuals, as to itself as an order, a genuine, unostentatious and lasting success. Let us, brethren, draw near to our altars, and find a sanctuary while dangers impend. Let us declare our continued trust in God and announce to all the world our gratitude to Him for so clear a manifestation of His supreme administration as our journey through the past year, and our present Convention afford. Then let us apply ourselves to a review of the working of our order since last we met, and to the consideration of such needful legislation as the interests of the craft may seem to demand.

The Grand Master drew attention to the irregularity which arises from the different definitions which are given to a legal and a ritualistic Lodge; he says some Lodges meet with three, or four, or five members, and open and discharge the ordinary business of the Lodge, while others declare that not less than seven W. M. can constitute a legal Lodge. This very question, which was pressed upon our own Grand Lodge by our present Grand Master, (Bro. Vincil) two years ago, with such force that it will not soon be forgotten, arose from this same misconception of a plain law by those who could not see the difference between the law and the ritual. We are pleased to see that Mississippi has a Grand Master who goes down below the surface of things and feels sufficient interest in his Grand Lodge as to try and correct such palpable errors.

We are pleased, also, that Bro. Gaithright looks beyond the mere machinery of the engine; he wants his brethren to realize the motive power of Masonry, the grand symbolism which underlies the ritual, and while our modesty causes us to shrink from the mention of our name in a foreign Grand Lodge, we yet feel much complimented by the following extract from his address:

##### PERSONAL RESPONSIBILITY OF MASONS.

Every Mason is personally responsible for the character of our beloved Institution. No one can avoid it. He who is always ready to admit that Masonry is much abused, should address himself at once to the correction of his own thoughts and acts. He should study the history and genius of Masonry. Official brethren of this Grand Jurisdiction and members of the Grand Lodge should be sure to act as exemplars as well as counselors and legislators. They should instruct their less informed bre-

thren, and do it as brethren, and not as self-appointed monitors.

In order to give some zest to monthly communications, I recommend that Masters deliver lectures to their Lodges, not only in the ritual, as mere verbiage, but upon the traditions, history, genius and symbolism of Freemasonry. If discussions were originated and presided over by the Master, good would be evolved. I would recommend periodical literature, as affording material for Lodge discussions. Bro. Gouley's FREEMASON is an admirable journal. Better than this—originate a journal in this State, and report upon your discussions. Let every Lodge collect a small library, and then let the brethren read our standards.

At this point we will state that the columns of the FREEMASON are open to the discussion of ALL Masonic questions and for the publication of ALL Masonic decisions, and we can safely say that no paper in the world to-day furnishes as much Masonic intelligence to the craft, from the centre to the circumference of the earth, as this monthly journal. This is saying a great deal, but truth demands the declaration, and we challenge a contradiction of the assertion. We furthermore state, that should the FREEMASON continue to receive the support and increase in its subscription in the ratio which its expense and facilities justifies, that it will increase in size and usefulness. It is not an organ of a State, but of the Masonic craft of the world.

From his decisions we extract the following:

I present a review of my decisions for the consideration of the Grand Lodge:

First. A brother dimitts from Lodge A, and moves to Tennessee. During the next year returns to the jurisdiction of his Lodge. At the end of the year he is called upon by the Secretary for dues, and refuses or neglects to pay. The Secretary reports him "non-affiliated, not paid." The next year the same occurs. The next year the brother petitions Lodge A for membership, but before the ballot is spread, withdraws his petition and dimitts. He goes to Lodge B, four miles distant, and petitions for membership. His dimit is regular; the committee report favorably, and he is elected to membership. Lodge A complains to me and I ordered Lodge B to pay over to Lodge A dues from the date of dimit, up to the time of the brother's affiliation with Lodge B. I decided that the brother was, when received by Lodge B, under our former regulations governing his case, virtually a suspended Mason, and could only be restored by paying dues to A Lodge.

I believe that a Mason should be allowed to affiliate with any Lodge he chooses, but this privilege is not contemplated by this Grand Lodge in the form promulgated for a petition for membership, wherein the petition recites that "the undersigned, a Master Mason, etc., residing in the jurisdiction of your Lodge." I would suggest that the doctrine of this Grand Lodge be stated, and if its form of petition and doctrine conflict, that harmony of statement and fact be secured. A Mason four miles nearer Lodge A than Lodge B applies to the latter for affiliation, and signs his name to one of our blank petitions, without reference to the fact that he states what is not true.

I have decided that when a brother Mason buys goods from another brother, and promises to pay him at a stated time, and fails, and afterwards avails himself of the benefits of the law known as the Bankrupt Act, charges will not hold against the purchasing brother, unless he pledges his faith as a Master Mason, and obtains the credit thereby, or unless proof is submitted that the goods were bought with intent to defraud. In other words, I decided that the fact of being Masons must not deprive us of any legal rights or privileges accorded to any other class of our fellow citizens.

I have decided that a subordinate Lodge can



not levy any tax upon an unwilling member, except the ordinary annual dues.

I have decided that when a non-affiliated Mason applies for membership in any Lodge, or where a profane applies for initiation, and the committee of investigation reports unfavorably, the Master is in error to rule that the party is rejected. If this be the proper view, many Lodges are doing wrong. I hold that the ballot must be spread in all cases. If an unfavorable report rejects, a favorable one elects. I decide that applications can be decided *only by secret ballot*. Our by-laws say that if a petition be referred and the committee report unfavorably, it can not be withdrawn. How can you withdraw what is rejected? or what is the propriety of contemplating the withdrawal of a petition already rejected? The regulation contemplates a ballot.

I decided in two cases, that where Lodges elect brethren who have never served as Wardens to the office of Worshipful Master, the Grand Master may, by special edict, upon all past Wardens declining to serve, declare such officers lawful. I acted upon this view in two cases, during the year, to-wit: In the case of Meridian Lodge, No. 186, and Jefferson Lodge, No. 146. In this connection I will mention that at the suggestion of Bro. H. C. Robinson, D. D. G. M., I arrested the charter of Philadelphia Lodge, and later in the year, upon the recommendation of the same well-informed and zealous officer, withdrew my order, restored the charter, and permitted them to work. I recommend that a committee be charged with the duty of investigating the status of that Lodge.

I have decided that where a Worshipful Master discovers that a brother entirely incompetent has been installed into an office, he may suspend the functions of such officer, and fill the place or station by a *pro tem.* appointment. Here arises a most important question of power. Can the Grand Master, for what seems to him sufficient cause, suspend from duty any elective officer of the Grand Lodge? I am of the opinion that, as a general executive officer, he can. Whether he be sustained by the Grand Lodge, is a different question. My opinion, however, is not that the Grand Master's authority is concurrent with that of the Grand Lodge, as soon as the Grand Lodge adjourns. The office of Grand Master, it is argued, is older than the Grand Lodge system, and his prerogative can not be abridged by that body any more than King Solomon's Masonic status can be changed by the Grand Lodge of Mississippi. I raise this question, without arguing it, that it may be settled by the concurrent action of the Grand Lodges in correspondence with us.

I have decided that no brother can be installed into office if there be any charges pending against him, or if they be preferred at the time of installment. Harmony must be preserved.

I ask the Grand Lodge to review these decisions, and if wrong, my successor may have a surer light than I have had during my term of office. I have, under all circumstances, intended to follow and observe the legislation of the Grand Lodge.

The Committee on Masonic Districts submitted the following report, which was received and adopted:

*To the M. W. Grand Lodge of the State of Mississippi:*

Your Special Committee, to whom was referred that portion of the Most Worshipful Grand Master's address relating to the District Deputy Grand Masters and Masonic Districts, would respectfully report:

At your last Grand Annual Communication the District Deputy Grand Master system was modified and changed, by electing and placing over the District Deputy Grand Masters a Grand Lecturer, to define and teach the correct and uniform work and lectures.

That it has had a partial trial, under unfavorable circumstances, superinduced by the peculiar condition of affairs within and throughout the jurisdiction of this Grand Body.

Although that change has not been crowned with that success which was anticipated, yet a

failure does not necessarily imply a radical wrong.

And, further, an increased number of Districts, with corresponding District Deputy Grand Masters, would impose an additional demand on the funds of the Grand Treasury, which, we are informed, it is but poorly prepared to meet.

And, believing a change is not always an improvement, and that we had better submit to the ills we bear than to fly to those we know not of, we respectfully recommend that the present arrangements of Masonic Districts be continued till the next Grand Annual Communication, and that a Grand Lecturer, for the same term, shall be elected, whose duties and privileges shall remain as before provided.

The Select Committee on Orphans' Home submitted the following report, which was adopted:

*To the M. W. Grand Lodge of the State of Mississippi:*

Your Committee, to whom was referred that part of the Most Worshipful Grand Master's address relating to the Orphans' Home, beg to report:

That they endorse, with proud satisfaction, every sentiment by him uttered; and recommend that this Grand Lodge manifest its most cordial sympathy and approval of the Orphans' Home by the adoption of the following resolutions:

*Resolved*, That each subordinate Lodge within this Grand Jurisdiction be appealed to, by its Worshipful Master, to contribute such sums of money or provisions, for the relief and support of the Orphans' Home, as they may be able, and remit the same to the care of the Most Worshipful Grand Master.

*Resolved*, That Bro. H. C. Robinson, Grand Lecturer of the State of Mississippi, be, and he is hereby, requested to solicit and receive contributions for the "Orphans' Home," wherever he may travel in the exercise of his official duties, and remit the same to the care of the Most Worshipful Grand Master of the State.

Bro. Chas. T. Murphy submitted his report on Correspondence, which proves to be a work of more than ordinary ability, and satisfies us that he is a Masonic writer whose opinions are worth considering, and who has not gone through with his work like a mere machine, but is a correspondent who, if he has a fair chance, will command the attention of Masonic thinkers throughout the country.

#### RECAPITULATION.

Lodges whose Returns are here published.....	255
Lodges represented at this Grand Communication.....	182
Initiations reported.....	714
Passings.....	586
Raisings.....	578
Admissions.....	420
Reinstatements.....	488
Dimissions.....	765
Suspended for un-Masonic conduct.....	18
Expelled for un-Masonic conduct.....	18
Died during 1868.....	150

#### STRENGTH OF THE ORDER.

Total Master Masons, (Members) included in foregoing statistical table.....	9606
Estimated total in ten Lodges failing to report for 1868.....	289
Estimated total in seven Lodges failing to report for previous years.....	150
Non-Affiliated Masons who paid dues.....	96
Non-Affiliated Masons who have not paid dues.....	239
Entered Apprentices before reported and not passed.....	470
Fellow-Crafts before reported and not raised.....	158
Initiations in 1868.....	714
Passings in 1868.....	586

Total Masons in Jurisdiction.....12,308

Memorial pages are set apart to the fraternal dead, the chief among whom was Bro. Mark Izod, Grand Treasurer, who died February 5, 1869.

#### CANADA.

We are indebted to R. W. Bro. Thos. Bird Harris for advance reports of the Proceedings of the Grand Lodge of Canada, held at Montreal July 14, 1869. A large number of lodges were represented. M. W. A. A. Stevenson, Grand Master, presided. From his annual address we extract the following, which will be found of general interest:

Having been permitted, by the good providence of God, to meet together again in Grand Lodge, it is fitting and appropriate that we make it our first duty to acknowledge, with devout gratitude, the merciful care of the Almighty Architect and Supreme Governor of the Universe, who has, throughout another year, surrounded us with the shelter of his protection, and has enabled the representatives of the Lodges within the jurisdiction to assemble once more in fraternal concord, to participate in the deliberations of this annual communication of Grand Lodge.

In introducing the business of this session there are several topics which it will be proper for me to submit to the consideration of Grand Lodge, but in discharging that duty I will endeavor not to trespass unnecessarily upon your valuable time, feeling inclined rather to lay myself open for blame for unusual brevity than for undue prolixity.

It was my intention to have visited, during the winter months, one or more of the lodges in each of the various Districts within our jurisdiction, but the words of the immortal bard hold true still that "the best laid schemes o' mice and men gang aft a-glee," so, from various circumstances, chiefly, however, from the unparalleled succession of snow storms which occurred early this year, and the consequent uncertainty of railway travel and other means of conveyance, I was unable to carry out that design, except to a very limited extent.

It is to me a source of great pleasure to be able to congratulate you upon the flourishing and prosperous condition of our ancient and honorable fraternity. At no previous period in our history were its prospects so encouraging as at the present time. Very full and interesting information regarding the state of our lodges is conveyed in the able reports of the District Deputy Grand Masters for the various Districts, and the report of the Board of General Purposes, with the Grand Treasurer's statement, will exhibit our financial affairs in a very favorable and satisfactory light.

During the year I granted dispensations for opening the following new lodges, viz.:

North Gower Lodge, North Gower, Ontario.  
Lancaster do, Lancaster, Ontario.  
Chateauguay do, Huntingdon, Quebec.  
Evergreen do, Lanark, Ont.  
Hawkesburg do, Hawkesburg, Ont.  
Brome Lake do, Knowltonville, Que.  
Elysian do, Garden Island, Ont.  
Dominion do, Ridgeway, Ont.  
Craig do, Ailsa Craig, Ont.  
Lake do, Roblin's Mill, Ont.  
Harris do, Orangeville, Ont.  
Frederick do, Fredericksburg, Ont.

The petitions were all strongly recommended, and in each case a certificate was appended, either from the District Deputy Grand Master of the District, or from a competent Past Master, that the Worshipful Master elect was capable of conferring the degrees according to the established mode. I trust that they have performed their work, and transacted their business in such a manner as will enable Grand Lodge to order the issue of the usual Warrants of Confirmation.

The ordinary Masonic transactions of the past year have not been varied greatly from the routine of preceding years. There have been submitted, for my opinion and decision, a large number of questions, which I do not deem it necessary to be mentioned in detail here, as my Letter Book is open during the Session of Grand Lodge to all who may desire to examine it. One or two points, however, it



may be well to allude to. I have felt it my duty to decline acceding to all applications for dispensations to initiate into Freemasonry persons physically disqualified, for the reason, which I hope will commend itself to your judgment, that when once the line is passed it is utterly impossible to discriminate between the admissible and the non-admissible, and I have felt it to be a safe course, and one sure to result in good to the fraternity, to refuse all petitions of that nature. From various parts of our jurisdiction I have learned with great regret that the ambition of some of our brethren seems to have outrun their discretion.

In several instances this has been carried so far as to result in the formation of two or more parties in a lodge, and under the eagerness and excitement which such a state of things invariably produces open canvassing for office has been actually resorted to. Brethren, this is an evil of great magnitude, fraught with most disastrous consequences, and it ought not to be tolerated either in private lodges or in Grand Lodge. To be elected to a prominent position in the craft is doubtless an honor to which all deserving and duly qualified brethren may aspire; yet it ought always to be remembered that merit and ability alone are the true grounds of preferment among Masons, and it is most unseemly that anything like electioneering for office should ever be attempted. It is to be hoped that in future every brother will denounce and discountenance such proceedings by every means in his power. The most effective mode of securing the complete abolishment of this evil practice will be for every brother, when approached in that way, to cast his vote *against*, instead of *for*, the party who resorts to such improper methods for the purpose of obtaining office.

The remarkable ability at all times displayed by the R. W. Grand Secretary; his promptitude and fidelity, together with the untiring zeal he invariably manifests in promoting the best interests of the fraternity, entitle him to your warmest gratitude, and a renewal of your confidence which has been extended to him during the many years he has so worthily filled his important office. The same remarks will equally apply to the R. W. Grand Treasurer, who has so faithfully discharged the duties of his responsible position to the entire satisfaction of Grand Lodge.

During the year, I have made arrangements for an exchange of representatives with several sister Grand Lodges, and have accredited the following Brethren as representatives of the Grand Lodge of Canada, viz.:

R. W. Bro. G. S. Blackie, near the Grand Lodge of Tennessee; R. W. Bro. John V. Ellis St. John, N. B., near the Grand Lodge of New Brunswick; and R. W. Bro. James Cunningham Batchelor, New Orleans, near the Grand Lodge of Louisiana.

I have great pleasure in recommending that the rank of P. G. Senior Warden in the Grand Lodge be conferred upon our representative near the Grand Lodge of New Brunswick.

The Grand Master dwelt feelingly upon the settlement of the difficulties in Nova Scotia by the union of all the Masonic bodies in that province.

At the close of the session an elegant banquet was given to the members of the Grand Lodge by the Lodges in Montreal, and among the toasts given the Grand Lodges of America were not forgotten.

LATER.

[BY TELEGRAPH.]

MONTREAL, July 17.

The Grand Lodge resumed its labors yesterday. Several important reports from the Board of General Purposes were passed and other business transacted. On resuming in the afternoon the following officers were elected:

Grand Master—A. A. Stevenson, Montreal, re-elected.

Deputy Grand Master—Jas. Seymour, St. Catharines, re-elected.

Grand Senior Warden—P. J. Brown, Ingersoll.

Grand Junior Warden—Daniel Thomas, Sherbrooke, Quebec.

Grand Chaplain—Rev. H. Montgomery, Lennoxville, Quebec.

Grand Treasurer—Henry Groff, Simcoe, Ontario.

Grand Registrar—Lieut. Col. Fairbanks, Oshawa, Ontario.

Grand Secretary—Thos. B. Harris, Hamilton, unanimously re-elected.

These officers were duly installed in the evening.

The next meeting of the Grand Lodge will be held in Toronto, on the second Wednesday in July next.

### Supreme Council.

NORTHERN JURISDICTION.

We are indebted to the Secretary General for a copy of the proceedings of the Supreme Council of the N. J., A. and A. Rite, held at Boston, June, 1869. Ill. Josiah H. Drummond, of Maine, presided. Much of his address is interesting in a historical point of view to members of that Rite, and from it we extract so much as relates to his recommendations on discipline, in which will be found a striking reference to a point we raised in the FREEMASON, on the error of allowing the higher grades to sit in judgment on the case of a Mason of a lower grade, and not *vice versa*, as in the York Rite. This is, however, a question for that Rite to determine for itself, as its constitutional constitution is different from that of the York Rite. Bro. Drummond says:

Within a few days charges have been filed with me against the Thrice Potent of a Lodge of Perfection by a member of his Lodge, for unmasonic conduct in the discharge of the duties of his office. I do not find any provision for proceedings in such case. I hold it to be contrary to the policy of the Rite for a Lodge to try its own Master, especially for alleged *official misconduct*. Our code of discipline seems to me to be imperfect and in some respects inconsistent. If a Mason is tried by the symbolic Lodge and expelled, and his expulsion confirmed by the Grand Lodge, it carries with it expulsion in all the high grades. This results from the peculiarity of our system in building upon the three symbolic degrees as a foundation, and in our having no control over them.

But by the provisions of our constitution the rule is reversed in the bodies of this Rite. An expulsion in any body carries with it expulsion in the lower bodies, but not in the higher, unless re-examined and affirmed by the latter. The principle upon which this provision is founded is correct. A Lodge of Perfection should not have the absolute power to unseat, for instance, a member of the Supreme Council. But if a member of this body is tried and expelled by his Lodge and does not appeal, what is his *status*? He is no longer a Grand Elect Perfect and Sublime Mason. Can he properly or legally be in lawful possession and exercise of the rights of a Prince of Jerusalem, Knight of Rose Croix, Knight of K—H. S. Prince of the Royal Secret, or a Sov. Gr. Ins. General, without being a Select Master even? It seems to me that when his Masonic standing is affected in any body of the Rite for unmasonic conduct judicially found and declared, it should affect him alike in all bodies of the Rite. The conclusion which I have reached, after considerable thought, is, that if the power of *punishment*, with all its necessary consequences, is withheld from the subordinates in

any case or class of cases, the power to *try* should also be withheld.

Any one of three methods might be adopted to effect this.

1. To require charges in all cases to be filed and tried in the body of the highest grade of which the accused is a member.

2. To provide for the appointment of a Commission of the peers of the accused.

3. To provide for the trial of the member of any body by the body itself, but that the punishment inflicted should have no effect unless approved by the Grand Commander; and then in case of a member of this Council, Active, Emeritus, or Honorary, only until its next annual session, when the whole proceedings should be examined, and the action confirmed, vacated, or modified, as justice should require; and in case of a member of lower grade, until the next session of the Council of Deliberation in the District, by which the action should be examined, in the same manner, subject to appeal to the Supreme Council.

There are in my own mind grave objections to both the first and second methods proposed; but I believe a code may be provided based upon the third method that shall be free from difficulties. At any rate it would avoid the anomaly now permitted by our constitution of allowing a person to continue to enjoy rights after he has lost other rights, by the possession of which only he could *obtain* the former. The possessor of a high grade enjoys all the rights of the lower grade, with other rights added. If he is deprived of the rights upon which his others are founded, can he retain the latter? The power to deprive him of the principal rights would seem to be sufficient to deprive him of those which are incidental to those principal rights. But there *should* be power to deprive him of the incidental and allow him to retain the principal. For example, I can conceive of a case, in which it might be proper to deprive a member of this Council of the rights of a Sovereign Grand Inspector General, but to leave him in full possession of all the rights of the other degrees and grades. With these suggestions I leave the matter in your hands and I also submit the charges to which I have referred.

This question was referred to the Committee on Jurisprudence, to report at next session.

### Lodges can not meet during Session of Grand Lodge.

It may have been overlooked in the last published proceedings of the Grand Lodge, that that body did at its last session pass a law prohibiting any Lodge in the State from meeting during the session of the Grand Lodge, except for funerals, which meets on the second Monday in October, and usually lasts one week.

### IMPOSTER.

St. John Gildersleve. He was caught up by our energetic Grand Master, Bro. Vincil, who sends us the following description:

He is a young man, say twenty-five to thirty years old, with whiskers and short hair. Of good size, nearly six feet high; will weigh 150 to 160 pounds. Walks erect, with easy movement, not very quick. Frock coat, cloth, rather long, cassimere pants, flannel or linsey shirt—no collar. He apes the mute handsomely. Hand him around.

### Lodge Map of Iowa.

To Bro. T. S. Parvin, Grand Secretary of Iowa, we are indebted for a Lithograph Map of all the Lodges in Iowa. It is a fine specimen of secretarial work, and we regret that we can not return the compliment, for our own map on the same principle is merely one of pen and ink. We hope every Grand Lodge will ultimately adopt the example of Iowa.



**Charmed by a Rattlesnake.**

BY W. GILMORE SIMMS.

A writer in an old number of the *United States Magazine* pronounces the following description of a young girl charmed by a rattlesnake one of the most remarkable and beautiful descriptions ever penned :

"Before the maiden rose a little clump of bushes—bright tangled leaves flaunting wide in glossiest green, with vines trailing over them thickly decked with blue and crimson flowers. Her eye communed vacantly with these; fastened by a star-like shining glance, a subtle ray that shot out from the circle of the green leaves, seeming to be their very eye, and sending out a fluid luster that seemed to stream over the space between and find its way into her own eyes; very piercing and beautiful was that subtle brightness, of the sweetest, strongest power. And now the leaves quivered and seemed to float away only to return, and the vines waved and swung away in fantastic mazes, unfolding ever charming varieties of form and color to her gaze; but the star-like eye was ever steadfast, bright and gorgeous, in their midst, and still fastened with strange fondness upon her own. How beautiful, with wondrous intensity, did it gleam and dilate, growing larger and more lustrous with every beam it sent forth. And her own glance became intense, fixed, also; but with a dreaming sense which conjured up the wildest fancies, terribly beautiful, that took her soul away from her and wrapt it about as with a spell. She would have fled, she would have flown, but she had no power to move. The will was wanting to her flight. She felt that she could have bent forward to pluck the gem-like thing from the bosom of the leaf in which it seemed to grow, and which irradiated with its bright, white gleam; but ever, as she stretched forth her hand, and bent forward, she heard a rush of wings and a shrill scream from the tree above her—such a scream as the mocking-bird makes, when angrily it raises its dusky chest and flaps its wings furiously against its slender sides. Such a scream seemed like a warning, and though yet unawakened to a full consciousness, it startled and forbade her effort.

"More than once in her survey of this strange object had she heard that shrill note of warning, and to her mind the same vague consciousness of an evil presence. But the star-like eye was still upon her own—a small, bright eye, quick like that of a bird; now steady in its place, and observant seemingly only of hers; now darting forward with all the clustering leaves about it, and shooting up toward her, as if wooing her to seize it. At another moment riveted to the vine which lay around it, it would whirl round and round, dazzling bright and beautiful, even as a torch waving hurriedly by night in the hands of some playful boy: but in all this time the glance was never taken from her own—there it grew, fixed—a very principle of light—and with a bright, subtle, burning, piercing, fascinating gleam, such as gathers in vapors above the old grave, and binds us as we look—shooting, darting directly into her eye, dazzling her gaze, defeating its sense of discrimination, and confusing strangely its sense of perception. She felt dizzy, for as she looked a cloud of colors—bright, gay, various colors—floated and hung like so much drapery around the single object that had so secured her attention and spell bound her feet. Her limbs felt momentarily more and more insecure, her blood grew cold, and she seemed to feel the gradual freeze of vein by vein throughout her person. At that moment a rustling was heard in the branches of the tree beside her, and the bird, which had repeatedly uttered a single cry above her, as it were of warning, flew away from his station with a scream more piercing than ever. This movement had the effect for which it seemed intended, of bringing back to her a portion of that consciousness she had been nearly deprived of before. She strove to move from the beautiful but terrible presence, but for a while she strove in vain. The rich, star-like glance still riveted her own, and the subtle fascination kept her bound. The mental ener-

gies, however, in the moment of her greatest trial, now gathered suddenly to her aid, and with a desperate effort, but with a feeling of most annoying uncertainty and dread, she succeeded partially in the attempt, and threw her arms backward, her hands grasping the neighboring tree, feeble, tottering, and depending upon it for that support which her own limbs almost entirely denied her. With her movement came, however, the full development of the powerful spell and dreadful mystery before her.

"As her feet receded, though but a single pace, from the tree upon which she now rested, *the audibly articulated ring, like that of the watch when wound up with the verge broken*, announced the nature of the splendid yet dangerous presence, in the form of a monster rattlesnake, now but a few feet before her, lying coiled at the bottom of a beautiful shrub, with which, to her dreaming eye, many of its own glorious hues had been associated. She was at length conscious enough to perceive and feel her danger; but terror had deprived her of the strength necessary to fly from her dreadful enemy. There still glared the eye, beautifully bright and piercing, fixed upon her own; and, seemingly in the spirit of sport, the insidious reptile slowly unwound himself from his coil, but only to wind himself up again into his muscular rings—*his great flat head rising in the midst, and slowly nodding, as it were, toward her, the eye still peering into her own, the rattle slightly ringing at intervals*, and giving forth that paralyzing sound, which once heard is remembered forever. The reptile all this while seeming conscious of, and to sport with, while seeking to excite her terrors. Now, with its flat head, distended mouth, and curving neck, would it dart forth its long form to warn her—its fatal teeth, unfolding on either side of its upper jaws, seeming to threaten her with instantaneous death, while its powerful eye shot forth glances of that fatal fascination, malignantly bright, which, by paralyzing with a moved form of terror and of beauty, may readily account for the spell which it possesses of binding the feet of the timid, and denying even to fear the privilege of flight. Could she have fled? She felt the necessity, but the power of her limbs was gone; and there still it lay, coiling and uncoiling, its arched neck glittering like a ring of bronzed copper, bright and lurid, and the dreadful beauty of its eye still fastened, eagerly contemplating the victim, while the *pendulous rattle still rung the death-note*, as if to prepare the conscious mind for the fate which is momentarily approaching the blow. *Meanwhile the stillness becomes death-like with all surrounding objects.* The bird had gone with its scream and rush. The breeze was silent. The vines ceased to wave. The leaves faintly quivered on their stems. The serpent once more lay still, but the eye was never turned away from the victim. Its corded muscles are all in a coil. They have but to unclasp suddenly, and the dreadful foils will be upon her in full length, and the fatal teeth will strike, and the deadly venom which they secrete will mingle with the life-blood in her veins.

"The terrified damsel, her full consciousness restored, but not her strength, feels all her danger. She sees that the sport of the terrible reptile is at an end. She can not now mistake the horrid expression of his eye. She tries to scream, but her voice dies away to a feeble gurgling in her throat. Her tongue is paralyzed—her lips sealed; once more she strives for flight, but her limbs refuse their office. She has nothing left of life but its fearful consciousness. It is in her despair that, as a last effort, she succeeds to scream; with a single wild cry, forced from her by this accumulated agony, she sinks down upon the grass before her enemy—her eyes, however, still open, and still looking upon those which direct their gaze forever upon them. She sees him approach, now advancing, now receding, now swelling in every part with something like anger, while his neck arched beautifully, like that of a wild horse under the curb, until at length tired, as it were of play, like the cat with her victim, she sees the neck growing larger, and becoming completely bowed as if to strike—the huge jaws

unclosing almost directly above her; the long, tribulated fang, charged with venom, protruding from the cavernous mouth—and she sees no more! Insensibility came to her aid, and she lay almost lifeless under the folds of the very monster."

**Anti-Secret Society Movement.**

A body of people, calling themselves the "National Association of Christians," held a meeting lately in Chicago to agitate themselves regarding secret societies. They have perfected themselves—their own organizations have been washed to blameless purity—and now they have stepped aside to remove a fancied mountain, that, like the loadstone mountain described by Sindbad the sailor, they think, threatens to draw all the nails out of their old hulk, and send her to the bottom! The attendance above was chiefly of clergymen, who are, we are sorry to see, too often disposed to leave their own proper field of work and meddle with extraneous matters, to the danger of their legitimate calling, and to their own influence as Christian ministers. We are informed that one of the speakers gave an exposure of the initiation into Masonry, and said he was "stripped naked, subjected to gross indignities, and made to take a fearful oath," etc. How far this is true, Masons, of course, will know, and the confidence of those who are not Masons in those who are, will enable them to know how far to believe the statement. Resolutions denouncing all secret societies were adopted—even the Good Templars did not escape, their lodges being termed places for old maids and susceptible young men to flirt and make intrigues. Senator Pomeroy, of Kansas, the incorruptible patriot and honest man, who secretly tried to bribe members of Congress to vote contrary to their convictions, was there, and made a speech against all secret societies. Ten States were represented, and it was voted to raise ten thousand dollars for the prosecution of the work of this truly *Christian* organization. How people are prostituting that name Christian! It was once the synonym of virtue and worth; now it has become so hackneyed, and so often allied with fraud and wrong, that to denominate a man a Christian is almost to stigmatize him. We do not know who composed the convention, but we believe they were a combination of religious bums and played-out vagabonds, whom the church would be all the better for being rid of, and that all their denunciations of Masonry could be more than doubled and hurled back on themselves. They are renewing, by their hostility, the old war of the viper upon the file, and we believe they will have just as good a time of it as that reptile did, and one as profitable for their teeth. This notice is dictated by no fear of any such movement, but simply to let our readers know what is going on in the world, because, if the denunciation was confined to Chicago, it would be laughed at. A few weeks since, a Puritan paper of Boston, edited by a person who should have lived in Spain two hundred years ago, and taken his place as an infernal tormentor of all who did not believe in his religious views, had the sublime impudence to arraign Boston Encampment of Knights Templar because they dared to enter the city of Philadelphia in full regalia on the Sabbath, and returned to the Continental Hotel, after services at church, with the band playing lively music. Such a disregard for the Sabbath made the holy man roll up his eyes in horror, yet this same Puritan has traveled hundreds of miles on the Sabbath, and violates it every week of his life. He does not know of what he writes, and does not believe it, yet the Christianity to which he belongs requires strong food in the shape of sulphur and brimstone, and the reverend editor gives it to all who listen to his preaching or pursue his cumbersome writings. A Knight Templar will get to heaven as quick as the man who attempts, in his blundering way, to write down Masonry. In his strictures on Boston Encampment, the blockhead has neither won partisans nor lessened the estimation in which the members of the Encampment are held by the community.—*Flag of the Union.*



**THE GOLDEN SIDE.**

There is many a rest in the road of life,  
If we would only stop to take it;  
And many a tone from the better land,  
If the querulous heart would make it!  
To the soul that is full of hope,  
And whose beautiful trust ne'er faileth,  
The grass is green and the flowers are bright,  
Though the winter storm prevaileth.

Better to hope though the clouds hang low,  
And to keep the eyes still lifted;  
For the sweet blue sky will soon peep through,  
When the ominous clouds are rifted!  
There never was a night without a day,  
Or an evening without a morning;  
And the darkest hour, as the proverb goes,  
Is the hour before the dawning.

There is many a gem in the path of life,  
Which we pass in our idle pleasure,  
That is richer far than the jeweled crown,  
Or the miser's hoard of treasure;  
It may be the love of a little child,  
Or a mother's prayer to heaven,  
Or only a beggar's grateful thanks  
For a cup of water given.

Better to weave in the web of life  
A bright and golden filling,  
And to do God's will with a ready heart,  
And hands that are ready and willing;  
Than to snap the delicate, minute threads  
Of our curious lives asunder,  
And then blame heaven for the tangled ends,  
And sit and grieve and wonder.

**GEORGIA.**

To Sir Chas. R. Armstrong, Grand Recorder, we are indebted for the proceedings of the Grand Commandery of Georgia. From the report we find seven Commanderies on the roll, with a membership of 284. Seventeen were knighted during the year. From the address of R. E. Sir Thos. W. Chandler, the Grand Commander, we extract the following:

"In the month of September last I had the gratification, as your representative, of attending the 17th Triennial Grand Conclave of the Grand Encampment of Knights Templar of the United States, at St. Louis, acting, at the same time, as proxy for your V. E. D. G. Commander, E. G. Generalissimo, and E. G. Captain General. No question of sufficient importance to require a report in this place came before that body. But I can not refrain from heartily complimenting the chivalry of St. Louis and Missouri generally, as well as the other Masonic bodies of that jurisdiction, together with the civic authorities, for their unwearied efforts to make their Companion Sir Knights feel at home, and in entertaining them in the most lavish manner; and fully did they succeed in their generous endeavors. No sooner did we place foot in St. Louis than we were 'taken in charge,' and, till the close of the Conclave, the Sir Knights vied with each other who could show the strangers most attention. Strangers, did I say? There were no strangers there, for in that immense assembly each one seemed as if he had known the other for years, and rejoiced to meet, shoulder to shoulder, under the glorious banner of the Cross.

The public procession to the new and magnificent Masonic Temple was grand in the extreme; about three thousand Sir Knights, nearly all clothed in the full uniform of our Order, making a display of Christian chivalry seldom, if ever, witnessed since the days of the Crusades.

Every Grand Commandery, under the jurisdiction of the Grand Encampment, was represented, and every one now loyal to its Beauseant.

The address of the M. E. Sir H. L. Palmer, Grand Master, as everything that emanates from the pen of that accomplished Knight, was logical, courteous, and exhaustive, and his kind

allusions to this Grand Body will be long remembered by the Sir Knights of this jurisdiction.

The 18th Triennial Conclave of the Grand Encampment will be held in the city of Baltimore, on the third Tuesday in September, 1871.

In the month of January I received official information of the decease of the venerable R. E. Sir E. H. Gill, Grand Commander of K. T. Virginia. He died on the 20th of December last, loved, honored, and revered by all who knew him. Truly, in him a gallant Knight hath fallen. I present the official notice of his death, and recommend that suitable resolutions of our sympathy with the Grand Commandery of Virginia in their loss be adopted and forwarded by this Grand Body.

Through our Eminent Grand Recorder, I have received the published proceedings of twenty-one Grand Commanderies. Those documents contain a mass of Templar information deeply interesting to our Order. They, without exception, give our Grand Commandery a kindly notice.

For the past six months my private business has caused my absence from this State, and deprived me of the pleasure of visiting the several subordinate Commanderies of this jurisdiction. But, while deprived of this gratification, I have been favored with that of visiting Commanderies in many other jurisdictions, and witnessing, as well as participating, in their work, making the acquaintance of many Sir Knight Companions whose names stand high on the rolls of our Order. I esteem this as no small privilege or light advantage, though the information and results thereby attained must be communicated in the Asylum, and not through the medium of a published address.

And now, Sir Knights, naught remains but in returning to you the baton of authority, I trust unsullied, to thank you for the distinguished honors I have received at your hands, asking you to unite with me in the prayer, that we may be enabled, not only to 'profess' the sublime tenets of our Order, but receive strength from the Captain of our Salvation, to practice and elucidate them in our daily walk and conversation."

**THE KEYSTONE.**

This paper, published in Philadelphia, by Bro. J. T. Stavely, still comes weekly, and presents the face of the best printed paper in the United States. During our sojourn in the "Quaker City" we went through the printing establishment of Messrs. Stavely & McCalla, and at first glance one would think they did the job work for the whole town, but that being an impossibility, they come as near to it as they can. Bro. Stavely is one of those liberal Masons who does not go on the principle that if any body else succeeds he will starve, but with a keen and unselfish appreciation that others may turn out a good job, he looks upon the FREEMASON just for what it is worth, and, like a true brother of the quill, he marshalled his friends into line and put their names on our list, assuring them that they would not regret it, and to those friends, one and all, in the "City of Brotherly Love," who have honored us with their subscription, we tender our sincere thanks, for we had no right to expect this liberality in a city supplied by such a paper as the *Keystone*. Some of our contemporaries have thrown out the insinuation that Pennsylvania Masons do not read, but *we*, at least, can flatly deny the charge, and can safely say that more Philadelphia Masons, with a weekly Masonic paper at their doors, take more outside Masonic papers than the city of New York, which has no strictly Masonic journal of its own.

**ENGLAND.**

We are indebted to R. W. Bro. John Hervey, Grand Secretary, for proceedings of Grand Lodge of England, at the Quarterly Communications, held April 14th, April 28th, and June 2d, 1869. The first two are occupied with the ceremonies of dedicating the New Temple on Great Queen street, and the address of Bro. R. J. Simpson on that occasion, which has already been published in the FREEMASON.

June 2d.

"The Right Hon. the Earl of Zetland, K. T., M. W. Grand Master on the Throne," in his address he announced that the Prince of Wales had joined the fraternity and recommended in accordance with precedent, that the title of P. G. M. be conferred upon him, being of the blood royal.

This does not seem strange to our English brethren, but very much so to the American reader; however, Americans know enough to recognize that the craft in each country is entitled to confer its honors in a manner peculiar to themselves, and as the princes of England have for ages been patrons of the institution, we are not surprised at the foregoing recommendation.

Very full reports were submitted by the Building Committee, and a very flattering vote of thanks was tendered them.

The report of the Board of General Benevolence shows great activity in the noble work of charity, and that the benevolent fund of England is a glorious monument to their hearts and brains. We find nearly \$16,000 on hand for that fund. Since last report contributions were received for general purposes from most of the 1258 Lodges on the roll.

**NEW ADVERTISEMENTS.**

We call special attention to the advertisements of Messrs. PARSON & Co., 816 and 819 Broadway, St. Louis, who are doing a very large business in Masonic clothing of all kinds, as well as Regalia of other societies and orders. They keep a large assortment of all kinds and are worthy of patronage.

Also, to the advertisement of the STANDARD LIFE INSURANCE COMPANY, of New York, which has established a first class agency in this State, with James F. Aglar, a well known citizen, as general agent, with office in St. Louis. With the facilities of acquaintanceship and general popularity which Mr. Aglar possesses, and with such a Standard Company we see no reason why he should not succeed. He has our best wishes in his new enterprise. He will give good employment to first class solicitors.

Also, to the advertisement of Mrs. Winslow's Soothing Syrup, which, from the local notices it has received and from the respectability of the agent here, we should judge it to be just the thing to keep peace in the family—at least, among the young ones. "Let us have peace."

**Elections Since Last Number.**

Brookfield Lodge, No. 86, Brookfield.—W. S. Dawson, W. M.; W. S. Adams, S. W.; R. O. Thompson, J. W.

Officers Chillicothe Board of Relief.—R. F. Dunn, President; J. M. Alexander, Secretary; George P. Pepper, Treasurer.



**TRUST.**

The child that leans on its parent's breast,  
Leaves there its cares, and is at rest;  
The bird sits singing by his nest,  
And tells aloud  
His trust in God, and so is blest  
'Neath every cloud.

He hath no store, he sows no seed,  
Yet sings aloud and doth not heed;  
By flowing streams or grassy mead,  
He sings to shame  
Men who forget, in fear of need,  
A Father's name.

The heart that trusts, forever sings,  
And feels as light as it had wings;  
A well of peace within it springs.  
Come good or ill,  
Whate'er to-day, to-morrow brings,  
It is His will.

**APOLOGY.**

We regret to ask our patrons to excuse us for delays in getting out the FREEMASON this month, owing to the removal of the printing house from Pine street to Washington avenue, and the delay in putting up presses, etc. And this, we think, will be sufficient excuse for being a few days behind time. We promise to be more punctual in the future.

**GREAT BRITAIN.**

We are under obligations to Sir Robert Wentworth Little for the report of the Executive Committee for 1868 and 1869 of the "Imperial, Ecclesiastical and Military Order of Knights of the Red Cross of Rome and Constantine," in England, Wales and the British Dominions.

The report shows the Order to be in a very flourishing condition, there being nineteen Conclaves under the allegiance of the Imperial Council. The Right Hon. the Lord Kenlis is Grand Sovereign, and Sir R. W. Little, of London, is Grand Recorder.

**The Ballot and its Use.**

Our correspondent of the past two weeks, while asking us the question, "Why some Lodges had deteriorated?" added the following in connection therewith:

"Is not the misuse of the ballot a primary cause of many Lodges going down?"

To this question we might simply give the answer, "To some extent, yes;" but, as it would be necessary to define in this connection our recognized view of the word misuse, and as several ideas connected with this subject are brought uppermost by the question, it can not be considered out of place here to make a few remarks upon the subject of the "ballot and its use."

The ballot is the means by which the Lodge (not the individual members) make known their desire whether or not a certain candidate shall be admitted among them to obtain the important privilege of receiving the rights, light and benefits of Freemasonry. It is the inalienable right of the brethren to choose their own brethren, and, as they naturally wish to do so without offending others, the ballot is the only safe and proper method, and the voting by the brethren should be secret. No one member should know how the other votes, otherwise the harmony of the Lodge might be disturbed; for it is well known that it has often been a source of displeasure to a Brother to find that his candidate has been "black-balled," or rejected, especially when he, in the consciousness of his own integrity, fancies that his friend has been refused admission without cause. Hard feelings have often been engendered from a supposition that Brother A. or Brother B. had cast the black ball, especially when it has become known or suspected that

he did so from purely personal motives. The ballot should, therefore, be as secret as the grave. It should not even be known to one Brother how another Brother has voted; nor should the one proposing a candidate be in a position to suspect the author of the rejection. As we stated last week, a candidate rejected for cause is better out of the Lodge than in it—that is, for the health of the Lodge; therefore, the rejection should give rise to no bitter feelings on the part of the proposer. If the ballot is kept strictly secret, the dark ball could not justly be applied to any one in particular, and no one ought to be subjected to the blame or credit of casting the rejecting ballot.

"But," it may be argued, "the ballot is not kept secret; the Brother casting the black ball very often boasting that he has done so, or he casts his vote in so public a manner that no one can mistake who the individual is." When such is the case, this course of conduct is very reprehensible; and whatever ill-feeling or evil consequences may arise therefrom, the offending Brother is justly responsible therefor. We say "offending" advisedly; for the exposure of the ballot may, under certain circumstances, be made a cause for discipline.

Our correspondent's question, however, applies more to the fact that the disappointed members of some Lodges have very often used the "black ball" in revenge, in order to spite the Master, or some particular members of the Lodge. Such members who thus act are not Masons at heart; for to wrong a Lodge by rejecting good men as members is as criminal (Masonically) as knowingly and wilfully to admit into their midst notoriously bad men, especially when they have no justifiable reasons for either course of action.

M. W. John W. Simmons, whose authority on Masonic subjects has never yet been disputed, says, "The ballot is of paramount importance. The negative ballot has been aptly termed the palladium of Masonry; for on its discreet use the institution relies as a safeguard against the unworthy, who seek admission to our temples for purposes utterly foreign to the designs laid down upon the original trestle-board of the Craft. The more popular Masonry becomes the greater will be the number of the profane finding much in it to admire, nothing to condemn, and everything to gain by affiliation with it; and the greater will be the necessity for some one in each Lodge to stand guard over the sanctuary, armed with an instrument that shall execute his will 'as lightning does the will of God.' Such, in the hands of a true and trusty Brother is the black ball. Well would it be for Masonry if no others used it; well would it be for Masons if they could school their minds to a rigid respect for its appearance in the ballot, even as though a Brother were passing the ordeal. To these causes, more than all others, may be traced the difficulties that arise in Lodges: the scandal, the heart-burnings, the shame, that so often attend on personal quarrels, pursued to the bitter end with all the spiteful animosity arising from the real or fancied injury. None should use this potent agent for good or evil, but with the utmost discretion and as an act of conscience. Above all, it should not be used in a spirit of levity, nor from the desire to gratify a personal pique either against the petitioner or his friends; for in most cases where passion is allowed to rule, the smirk of satisfied malevolence betrays the secret. The adverse party, in the heat of disappointment, will seek a counter-revenge; and thus the fire being lighted, it will (as it has done), devastate the entire Lodge and scatter its membership, never again to be reunited. But, on the other hand, when the humblest Brother knows that an applicant is unfit to be invested with the high prerogatives of the Fraternity, he should veto his admission without fear or favor."

One of the dangers, however, to be apprehended—in fact the principal danger—is the refusal of those immediately interested in the result to submit quietly to the action of the Lodge, when it by ballot declares the candidate to be unfit for membership. This refusal often leads to indirect rebellion and direct disruption. Better by far to wait till time remedies the

evil. Should the candidate have been wronged, time will yet place him right on the Record. As was stated in our last article, a good and worthy man will not be injured by careful scrutiny and delay, whereas both may help to unveil a bad man, and show him up in his true colors. The use of the ballot is therefore a Lodge's safeguard, while its misuse will only injure the Brother who abuses it and not the man abused.—*N. Y. Courier.*

R. W. James M. Austin, Grand Secretary of the State of New York, and General Grand High Priest of the United States, whose health has been reported as failing, is now in this city, and rapidly improving. His visit to the Grand Master at Salem has had a great deal to do with the matter.

We clip the above from the New York *Courier*. All will be glad to know that our good brother did not go the way of all flesh so early in life; but if the *Courier* had stated that Bro. Austin had stopped with the Grand Recorder of the G. C. of New Jersey, we could then be thoroughly assured that he would live forever, for the Doctor has a holy horror of "Masonic Undertakers-General"—M. U. G., as he styles Bro. Horner, of Louisiana. There has been quite a mortality among Grand Secretaries during the past two years, and for one we would like to see another long, healthy season.

**Have Mercy on Women.**

We have probably all of us met with circumstances in which a word heedlessly spoken against the reputation of a female has been magnified by malicious minds until the cloud has been dark enough to overshadow her whole existence. To those who are accustomed, not necessarily from bad motives, but from thoughtlessness, to speak lightly of ladies we recommend these "hints as worthy of consideration."

Never use a lady's name in an improper place, at an improper time, or mixed company. Never make assertions about her that you think untrue, or allusions that she herself would blush to hear. When you meet with men who do not scruple to make use of a lady's name in a reckless and unprincipled manner, shun them, for they are the very worst members of the community—lost to every sense of honor, every feeling of humanity.

Many a good and worthy woman's character has been forever ruined and heartbroken by a lie manufactured by some villain, and repeated where it should not have been, and in the presence of those whose little judgment could not deter them from circulating the foul and brag-gart report. A slander is soon propagated, and the smallest thing derogatory to a woman's character will fly on the wings of the wind, and magnify as it circulates, till its monstrous weight crushes the poor unconscious victim. Respect the name of woman, for your mother and sisters are women; and as you would have their fair names untarnished and their lives unembittered by the slanderer's tongue, heed the ill that your own words may bring upon the mother, the sister, or the wife of some fellow creature.

**NO EXERCISE EQUAL TO LAUGHTER.**—Nothing acts so directly upon the organs within, both chest and abdomen. Ten hearty laughs, real shouts, will do more to advance the general health and vitality, than an hour spent in the best attitudes and motions, if done in a sober, solemn spirit. Of course I know you can't laugh at your will so you must play with your children, introduce a hundred games which involve competition and fun. Open the folding doors, move back the centre table, and go at it. Play with the dog, run for the pins, play any of the games which you can recall from your early experience.



The following invocation to the Deity, written by a Christian, has so much of pure Masonic cosmopolitanism in it that we think it will be appreciated by every reader of the FREEMASON as containing a spirit of love and trust for our Infinite and Merciful Father not often found outside of the Masonic Lodge:

#### The Dying Israelite to the Deity.

BY ROBERT MONTGOMERY.

*"The Tyrant's jest, the Gentile's scorn."*  
Walter Scott.

A Hebrew knelt in the dying light,  
His eyes were dim and cold,  
The hairs on his head were silver white  
And his blood was thin and old.  
He lifted his look to his latest sun,  
For he knew that his pilgrimage was done,  
And as he saw God's shadow there,  
His spirit poured itself in prayer.  
I come unto death's second birth,  
Beneath a stranger air;  
A pilgrim on a dull, cold earth,  
As all my fathers were.  
And men have stamp'd me with a curse  
I feel it is not *thine*,  
Thy mercy, like yon sun, was made  
On me, as them, to shine.  
And therefore dare I lift my eye,  
Thro' that to thee before I die,  
In this great temple, built by thee,  
Whose altars are divine;  
Beneath you lamp that ceaselessly  
Lights up thine own pure shrine,  
Oh take my latest sacrifice,  
Look down and make this sod  
Holy as that where, long ago,  
The Hebrew met his god.  
I have not caused the widow's tears,  
Nor dimmed the orphan's eye,  
I have not stained the virgin's years,  
Nor mocked the mourner's cry.  
The songs of Zion in mine ear  
Have ever been most sweet,  
And always when I felt thee near,  
My shoes were off my feet.  
I have known thee in the whirlwind,  
I have known thee on the hill,  
I have loved thee in the voice of birds,  
Or the music of the rill.  
I dreamt thee in the shadow,  
I saw thee in the light,  
I heard thee in the thunder peal,  
And worship'd in the night.  
All beauty, while it spoke of thee,  
Still made my soul rejoice,  
And my spirit bowed within itself  
To hear thy "still small voice."  
I have not felt myself a thing  
Far from thy presence driven,  
By flaming sword and waving wing  
Shut out from thee and heaven.  
Must I the whirlwind reap  
Because my fathers sowed the storm?  
Or shrink because another sinned  
Beneath thy red right arm?  
Oh much of this we dimly scan  
And much is still unknown,  
But I will not take my curse from man,  
I turn to thee alone.  
Oh bid my fainting spirit live,  
And what is dark reveal,  
And what evil, oh, forgive,  
And what is broken, heal,  
And cleanse my nature from above  
In the deep Jordan of thy love.

I know not if the Christian's heaven  
Shall be the same as mine,  
I only ask to be forgiven  
And taken home to thine.  
I weary on a far, dim strand  
Whose mansions are as tombs,  
And long to find the fatherland  
Where there are many homes.  
Oh grant, of all yon starry thrones  
Some dim and distant star,  
When Juda's lost and scattered sons  
May love thee from afar.

When all earth's myriad harps shall meet  
In choral praise and prayer,  
Shall Zion's harp, of old so sweet,  
Alone be wanting there?  
Oh place me in thy lowest seat  
Tho' I as now appear  
"The Christian's scorn, the Christian's jest"—  
But let me see and hear  
From some bright mansion in the sky  
The bright ones and their melody.

#### Our late Brother Fitz Greene Halleck.

Last week we gave a brief account of the dedication of the beautiful monument at Guilford, Connecticut, to the memory of our deceased gifted brother. We derive the following additional interesting details from the *New York Dispatch*:

"Summer gave her most tempered sunshine, her sweetest airs, for the ceremonies which dedicated the monument to one of America's earliest born poets. The 'gray rocks' of Connecticut grew softer in the mellow light; freshest odors of new-mown hay were in the air, and delightful breezes from the Sound turn the silver lining of the willow leaves and shook the tassels of the blossoming chestnuts. The rough little State never seemed so beautiful as to those who followed her coast on their way to Guilford to participate in the final honors rendered to one of her best-known and best-beloved sons."

The oration of Bayard Taylor closed with the following beautiful tribute to the dead poet, which will repay perusal:

However our field of poetic literature may bloom, whatever products of riper culture may rise to overshadow its present growths, the memory of Halleck is perennially rooted at its entrance. Recognizing the purity of his genius, the nobility of his character, we gratefully and affectionately dedicate to him this monument. There is no cypress in the wreath which we lay upon his grave. We do not meet to chant a dirge over unfulfilled promises or an insufficient destiny. We have no wilful defiance of the world to excuse, no sensitive protest to justify. Our hymn of consecration is cheerful, though solemn. Looking forward from this hallowed ground we can only behold a future for our Poetry sunnier than its past. We see the love of Beauty born from the servitude to Use—the recognition of an immortal ideal element gradually evolved from the strength of natures which have conquered material forces—the growth of all fine and gracious attributes of imagination and fancy, to warm and sweeten and expand the stately coldness of intellect. We dream of days when the highest and deepest utterances of rhythmic thought shall be met with grateful welcome, not with dull amazement or mean suspicion. We wait for voices which shall no more say to the Poet; "Stay here, at the level of our delight in you!"—but which shall cry to him: "Higher, still higher! though we may not reach you, yet in following we shall rise! And, as our last prophetic hope, we look for that fortunate age when the circle of sympathy, now so limited, shall be co-extensive with the nation, and when, even as the poet loves his land, his land shall love her Poet!"

Halleck was a member at one time of Holland Lodge No. 8, and, we think, was so at the time of his removal from this city to Guilford, soon after the death of Bro. John Jacob Astor, who was for several years the Master of No. 8, and to whom Halleck stood in the relationship of private secretary, and they frequently sat in the Lodge at the same time; among the members of which were many of the most brilliant men in literature and the arts of the past age.

The poet was a monarchist, and he never hesitated to fearlessly express his sentiments as to, and his preference for, that form of government. On one of the frequent occasions when we passed some delightful hours in his society, he said that among the things that strongly recommended Masonry to his reverence was its autocratic government; the strength of its head, and its general chapter of morals.

#### "No Man Liveth to Himself."

We have all an influence upon the circle in which we move, and whether we will or not we are exerting that influence "for weal or wo," for evil or good. At times, from set purpose or by proposed plans, we influence the minds and direct the steps of men with whom we come in contact, and then again, without any design on our part, we are controlling our brethren and establishing their habits. How wonderful this influence upon each other—a single word, or step, or tear, or look may change the whole current of life in that young man standing near your side, or that apprenticed brother who is traveling East in search of light.

We must see to it that this power with which we are endowed is exerted for God, and truth and humanity—that the world is bettered, our brethren improved, truth exalted, and God honored by our example. The earnest practice of truth is the great demand of the times. The water in a stagnant pool grows loathsome, it breeds unsightly vermin and pestilential vapors. It is the running stream that is pure and sweet, and which carries a blessing to the thirsty fields. Even so truth, God's truth, may stagnate in a man's brains and become a pool of lifeless doctrine, whose pestilential surface no genial breeze from heaven ever stirs, whose sluggish depths no streams of life, springing up from within, ever freshen. An earnest, active man is like the running brook; there is music in the flow of his life, there is freshness and sweetness in his heaven-renewed spirit, there is blessing in his words and deeds.

Let the beautiful lessons and God-honored principles of Masonry be practiced everywhere and at all times by the members of the craft, and we shall soon see the banners of truth waving in triumph in every land. Our work "is the enlightenment of the world, the ennobling of labor, and the recognition of the universal brotherhood of man." Let us be true and steady to our work.—*Keystone.*

#### LOVE OF FLOWERS.

In all countries women love flowers; in all countries they form nosegays of them; but it is only in the bosom of plenty that they conceive the idea of embellishing their dwellings with them. The cultivation of flowers among the peasantry indicates a revolution in all their feelings. It is a delicate pleasure that makes its way through coarse organs; it is a creature whose eyes are opened; it is the sense of the beautiful, a faculty of the soul that is awakened; colors, forms, odors are perceived for the first time, and these charming objects have at length spectators. Those who have traveled in the country can testify that a rose-tree under the window, a honeysuckle around the door of a cottage, is a good omen to a weary traveler. The hand that cultivates flowers is not closed against the supplications of the poor, nor against the wants of the stranger. Flowers may be called the alphabet of the angels, wherewith they write on hills and plains mysterious truths.

Mr. George Peabody has brought the people of the South a second time into his debt by the munificent gift of *One Million Dollars* to the cause of Southern education.

It is gratifying in this world of selfishness to chronicle these great deeds of liberal and enlarged beneficence. Mr. Peabody might have consecrated his immense fortune to the building up of his family: he has set the example of giving in his life-time immense sums to various public charities. Men may criticise, and find inferior motives in such a case; but in our opinion it requires a noble mind to cherish the ambition of being remembered for generous acts—if such a feeling, peradventure, enters into the charities of this gentleman, which we by no means insinuate.

Twice has the South been the recipient of his bounty; and twice do we thank him; and twice do we honor the man who has remembered us in our hour of trial and the day of our adversity.—*Richmond Enquirer.*



**Country Children.**

BY MRS. M. A. KIDDER.

Little fresh violets,  
Born in the wildwood;  
Sweetly illustrating  
Innocent childhood!  
Shy as the antelope—  
Brown as a berry—  
Fresh as the mountain air,  
Romp and merry!

Blue eyes and hazel eyes  
Peep from the hedges,  
Shaded by sun bonnets  
Frayed at the edges!  
Up in the apple trees,  
Heedless of danger,  
Manhood in embryo  
Stares at the stranger.

Out in the hilly patch,  
Seeking the berries—  
Under the orchard trees  
Feasting on cherries—  
Tramping the clover blooms  
Down 'mong the grasses,  
No voice to hinder them—  
Dear lads and lassies!

No grim propriety—  
No interdiction;  
Free as the birdlings  
From city restriction!  
Coining the purest blood—  
Strength'ning each muscle—  
Donning health armor  
'Gainst life's coming bustle!

Dear little innocents,  
Born in the wildwood!  
Oh, that all little ones  
Had such a childhood!  
God's blue spread over them—  
God's green beneath them;  
No sweeter heritage  
Could we bequeath them!

**Sparks from a Masonic Anvil. No. 7.**

By Bro. William James Hagan, P. M., No.  
131, Masonic Author, Truro, England.

In looking over a recent purchase of old Freemasons' Magazine, I came across the undermentioned address in the number for January, 1795. Interesting as it was to me as a British Freemason, I feel sure it will possess still more interest to the American Craftsmen, who are readers of the *Voice of Masonry*, and I hasten, therefore, to present it to them with my fraternal compliments. Any introduction on my part, respecting the immortal George Washington, being superfluous, I content myself by observing that his well considered and judicious remarks could not appear in a more suitable Magazine than the present one, which well deserves the success it has received.

*Grand Lodge of Free and Accepted Masons, of the Commonwealth of Massachusetts, in North America, to their Brother George Washington—Transmitted by Brother James Somerville, E. S. R. E. E., No. 212.*

Whilst the historian is describing the career of your glory, and the inhabitants of an extensive empire are made happy in your unexampled exertions; whilst some celebrate the hero so distinguished in liberating united America, and others the patriot who presides over her councils, a band of brothers, having always joined the acclamations of their countrymen, now testify their respect for those milder virtues which have ever graced the man.

Taught by the precepts of our society, that all its members stand upon a level, we venture to assume this station, and to approach you with that freedom which diminishes our diffidence without lessening our respect. Desirous to enlarge the boundaries of social happiness, and to vindicate the ceremonies of their Institution, this Grand Lodge has published "A Book of Constitutions" (and a copy for your

acceptance accompanies this), which, by discovering the principles that actuate, will speak the eulogy of the Society, though they fervently wish the conduct of its members may prove its higher commendation.

Convinced of his attachment to its cause, and readiness to encourage its benevolent designs, they have taken the liberty to dedicate this work to one, the qualities of whose heart and the actions of whose lips have contributed to improve personal virtue, and extend throughout the world the most endearing cordialities; and they humbly hope he will pardon this freedom, and accept the tribute of their esteem and homage.

May the Supreme Architect of the Universe protect and bless you, give you length of days and increase of felicity in this world, and then receive you to the harmonious and exalted society in heaven.

JOHN CUTLER, G. M.  
JOSIAH BARTLET, S. G. W.  
MUNGO MACKAY, J. G. W.

BOSTON, December 27, A. L. 5792.

**Answer to the Grand Lodge of the Free and Accepted Masons of Massachusetts.**

Flattering as it may be to the human mind, and truly honorable as it is, to receive from our fellow citizens testimonies of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a society whose liberal principles are founded in the immutable laws of truth and justice.

To enlarge the sphere of social happiness is worth the benevolent design of a Masonic Institution; and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race.

While I beg your acceptance of my thanks for the "Book of Constitutions" which you have sent me, and for the honor you have done me in the dedication, permit me to assure you that I feel all those emotions of gratitude which your affectionate address and cordial wishes are calculated to inspire; and I sincerely pray that the Great Architect of the Universe may bless you here, and receive you hereafter into his Immortal Temple.

GEORGE WASHINGTON.

The *Freemasons' Magazine*, January, 1795.

**Death of Bro. Priestly H. McBride, P. G. M.**

HALL OF TWILIGHT LODGE, No. 114, }  
COLUMBIA, Mo., June 7, 1869. }

WHEREAS, it has pleased the Supreme Architect to remove from the scene of earthly labor to the courts of that House not made with hands, eternal in the heavens, our brother, Priestly H. McBride, Past Grand Master;

*Resolved*, That in his death we recognize the removal of one of the old guiding lights of the craft, who, in a long life of labor and usefulness, ever illustrated (in public and private, within and without the Lodge) the virtues and fulfilled the obligations of Masonry.

*Resolved*, That bowing reverently in resignation to this decree of the Almighty, we can but make the memory of our departed brother an example for our lives, that we may, like him, at death, leave behind us the glory of pure and well spent lives.

*Resolved*, That to those bound to him even closer than we by ties of kinship and affection, we tender our sincere sympathy, calling to mind the promise that the loved and lost shall meet again where parting is no more.

*Resolved*, That copies of these resolutions be furnished the family of the deceased brother, and sent to the *Statesman, Journal* and *Freemason* for publication.

OREN ROOT, JR.,  
F. D. EVANS,  
J. M. SAMUELS,

TH. FYFER, Secretary. Committee.

The following is made up from the poems of as many different writers as there are lines in the stanzas. The names of the authors are: 1, Moore; 2, Morris; 3, Tennyson; 4, Southey; 5, Percival; 6, "Babbie Brook;" 7, Rogers; 8, Patmore; 9, Rosa; 10, Longfellow; 11, Norton; 12, Prentice; 13, Scott; 14, Pope, 15, Proctor; 16, Byron:

1 When first I met thee, warm and young,  
2 My heart I gave thee with my hand;  
3 Around thee with the breeze of song  
4 The burning path of fame I fanned.

5 But now, as on we plod our way,  
6 My heart no more in rapture swells,  
7 I would not if I could be gay  
8 When earth is filled with cold farewells!

9 Out o' the voice of my farewell  
10 A voice replied far up the height:  
11 Thy name was once a magic spell  
12 Amid past hours of delight.

13 The heath this night must be my bed,  
14 Ye vales, ye streams, ye groves, adieu!  
15 Farewell for aye, e'en Love is dead,  
16 Would I could add remembrance, too!

THE NEW PRESSES OF THE LONDON TIMES. The *Times* is now printed, says the *Court Journal*, by new machinery so perfect and so simple that it takes but one engineer and three laborers to print off a whole edition. The paper is not cut into sheets before it is printed, but is brought to the machine in a long roll. It passes through the machine, is printed on both sides, and is divided as it passes out, the whole process being automatic. The idea has long been worked at by engineers, but has only lately been practically carried out under the superintendence of Mr. Macdonald, the engineer who has charge of the whole *Times* machinery. The new machine is called the Walter press, in honor of the chief proprietor of the *Times*. It will quite supersede the Hoe machine, and is an improvement upon the admirable French Marinoni machine upon which the *Echo* is printed.

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**Marriages.**

**GRAHAM—SCOBY**—On Wednesday, July 7th, at the residence of the bride's father, in Osceola, Mo., Bro. Wm. D. Graham to Miss Ada H. Scoby, by Rev. D. C. Milner.

They have our fraternal wishes for a long and happy life.

**Deaths.**

**McBRIDE**—At Columbia, Mo., M. W. Bro. Priestly H. McBride, Past Grand Master and Past Grand High Priest of Missouri.

**TRUE**—At Portland, Maine, April 5th, M. W. Bro. Jabes True, Past Grand Master of Maine, aged 71. He was buried with appropriate services by the Grand Lodge.

**BARNETT**—At St. Joseph, Mo., Bro. J. B. M. Barnett, member of Zeredatha Lodge, 189, and St. Joseph R. A. Chapter No. 14, both of which bodies adopted suitable resolutions in memory of the virtues of the deceased.

**ASHURST**—At Santa Fe, New Mexico, Bro. Merrill Ashurst, on July 5th. He moved to the Territory in 1849 from Alabama. He was a learned and able jurist, and his fame as a lawyer was well established. He was buried with Masonic honors.

**PIKE**—At Memphis, Tenn., on the 6th of July, ISADORE, the eldest daughter of Bro. Albert Pike, aged 27 years, 5 months and 6 days. From the *Memphis Appeal* we extract the following: "She possessed all those gentle, quiet and winning qualities that are a chief charm with the sex; was cultured to a high degree, evidencing a judgment and matured thoughtfulness and sensibility which commended her above all others to her father. Her

place was in his inmost heart; she was his consolation and his hope. He left her but a few short days since in health, full of life, giving promise that she would live to smooth the path of his declining years and realize for him many, many days of happiness. Suddenly, rudely, without warning, she has been called away. She has crossed over the river and rests under the shadow of the tree of life."

Our esteemed and distinguished brother has our sincere and heartfelt sympathies in this his great affliction. The grandest philosophy of life has taught us that his loss is her gain—she has gone to reap the rich rewards of the heart and brain culture bestowed upon her.

**LEE**—At Cincinnati, on the 23d of July, Bro. A. H. Lee, of Prairie du Rocher, Ill., aged 49 years and 10 months. Bro. A. H. Lee was a member of Polar Star Lodge, No. 79, of this city, and was one of the purest and best Masons who ever lived. The principles of Freemasonry were to his heart the realization of man's noblest existence, and he lived up to them. He was loved by the poor and needy wherever he was known. In the midst of an useful existence he has been stricken down, mourned by a very large circle of friends.

On the 26th his Lodge received his remains, and performed the Lodge services in his memory, and immediately after the funeral rites of the Episcopal church were performed by Bro. and Rev. Ed. F. Berkeley (rector of St. George's church), in the large room of Freemason's Hall. On the 27th the Lodge accompanied his earthly remains to his late residence in Illinois, and paid the last honors of the fraternity. He will be recollected by many as the one who drew the Crosby Opera House in Chicago, and with his usual Masonic zeal he loaned the Masonic Hall Association of St. Louis \$140,000, at a reasonable interest, on long time. He also donated to his Lodge, for the widows and orphans, \$5,000 worth of stock of said Association. May his soul reap the reward of the just, and may his remains lie in peace beside those of his beloved wife, whose death we mentioned only a short time ago.

**DUNNING**—At DeKalb, Mo., Bro. P. C. Dunning, of Wellington Lodge, No. 22, which Lodge buried him with Masonic honors, and adopted suitable resolutions commemorative of the virtues of the deceased.

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VOLUME III, 1869.

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SHOWING THE

Day of the Week and Month on which every Full Moon falls, from June, 1868, to December, 1883, inclusive.

Compiled from De Morgan, by Bro. W. B. LANGRIDGE, of Iowa.

YEAR.	JANUARY.	FEBRUARY.	MARCH.	APRIL.	MAY.	JUNE.	JULY.	AUGUST.	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
1868						Fr. 5	Sa. 4	Mo. 4	We. 1	Th. Sa. 1 31	Su. 29	Tu. 29
1869	We. 27	Fr. 26	Sa. 27	Su. 25	Tu. 25	We. 23	Fr. 23	Sa. 21	Mo. 20	We. 20	Fr. 19	Sa. 18
1870	Mo. 17	Tu. 15	Th. 17	Fr. 15	S. 14	Mo. 13	Tu. 12	Th. 11	Fr. 9	Su. 9	Mo. 7	Th. 7
1871	Fr. 6	Su. 5	Mo. 6	We. 5	Th. 4	Sa. 3	Su. Mo. 2 31	We. 30	Th. 28	Sa. 28	Su. 26	Tu. 26
1872	Th. 24	Sa. 23	Su. 24	Tu. 23	We. 22	Fr. 21	Sa. 20	Su. 18	Tu. 16	We. 16	Tu. 15	Su. 14
1873	Mo. 13	Tu. 11	Fr. 14	Sa. 12	Mo. 12	Tu. 10	We. 9	Fr. 8	Sa. 6	Su. 5	Tu. 4	We. 3
1874	Fr. 2	Su. 1	Tu. 3	We. 1	Fr. Su. 1 31	Mo. 29	Tu. 28	Th. 27	Fr. 25	Su. 25	Mo. 23	Tu. 22
1875	Th. 21	Sa. 20	Su. 21	Tu. 20	Th. 20	Fr. 18	Su. 18	Mo. 16	We. 15	Th. 14	Sa. 13	Su. 12
1876	Tu. 10	We. 8	Th. 9	Sa. 8	Mo. 8	Tu. 6	Th. 6	Fr. 4	Sa. 3	Tu. 3	We. 1	Fr. Sa. 1 30
1877	Mo. 29	Tu. 27	Th. 29	Fr. 27	Su. 27	Mo. 25	We. 25	Th. 23	Sa. 22	Mo. 22	Tu. 20	Th. 20
1878	Fr. 18	Su. 17	Mo. 18	We. 17	Th. 16	Fr. 14	Su. 14	Mo. 12	Th. 12	Fr. 11	Sa. 9	Mo. 9
1879	We. 8	Th. 6	Sa. 8	Su. 6	Mo. 5	We. 4	Th. 3	Sa. Su. 2 31	Tu. 30	We. 29	Fr. 28	Sa. 28
1880	Tu. 26	We. 24	Th. 25	Sa. 24	Mo. 24	Tu. 22	We. 21	Fr. 20	Sa. 18	Su. 17	Tu. 16	Th. 16
1881	Sa. 15	Mo. 14	Tu. 15	Th. 14	Fr. 13	Sa. 12	Mo. 11	Tu. 9	Th. 8	Fr. 7	Su. 6	Mo. 5
1882	We. 4	Fr. 3	Su. 5	Mo. 3	We. 3	Th. 1	Sa. Su. 1 30	Mo. 28	Tu. 26	Th. 26	Sa. 25	Su. 24
1883	Tu. 23	Th. 22	Fr. 23	Su. 22	Tu. 22	We. 20	Fr. 20	Sa. 18	Su. 16	Tu. 16	We. 14	Fr. 14

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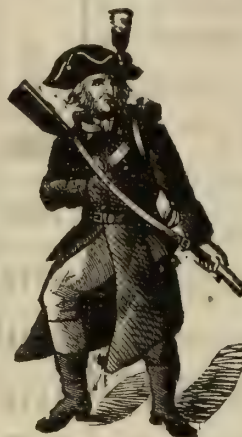
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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

VOL. III.

ST. LOUIS, MO., SEPTEMBER 1, 1869.

NO. 9.

## THE FREEMASON,

PUBLISHED ON THE FIRST OF EACH MONTH,

GEO. FRANK COULEY,

EDITOR AND PROPRIETOR.

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### The Lack of Moral Principle.

Noah Webster, in one of his definitions of "principle," says: "It is a settled law or rule of action in human beings." This particular definition of a "principle" we adopted for ourselves on arriving at the years of discretion or common understanding, and have endeavored to adhere to it through life as a "rule of action," and we feel sad to see around us such a multitude of men who never adopted anything to be governed by, but are mere floaters on the great sea of humanity. A man without principle is a mere "thing," a mere shadow of the god-like essence in which the Almighty created mankind.

Among the profane this lack of principle is disgraceful, but among Masons it is criminal. In the examination of the character of a petitioner for the mysteries, this is the first point to be inquired into, for upon it hangs the whole future life of that Mason, in case he is elected. The lack of moral principle is much more prevalent than most persons imagine. It exists among that large family of nondescripts whom you can not place anywhere, and can not rely upon them as friends or enemies. They blow hot and cold with the last man who talks to them, and will side with any question for the mere sake of popularity or policy. They are men who never have any ideas of their own, and never disagree with anybody. If you mention a question which they do not fully understand, or side with an issue with which they do not fully agree, they merely shrug their shoulders, and give a very wise look. If you speak disparagingly of their best friend, or ask an equivocal question about him, they will again shrug the shoulder, fearing the responsibility of standing up for him, and have not the moral nerve to defend him, much less to knock the slanderous assassin down who dares to impugn the character of his friend without a sufficient reason or explanation.

In Masonry we are taught never to supplant a brother by inuendo, or gossip, or action; yet men so lack a moral principle that they will rob their own brother of his wages if they can do it without the fear of being thrashed, for in

nine hundred and ninety-nine cases out of a thousand such men are the most consummate cowards. No fear of exposure or tongue lashing will affect them, but of a cowhide they have a mortal horror, and in the end it is the only punishment which will keep their mouths shut, or teach them common decency.

Some children are brought up with the rod because they have no other sensibilities to appeal to, and, unfortunately, they never outgrow that natural defect, and never learn to ape principle, even if they do not possess it.

If there is any being more contemptible than another in the sight of God and honorable men it is a moral coward, and the assassin who creeps into your room and runs the chance of being killed by trying to stab a dagger in your back is a nobleman alongside of the miserable cur who uses his tongue, eyes and shoulders to damn the reputation of a brother Mason, simply because he thinks he is safe from detection by placing the recipient of his slanders under the lock and key of masonic secrecy.

There is no revelation, human or divine, since the creation of the world, that does honor to moral cowards, and the only use that has ever been made of them has been as tools in the hands of some more ingenious coward to do dirty and mean work.

From a mature observation of nearly twenty years we have found those people who set themselves up as paragons of perfection in religion and morals, and who deem it a part of their duty to spy into and correct the ways of everybody else who do not agree with them, are the persons above all others who have the most dark spots on their hearts, and who of all others could not stand the scrutiny of the "all-seeing eye" of God.

"The dog who will fetch a bone will carry one," is an old proverb, and it is as true of gossips as it is of dogs; and this, we think, should be sufficient for all practical purposes to justify one in setting down every man who meddles in the private affairs of another as one who should be dreaded and looked upon with suspicion.

Whenever we hear a man slander another, with the remark, "They say so," and gives no tangible reason for the remark he makes beyond this sort of hearsay rumor, we generally put that man down as a liar of the first water, and as one who only needs to be met frankly by the accused to make him swallow all he has said at one gulp.

Brethren, the world is full of men with no principle at all, and we must say that, unfortunately, too many of them have got into our Lodges, simply because they never had

the courage to steal a horse, or do some other act whereby they might have got into the penitentiary. Again we say, when you have petitioners, see that they have got some sort of PRINCIPLE. We would rather vote for a square out bad character than one who has no character at all, for then you know where to look for him, and how to watch him. Narrow minded men, who never have but one idea at a time, and who can make no allowances for the rights and tastes of others, will never make "Freemasons" in the full sense of that word.

Some men have a fashion of casting aspersions on "old maids," as such, but from observation we think if all the men who are genuine old maids by nature were compelled to wear long dresses, we think the voting population would be cut down to very small proportions. Such men are the bane of Masonry; they create nearly all its troubles, and add nothing to its strength or character. For one we have always determined never to allow them to meddle in our affairs nor infringe on our rights; and if the genuine and liberal minded Masons were to put them under the ban in masonic society, and keep out those who apply for admittance, the fraternity would be in a much more prosperous and happy condition.

### Jurisdictional Rights and Powers of a Lodge.

We call the attention of our readers to our last number of the FREEMASON, page 183, under the head of "Supreme Council," in which we published an extract from the address of Bro. Josiah H. Drummond, the chief officer of the A. and A. S. Rite, Northern Jurisdiction of the United States, in order to avoid a republication of the same at this time, while we notice the remarks of Bro. Tisdall, Masonic Editor of Pomeroy's *Democrat*, of New York, wherein Bro. Tisdall says:

We had always supposed that the Ancient Accepted Scottish Rite, as finally organized in 1801, consisted of thirty-three degrees, commencing with that of Entered Apprentice, and concluding with the high grade of Sovereign Grand Inspector General 33°. If, as stated in the address of Ill. Bro. Drummond, it has no control over the symbolic degrees, then is the series reduced to thirty degrees, and is not the Ancient Accepted Rite, as practiced in all other portions of the world. It is true, for the sake of harmony, and to prevent conflict with the symbolic Masonry of the United States, the two Supreme Councils, "waived" the confining of the first three degrees, in bodies of their own, accepting those made Master Masons in their Sister Rite, known as the York, as material to work upon, but they never renounced their right to confer these degrees, should a necessity exist for doing so. It was a voluntary "waiver," but was never "renounced" in concordats or otherwise with the



Masonic authorities of the York Rite of Symbolic Masonry.

If this be so, and we challenge a successful denial, then does the argument of the Sov. Gr. Commander Drummond—that the Lodge of Perfection consists only of eleven degrees, instead of fourteen, and that all above the third degree, are controlled by action had in the Symbolic Lodge—fall to the ground. If, however, the case be as stated by him, which we again deny, then is the whole superstructure of Ineffable Masonry at the mercy of the Master Mason's Lodge of another system.

We believe in every tub standing on its own bottom. If it has no bottom, then it ceases to be a tub. We are a lover of York Masonry, and will ever be ready to enter the lists in defense of all the rights it is lawfully entitled to; but, as a Scottish Rite Mason, also, we do not believe in truckling to any other Rite, by surrendering, beyond recall, the ancient and time-honored prerogatives which are the very foundations of the system.

In this argument we are fully sustained by the illustrious brother Albert Pike, 33° Sov. Gr. Commander of the Southern Supreme Council; and hold, that a Symbolic Lodge of the York or any other Rite can not control a Supreme Council 33° A. A. S. Rite, nor deprive any member of the same of his high grade, until his peers of the 33° have sat in judgment on him and consented to his degradation.

It is upon this very point that we had our contest with Brother Albert Pike, and we are glad to know that our position has not only been sustained by such sound minds as those of Bro. Drummond, but also of the soundest thinkers of the Southern Jurisdiction.

It is a question of vital importance to pure Freemasonry, that the Symbolic Lodge should be the arbiter of Masonic standing, for the Lodge alone makes a Mason and alone can unmake him. If we for one moment recognize the right of another body than the Lodge to sit in judgment on a Lodge member, and to reverse the decision of the Lodge, except the Grand Lodge under which the same is holden, then we acknowledge at once that there is a superior power in the State to the Grand Lodge, which fact will never be recognized by any Grand Lodge in this Republic. The talk about a *waiver* "for the sake of harmony," &c., is all moonshine. The "waiver" was made because the *right* was never possessed, and never could be maintained, and the sooner Bro. Tisdall awakens to a realization of that important fact the more intelligent will he be to the readers of the *Democrat*. There is but one supreme Masonic power in any State over *Freemasons*, and that is the GRAND LODGE, all other pretensions to the contrary notwithstanding. No later than during this very month the Grand High Priest of Missouri bowed to that supremacy by rendering an important decision in the case of a Royal Arch Mason in Sedalia Chapter, No. 18. The case was this:

Comp. A. was made in some army Lodge during the war—afterward he was made a R. A. M. in an adjoining State. He applied to Sedalia Chapter for membership, and they (not knowing his army status) elected him.

Now, it is well known that the Grand Lodge of Missouri has decreed that any Mason made in an army Lodge must be *heled* before being recognized as a Mason in good standing. It is also well known that the G. R. A. Chapter of Missouri has decreed that no R. A. Mason shall

be recognized who is not a M. M. in good standing. Sedalia Chapter having violated this law of the Grand Lodge, the G. H. P. ordered the Companion's name to be stricken from the roll, and not to be recognized as a Mason until he should be *heled*.

Here then is obedience to the power of the Grand Lodge by the highest officer of a Grand Chapter, and it was proper, for it was obedience to a Masonic obligation.

If R. A. Masonry is not "Masonry," then it need pay no attention to the decrees of a Lodge, and so with the A. and A. S. Rite, if it claims to be any part of Masonry, it *must* obey the only power which can make a Mason in this Republic.

Files may be a very unpalatable dish for tender teeth, and we regret that so strong a writer as Bro. Tisdall should have got his teeth in so tender a condition by feeding on Bro. Pike's heretical acids; but as he stands nearly alone upon such diet, we have no fear that the sound sense and law of Bro. Drummond will not be obeyed and carried out.

The highest Masonic officer in the world is amenable to his Masonic obligations, and it makes no difference to the York Rite where any other Rite begins to count or end its degrees, for it knows nothing about them, except as Master Masons, and as such they must obey and be amenable to those obligations. The Lodge knows no "peers" but its own membership, and if Bro. Tisdall wants to test the question of a Supreme Council reversing the judgment of a Lodge he can do so, and if he succeeds in carrying out his and Bro. Pike's high notions of authority, he will effectually burst up the whole system that dares to defy the powers of Symbolic Masonry.

#### THE SUBLIMITY OF IMPUDENCE.

From the *Evergreen*, of Dubuque, Iowa, we learn that Albert Pike has issued a bull "forbidding all active or honorary Inspectors-General from holding office in the Grand Commandery of Missouri," and detailing certain other sundry rules and regulations relative to his attack upon the regular Masonic system. This is, of course, perfectly natural with all defeated gladiators. They never break their lance or lose a race but they have a good excuse for it, and revenge themselves by all sorts of petty measures. Brother Guilbert, editor of the *Evergreen*, "lets the cat out of the bag" by stating that it was "grossly unjust" that the Grand Encampment of the United States in September last "did not authoritatively reverse the action of the *small* Grand Commandery which had thus ostracised the Scotch Rite Masons of the land." Brother Guilbert calls the Templar Order the "invention of the astute *degree monger*, Webb." Yet, strange to say, he is the head and front of the Webb work in Iowa, under Rob. Morris. But we hasten to the elucidation of the caption of this article. Brother Guilbert quotes from Brother Pike's "manifesto" thus:

"We neither know, nor enquire, nor care whether one who asks for our degrees is a Knight Templar. It is neither a qualification nor a disqualification, neither a recommendation nor an objection. We do

not require of a Templar that he should admit or believe that the Kadosh are the only real Templars, much less that the American Knights Templar are not really such. We do not mention that Order. From us the candidate does not learn that there is any such Order, any more than he hears of the Kadosh in the American Templar degree. Our Grand Commander does not even know whether all the seven members of the Council of Administration are Templars. Much less, if less is possible, do we interfere with his allegiance to Templarism, if he is a Templar, or with his fulfillment of his obligations there. We ask no transfer of allegiance," &c.

Now, we ask our readers to read the above *carefully*, to note *every declaration and every word*, and then read the following from Brother Pike's lecture to his candidate in the published work he has sent to all his Inspectors-General, and which was the real cause of our opposition to his Rite. He says:

"Various orders have claimed to be the true successors of the Templars. An Order of the Temple was established at Paris late in the last century or early in the present. Another is an Order calling itself of the Temple in England, as there is a Templar degree and a host of so-called Knights Templar in the United States. These are not recognized by us as true Templars, the degrees being of modern invention and not resembling the true initiation into the Order. \* \* \*

When the degree (Templar) became a part of the A. & A. S. Rite, in 33 degrees, the Sov. Grand Commander of each Supreme Council became the Grand Master of the K—h, or of the Order of the Temple, for his jurisdiction—the Commanders of Grand Councils representing the Grand Priors of the Order. Your allegiance as a Knight of the Temple is *due*, therefore, to the Supreme Council of the Sov. Grand Inspectors-General of the 33d degree, and the Sov. Grand Commander of that Supreme Council is your GRAND MASTER."

Now, Sir Knights and readers, put this and that together and we let *you* decide the point of veracity. If *we* were ever caught in such a barefaced and published prevarication we would jump over the wharf and drown ourselves, but the brazen impudence of the man who could promulgate two such documents from the same mind, and of the editor of a paper to whom we had sent a true manuscript copy of the latter production nearly two years ago, and yet could, in the face of it, republish and *endorse* Brother Pike'slanders on us, which we have quoted from his paper last month, is worthy of imperishable monuments of *brass*.

But let us look further into this "manifesto." Brother Guilbert calls our Grand Commandery a "*small*" one, and our members a "*mere handful*," &c., which, therefore, should have been crushed out of existence by the Grand Encampment of the United States. We are well aware of the scheme put on foot to accomplish that object, and, in fact, were shown the resolution which was to have been introduced for that purpose, but small as we are, and the mere handful that we are, we defied the party to introduce it, for we knew beforehand that had any one dared to thus infringe upon the integrity and independence of this Sov. Grand Body, the proposers would have been crushed by an overwhelming majority of the true and faithful Knights present. The Grand Commandery of Missouri asserts and maintains her integrity and the virtue of Knighthood and the character and



obedience of her own membership. This is her inalienable right, as it is the right of every State body, and one that will never be surrendered. The idea of an overshadowing power dictating the rights of sovereignties only has an existence in Scotch Rite Supreme Councils, but can never get a foothold in the American Masonic system. As *Freemasons* we have not yet learned to be ruled by petty tyrants, clothed with the supremacy of Albert Pike or his Inspectors-General. We have, ever, and shall continue to, battle for the individual rights of Masons and subordinate bodies.

It was very magnanimous in Bro. Pike to have indited a *very long* "manifesto" against us and not have favored us with a copy; but, perhaps, his experience in the past in giving us an opportunity to reply to his "highfalutin" decrees, made him cautious about letting us see his last one; and perhaps Bro. Guilbert in his anxiety to give us a thrust over Bro. Pike's shoulders while putting forth his own gratuitous innuendoes against our veracity, may catch a "balustre" from the "most potent and most powerful Puissant Grand Commander of the mother Supreme Council of the world!" or any other man.

Bro. Guilbert does not say whether Bro. Pike in his "manifesto" denies having slandered the Blue Lodge and Chapter in the same way he did the Commanderies (which we have *very briefly* quoted), but if he has we can bring still stronger evidence against him from *the record*, in which he says, "Blue and Royal Arch Masonry effect nothing, and are nothing," and that nothing is "so baseless and so absurd as those of the Blue and Royal Arch Chapter degrees."

Perhaps he has had the impudence to say that none of those degrees are mentioned in his Rite; if so, the two brief quotations above will answer all that sort of stuff.

In conclusion, if Bro. Pike still groans under the death of his Rite, and, like Rachel, "will not be comforted," and wants to raise another fight by issuing all sorts of manifestos, he can have it to his heart's content. To tell the truth, we got heartily sick of our little skirmish with him a year or so ago. There was not enough of fight in him to make it interesting, and if he is determined to renew it, for goodness' sake give us something to do besides replacing "inverted truths;" and if Bro. Guilbert can not get anything better for his paper than the reviews of such balderdash, he had better sell out to some one who can. "And another locust went in and took a grain of corn."

#### Imposter.

A letter from John Thompson, G. S. of the Grand Lodge of Pennsylvania, to D. D. G. M. Pollock, gives the description of a man apparently fifty years of age, six feet one or two inches high, without beard, who a short time since presented himself in Philadelphia, claiming to be Rev. Wm. C. Applegate, from Charleston, S. C., Washington Lodge, No. 5. After imposing upon the lodges there to a considerable extent, he turned up at Coatesville, where he represented himself as one Remington, of Charity Lodge, No. 9, Charleston, S. C. He applied for assistance at Pittsburg, and as he suddenly cleared out (on being suspected), it is supposed he may be either here or on his way. Look out for him.

#### ROYAL ARCH MASONRY.

Tabernacle Chapter, under dispensation, was set to work at Taos, Buchanan county, by M. E. Companion Claudius A. Rowley, and from his very appropriate address on the occasion we make the following extracts:

"*Companions*—You have determined to organize a chapter of R. A. Masons in this place—have made the proper application, and the same has been promptly acted upon in accordance with your wishes, as is evidenced by the dispensation which has been read. The officers appointed are in their respective places, and you are duly organized as a chapter under dispensation. That you have acted with due deliberation and a full understanding of the duties and responsibilities resting upon you, I am at liberty to assume from your full and prompt attendance. As I look about this room and scrutinize your familiar countenances, I think I have more reasons for assurance than mere forms can indicate that this new chapter is composed of such men as may justly claim to have within them the spirit which has, from the days of King Solomon, preserved our noble and glorious institution. Under the direction of our G. H. P. I am here to organize and set you to work. The duty thus assigned me being now completed, I can but trust that you will present to the Grand Chapter at its next convocation such a record as will reflect credit on the officers and members, collectively and individually.

"Regarding you, at present, as in some sense under my guidance and guardianship, I hope you will receive in the fraternal spirit in which they are given the following suggestions: First, as to your records. Upon these as sent up (after submitting them to a proper committee) must decide the character of your work and the propriety of granting you a charter. Let these records show that all has been done in a good and workmanlike manner. It is scarcely necessary for me to say that in this and all other matters appertaining to the conduct or work of your chapter you may freely call for advice or counsel upon me or any other R. A. Mason who is qualified to give the same. I do not favor an unnecessary multiplication of lodges or chapters, especially when the increase appears to be demanded by an over anxiety to increase our numbers. I have no reason to think such a spirit does or will prevail in this chapter; but it can do no harm to keep always in mind the oft-repeated injunction—'look well to the ballot box.' A few congenial spirits are better company than many discordant ones—a morsel of bread eaten in quietness is better than a feast and contention therewith; and then it is due to the great brotherhood, of which you are a party, that no disreputable person should be permitted to taint the moral atmosphere which we as Masons are compelled to breathe again! I am aware that many new chapters are not quite satisfied with their own knowledge of the work or ritual, and are, therefore, with commendable zeal, seeking information from all available sources. Frequently companions from other jurisdictions, happening to be present, are invited to preside or lecture. In all probability their work, or at least their

verbiage, will widely differ from that authorized to be used in this grand jurisdiction; and hence arise discrepancies and confusion, which may be avoided by accepting instruction only from those authorized to impart it from among ourselves. A transient companion may be in possession of a very beautiful ritual; his language chaste and eloquent; it may *seem* quite worthy of imitation, and yet, my companions, this will not justify you in employing him as a *teacher*. You are not to throw away your own work for that of another, however peculiar in form and beauty it may be—always bearing in mind that these attributes alone are not to induce an express command. Let no *legitimate* means of information pass unimproved, but learn only of those authorized to teach, and you will not go very far wrong. Lastly, my companions, in your associations with one another and the world, always remember that you are *Masons*; but do not forget that in becoming Masons you did not lose your identity as men—that you yet retain all the passions, prejudices and weakness of men—and to control, circumscribe and keep within due bounds these common frailties of our nature is the great mission of our venerable and venerated institution. Under its teachings and wholesome restraints bad men (should any such get in among us) should become good, and good men better. The mind and conscience being divested of all the vices and vanities of life, we would stand before the world worthy patrons of honesty, sobriety and benevolence—true to our Maker, our neighbor and ourselves. But in addition to the foregoing duties and obligations resting upon us as Masons, equally important and binding is the pre-eminent one of *Charity*. This may be considered, and should be exercised, in a twofold character—charity characterized by moderation in judgment and speech when contemplating the weakness and foibles of our brethren; not that the errors and follies of men, because they are *Masons*, should be winked at or go unproved, but there is a mild, pleading, persuasive reproof, much more potent to effect reformation in an erring brother than harsh, abusive epithets, or heralding his omissions or commissions to the world. Let us at least try the former before resorting to the latter remedy, always remembering that famous injunction of the great Teacher—'Let him that is without sin cast the first stone.' But there is, or should be, an active charity—one that demands a *substantial* proof of its existence—one that touches the pocket, and therefore one not likely to be too often exercised, or not at all without due deliberation. Eighteen hundred years ago it was said, 'The poor ye always have with you.' The saying is painfully true at the present time, for although the smoke of battle has cleared away the smouldering embers of burning cities quenched by the kindly dews of heaven, and the precious blood of our slain brethren absorbed by the thirsty earth, yet the effects of the late fratricidal strife still remain; the out-stretched hands of widowed mothers and orphaned children from every city, town and hamlet in this broad land of ours pleadingly ask your counsel, if not your pecuniary aid. An embittered and vindic-



tive spirit still, to some extent, at least, possesses the feelings and actions of fellow-citizens and neighbors. It is your province and duty to assist the former by your counsel, and if need be by your purse; the latter should be kindly admonished and restrained in the utterance of every unkindly word of crimination and every act of violence, or the infraction of good order or civil law—in a word, the alleviation of sorrow and distress, comforting the afflicted, binding up the bruised and bleeding hearts, fostering good feelings and fellowship in your several neighborhoods should be the end of your ambition, and certainly your highest duty. In doing this you will best fulfill your duty as *Masons* and gain the approbation of the G. H. P. of the Universe, who will faithfully reward the meritorious and punish the negligent and thriftless custodians of his gifts."

#### Romanism and Masonry---Now and Then.

The Abbe de Segur, one of the dignitaries of the Roman Catholic Church at Amiens, France, having promulgated a document in denunciation of Freemasonry, as antagonistic to church communion, M. Houssaix, by the way of rejoinder, publishes some very curious historical documents, exhibiting the good estimation in which, a century ago, the priests of Amiens held the Fraternity, in common with other good Catholics. In the first place, he quotes from the official narrative of the commissioners appointed on April 24, 1774, to install the lodge at Guise, in that district: "We arrived at the Orient, of Guise, at ten in the morning, and alighted, in accordance with a gracious invitation extended to us, at the convent of the Minime Fathers, whose Superior received us with a hearty welcome. He made known to us, by words and signs, the fact of his being a Mason, and we subsequently recognized him as the Venerable (Master) of the aforesaid lodge at Guise." Among the charter members of the new lodge appears the name of Charles Francois Cavarines (Superior of the Minime Monks), W. M.; Father Loth (Minime Friar), Orator; Louis Descarion (Minime Friar), Father Menechet (Canon of Oigny). Father Loth, the orator of the lodge, celebrated the installation with an eloquent address, during the course of which he said: "Such is the constitutional spirit of Masonry, its temple is the emblem of wisdom, of which discretion is the base, charity the crowning stone, liberty the device, equality its support, into which the spirit of domination has never entered, and into which no such pretensions can be admitted. May the spirit which animates me influence the heart of every Mason to extend and propagate the glory and benefit of Freemasonry."

Father Loth was no ordinary Monk, but a respected and celebrated preacher.

Dispatched by his superiors, in 1776, to Paris, to assume charge of the Convent of the Place Royale, his Masonic brethren accredited him as representative of the Lodge of Guise to the Grand Orient, where, being a zealous Mason, he faithfully discharged his duties. His celebrity as a preacher caused him to be sent to Brussels to officiate during the season of Lent. He excuses his departure to the Grand Orient in a letter, which evidences as well his respect for his Masonic as for his ecclesiastical superiors.

His letter is dated "in the 12th month of the year of True Light, 5775," rather a remarkable confession for a Roman Catholic pastor, and says: "My position and civil engagements call me to Brussels, there to preach during Lent, at the court of Prince Charles. My position and my Masonic engagements demand that I should not quit the Orient of Paris without making you aware of the fact,

begging of you, most illustrious brethren, to regard the motives for my absence, without diminishing, in any degree, the zeal and fervor which I ever take glory in showing the Royal Art, nor the fraternal regards for those with whom I had the good fortune to be, and the honors which are due to you."

Contrary to usual custom, the Grand Master of France, the Duke of Chartres (Louis Phillip's father), considered this letter, from a preacher of Loth's reputation, worthy of special response, which was composed by an equally famous man, De Lalande, the mathematician, who replied to the fashionable clergyman as follows:

"We would experience poignant regret at your absence, during Lent, had you not forewarned us that you go, through the sweetness of your eloquence, to reawaken and vivify faith and evangelical light in the heart of a great prince and his court. It belongs only to a pure orator, zealous, and of the first order, to fulfill so honorable a mission. Hence the selection of you, for this holy task, announces, sufficiently, your worth and our temporary loss, in not having you among us to enlighten our works. You go forth, the same as in our Orient, to labor for the glory of the Great Architect of the Universe."

The authenticity of these documents is thoroughly verified, and their reproduction, at this date, may serve to enlighten ignorant and famous fanatical zealots, declaring Masonry incompatible with true religion, as to the estimation in which our Fraternity has been, and still is, held by the intelligent and reputable professors of pure Christianity. The correspondence above given shows that a man of Father Loth's talents and celebrity, faithful and able to discharge his clerical functions, was far above the narrow bigotry which appears to actuate preachers of a lower degree, both Romanists and dissenters.—*Progress.*

#### BALLOTS FOR MEMBERSHIP.

Our esteemed correspondent has sent us a detailed statement of a case that occurred under his observation, in which he thinks a wrong has been done, arising from the secret and unanimous ballot for membership, and submits the following *query* as to the best manner of remedying it.

While we also have seen the same sort of cases, still we do not see how it can be avoided unless we violate the ancient regulations, which provides for perfect *harmony* in the Lodge by the unanimous acceptance of a brother into it. There is no law that may not be abused, but we, as Masons, must recollect that there is an "All-seeing eye" in every Lodge which marks the intentions of men, and conscience at last must be our safeguard against imposition.

Our correspondent says:

*Query.* Does not the Grand Lodge desire all Master Masons in this jurisdiction who are in good standing to affiliate with some Lodge? You answer, yes. Very well, then, why is such an obstruction thrown in the way? Why are Master Masons who have conformed to the law in regard to affiliation, etc., compelled to pass the same trying ordeal of the secret ballot as upon their first admission. Clearly, my dear brother, there is evil in it somewhere. If one becomes a Master, etc., how shall he receive a Master's wages if he can not obtain work among strange craftsmen? You know that there is scarcely a Lodge that is composed of such pure minded Masons that there is not at least one who will be bad material, and will use the ballot for purposes of revenge. (I have nothing to say in regard to petitioners for initiation. It is all right. In fact there are not enough rejections in that direction I am satisfied). But why not alter the law, so that a Master Mason presenting the proper certificate, with his petition, etc., that if no objection is made it may be referred to a committee, and

lie over one month, and then if said committee learn of nothing derogatory or unfavorable, and they so report, and no brother then objects, that the brother shall be declared a member when he signs the by-laws, etc., etc., without a ballot? Let brethren know what the objections are, so that they may, if possible, be removed. Let members know that they must notify the committee, or the chairman, of their objections, so that if they (the objections) can not be removed, that the committee may so report.

I think that such a law as the above would meet the hearty approbation of nine-tenths of the Lodges in this Grand Jurisdiction.

Fraternally submitted,  
B. F. RECORDS,  
W. M. of Acacia Lodge, No. 289.

#### Progress of Masonry in Columbia, Boone County, Mo.

NEW BLOOMFIELD, Mo., Aug. 13, 1869.

DEAR BRO. GOULEY: It is gratifying to see how Masonry has progressed in the above-named place. Up to 1866 Masonry had become extinct, but at the communication of the Grand Lodge for the same year Bro. Carlyle, of Columbia, obtained a dispensation to make a fresh start, and nobly have they done their work. They have now a lodge, chapter and commandery, composed of some of the best citizens of the town and country. This is truly gratifying. But I regret that one, at least, who used to stand at the head of Masonry in old Boone, has gone to receive his reward; he stood high as a gentleman and Mason. Judge McBride was a Mason in the strictest sense, beloved by all who knew him. I have shared his hospitality, but he is gone to rest from his labors.

While it is true, Masonry is progressing, how is it with Masonic journalism? Does it receive that support which it should? I fear not. I judge from our own lodge; out of a membership of eighty-one, only two patronize Masonic literature. Why is this? You might ask the question, do they read? Yea. Go to the post office and see the great roll of papers distributed—and the kind. How a live Mason can live and not patronize a Masonic journal I can not imagine. It is not necessary for a church member to take a church paper to keep alive as a Christian, but he likes to know his church is progressing. Just so with every live Mason; he likes to know how the Order is progressing elsewhere; for I hold a good Masonic journal, ably conducted, is worth more than all the Masonic libraries in existence. For they are now sifting the wheat from the chaff, that nothing may be left but pure, unadulterated Masonry. This is apparent by examining the constitutions and by-laws of the different States. They are now nearer together than at any other period. So mote it be.

Fraternally,  
B. O. AUSTIN.

#### New Advertisements.

MRS. WHITCOMB'S SOOTHING SYRUP.—In our last number we inadvertently omitted the above. It is highly recommended by the Press. Try it.

BABCOCK'S NURSERY.—We call the attention of our farming readers to the advertisement in another column.



### A Sad Story of Suffering.

The adage that "Truth is stranger than Fiction" is strongly exemplified in a case that has lately been brought under the notice of the W. Matron of Alpha Chapter, No. 1, Order of the Eastern Star, the history of which is filled with all the thrilling incidents of a romance, and details a story of suffering scarcely equaled in many of the exciting tales of fiction that grace our sensation periodicals.

On the 19th of November, 1867, the steamship "Bristol" left the port of Liverpool for New York, with all the prospects of a pleasant voyage. The Captain—whose name can be easily ascertained from those now so intimately conversant with the whole of the sad history—was a Mason, and had attained some degrees of eminence in the Craft. Hope painted for him a cheerful voyage, for he had with him on board his wife and little son, and as the season was likely to betoken a calm and steady sea, he had no thought of danger either for himself or those he loved better than his life. The vessel steamed out of the Mersey in gallant style, and was soon ploughing its way through the waters of the Irish Channel. When the sun went down that evening it was with all signs of fair weather for the coming day, and to the well-trained sailor who commanded the vessel the coming of night brought no thought of danger or trouble.

The gallant Captain was however destined never to see another sunrise. During the night, while the steamship was ploughing her way southward through the Channel, when twelve miles off the coast of Wales, the vessel sprang a leak which was far too formidable to be controlled, and the waters soon became the master instead of the servant of the brave seafarer. In vain he endeavored to check the rising water in the hold; in vain his crew tried to find the place through which it flowed; the limpid element had gained the upperhand of the vessel, and its fate was fixed.

Finding that he had lost all control over the steamship, the husband and father turned his attention to his wife and little son, who were calmly sleeping in the cabin, all unconscious of the terrible peril which threatened them. Ordering out the life-boat, he aroused his wife, told her of the danger, and removed her with the child to the boat, which he placed in charge of the mate, who was also a Mason. As they went over the side, he said to his chief officer, "Take care of my wife and child, whatever may be my fate," and then the slight bark was cut adrift, so that it might not be engulfed in the whirlpool of the sinking ship. Having seen them, as he supposed, safe, the Captain then turned his attention to the duties of his office as Commander of the steamship. He ordered the crew to take to the boats, together with all on board, having resolved after he had seen every human being safely out of the vessel, and that nothing more could be done for the steamship itself, to secure himself to a life preserver, jump into the sea, and swim to one of the boats.

Gradually this life-boat, in which was the half-naked wife and mother, pulled away from the sinking ship, the eyes of the captain's wife intently fixed on the form of her husband, who could be distinctly seen moving about rapidly on the decks. She saw the noble vessel sinking lower and lower, and her agonized brain was almost scared with the dread lest the man she so fondly loved should not leave the vessel in time to escape. In a short time her worst fears were realized. She saw him seize the life preserver when the terrible tremor of the vessel told him that the moment for the final plunge had come; she saw the steamship give that convulsive leap which precedes the sinking of a large ship; she saw her husband go down with the vessel, and after vainly attempting to save him when he came to the surface, she lost her senses, and was taken in that condition back to Liverpool—how, she knows not, nor ever knew except by hearsay. For two months she remained in that unconscious state, only to recover and find herself reduced from comfort to comparative indigence, with three helpless children under her care.

When she had so far recovered as to be able

to think upon what was best to be done for the purpose of procuring a maintenance for herself and family, she resolved to come to the United States, as here she could work, and, as she thought, be able to earn a living for herself and little ones. Among the articles saved from the wreck was her husband's Masonic clothing and papers, and these she brought with her. The company for whom her husband had worked gave her a saloon passage on one of their vessels free, and placed in her hands £150 as something to use until she could see herself fairly started. With this small sum she landed in this city, knowing no one, and at the same time unknown; yet having faith that she would be able to make her way. Unable to get employment sufficient for her necessities, the little store soon began to dwindle down, until she found it necessary to look out for her children by some other means. A friend advised her to place them in the Sailor's Snug Harbor, when she would be far more free to act; and taking this advice she secured enough influence to get the children into that institution. A brother, belonging to Manhattan Lodge, then procured for her a sewing machine, in the hope that by it she might earn enough to maintain herself and pay the children's board. Those who know what it is for a woman to earn her living by a sewing machine can well appreciate the trials of one who had never before been compelled to toil for her bread. It was working life and soul out for a mere pittance, which was even begrudged after it had been earned. To add to all, she thought that her children were badly treated at the before-named institution, and she resolved to have them with her, even, as she said, "if it became necessary to beg from door to door for the very bread they had to eat."

About this time, some friends advised her to go to New Jersey, where she would find rents cheaper and where, perhaps, she could obtain more employment. Having selected a place on the meadows at the back of Hoboken for the purpose of living, she went down to Staten Island, and took her children out of the Sailor's Snug Harbor, as she was unable and unwilling to pay any longer for their being almost starved. When she got to the ferry boat on her return she had not money enough to bring her back to this city, and the captain of the ferry boat, when he heard her story of suffering, gave her a free passage. Taking her sick child in her arms she walked, after she had reached the Jersey shore, to her selected home—if "home" it can be called. On her way she saw the sign of a drug store, and fearful that her child would die, she stepped in and asked if the proprietor could give her any medicine to save its life.

"But I have no money," she added in a piteous tone.

Attracted by the manner and language of the poor woman, the druggist asked her the cause of her present state of suffering, and she told her story in a plain and unvarnished way. She also added that her husband had been a Mason. Fortunately, the druggist was also a member of the Craft, and instead of telling her to go about her business, as too many are apt to do with those who have no money, he sent her up stairs to his wife, gave her children food and lodging for the night, procured the services of a physician, and when the next day came placed in her hand a \$5 bill, as a small item toward procuring food for herself and children. Not expecting such kindness from an entire stranger, the poor woman was almost as much upset with joy as she had previously been with sorrow; and when taking her leave for her new home, she could hardly speak her thanks.

Her sorrows were, however, not yet over. The home she had chosen was subject to the influx of the tides, and when the river rose her miserable dwelling was under water. Her children were then down with sickness, and distress came upon her in more than one shape. She, herself, for want of proper nourishment, was sinking under the calamity, and in a short time the whole family would have perished from famine and disease. She applied to the New York Board of Relief; but as "she lived out of the State and jurisdiction," that body

could not do anything for her for want of funds to be applied to such a case. Fortunately, however, for her, all Masonic hearts are not confined to jurisdictions, and the case became known to W. James Duke and W. and Rev. Stephen Merritt, Jr., both of Templar Lodge of this city, who set about relieving temporarily her present necessities; and her half-famished eyes glistened when they lighted on the food that these worthy brethren took to the sufferers. They then made the case known to W. Mrs. Johnson, Matron of Alpha Chapter, who, with Mrs. Alexander, visited the poor woman and ascertained the nature of her necessities. She was then two months in arrears for rent, and the amount was at once raised by the Sisters.

### THE SEQUEL TO THE STORY.

Since the foregoing was written, a letter has been received from one of the Sisters, which, to a great extent, tells its own story:

"I called on the lady we were talking about, and went with quite a little sum of money to assist her if possible. To my great surprise I learned that W. Bro. Duke had felt so much sympathy for her that he had married and taken her to a comfortable home in Brooklyn."

The conclusion of the story is even as pleasing as it is surprising; but we can not help admiring the course taken by the Worshipful Brother. We have no doubt that the sufferings of this stricken family are now over, and we wish the worthy couple joy, trusting that the wife will always retain the high opinion she lately held both of Masonry and Masons.—*N. Y. Courier.*

### Mercenary and Malicious Rejections.

#### From the Masonic Token.

Rejections are inevitable. Several years since a Master of much experience and observation remarked, that he, with others, had aided in removing objections to rejected candidates, whose friends were grieved, and where, upon the surface, no reasonable objections could well be made. But, in every instance, he had occasion to regret his action, and really wished that no one of them had been initiated. As a rule, when admitted, they had gained their end, and were either a reproach, or were indifferent or officious. In addition to that, good brethren, who had felt it their duty to reject for reasons satisfactory to themselves, but who could not deny their vote, and could not stand the pressure of solicitations, were discontented, had suffered in the loss of self-respect, and ceased attendance on Lodge. In nine cases out of ten rejections are right, and there are ten men wrongfully initiated where there is one man wrongfully rejected. It is also true that rejections do occur where the motive is good, but where the information is false or the impression wrong. We will quote a case precisely in point, and use the name of John Smith for our purpose. He petitioned for initiation. A railroad conductor was present when the petition was referred. He knew a John Smith who had been rejected in a Lodge at the other end of the road. He inquired, and upon being certain, gave his information to a member who happened to step in while the ballot was being cast, and gave his vote in the negative. The whole Lodge was surprised, but the Master was watchful and wary. The report of the committee had been full and the candidate was well known. The report was read again, and it appeared that the John Smith who was the petitioner had always lived right there, and was above suspicion. The next ballot was clear. This was a misapprehension as to identity, and one of the many cases where a misapprehension is acted upon with a good motive, and which can be removed if the Master is wise, and the brethren will be patient and good-natured. The information in this case was right as to the wrong John Smith; hence the misapprehension.

But there are several classes of rejections that are wrong and mischievous; for some there may be no present remedy, for others there is a remedy, which should be neither slow nor uncertain.



FROM MOTIVES OF MALICE.—Rejections for malicious reasons are many. Some are based on personal enmity, and sometimes wrong. Masonry, while just, is cautious and discreet. She allows no babbling nor prying. Evidently, therefore, she does not meddle with personal differences between her initiates and the profane, and, as a logical consequence, the differences can not be considered or inquired into in an application for initiation, and improper rejections of this sort are difficult to reach, unless the rejector has voluntarily disclosed his reason, and even then such cases are to be handled with caution.

Some rejections grow out of unfriendly relations with one or more brethren in the Lodge. Malice is gratified by rejecting their relatives or friends. No matter whether the unfriendliness be the fault of the rejector or not, such an act is intense meanness and injustice—it is a blow at an innocent party to reach a third, and is wholly without excuse, and a voluntary avowal of it should subject the offender to expulsion. Another malicious motive for rejection is caused by rejection of friends, personal disappointment, ungraceful ambition, or a general discontent, which vents itself in opposition to the Lodge. In such cases it takes the form of wholesale rejections, and regards neither friendship, character nor condition. This is absolute treason. The man who could do such an act would sacrifice his country, his friends and his kindred, upon sufficient provocation, upon the altar of malice, and should be dealt with as relentlessly as Judas Iscariot or Benedict Arnold. In nearly all instances of this character, the mind instinctively fastens itself on the guilty person, and, in a large majority of cases, the rejector, confident in his security, will proclaim, in some form, what he has done. He may do it by threats, open or concealed, beforehand; by open exultation when the deed is done, or by subsequent admissions. In all such cases let the Master act wisely, see that his brethren are discreet, and wait patiently for the result. It will come, unless prevented by improper action among the members of the Lodge.

Rejections for mercenary, fanatical or immoral reasons are mostly confined to individual cases, and affect a Lodge incidentally. The same is true of malicious rejections for personal reasons. As a rule, they had better be let alone. But where the malice directs itself against the Lodge, self-preservation becomes an imperative law.

But let every Worshipful Master and every brother remember that no provocation can justify or tolerate any departure from the law. No Lodge can be benefited, but must be harmed, while Masonry will be injured, by any violations or evasions of the provisions of the Masonic code. In case of a rejection, no one has a right to proclaim his vote either way; no one has a right to inquire, and whatever is revealed should be voluntary, otherwise the revelation is surreptitious, or obtained by solicitation, and both the solicitor and the revealer, or either, are subject to the discipline of the Lodge.

#### Biblical References.

To the Editor of the *Freemason's Magazine and Masonic Mirror*:

DEAR SIR AND BROTHER: In compliance with the request of "Excelsior," I have much pleasure in forwarding a list of passages from the Bible that we used to read in the Lodge in the "olden time," and I confess I much regret that their use (or the use of a large portion of them) has been discontinued. I may add, that I have heard them read in the presence of both Parsee and Mohammedan brethren without objection or comment. I have omitted, for reasons which you will readily understand, to specify the particular verses which were read where chapters were not given in their entirety; but brethren of the degrees mentioned will have no difficulty in recognizing those which are most applicable. I have mentioned some degrees, now, I believe, quite unknown amongst any but ancient Masons. But I am writing of what I saw, and heard, and participated in, close on

fifty years since. *Eheu! fugaces labuntur anni!*

Passages from the Bible, as formerly read: Entered Apprentice.—Psalm 133; Ruth, chap. 2; Corinthians, chap. 13; and one verse of another chapter forgotten.

Fellow Craft.—Judges, chap. 12; Exodus, chap. 17; I Kings, chap. 7.

Master Mason.—Genesis, chap. 6.

Past Master (a degree no longer given, except on nomination to the chair).—Job, chap. 29; Psalm 137; Amos, chap. 7.

Ark and Mark (a degree, I believe, no longer recognized).—Genesis, chaps. 6, 7, 8, 9; Peter, chap. 2; Psalm 118; Matthew, chap. 21; Mark, 12; Luke, 22; Acts, 3; Revelations, 5; Ezekiel, 44.

Super-excellent Degree (now, I believe, little known).—Exodus, chaps. 31, 33, 34 and 3; Numbers, chap. 16; Genesis, chap. 23; and several others, needless to detail.

Red Cross of Babylon (now little worked, I believe).—Ezra, chap. 1, 5, 6; Nehemiah, 2, 4; Haggai, 1; Daniel, 2.

Royal Arch.—I Samuel, chaps. 16, 3; Exodus, 3, 6, 14; Genesis, 17, 33; Leviticus, 8; Numbers, 16; Proverbs, 2, 3; Haggai, 1.

Yours fraternally, SENEX.

#### The Heavenly Secret.

Does the dark and soundless river  
Stretch so wide—  
The homeward-rolling tide  
Over which have crossed  
Our loved and early lost—  
That their unsealed eyes may never see  
The further side,  
Where still amid this coil and misery  
We hide?

Is the realm of their transition  
Close at hand  
To this our living land?  
Nearer than we dream?  
Can they catch the gleam  
Of our smiles and hear the words we speak?  
And see our deeds?  
And looking deeper than our eyes may seek,  
Our needs?

Do they mingle in our gladness?  
Do they grieve  
When ways of good we leave?  
Do they know each thought and hope?  
While we in shadows grope,  
Can they hear the Future's high behest,  
Yet lack the power  
To lead us from our ill or to arrest  
The hour?

When they find us bowed in sorrow  
Do they sigh?  
Or when earth passes by  
For them, do they forget  
The cares that here beset  
Their well-beloved? Or do they wait  
(O, be it thus)  
And watch beside the golden gate  
For us?

We are yearning for their secret:  
Though we call  
No answers ever fall  
Upon our dullard ears  
To quell our nameless fears.  
Yet God is over all, whate'er may be,  
And trusting so,  
Patience, my heart! a little while, and we  
Shall know.

#### Governess Wanted.

A lady of domestic turn of mind, having claims on the fraternity, and fully competent to give instructions on piano, and who would like a comfortable home in a private family, can secure such a situation, at a fair salary, by addressing Bro. Edmund Gray, at Cape Girardeau, Mo.

He that loses his conscience has nothing left that is worth keeping.

#### MISSING BROTHER.

Lake Erie Lodge, No. 347, located in Girard, Erie county, Pa., has issued an official circular directed to the Fraternity everywhere, to aid in the discovery of the whereabouts of Brother Levi D. Zinn, a member in good standing of said lodge, who disappeared from his home under the following circumstances, as reported by a committee appointed to investigate the matter:

On or about the 29th day of last April, Bro. LEVI D. ZINN, then in the employ of a Sewing Machine Company, as Traveling Agent, left his office, stating that he was going to Corry, Pa., should be gone a couple of days, and, before his return expected to visit Erie and Girard. He left his trunk and wearing apparel at the Colt House, where he was boarding, taking nothing with him, as far as is known, except the clothing he had on. For some time no note was made of his absence, but as days lapsed into weeks inquiries were addressed to his aunt's husband, Mr. A. M. Osborn, proprietor of the Dan Rice House, at Girard Depot. The gentleman started with a team and devoted five days to visiting all the towns in the neighborhood of Meadville. Subsequently he extended his search to all the principal points in the oil regions, and even as far as Jamestown, N. Y., but was unable to obtain the slightest clue or to meet with a single person who had seen or heard anything of him. There is no reason to believe that Bro. Zinn intended to depart clandestinely, as his effects were all left behind, and his affairs are in excellent order. Besides which, the Company, in whose employ he was, owes him a considerable sum.

For the further information of the brethren, the Committee append the following description of Bro. Zinn: Aged 26 years; height, between 5 feet 7 and 8 inches; black hair and eyes; thin, dark moustache; florid complexion; one upper front tooth gone; erect in carriage, carrying his head high; quick, but low spoken, and sometimes hesitating considerably; inclined to be social. Dressed in dark brown suit of clothes, with silk coat-collar and lapels; brown, stiff round-top hat; light overcoat; wore a Masonic breaspin, in the shape of a small gold slipper; gold watch with hair guard; gold ring on little finger of left hand, mounted with a small garnet, having a small pearl on each side.

The committee exhort all brothers to interest and diligence, that our missing brother—dead or alive—may be found.

#### Legend of Strasburg Cathedral.

There is a quaint old tradition which comes down to us from ancient times, tottering under its load of age, and replete with the superstitions of the past. On the borders of Alsatia there lies a great city, dating the foundation far back to the old Roman days, and rich in those architectural relics of the olden time, which are ever so dear to the antiquary.

"Quaint offspring of centennial years, the town of Strasburg stands;  
Rich in the lore of a mighty past, in legend and in story;  
Rich in high-hearted, honest sons, a country's truest glory;  
Rich in its old Cathedral Church, with clustering ivy spread,  
The Santa Croce of the land, where sleep her noble dead."

The story runs that once in every twelve-month, on the eve of St. John, when the quiet burghers of that ancient city are wrapt in peaceful slumber, and when the hour of midnight clangs out from the loud-tongued bell which hangs in the old Cathedral tower, that the spirits of the stone-masons, by whose hands the sacred pile was erected, arise from the tomb, and once more revisit the scene of their former labors. Up from the dark and gloomy crypt, along the columned aisles and vast dim nave, across the white-gleaming marble floor, checkered with ghostly shadows that stream from pictured oriels, past the stone-carved statues that keep watch and ward with their swords and sceptres, comes the long train of death-like night-wandering shadows. Clad in their quaint old mediæval costume,



the Masters with their compasses and rule, the Craftsmen with their plumbs, and squares and levels; the Apprentice lads with their heavy gavels, all silently greeting their companions, old and dear, with time-honored salute and tokens as of yore. While the last note of the deep-mouthed bell is still trembling in the air, reverberating from arch to arch, and dying away amid the frozen music of the traceried roof—forth from the western portal streams the shadowy throng. Thrice around the sacred edifice winds the waving, floating train, brave old Erwin himself leading the way; while far above, up above the sculptured saints who look down upon the sleeping city, up where at the very summit of the feathery, fairy-like spire, the image of the Queen of Heaven stands, there floats a cold, white-robed female form, the fair Sabina, old Erwin's well-beloved child, whose fair hands aided him in his work. In her right hand a mallet, in her left a chisel, she flits among the sculptured lace-work of the noble spire, like the Genius of Masonry. With the first faint blush of dawn the vision fades, the phantom shapes dissolve, and the old Masons return to their sepulchres, there to rest until the next St. John's eve shall summon them to earth.—*Freemason's Magazine.*

### JURISPRUDENCE.

#### QUESTIONS.

LEXINGTON, Mo., Aug. 21, 1869.

1. Can a non-affiliated Mason visit the same Lodge more than three times?
  2. If not, is there any penalty attached to his visiting oftener?
  3. Whose duty is it to notify him to withdraw should he attempt to visit more than three times?
  4. Should not the preliminary question, "Do you solemnly declare, upon your honor, before these gentlemen, that, unbiased by solicitation of friends," etc., in every case be asked the candidate in the ante-room?
- I know of cases where it is not done, and I want to know whether the W. M. has any right to say that these questions are to be omitted, because, in substance, they are embodied in the petition.
5. Is it a violation of masonic duty to refuse assistance, or rather money, to a strong, healthy man, bearing passes on various railroads, but claiming masonic aid?
  6. Are there any regular Lodges of negroes in Jamaica, Africa or Canada.

#### ANSWERS.

1. No. See Sec. 27, Art. XVI, Grand Lodge By-Laws.
2. Yes, keep him out.
3. Any member may object.
4. Not if the same questions are in the petition.
5. No. But much depends on circumstances.
6. None.

**GRAND ORIENT OF FRANCE AND LOUISIANA.**—Here is what the old Nutmeg State says about this difficulty:

*Resolved*, That, in the opinion of this Grand Lodge, no organization except the Grand Lodge of Louisiana has any authority or power to establish or control Blue Lodges in the State of Louisiana.

*Resolved*, That this Grand Lodge expresses the hope that the recognition of any organization except the Grand Lodge of Louisiana, as having any authority or power in or over Blue Lodges in the State of Louisiana, by the Grand Orient of France, will be speedily reversed.

It is very mild, but it yet means something when taken in connection with the action of the Grand Lodges of New York and Vermont.

### Appointments of Foreign Representatives.

The M. W. Grand Master, Bro. John D. Vincil, has completed the list of representatives of the Grand Lodge of Missouri near the other Grand Lodges with which this Grand Body is in correspondence, by making the following appointments:

Alabama.....	Daniel Sayre
Arkansas.....	Elbert H. English
Canada.....	Thos. Bird Harris
Colorado.....	Ed. C. Parmlee
Delaware.....	John P. Allmond
Dist. of Columbia.....	Benj. Brown French
England.....	John Hervey
Florida.....	Hugh A. Corley
Georgia.....	J. Emmett Blackshear
Illinois.....	Thos. J. Turner
Idaho.....	P. E. Edmundson
Indiana.....	William Hacker
Kentucky.....	J. M. S. McCorkle
Kansas.....	M. S. Adams
Louisiana.....	John A. Stevenson
Michigan.....	S. C. Coffinbury
Mississippi.....	Charles T. Murphy
Minnesota.....	Charles W. Nash
Montana.....	H. L. Hosmer
Maryland.....	Jacob H. Medairy
Massachusetts.....	John K. Hall
New Brunswick.....	William F. Bunting
New Hampshire.....	William Barrett
Nevada.....	W. A. M. VanBokkelen
Nova Scotia.....	Chas. J. Macdonald
North Carolina.....	R. W. Best
Nebraska.....	J. N. Wise
Oregon.....	John McCracken
Ohio.....	Howard Matthews
Pennsylvania.....	John Thompson
Rhode Island.....	Charles D. Greene
South Carolina.....	Chas. Stewart Bruns
Tennessee.....	John Frizzell
Texas.....	Geo. H. Bringhurst
Virginia.....	William B. Isaacs
Vermont.....	Henry Clark
Wisconsin.....	Henry L. Palmer
Washington Ter.....	Thomas M. Read

The following representatives were appointed by former Grand Masters, viz.:  
 Connecticut.....Eliphalet G. Storer  
 California.....Alex. G. Abell  
 New York.....M. J. Drummond  
 New Jersey.....Joseph H. Hough  
 Maine.....Ira Berry  
 Making a total of forty-three representatives.

### MASSACHUSETTS.

#### The Grand Orient of France—Important Report.

The Grand Lodge of Massachusetts appointed a very able committee to take into consideration the relations between the Grand Orient of France and the Grand Lodges of the United States, arising out of the recognition of the spurious Council of Louisiana by the Grand Orient, thereby invading the jurisdiction of a sovereign Grand body, and threatening the prerogatives of all the others. The vast importance of this movement we reviewed at the time, and were the first in the United States to attack the position assumed by the Grand Orient in the FREEMASON, and we are pleased to notice that event has been deemed fully as important by the leading Grand Lodges which have since met; and as the action of the Grand Orient must come before the Grand Lodge of Missouri in October next, we shall offer no apology for publishing the following exhaustive report of the Massachusetts committee:

#### INTERFERENCE OF THE GRAND ORIENT OF FRANCE WITH THE MASONIC GOVERNMENT AND JURISDICTION OF THIS COUNTRY.

[Adopted by the Grand Lodge of Massachusetts, June, 1869.

The committee whom the Grand Master has

charged to examine the complaint of the Grand Lodge of Louisiana against the Grand Orient of France, arising from the recognition by the latter of a spurious organization of the Scotch Rite in Louisiana, who claim to confer the first three degrees of Freemasonry, have had before them the official proceedings of the Grand Lodge of Louisiana, and those of the Grand Chapter of Louisiana, and those of the Grand Commanders of the Supreme Councils of the A. A. Scottish Rite for the Southern and Northern jurisdictions of the United States. They have also examined carefully the report of the committee of the Grand Orient and the decree of its Grand Master founded thereon, and they report that the facts appear to be:

#### FACTS.

There are two jurisdictions in the United States of the Scottish Rite, the Northern and the Southern, each governed by a Supreme Council, and having defined limits of territory, within which its power is exclusive. Louisiana, since she became a State, in 1812, has belonged to the Southern jurisdiction. The pretended Supreme Council for Louisiana is not derived from the authority of either of these Councils, nor from that of the Grand Lodge of Louisiana. Its history, as we gather from the report in the bulletins of the Grand Orient is, that after all the legal Scotch Masons of Louisiana had given their allegiance to the Southern jurisdiction, the union of those claiming the Rite had been recognized in the United States, and by the authorities of the Scottish Rite, including the Grand Orient in France, a man named Foulhouse, who had received the thirty-third degree of the Grand Orient, undertook, of his own authority, in 1858, to create a Supreme Council for Louisiana, and to put in practice the Scotch Rite in opposition to the Southern Supreme Council and the Grand Lodge of that State, who each denounced the imposture, and expelled all those engaged in it, if any there were, that were Masons, from the Rites of Freemasonry. The Grand Orient also denounced their illegality, and on the refusal of Mr. Foulhouse to desist, expelled him from Freemasonry, erasing his name from the book of gold on the 4th of February, 1859. In the language of their bulletin, "the condemnation was complete."

Thus branded with marks of its fraud, falsehood and profane origin, and denied fraternity with any of the symbolic or upper degrees of Freemasonry in the United States, the spurious Council fell into the disrepute due to perversity, and ceased to be heard of in the family of Masons until the bulletins of 1868 brought the astounding information that the Grand Orient of France, in the autumn of that year, had recalled its condemnation and decreed the establishment of official and friendly relations with this spurious body.

These acts were done by the Grand Orient without notice to the Grand Lodge of Louisiana, to the accredited representative of the Supreme Council of the Scottish Rite for the Southern jurisdiction of the United States, or to that Council itself, although its territories and powers were the subject of the proceeding. These powers entertained amicable relations with the Grand Orient, and, therefore, besides graver grounds, the proceeding is open to the reproach of discourtesy.

The report of the reasons for the recognition sets up no pretense that the Grand Orient in 1858 had acted under any mistake, misconception or error of fact. It is not pretended that any masonic authority in the United States had prior or subsequent to 1858 recognized this spurious body, nor that the decrees issued by the Grand Lodge of Louisiana and by the Southern Supreme Council against such as had been Masons, had been subsequently revoked or suspended.

The decree, therefore, places the Grand Orient in an attitude of conflict with the existing authorities of Symbolic and of Scotch Masonry in Louisiana, where the principles that determine the right equally affect the masonic authorities in other States of this Union. The gravity of the position has induced your committee to give a careful examination of the character of the intruded body



and to the legality of the action of the Grand Orient towards these high masonic powers in the United States. The report of M. Hermitte, 33°, to the Grand Orient, undoubtedly as the result of imperfect information, fails to state accurately the masonic relations of the two powers on whom it infringes. These errors we will point out.

The Grand Lodge of Louisiana does not derive its powers from the Supreme Council sitting at Charleston, nor from any other Supreme Council of the Scottish Rite. The remarks of M. Hermitte concerning the antecedents historical of the Scottish Rite in Masonry do not affect the history or character of the Grand Lodge of any State in this Union, but tend to mislead those who so accept them. The Symbolic or York Masonry was already established and diffused over the States of this Union when the first Supreme Councils of the Scottish Rite were established in the United States. The bodies of the inferior degrees of that Rite which had long previously existed in these States were confined to speculative divisions, and the Councils, when entering on their existence here, found no Scottish organization professing the authority to confer the three first degrees usually called Symbolic Masonry, but they did find that the Lodges of Perfection had always taken their initiates from the Master Masons made under the authority of the Grand Lodges of the York Rite. Actuated by the spirit of wisdom and the love of harmony, they forbore to attempt any change in this respect, and very soon, in concordance with the masonic authorities of the York Rite of Symbolic Freemasonry, they actually renounced all pretense of authority over the dogma and the administration of the symbolic degrees in the York Rite, and all effort to establish these degrees under their own authority.

The separation of the Scottish Rite in the United States from Symbolic Freemasonry thus became complete, and harmony was established, never since then interrupted. In the like manner, in process of time, the Cryptic, Templar and other Rites were eliminated from the Grand Lodges of the York Rite, and the exclusive authority over Symbolic Freemasonry both as to dogma, administration and direction, was left to them absolute and entire by the general consent of the Freemasons of all rites in each State. In Louisiana this general consent of all rites to the exclusive authority of the Grand Lodge was perfected early, and, in 1855, absolute unanimity was secured. Thus all the rites known in the United States derive their initiates from those under obedience to the Grand Lodges, and begin where its control ceases; the members of every rite remain as Freemasons always under the authority of the Grand Lodges where they reside, and a sentence of expulsion from the benefits of Freemasonry, approved by the Grand Lodge, destroys the entire status of the offenders, and deprives the condemned of masonic intercourse in any rite in the United States. That the recognition by the Grand Orient of a pseudo body of the Scotch or any other rite claiming the power to form Lodges of and make initiations into the first three degrees of Freemasonry tends to introduce confusion into the harmonious system and innovations into the rituals of American Freemasonry, must be apparent from this exposition of facts. It will also be seen that the deep concern of the Grand Lodges of these States on the subject arises from considerations apart from the legitimacy of the intruding body under Scottish Constitutions.

Your committee are slow to believe that a high masonic power in relations of amity would intentionally forego equity and attempt to precipitate distraction on Freemasonry in the United States. In their opinion the recognition of a power having undisputed boundaries at the time includes its dogmatic exclusiveness within those limits, and consequently without evidence of subsequent masonic misconduct in the recognized, the Grand Orient could not with equity or justice reconsider her prior recognition of the dogmatic exclusiveness of the Grand Lodge of Louisiana over Symbolic Masonry in that State.

If the Freemasons of the States of this Union have the right to control their own institutions or self-government, it is clear under their masonic law that the pretended Supreme Council of Louisiana, even if it had legal existence in the Scottish Rite, would still be unable to masonically convey the three degrees of Symbolic Masonry to any person; and the fact cited with approval by M. Hermitte in his report, that this body had attempted in 1867 or '68 to form a Lodge for Symbolic Freemasonry in Louisiana would compel the Grand Lodge there to expel all Freemasons connected therewith, and to refuse all fraternal association. This utter masonic incapacity of that body to interfere in Symbolic Freemasonry has not been brought to the notice of the Grand Orient by M. Hermitte.

There are other marked differences between the organization of Freemasonry here and in France useful to be considered in this connection. Whilst the Scotch, Templar and Cryptic Rites have national organizations in the United States, the Grand Lodges in the United States have never surrendered any authority to any central power; each State reserves its powers entire. When the interests of the Rite require it they consult together as widely as the nature of the event requires, and sometimes meet by delegates. Bound in strict fraternity, none of them would meditate any important change of policy without full conference with the others.

In France there are two national authorities over Symbolic Freemasonry. The Supreme Council of the A. A. S. Rite for France, claiming as part of its Rite the first three degrees. The Grand Orient, which claims supreme authority over Symbolic Masonry under all Rites, York, Scotch, Egyptian and Misraim, French included, and exercises all these Rites in all their degrees. In this Babel of Rites it is only clear that the old York Rite is not an exclusive one in the Grand Orient's hands. Formerly the Grand Orient elected in masonic form their Grand Master, in whom "the supreme executive, directive and administrative power" resided. Thus freely elected was the Prince Lucian Murat, under whom the Grand Orient recognized the Southern Supreme Council of the A. A. S. R. as the only sovereign body of that Rite in Louisiana, and speeded the efforts of the Symbolic Masons of Louisiana to relieve themselves of the spurious invader by expelling the only French-made Scotch Mason who was known in the organization.

The Emperor of France, in the interest of his peculiar views of liberty, deprived the Grand Orient in 1862 of the power to elect a Grand Master, and appointed Field Marshal Magnan to exercise those duties, since whose death the General Mellinet, under the form of an election, we believe, has been permitted by the Emperor to exercise the office.

Your committee consider that the international relations of Grand Masonic bodies bear a close resemblance to those of independent nations.

To avoid natural political jealousy of an institution in any way dependent on foreign authority, Symbolic Freemasonry for a hundred and fifty years past has formed itself in each country, when once firmly founded, into an independent national organization, retaining only the general obligation to adhere to the ancient landmarks of the craft in those things essential to the rite and the universality of its principles. Grand Lodges have been introduced into States to concentrate the authority of the resident fraternity, to preserve the landmarks, prevent innovation, and to secure for the resident fraternity within a prescribed territory the benefit of unity of government. In the cases of the Grand Lodges of Canada and of Nova Scotia, arising with some years' interval, this Grand Lodge refused recognition until satisfied that the petitioning body actually represented the substantial unity of the Freemasons of the Province. We still adhere to the principle. Unlike nations, there can be no war between the Grand bodies of different States. A Grand Lodge is the exclusive power, because it represents all the

Freemasons of the Rite in the territory, and as to foreign powers it is the resident masonic authority with whom masonic relations should be arranged. Hence, in our view, the recognition of a Grand Lodge admits the entire dogmatic administrative authority of those resident Masons over the Rite in their territory. True it is that cases analogous to civil war arise among the lawful Freemasons as to the control of the Grand Lodge, which require the application of special principles. But this case is not of them; for the spurious body in Louisiana does not claim to hold its Freemasonry, although starting as late as 1858, either from the Grand Lodge of that State or from either of the Supreme Councils of the Scottish Rite at that time recognized by the Grand Orient as the lawful possessors of the masonic powers.

Your committee are satisfied that as the pretended Supreme Council of Louisiana has had no right over the three degrees of Symbolic Masonry, no person can be recognized as a Freemason in the jurisdiction of this Grand Lodge who derives his claims of initiation from that source. They are also satisfied that the Grand Lodge of Louisiana, both before and since 1858, has had the exclusive authority *de jure* over Symbolic Masonry in that State, and that there exists no evidence to show that she has exceeded her authority or varied from any landmark of the craft. Your committee are also satisfied that all the lawfully made Masons in that State have continued to adhere to her, and no masonic authority in the Union has at any time recognized any intruder on her Symbolic authority.

Although the Grand Orient does not profess to invade Louisiana, or to have empowered this pretended Supreme Council of Louisiana, yet this committee think that her actions in withdrawing denunciations of ten years' standing against, and replacing them by the recognition of a spurious body, although partly based on misapprehension of facts, are inconsistent with her previous relations of amity to the Grand Lodge of Louisiana, and that the reasons assigned for her conduct depart from the masonic standard, and fail as a justification.

This we will endeavor to point out. Here in the United States it is due to our happy organization of the Masonic Rites that we are free from divided authority over any Rite, and that perfect harmony exists between all of them. In France this division is greatly deplored by philosophical Masons, and the late Grand Master, M. Magnan, frequently made it the subject of his addresses to the Grand Orient. How can it be consistent with amity to any Masonic power in this Union for the Grand Orient to promote and encourage here that which she deplors at home? Fortunately the pretended Supreme Council of Louisiana is no institution of Freemasonry; destitute of even the color of an illegitimate descent, its pretensions are simply void. The instincts of self-preservation demand that we treat it as poison held to our lips, which, if permitted to enter them would cause the dissolution of the body. We adhere to those landmarks which ground the authority and community of Freemasonry on the legitimate succession to its privileges, and deplore that any respectable body should so fail in reverence as to assert that the efficiency of Freemasonry can be promoted by abandoning them. The report to the Grand Orient, while it admits the illegal origin of this pretended Scotch Body, invokes its recognition on political consideration, alleging that, notwithstanding their "complete condemnation" and expulsion in 1858, these conspirators against Symbolic Freemasonry or their successors have in the year 1867 or 1868, professed to charter a Lodge in Louisiana for "men of color." Can this further act of usurpation convert this counterfeit Council of Anti-Masons into a lawful and genuine Masonic authority?

Your committee certainly recognize that a Freemason, lawfully made under competent authority, has an equal right to the privileges of Freemasonry whether he is of the Caucasian race or of any other race of men existing in



the world. And, in connection with this proposition, they report that it is not pretended or assumed, either in the report to or the degree of the Grand Master of the Grand Orient, that the Grand Lodge of Louisiana or her subordinates have wronged any brother of any race lawfully entitled to the benefits of Freemasonry.

Your committee hold it equally certain that no man of any race can, by his will, become a Mason and be entitled to the privileges of a Mason without the sanction of competent masonic authority, and without first passing through the ordeals prescribed by such authority and under its direction. The regulations for the conferring of Freemasonry, as stated in the report of the Grand Lodge of Louisiana, are substantially the same as those in this jurisdiction and in general use in the United States and Great Britain. That there has been no exception taken to the conduct of that Grand Lodge is clearly admitted by the report to the Grand Orient, which says that their view "has nothing hostile to the Grand Lodge of Louisiana."

In our view of the obligation of legitimate initiation into the craft, the persons whom this spurious body seek to entrap would find it to their welfare to avoid the doors of a body whose spurious origin and false pretensions are under a complete condemnation by the Masonic Fraternity of the United States; and the Grand Orient itself would have shown more concern for the pockets and the future character of the ostensible objects of its philanthropy had it foregone the effort to ignore the exclusive rights of the Grand Lodge of Louisiana, and to recommend to the outside world the steps of sitting with expelled Masons, in a spurious body, fraudulently attempting to usurp the control and divide the unity of Symbolic Masonry as the true ways and means of admission among the lawful Freemasons of the United States.

Is the lawful authority of the Freemasons of Louisiana assembled in Grand Lodge over Symbolic Freemasonry to be set aside, and are expulsions from Freemasonry of ten years' standing to be disregarded, because the expelled, condemned and spurious have, in 1867, invited certain "men of color," who are not Freemasons, to join their ranks? However much "men of color," who are not Masons, are entitled to the benefits of a broad general philanthropy, we can not admit that there resides in them any masonic power to supersede the rule of Freemasons in Masonry. In this country, where Freemasons are not a political party, the theory of the Grand Orient in rendering Freemasonry subservient to political objects, is revolutionary of its landmarks; and if once admitted, would convert our Lodges into debating clubs, where the advocates and opponents of any or all political, social and religious change would be free to press their views and institute new masonic tests in their behalf. The decree of the Grand Master of the Grand Orient, dated Nov. 6, 1868, asserts that the Grand Orient "was among the first masonic powers to become a propagandist," and that he "is desirous of encouraging the said Supreme Council in the philanthropical course on which it has entered."

All this is very foreign to our ideas of the duties of Freemasonry. With us its teachings as an institution are esoteric, and our Lodges are not the apostles of any exoteric doctrines. According to our honored usages they can not go out into the market places in search of proselytes, nor scramble with the free citizens in the outside world in a race of propagandism.

Beyond this there is an implication in the excuses for this unmasonic act, incidentally thrust forward in the report and decree, which is offensive to the Freemasons of America, inasmuch as it assumes that their masonic organization is subordinate to some higher authority which their Emperor has reposed in his General, the Grand Master of the Grand Orient, who as *custos morum* and propagandist of imperial philanthropy interferes to regulate Freemasonry in the United States by vesting its control in a spurious Council of Louisiana, recognized solely for the purpose of this invest-

ture. We do recall that lately the sovereignty of the people of Mexico was taken from them and invested by him in a spurious Emperor as their supreme authority. We acknowledge his skill in the science of imperialism; but as we are incredulous of belief that the authority of the Spirit of Light has transmigrated from the Freemasons of the jurisdiction of Louisiana into his person, we can not take light from that source. The unhappy fate of that ill-starred attempt in Mexico points a political moral, not pertinent in institutions which, like Freemasonry, rest on moral influence alone for their existence and continuance.

The decree conveys no information whether this assumption over American Freemasonry was instigated by the policy of the Emperor or originates with M. Mellinet. To have done so might in the one case lessen the influence the Emperor might seek to establish, by conveying his policy through a mouth that dare not speak contrary to his desires.

Our suspicions that this attitude originates in political policy are enforced by various historical reminiscences connected with the fact that it repeals a decree made by the last Grand Master who was elected to the chair before the Emperor assumed its dogmatic and directive powers, in which the lofty regard borne by the Grand Orient to its obligations of amity commanded the respect of the masonic world.

The Freemasons of France will not deem us unfriendly if we claim the same spirit of independence the Supreme Council of the Ancient Accepted Scottish Rite for France manifested under its chief, the late M. Viennet, whom the Emperor's Grand Master of the Masonic Order, Marshal Magnan, had summoned in 1862 to submit to his politically imposed authority. That learned and venerable chief replied: "If the Emperor thinks right to dissolve us, I shall submit without a protest; but as no power obliges us to be Masons in spite of ourselves, for my own part I shall withdraw myself from your domination." The consequence of this was that the Supreme Council in France still retains a self-governing masonic authority.

The Freemasons of the United States, animated by a like spirit, will repel a dictation made in disregard of their masonic right of self-government. Their Grand Lodges, the exclusive possessors of Symbolic Freemasonry in the several States, and responsible for its purity and prosperity, will protect their authority with dignity and energy. Their masonic brethren made at home shall be of the selection of the Freemasons themselves, and their intercourse with the masonic authorities of other nations shall be confined to those who, acting on the divine rule of doing to others as we would others shall do to us, will refrain from disturbing our internal organization, and from fomenting political agitation in our calm asylums.

The position of American Freemasonry in relation to political questions may not be as well known in Europe as it is here. The Lodges of Freemasonry here have no connection with the party politics of the country, and claim no authority over the political views of their members. All parties and all religions known here are largely represented in our Lodges without any known predominance or distinction. By our masonic law neither politics nor creeds can be discussed in a Lodge, and consequently men of all ideas meet upon a common level around our altars, suppress for the time the fanaticism of their political and religious ideas, commune in fraternity and part in peace, well pleased that we enjoy one place and one phase of our lives where and when, with our judgments unclouded by political asperities, we may recognize each other's virtues and merits, and cultivate a fraternity of love whose enlightened creed acknowledges the individuality of every Mason's political and religious creed, and respects his free exercise thereof.

"The Constitution of this Grand Lodge expressly provides, Part V, Sec. 9: It shall not be permitted to introduce political or other exciting topics for discussion in any Lodge under this jurisdiction." So thoroughly do we

live up to to the spirit of this injunction that your committee are not aware of an instance where political considerations have influenced an election of officers of a Lodge.

Our predecessors in Freemasonry, considering that the political governments of this country were organized on the principles of Jefferson, that error is not dangerous so long as speech and reason are free to combat it, and also that a free organization, free speech and a free press through which to appeal to reason are permitted for every theory of philanthropy and progress, warned us to preserve Freemasonry separate from politics in order that its usefulness should be exercised free from external dictation or animosity. Hence we have no alliance with any political party, and we reject no man for his politics. Hence also we do not invade the exoteric or profane world to seek proselytes for our institution or to become propagandists of its creed.

Many of our older brethren often recall to us the only persecution our institution ever underwent in the United States. They then repelled accusations that its object was political influence, based on similar charges made during the last century on European Freemasonry. When we succeeded, after a long struggle, in showing the falsehood of this charge as applied here, the conflict ceased and our institution gathered renewed vigor. We do not court another turmoil. In the United States general philanthropy is included in the domain of party politics, and no masonic law prescribes how far a Freemason shall engage in it, or the side he shall take. Whatever our individual opinions may be on politics, we all agree that we can not be too careful to preserve masonic institutions from becoming the theatre of contested political opinion. When acting as individuals in the political world we are not insensible to the claims of political philanthropy, although it concerns us not as Masons to speak of it, yet the public know that no brains or hearts in the country have shown, according to their various lights and judgments, more zeal for the progress of the moral, physical, religious and intellectual well being of man.

Our French brethren ought not to regard it as a reproach to us that, contrary to some of their theories, perhaps from our living under republican institutions, we all have considered that the proper place for politics is outside of the Lodge, and that the institution here should not be used for political or philanthropic propagandism among the profane. Masonic philanthropy, as we understand and practice it, is an obligation toward brother Masons, and this we sedulously practice. Freemasons in America learnt, in 1862, that the Emperor of France, either distrusting that the Masons, under obedience to the Grand Orient, mingled politics with Freemasonry, or having political purposes to effect, deprived those Masons of "the executive and directive" control of their Order, and appointed a Grand Master of his own, to whose authority they submitted. In conformity to our views of masonic reciprocity, we did not interfere as "apostles" of philanthropy or liberty to alter our relations of amity, or to disturb the peace of French organizations. Should not those now charged with the direction of the Grand Orient have extended to the Grand Lodge of Louisiana a like comity?

Your committee have only incidentally referred to the legal authorities of the Scotch Rite; they have looked on this matter in its relations toward the Symbolic Freemasonry of the United States. This has been intruded upon, and the Grand Orient offers open encouragement to those who disregard its landmarks, tendering its fellowship in their efforts to subvert masonic self-government in the United States. Such a violation of amity and masonic obligation is grave. Every masonic authority here will oppose a route on which the first step is to destroy the authority of our Grand Lodges, the next to ruin our harmony, and the last, like the Grand Orient, may be on the wreck of our own freedom. This Grand Lodge clings to ancient Masonry, and relying on the Supreme Architect of the Uni-



verse, will not fail to perform its duties of fraternity to those lawfully entitled thereto, and will sustain the Grand Lodge of Louisiana while she adheres to those principles of Symbolic Freemasonry which were first planted in America in the jurisdiction of this Grand Lodge, and have since spread their kindly influence through the Continent.

Your committee report as their conclusions:

1. That the pretended Supreme Council of Louisiana for the Ancient Accepted Scottish Rite is a spurious, non-masonic body; and that no person claiming to have been made a Mason through its authority has any right to the fraternal privileges of Freemasonry.

2. That the Grand Lodge of Louisiana has been wounded and injured in her just and lawful prerogatives and relations by a decree of the Grand Orient of France.

Your committee further remark, that if their conclusions are acceptable to the Grand Lodge, a Mason of this jurisdiction can not sit in any Lodge of the Grand Orient's jurisdiction where any person claiming from the pretended Council of Louisiana is present. They have forborne to recommend at this time the absolute discontinuance of intercourse with the Grand Orient, because, perceiving that body to have been misled in some important particulars, they cherish the hope that she will magnanimously disclaim the hostility toward Blue Masonry in the United States which her attitude evinces, and reconsider the step which has provoked the just umbrage of the masonic powers of the United States.

All of which is respectfully submitted.

CHAS. LEVI WOODBURY,  
CHAS. W. MOORE,  
LUCIUS R. PAGE.

#### The Sun and the Earth.

Science is every day teaching us to think of the sun, and what have now been so long called the "fixed" stars, with less and less of that sense of fixity which their enormous importance to planetary beings would seem to render desirable. Not only have we learned that all these so-called fixed centres of separate universes are themselves traveling in different directions (dragging their planetary system after them) with enormous speed, though their distances from our own system are so great that, in the few centuries we have had to study them, the change has not become very apparent to ordinary perceptions; but we have also learned that many of them are "variable" stars—our own sun among the number—becoming brighter, and again less bright at fixed intervals of years; that some of them have broken up and disappeared some years (or perhaps thousands of years) before the blank caused by their disappearance could have struck the human retina.

#### CHANGES IN THE SUN.

Nay, more, we now know that our own sun (resembling in this probably most other solar bodies of the same kind) is in so highly fluid and excitable a condition as to be constantly sending out from its surface forked tongues (thousands of miles in extent) of inflamed hydrogen gas, like the flickering streams of light from the stars of a street illumination, and, moreover, as to be subject to great periodical disturbances, now called "magnetic storms," which are in all probability caused by certain combinations in the movements of those little solid bodies, on one of which we live, round the sun. Even now one such epoch of magnetic storm seems to be thought pretty near at hand. The sun has been lately exhibiting the most surprising forms of disturbance, and presenting to scientific eyes less "fixity" of essence than ever. Spots so vast that we must estimate their dimensions by millions of square miles have broken out from time to time, and have presented rapid changes of figure, indicating the action of forces of inconceivable intensity. Clusters of small spots, extending over yet vaster areas, have exhibited every form of disturbance known to the solar physicist, and every degree of light, from the apparent blackness (in reality only relative) of the nuclei, to the intense brilliancy of the facular ridges.

#### THEIR EFFECT ON THE EARTH.

And we now know that these appearances are not merely matters for the curious, with which, as they happen at a distance of above ninety millions of miles, practical men need not concern themselves. In point of fact, it is by no means impossible that the issues of peace or war, of a financial crisis, or a religious agitation, may be closely bound up with these phenomena—if not, indeed—which is also quite possible—the sudden disappearance of our whole system, after the fashion of other solar systems which have thus disappeared. This much, at least, is certain, that the vast changes now going on in the physical constitution of the sun are changes which do most powerfully affect the electric condition of our earth, which have in former years caused the most violent disturbances in the various artificial as well as natural electric apparatuses of the world we live in, and which, to speak of the least of all its possible effects, might, just as well as not, happen some day to throw the electric condition of every telegraphic cable on our planet, under the sea or above it, into the most dire confusion, and send down Telegraphic Companies' shares to zero in a lump, even if they did not contrive to telegraph to us, after some strange inarticulate fashion, that shares in all public companies, even in that very limited public company, the human race, are, in a physical point of view, of very doubtful value indeed. Let us explain briefly to what we allude.

#### A PHENOMENON.

On September 1, 1859, shortly before noon, two astronomers—Messrs. Hodgson and Carrington—one at Oxford, the other in London—were at the same instant scrutinizing a large group of sun spots. On a sudden two intensely bright patches of light appeared in front of the cluster. So brilliant were they that the observers thought the darkening screens attached to their telescopes must have become fractured. But this was found not to be the case. The bright spots indicated some process going on upon the sun's surface—a process of such activity that within five minutes the spots traveled over a space of nearly 34,000 miles. Now, at the Kew Observatory there are self-registering magnetic instruments which indicate the processes of change by which the subtle influences of terrestrial magnetism wax and wane. At one time the line traced by the pointer will be marked by scarcely perceptible undulations, indicating the almost quiescent state of the great terrestrial magnet. At another, well-marked waves along the line exhibit the pulsations of the magnetic system, influenced in a manner as yet unintelligible to the physicist. And then there is a third form of disturbance—the sharp, sudden jerks of the pointer exhibiting the occurrence of those mysterious phenomena termed "magnetic storms."

#### SYMPATHETIC RESULTS.

When the records of the Kew Observatory came to be looked over it was found that at the very instant in which the brilliant spots of light had appeared to Messrs. Hodgson and Carrington the self-registering instruments had been subjected to the third and most significant form of disturbance—a magnetic storm began, in fact, as the light broke out on the sun's surface. But this was not the only evidence of the sympathy with which the earth responded to the solar action. It was subsequently found that soon after the spots of light had appeared the whole frame of the earth had thrilled under a mysterious magnetic influence. At the West Indies, in South America, in Australia, wherever magnetic observations are systematically made, the observers had the same story to tell. In the telegraph stations at Washington and Philadelphia the signalmen received strong electric shocks. In Norway telegraphic machinery was set on fire. The pen of Bain's telegraph was followed by a flame. And wherever telegraphic wires were in action well-marked indications of disturbance presented themselves. Even this, however, was not all. The great magnetic storm was not a mere instantaneous electric throes. Hours passed before the disturbed earth re-

sumed its ordinary state. And thus it happened that in nearly all parts of the earth night fell while the storm was yet in progress. During that night magnificent auroras spread their streamers over the sky, both in the northern and southern hemispheres. As the disturbed needle vibrated, the colored streamers waved responsive, and it was only when the magnetic storm was subsiding that the auroral lights faded from the heavens.

Now, it is evident that these phenomena show the most intimate relation between these peculiar disturbances in the sun and the magnetic currents of our earth. Directly one of these changes takes place upwards of ninety millions of miles away, the electric condition of our planet is changed in some mysterious way, of which our instruments, and even the condition of our sky, bear record. The pens of all our telegraphic wires may some day trace in a flame a handwriting more ominous of human destiny than was the handwriting which during Belshazzar's feast traced a warning on the wall of the fall of the Babylonian dynasty.

#### THE SPOTS.

Moreover, note this, that these changes in the condition of the sun take place at intervals of about eleven years. The variable star which swings us round it, as well as supplying us with light and heat and (apparently) magnetism, clouds over every eleven years with these spots, so that it seems most likely that every eleven years certain magnetic conditions recur which have occurred in the interval. If so, perhaps the magnetic excitement of 1859 will recur, and it may be in much greater force next year—in 1870. And if it does, how are we to say what may or may not recur with it?

#### FINANCE AND POLITICS.

It is quite possible that those periods of speculative financial excitement—which are also said to follow a periodic law of something very like the same period—may be more or less dependent on the magnetic condition of our planet, that so mean a phenomenon as speculative frenzy on the various stock exchanges of Europe may be more or less connected with these wonderful discharges of voltaic batteries in the sun. Is it quite possible that the electric political condition of Europe in 1848—and again at the interval of eleven years, in the year of Italian revival and revolution, 1859—may not recur after one more period of eleven years, in 1870, in consequence of the returning epoch of magnetic excitement in the sun? It would be ridiculous to affirm that there could be no connection between the

#### MORAL EXCITABILITY

of nations and electric phenomena on so grand a scale as this: nor would it in any degree be a grossly materialistic explanation of moral and spiritual change, to say that starving people are deficient in moral spirit, and that a storm of rain depresses the most gallant army that ever fought. Could we really establish any periodic law of electric excitement on the earth it would not be irrational, but in the highest degree rational, to expect marked human phenomena in connection with it—either a great concurrent depression or a great concurrent stimulus to the energies of the human brain.

But, after all, what strikes our imagination most is the curious insight we are beginning to glean of the highly susceptible and sensitive constitution of the sun. That a mass but little denser, even as a whole, than water, nearly four times as light, bulk for bulk, as that of our own earth, and surrounded by an envelope of burning gas, which is by comparison with the intense heat and light of the proper surface of the sun itself mere cold and darkness—that a mere wandering flame of this kind, shooting rapidly through space, an iron smelting furnace throwing out tongues of fire on all sides, and so highly susceptible to external influence that certain combinations of planets which, when all thrown into the same scale, would make up only an infinitesimal portion of the sun's mass, cause the most marvelous disturbances in his physical constitution and lead to magnetic storms, such as we have described, on its sur-



face—that such a body as this, we say, should yet for thousands of years exercise so orderly, continuous and consistent an influence over the development of our terrestrial world and our human affairs, does seem truly marvelous. Can anything be conceived less apparently likely to lead to fixity of tenure in our universe than a centre for it such as this—

#### A GREAT BOILING FURNACE

of forces enveloped in an atmosphere of flaming gas, and subject to the most violent superficial excitements under the most apparently insignificant external influences? The old Hebrew conception of an earth "founded on the seas and established on the floods," which has been made so fast that it "could not be moved," was a conception of perfect solidity compared to that heliocentric basis of our universe—a hurricane of flame, the disturbances of which might perhaps be best represented to our imaginations by the occasional explosion of a planet or two of nitro-glycerine—which we are compelled to substitute. Yet hence proceed attractions of gravitation which have not sensibly altered during the life of man upon the earth—waves of light indicating by their spectra the burning of the very same substances in the sun as were being consumed in all probability when the words "let light be" were first registered—and, as we now appear likely to learn, periodic magnetic impulses, recurring with the punctuality of seasons and eclipses, certain to be full of import for us, and yet not improbably of the same nature as those greater hurricanes by which other suns have perished. Is it possible to conceive a more apparently unstable centre and fountain of the universe of law and order? Is it possible to conceive a more impressive lesson on the words, "He maketh his ministers a flaming fire."

#### Spurious Masonic Bodies.

In last week's *Freemason* we inserted a letter from Brother J. Fletcher Brennan, editor of the *American Freemason*, in which our able *confre* expresses his dissent from the views we enunciated with reference to the claims of the *soi-disant* Supreme Council of Louisiana.

Brother Brennan appears to be under the impression that our opinions were formed from a one-sided and prejudiced statement of the case, and that our article was written mainly, in the interest of the Councils of the Ancient and Accepted Rite for the Northern and Southern Jurisdiction of the United States.

We regret that Brother Brennan should deem us so oblivious of our paramount duty as a journalist as to ignore the manly and Masonic principle of fair play, and we also deplore the assumption that our remarks were made at the instance of Brother Goodall, or any other member of the Thirty-Third degree in America or elsewhere.

As a justification of our course of action, and in vindication of our views, we must therefore recapitulate certain circumstances which have a bearing upon the subject under discussion.

On the 31st of May, 1801, the first or Mother Supreme Council of the Ancient and Accepted Scottish Rite was opened at Charleston, South Carolina by Bros. John Mitchell and Frederick Dalcho, and in the year 1813 a similar body was created for the Northern States of America, under the auspices of the Southern Council. We have little or nothing favorable to state with regard to the legality of the establishment of these Masonic Jurisdictions; indeed, a strong impression prevails that their foundation was based upon a superstructure of falsehood and fraud; and, therefore, we shall hardly be suspected of any undue partiality for the system which they represent. But whatever its origin may have been, the so-called Scottish Rite has found favor in the sight of many brethren who are willing to condone the errors of its founders and to forget the myths circulated respecting Frederick the Great, in their admiration for one or two degrees—such as the Rose Croix and the Kadosh, which are unquestionably beautiful.

A Supreme Council of the Rite having become *un fait accompli*, and certain laws hav-

ing been promulgated for the government of its members, it will be generally admitted that such laws ought to be considered binding upon all who recognize the validity of the authority from whence they emanated.

According to the Constitutions of the Ancient and Accepted Rite, only one Supreme Council, consisting of nine members, can exist in each nation, with the exception of the United States of America, where two are permitted.

The State of Louisiana was formerly a French territory, and a Council of the 33° appears to have been legitimately constituted therein.

Upon the cession of Louisiana to the United States, brethren who preferred working Freemasonry under the York Rite, in due time established a Grand Lodge of Master Masons, and were duly recognized as a legal body by every State Grand Lodge in the American Union.

The Grand Lodge of Louisiana finding that the Supreme Council of the 33° exercised the right of making Masons and chartering Lodges in the Craft degrees, entered into a treaty with the latter potentates, in the year 1833, by which the power of constituting and administering Symbolic Lodges throughout the limits of the State was vested in the Grand Lodge alone.

After this period, if our information be correct, the Supreme Council of the Ancient and Accepted Rite had become virtually defunct, when a Brother James Foulhouze revived it, and reassumed the right to constitute Symbolic Lodges.

Foulhouze was disowned by the French Masonic authorities, and we believe ultimately expelled from the Order, and the Council again fell into abeyance until a certain M. Chassaignac rehabilitated it in all its former pretensions, including the power of initiating Freemasons and chartering Lodges.

Against M. Chassaignac's intrusion the Grand Lodge of Louisiana protests, and we contend, with justice; for if his Council is the legitimate successor of the Council erected under the French authority, it is bound by the treaty of 1833 to respect the rights and privileges of the Craft Grand Lodge, and has no valid claim to exercise jurisdiction over Master Masons' Lodges; and if it is a self-constituted body, it must be evident that it has no *locus standi* whatever, and must be considered a spurious and irregular branch of the Masonic institution.

We cannot agree with Brother Brennan in the distinction he draws between the Grand Lodge of England and Grand Lodges in other Kingdoms or States. The laws of Freemasonry are universal, and are no more monarchical in England than they are in Switzerland or America. Looking to the interests of the Craft itself, we conceive that the existence of two conflicting and jarring Masonic jurisdictions in one country or dominion is not only a scandal to the fraternity, but an injury to society at large, and to human progress and development generally throughout the world.

The fact that Chassaignac admits colored men to the privileges of Freemasonry, although we approve of their admission *per se*, must not be permitted to weigh with us in his favor, or induce us to overlook his invasion of the rights secured to the Grand Lodge of Louisiana by a solemn treaty; nor should we under any circumstances be disposed to support the pretensions of any Supreme Council of the 33° to dominate over Craft Lodges.

The question, we readily admit, has little interest for English brethren if viewed solely in reference to the workings of the so-called high grades, but it has also a broader and more comprehensive aspect.

In stating deliberately our conclusions upon the subject, we apprehend that they will be found more in accordance with the opinions expressed by Brother Brennan than he is at present disposed to allow; and if our views are based upon erroneous data, we hope our worthy *confre* will correct them.

We are strongly of opinion that the authorities of the Grand Orient of France have acted injudiciously in recognizing Chassaignac, after

having condemned Foulhouze, and we believe that the Grand Lodge of Louisiana, and the other governing bodies in the United States, would have merited the contempt of the Cosmopolitan Craft if they had tacitly submitted to the arrogant and unwarrantable assumptions of the pseudo-Supreme Council at New Orleans.

Even from the Ancient and Accepted Rite point of view we are unable to discern how a Supreme Council can be legally established in any single state of the American Federation, under the existing laws of the Rite.

If the present Constitutions are impolitic, let them be abrogated in a proper manner, but until then they should be respected by all who owe, or profess to owe, allegiance to those Statutes.

We are therefore unable to side with the Grand Orient of France in the position it has chosen to take upon the question, and we consider that the American Grand Lodges have done wisely, and will, in resisting so gross a violation of their rights and privileges as rulers of the Craft.—*London Freemason*.

#### IMPOSTERS.

James Berry, alias Jas. W. Bery, alias Jno. Bexy, etc., professing to hail from Holland Lodge, No. 1, Houston, Texas. Age about twenty-five or thirty; dark hair; about five feet seven inches high; stoops and walks slovenly, and has the tip end of the little finger on his left hand cut off. From correspondence with Houston Lodge we are satisfied he is an imposter. Lodges in Philadelphia and New Hampshire will please take notice, as well as Lodges in the West.

Also the following, which we have received from the Grand Secretary of Louisiana:

The Craft are warned against an expelled Mason, M. P. Beaufort, hailing from Ancient Land Mark Lodge, No. 231, and Palestine Commandery, No. 7, Savannah, Georgia. He is visiting bodies and laying the unsuspecting under contribution. He is of low stature, red-headed and cross-eyed, and has been expelled from both of the above bodies for forgeries, &c.

Also the following from the Secretary of Modern Lodge in Missouri:

At a regular communication of Modern Lodge, No. 144, A. F. and A. M., the following resolution was adopted:

*Resolved*, That all good Masons are warned to beware of one Dr. N. Hughes, whose conduct is known to the members of this Lodge, as one who will use Masonry as a means of defrauding members of the fraternity, and the Secretary is hereby instructed to have the same published in the masonic journals of the State.

L. B. HUMAN, Secretary.

#### IN MEMORIAM.

We regret to announce the death of Bro. Geo. W. Ferris, who departed this life August 25th, in the fortieth year of his age. He was a member and Secretary of Missouri Lodge, No. 1, also Secretary of the Masonic Board of Relief and Secretary of the Masonic Benevolent Association. He was the best Secretary of a Lodge we ever knew, and one of the best of Masons. He was a Mason by principle. While we write this his Lodge is burying him with the honors due his merits. May his soul rest in peace.

#### Owner Wanted.

The Secretary of Chariton Chapter, No. 22 (Comp. M. E. Thorpe), at Chariton, Iowa, requests us to announce that his Chapter has come into possession of some Chapter Jewels, supposed to belong to some of the Southern States. Address, Thorpe & Sons, Attorneys, Chariton, Iowa.



### We Walk by the Plumb!

The operative Mason is taught to regard the plumb as one of the indispensable of his profession. Without it all his other tools are absolutely useless, and so long as he expects to do good work and square work he must make constant application of the plumb, and watch eagerly for the slightest deviation from it. By this process alone he can guarantee every portion of his work and vouch for its correctness.

The promise made by the Grand Architect of the Universe to the chosen people of God, as recorded in the seventh and eighth verses of the seventh chapter of the prophet Amos, has a peculiar meaning to every Free and Accepted Mason, which can not, under any circumstances, be overestimated, for it will be remembered that Masonry owes its origin to the Jewish nation, many of her wisest and best men, from Solomon, King of Israel, down to the most distinguished Israelites of the present century, having been eminently known from their fidelity, zeal and attachment to the underlying principles of our time-honored organization. "Then said the Lord, Behold I will set a plumb line in the midst of my people Israel: *I will not again pass by them any more!*"

Every well informed Mason who has diligently studied the sublime ritual of our institution, as handed down from one Masonic body to another, can not but observe how rigidly this promise has been kept. The Supreme Grand Master of us all, whom as Masons we all revere and venerate, has ever guarded the craft from peril and stood by us in our darkest hours. Kings and Emperors have time and again placed the fraternity under ban, and prohibited, under penalty of death, the existence of subordinate Lodges in their respective dominions. The loud thunders of the Vatican have been heard against it. The Holy Inquisition at Rome and at Madrid have sought in vain to crush it. Pious, God-fearing Masons have been denounced by the churches in which they sought to worship the one ever living and true God, and even threatened by excommunication unless they repudiated our principles and disavowed their membership, yet, despite all opposition, the word of Jehovah never yet has been known to fail, for in every well governed Lodge this golden promise has been kept: "*I will not again pass by them any more.*"

Speculative Masons, who meet at regular intervals to practice the duties of Charity and Benevolence, should never lose sight of the fact that each individual brother is a recognized portion of the grand fabric of Masonry, and that his daily life and conversation, no matter what his position in life may be, is either calculated to shed a brighter lustre upon the Craft or bring it into positive contempt. The profane, who have never seen the royal light of Masonry, can not judge the character of the institution, except through the reputation of its members, and where this test is applied, the opinion thus formed either advances the interests of the Lodge or injures its effectiveness materially.

Without revealing any of the mysteries of the craft, we state definitely what is meant by the expressive sentence which heads this article: "*We walk by the Plumb.*" It is to worship our great Creator, Benefactor and Preserver with our whole heart and mind and strength; to love our neighbors (more especially those who are bound to us by the sweet ties of fraternity and brotherly love) as ourselves; and to follow implicitly that golden rule which teaches us to "do to others as we would have others do unto us." Anything short of this can not convey to our minds a correct idea of the genuine principles of Masonry.

It will be remembered that every Mason, in every part of the habitable globe, is received into fellowship with the fraternity by solemn prayer, in which all around him earnestly join. It is no idle form, no careless ceremony, but an act which not only acknowledges fealty and devotion to the Supreme Grand Master, but invokes his blessing on all brethren there assembled, and prays its continuance on the

neophyte who, bowing before the majesty of Jehovah, seeks to become a true and faithful brother among us, extend our principles of charity and benevolence, and gain as life advances an enviable reputation among his fellow men for the practice of every commendable virtue. By this solemn and impressive act of acknowledgement, as men and Masons, we walk by the plumb, remembering our great and important duties toward God, from whose hands alone we may expect every earthly blessing.

And while we are prompt to acknowledge the obligations we owe to our great Creator, we should be equally prompt in the performance of those responsible duties we owe to our fellow men—more particularly to the household of the faithful; for they are of great importance to all, and none of us know how soon we may need the same kind offices. In every business transaction—in all money affairs—in our daily speech and conversation, we should always endeavor to walk by the plumb. It is readily conceded that "perfection on earth has never been attained; the wisest as well as the best of men have erred," yet it is no less the bounden duty of every member of the craft to watch his own conduct day by day, to do as near right as possible, or in brief, to walk by the plumb with his God, his neighbor and himself, endeavoring day by day to win for himself the reputation of being a just and upright Mason, worthy the confidence of all.

Well would it be for every member of our ancient brotherhood if this rule was rigidly adhered to, regardless of consequences. In all matters of religion, of politics, or the thousand every day affairs of life, if every human being would walk by the plumb, the world itself would be transformed into an abode of perfect happiness. If a man enters upon any undertaking whatever, it is his bounden duty to look upon the subject in all its bearings, to view it in every conceivable light, and to ask himself the question whether it is honest, just and right, before God and his fellow men; not whether it is popular or whether it is expedient—for we are all more or less governed by selfish considerations—but whether it will stand the test of the plumb-line properly applied. Once perfectly satisfied that it will stand this test, he need not fear to proceed; the blessing of Jehovah will follow him, and the approbation of his own conscience will justify the decision he has made.

It is worse than an act of folly—it is absolutely criminal for any member of the craft to imagine that the beautiful tenets of Masonry are only to be practiced in the Lodge room where they are taught. Like the sublime principles of religion, they are equally adapted to the most trivial as well as the momentous affairs of life. The practiced mariner looks upon the straw that floats upon the bosom of the broad ocean, or the light fleecy cloud, "scarcely bigger than a man's hand," which floats in the horizon, and as they decide his course of action instantaneously, so does some trifling word or act by one of the brotherhood, hardly thought of at the time as worthy of being remembered, leave an impression upon others that years perhaps fail to efface. These facts should always be kept in view: for it is not by mere numerical strength that Masonry claims to exert an influence in the world second only to religion; it is by the unsullied reputation of her individual members, many of whom, by the daily practice of our sublime principles have shed a brilliant halo over the institution that time never can destroy. To preserve the character of Masonry unsullied is our bounden duty, as an act of simple justice toward ourselves and to our brethren wherever dispersed. This can only be done effectually by those who can truthfully assert: "*We walk by the Plumb.*"

The Chinese Empire has 500,000 temples, containing 3,000,000 idols. The temples are valued at \$1,000,000,000.

Every day is a little life, and our whole life is but a day repeated.

### Curious, Scientific and Suggestive Items.

A Louisville hen recently laid an egg 3½ inches in length, and 3 inches in circumference, which is shaped and looks like a crooked-necked gourd.

St. Crispin, besides making shoes in the Third century at Soissons, in France, preached the Gospel. He suffered martyrdom A. D. 287.

Numerous excavations have recently been made at Herculanum in the presence of a number of engineer pupils from Milan, but so far nothing of importance has been discovered.

A Mr. Webster, who is urging immigration to Canada, says that the annual increment of the United States \$100,000,000 from immigration alone, and urges the fact as a reason why the Dominion should struggle for that help.

On Chloride Flat, White Pine, there is a miner's cabin built of the chunks of high grade chloride ore, estimated at \$2,000 a ton. The house is sixteen feet square, and the rock in its walls, if crushed, would yield about \$75,000. The house is for sale.

The bromide of ammonium is recommended by Dr. Gibb, of London, to those who suffer from the excess of fat. He says, that when taken in small doses for a length of time it will diminish the weight of the body with greater certainty than any other known article.

Few persons are ignorant of the pernicious influence of sulphuric, nitric and muriatic acids upon the human organs of digestion and the entire alimentary canal, and yet it is declared upon good authority that much of the vinegar in commerce, or liquid sold as vinegar, is made by the use of these concentrated acids, at a cost of not more than one or two cents per gallon.

Shakespeare identifies billiards with the amusements of Cleopatra's Court at Alexandria; and, although more than one writer has pronounced the immortal bard guilty of an anachronism, it seems quite possible that he had some slight authority for putting the words "Let's to billiard's" into the mouth of the Egyptian Queen.

**THE RISE AND FALL OF THE TIDES.**—In the Bay of Fundy, 70 feet; at the mouth of the Severn and St. Malo, France, 46 feet; at Guernsey and Jersey, 32 to 38 feet; at the mouth of the Scheldt, 20 feet, and along the coast of Holland, from 10 to 16 feet; in the Adriatic, only 2½ feet; while in the rest of the Mediterranean, the tides are scarcely perceptible; along the east coast of the United States, the tides vary from 4 feet to 10 and 20.

Sir John Herschel says: "Take all the planets together, great and small; the light and heat they receive is only one 227 millionth part of the whole quantity thrown out by the whole sun, and the earth takes for its share only one-tenth part, or less than one millionth part of the whole supply." So we are really one thousand millionth part cooler than the sun. Refreshing to think of this warm weather.

During the reign of Charles II, a Cabinet Council was formed in 1070, made up of five unpopular ministers. At that time the word cabal, as now, denoted a junta, which is a set of men banded together for political purposes. The names of these ministers were Lords Clifford, Ashley, Buckingham, Arlington and Lauderdale. The first letters of their names make the word cabal, whence its origin.

The father of ecclesiastical history, is a title very generally given to Eusebius, of Casarea, a most learned divine, who lived from A. D. 264 to 340. The father of English poetry is Chaucer. The father of epic poetry is Homer. The father of history is Herodotus. The father of his country is Washington. The father of medicine is Hippocrates; of moral philosophy, Thomas Aquinas; of music, Palestrina; of the faithful, Abraham; of tragedy, Aeschylus; of waters, Mississippi; of jests, Joseph Miller; of lies, a gentleman most familiar to most of the people of this city.

In prosecuting some earthworks connected with the Hanau Railway, the workers have found, about half a league to the east of the Frankfort station, some Roman graves, containing highly adorned dishes of terra sigillata. One small copper coin was also discovered, sup-



posed to date from the time of Julius Caesar. As no relic of the ancient Romans has ever been found in the immediate vicinity of Frankfort, though a great number of horseshoes, tombstones, and other objects have been discovered at Rodenheim, a league to the west of the city, there is reason to believe the conjecture well founded that, in time of the Romans, the high road from Mayence to the Taunus fortresses on the Nidda turned off in a northerly direction to avoid the marshy plain in which Frankfort is situated.

The *Bien Public* of Dijon (Cote-d'Or) relates an instance of suspended animation which almost resulted in the interment of an individual alive. A man of Bouhey had, from over-indulgence in drink, fallen into a state of lethargy so complete that he was believed to be dead. Preparations were made for the funeral, and his son was telegraphed for to Paris; the man was laid out, and tapers having been lighted, the friends of the supposed deceased came to pay their farewell visit; one old woman, however, remarking that one of the arms was hanging down, took it up to replace it on the bed, when at the touch the apparent corpse suddenly opened its eyes and looked around the room. A doctor was at once summoned, and the man is now gradually recovering. Singularly enough his own father was once buried while in a state of coma, which lasted thirty hours.

To estimate the force of tides, all that is necessary is the consideration that the attraction of the sun and moon (principally of the latter) acting in opposition to terrestrial gravitation, elevates the surface of a large portion of the mean height of about two feet. The extent of surface thus raised may be set down at 100,000,000 square miles, or one-half of the surface of the earth, taking this at 200,000,000 of square miles, of which the ocean occupies three-fourths, or 150,000,000. Every square mile of water two feet thick contains nearly 60,000,000 cubic feet or 3,840,000,000 pounds of water, and this multiplied by 100,000, the number of square miles affected by the tide, gives the enormous numbers of 768,000,000,000,000 foot pounds exerted every 12½ hours, or 750 minutes, which gives, per minute, a power of 100,000,000,000,000,000 foot pounds. Dividing this by 33,000, to reduce it to horse-power, we obtain nearly 3,000,000,000,000 horse-power as the total power of the tide-wave over the whole surface of the earth.

Diamonds were first discovered in Brazil, in 1729, by a Portuguese, Fonseca Lobo, who was not even aware of the importance of his discovery until certain Dutch traders, to whom he showed his pebbles, at once contracted with the Portuguese Government for the monopoly for all the raw diamonds in Brazil. From this contract they derived enormous profits. The territory in which this precious article is found is forty-four miles in length by twenty-two in breadth; it is called Terro de Fio, and is surrounded by steep mountains which long concealed it from the Europeans. Since the mines have again become the property of the State of Brazil the Dutch have not quite lost their monopoly, they being extremely skillful in the art of cutting diamonds, and being possessed of all the requisite machinery for the purpose. The operation causes the stone to lose half its weight, and is performed by means of wheels which make 2,500 revolutions per minute.

#### How Poor Boys Reach the Top Round.

There are 17,919 persons who pay an income tax in this city; sixty-seven persons who pay taxes on incomes of \$100,000 or over. Most of these solid gentlemen are self-made men, who have come up from the lowest round of the ladder. The man who leads the list, A. T. Stewart, everybody knows, was an Irish emigrant, who commenced life with a capital of less than twenty-five cents; indeed, with few exceptions, most of the parties in the list were scarce as well off as Mr. Stewart. Take Henry Keep; he boasts that he graduated from the poor-house of Jefferson County. Jay Gould drove a herd of cattle from Delhi, Delaware County, when a lad, for fifty cents a day, in order to get money enough to reach the Hud-

son River. David Groesbeck, over thirty years ago, used to mend old shoes for his brother, who was a respectable shoemaker in Albany. We all know the history of James Gordon Bennett and Robert Bonner, poor boys full of talent and industry. Rufus Hatch, when a youngster, had an ambition to hold the reins of a peddler's wagon. E. D. Morgan commenced life with a quart measure of molasses. It is scarce a dozen years since Henry Clews was an errand boy in one of the banking houses down town. The Brothers Seligman started out in life with a peddler's pack. David Dowes, in his younger days, retailed pork by the half pound and molasses by the gill. H. T. Helmbold was first cabin boy on the sloop Mary Jane, that navigated Delaware river. We might go on through the list and show that nearly every one of these solid men were the architects of their own fortunes. Young men, who are struggling for place and position, should remember that the individuals in the list above had to battle for it just as hard as they are doing. Let them take heart and never say die.

Honor and shame from no condition rise,  
Aet well your part—there all the honor lies.

#### Is a W. M. Bound to put to Vote every Question that is asked for before the Lodge?

As we understand the case, a certain Lodge in this jurisdiction lost its charter, by order of the Grand Master, because, by a majority vote, it refused to adopt the work and lectures ordered by the Grand Lodge of Missouri. In thinking over this case it has revived a question in our mind which we have often before personally answered, when presiding, that the W. M. is the sole judge of the propriety or impropriety of every question to be put to vote in Lodge. In the instance before us it was wholly improper to have put such a question to the Lodge at all; it might as well have been voted on whether they would adopt and act on the "Book of Constitutions" of the Grand Lodge. It was a question in which the membership had nothing to say or do, except to obey. We regret the action of the W. M. in being thus too amiable, for all he had to do was to receive the work as it was from the proper authority, and to have used it; and if a W. M. will not receive the authorized work from the District Lecturer or D. D. G. M., and will not obey it, then the G. M. can soon settle the matter by deposing him and placing the Lodge under a Warden who will, and thus save the charter of the Lodge. But by this voting process he allowed his members to commit their Lodge, *as such*, to a disobedience of constituted authority, hence the arrest of the charter.

It was only about two years ago a W. M. allowed a brother to offer a resolution putting an order of the Grand Master "under the table," and actually allowed the members to vote and adopt it; but before the meeting closed a more prudent and better informed brother drew the attention of the W. M. to the danger of the proceeding, whereupon he declared the resolution and vote illegal, and therefore null and void, he being himself opposed to such a resolution, but at first thought he was bound to put everything to vote that was offered. By his prompt action he saved his charter and the Lodge.

We regret to say that this very qualification of W. Masters, to decide promptly whether a

question is in order or out of order, is a rare one; but even after the error has been committed it is never too late to correct it.

Masters can lay it down as a fixed and unalterable "rule of order" in Masonic government, that every question which infringes upon the powers or orders of the Grand Lodge, and every vote upon the same, are "out of order."

It often occurs in adopting by-laws in subordinates Lodges that the members are called to vote on sections which are exact copies of sections in the By-Laws of the Grand Lodge, and when this is the case the question is not on adopting such a law, but whether they will incorporate it into their own laws for publication. Such a vote on adoption would not amount to a row of pins, for it is one they can not repeal, but must obey, whether they incorporate it or not. Such votes are often taken without any intention of disrespect, yet, nevertheless, it is just as easy to put a question right as wrong, if W. M's. would only take time to think of it. It is one of the most important functions of a W. M. to see that he does not allow his members to do anything which will be an injury to themselves.

#### The Master Workman.

The following will furnish food for reflection to the Master Workmen in the Masonic Craft. It teaches us a lesson to throw more life and soul in the use of our symbols. We should deliver our rituals and explain our symbols as though they were living realities. Read and reflect:

THE TOOLS OF GREAT WORKMEN.—It is not tools that make the workmen, but the *trained skill and perseverance* of the man himself. Indeed, it is proverbial that bad workmen never yet had good tools. A student once asked a great artist by what wonderful process he mixed his colors "I mix them with my *brains*, sir," was the reply. It is the same with every workman who would excel. Ferguson made a wonderful thing—his wooden clock, that accurately measured the hour—by means of a common penknife, a tool in everybody's hand; but then everybody is not a Ferguson. A pan of water and two thermometers were the tools by which Dr. Black discovered latent heat. A prism, a lens, and a sheet of pasteboard enabled Newton to unfold the composition of light and the origin of color. An emigrant foreign *savant* once called upon Dr. Wallaston, and requested to be shown over the laboratories in which science had been enriched by so many important discoveries. The doctor took him into a little studio, and, pointing to an old tea-tray on the table, containing a few watch-glasses, test papers, a small balance, and a blow-pipe, said, "There is all the laboratory I have." Stothard learned the art of combining colors by closely studying butterflies' wings. He would often say that no one knew how much he owed to those tiny insects. A burnt stick and a barn door served Wilkie in lieu of pencil and canvass. Bewick first practiced drawing on the cottage walls of his native village, which he covered with his sketches in chalk; and Benjamin West made his first brushes out of a cat's tail. Ferguson laid himself down in the fields at night in a blanket and made a map of the heavenly bodies by means of a thread with small beads on it, stretched between his eyes and the stars. Franklin first robbed the thunder-cloud of its lightning by means of a kite made with two cross-sticks and a silk handkerchief. Watt made his first model of the condensing steam engine out of an old anatomist's syringe, used to inject the arteries previous to dissection. Gifford worked his first problem in mathematics, when he was a cobbler's apprentice, upon small scraps of leather, which he beat smooth for the purpose; while Rittenhouse, the astronomer, first calculated the eclipses on his plow-handles.



### Offices and Labor Wanted.

There are two things in connection with labor that, to us, are very unpleasant. One is to have one brother Mason send another brother Mason to us for the purpose of having us procure office or employment for the latter; and the other is, to be frequently solicited, as we have been and are, by letter and orally, to get situations for those who declare that they are unable to get them for themselves. The first is a very convenient way on the part of the brother who may be the sender of getting rid of a persistent applicant, and is a species of practical benevolence similar to that of A asking B to do something for the benefit of C, while A does nothing himself to help C. This kind of left-handed charity has been practiced upon us to an unbearable extent, and in many cases the idea has been shadowed forth by the sendee that we were to advertise gratis for him—when we can not control a line in the advertising columns of the *Dispatch*—or we have been expected to neglect our own business and run around the city for the purpose of obtaining employment for the sendee, while he and the sender are to quietly and coolly await the result of our peregrinations, and if we do not succeed in our efforts, treat us as if we had done them a personal injury; and this, too, when both were entire strangers to us. During the past week we have been solicited—importuned is a better word—in the name of Masonry, by those whom we had never seen before, to write letters to the postmaster, whom we don't know, asking for places for them in the postoffice; to personally solicit the Police Commissioners to appoint three different people on the force; and to see the Collector of the Port, to whom we have never spoken, with reference to obtaining appointments as night watchmen for two and as inspectors for three people—all of whom, with one exception, we knew about as well as we know Brigham Young, the arch polygamist, whom, and his little family circle, we know about as well as we know that other Brigham, the Grand Turk. At our private office, at the office of this paper, and even at our private house, we have been assailed by these persistent applicants for employment, and we have also been button-holed frequently in the streets by the same kind of people for the same purposes. It is, no doubt, very flattering to be supposed to be possessed of great influence with public men; but this kind of flattery is dearly bought when paid for by this species of perennial annoyance and vexation—more vexatious than the tooth-ache or the manner in which bill collector's follow up their prey. You may discern the latter, but the former class you must treat with some appearance of courtesy, no matter how little you may feel that feature as one of the elements of respect.

We know that other members of the craft who have held, and now hold, high positions, have been equally with us troubled and annoyed by matters similar to those of which we complain. Present or Past Grand Masters and Grand Secretaries are generally preferred by those who want office or employment, as their special solicitors, though less exalted officials in the fraternity have not been exempted from annoyance, as many of them can testify with entire sincerity, and probably a little soreness. Perhaps the practice of our brethren who have sent applicants to us so frequently could be generally adopted beneficially, if all acted in concert, and kept the pests traveling from one to the other, until they became exhausted, as did the persons, some years ago who were scouring the town looking for a mythical Frank McLaughlin, to get imaginary letters from a friend in California. An old bachelor, who detested children, once hit upon what he thought was a happy plan to amuse babies and keep them from crying, which was to put a little molasses upon the balls of the fingers and thumbs of both hands, and then give them a feather. As fast as the baby pulled the feather off from one finger to which it had adhered, it would stick to the other, and so the little darling be kept amused during the whole day. Let the bore be considered as the feather, and the fingers as

the bored, and the appositeness to our subject of this anti-baby-crying invention becomes at once sweetly and plainly apparent.

Seriously, this thing has gone far enough; for we have submitted to it without a murmur for five years, and now we think we have a right to a growl, and we are having it. It is hard to say to a man's teeth the things we have written, but self-preservation is the first law of our common nature, and, as we are getting advanced in life, we must try and prevent our being bored by a species of office-seeking taxation, which will send us prematurely between taxed sheets, under the hands of a taxed physician, who will prescribe taxed medicines from a taxed apothecary, which will place us in a taxed shroud, to be then taken in hand by a taxed undertaker, who will put us in a taxed coffin, the lid of which will be screwed down with taxed screws, by a taxed screw-driver, and then our remains be placed in a taxed hearse with taxed horses, driven by a taxed driver to a taxed grave. To spare us from the first taxation may save us for a while from the rest.

In conclusion, let us say that while we are willing to assist and aid the needy and distressed brethren who are worthy, we still have a duty to perform to our family, our profession and to journalism, and hope that those for whom this article has been especially written will take heed and govern themselves accordingly. At least let them be merciful while the thermometer ranges between eighty and ninety degrees.

We clip the above from the New York *Dispatch*, and we thank Bro. Holmes for having put the case in a manner so acceptable to ourselves—ED.

### COMMITTEES ON EXAMINATION.

The law of Masonry requires that after a petition has been received it shall be referred to three discreet members for examination, to be reported on one month thereafter, at a stated communication of the Lodge. This is a wise provision, for no man should be admitted a member of the fraternity who will not be acceptable to the masonic family of the world. But right here the question arises in our mind, Whether this law is a mere form or a reality? We regret very much to say that we have seen gross carelessness on the part of some members of these committees. We have seen men whom we knew never made any inquiry at all, and many who do so very imperfectly. We have seen them time and again wait to see how some one else reports, and then rise and report as gravely and wise looking as if they knew all about it, whereas they did not know whether the candidate was a man or woman, except from the name. Through this sort of criminal carelessness many unworthy men have been admitted, only to be rejected for the other degrees after the members got a good look at him, or had a talk with him. We hold it to be the duty of every committee to see the candidate, and to talk with him in case they do not personally know him, and also to thoroughly inquire as to his peculiar fitness for the mysteries and responsibilities of Masonry.

Next to the examination of visitors these are the most important committees to be appointed, and should consist of prudent and intelligent members.

In the examination of visitors too much information is communicated in the ante-room. Committees should know that that is not the place to confer degrees or deliver lectures, but

to satisfy themselves in the shortest way, and in an infallible way, known only to the initiated, that the visitor is the person he represents himself to be, and that he is worthy; and if he be such a fool or has learned so little of the ground work of Masonry as not to be able to pass an intelligent and discriminating committee, the sooner he is shown the way down stairs the better for him and the institution. He will afterwards reflect on the fact that Masonry consists in something more than a few words and signs given him when he himself passed through the degrees, and which little he forgot on account of never visiting his Lodge when at home. We think this subject worthy of the honest thought of Masters.

### Freemasonry among the Mormons.

We extract the following from the *Craftsman*:

To the Editor of the *Craftsman*:

SALT LAKE CITY, U. T., June 30, 1869.

DEAR SIR AND BROTHER: To-day I leave this beautiful city and return to Canada, but before doing so I must give you a brief sketch of Freemasonry among the Mormons, and I assure you it is a delicate and intricate subject to handle. Here are a body of people living in direct violation of the laws of the United States, yet, as far as the casual observer can see, they are happy, industrious and (according to their creed) moral; they have transformed a desert into a series of gardens; they have erected a city that for elegance and symmetry is equaled by few in the world, yet they are openly violating the laws of their country. Victor Hugo, however, says, in that charming work of his, "Les Misérables," "I obey the edicts of my God before I bow down to the laws of my country," and perchance he is right. If so, the Mormons, in following that light which is given to them from above, are only pursuing the proper course; this, however, has been so often discussed that I shall not attempt to explain it, but at once plunge in *medias res*, so far at least as Freemasonry is concerned.

I arrived here the day before yesterday with my friend Bro. L. W. Kimball, of California, and in the evening visited Mount Moriah Lodge, No. 70. I can not say much regarding the reception given to visiting brethren there, though I must admit that after we were once introduced to the W. M., Bro. Jos. F. Nunnan. He took a good deal of trouble to explain to us the difficulties and drawbacks under which this Lodge has for years labored. It appears that in 1865 several Masons in this place conceived the idea of organizing a Lodge, and accordingly put a notice to that effect in the paper; on the day appointed several attended, and amongst those some Mormons. Here the first difficulty commenced; the Gentile Masons refused, for reasons which I will subsequently give, to recognize their Mormon brethren, and proceeded to organize without them; a petition praying for a dispensation was forwarded to the Grand Lodge of Nevada, which body that year granted the same, prohibiting, however, by special edict, all Masonic intercourse with members of the Mormon church. J. M. Ellis was the first W. M. of a Masonic Lodge in Utah Territory; W. G. Higley first S. W., and W. L. Hasley first J. W.

The following year (1866) Mount Moriah Lodge, U. D., sent to the G. L. of Nevada a full statement of the work, together with books, papers, vouchers, and at the same time asking for a charter. That Grand Body, however, declined to grant a charter, though they returned the dispensation, congratulating them at the same time upon their work, and the edict regarding Mormons also remained in full force.

The brethren, however, appear to have been sanguine, and under the able management of W. Bro. Ellis, who continued to be Master,



the Lodge prospered, and at the end of the second year of probation (1867), again applied to the Grand Lodge of Nevada for a charter. The Grand Lodge a second time refused to grant it. This time the brethren of Mount Moriah Lodge surrendered their dispensation, and at once applied to the Grand Lodge of Montana for a charter; that Grand Body, after a careful consideration of the subject, declined to grant the same, fearing that it might be construed as a slight towards their sister Grand Lodge of Nevada.

This organization (the first Masonic society in Utah Territory) then dissolved. Shortly afterwards the brothers again met and petitioned the Grand Lodge of Kansas for a dispensation, which was immediately granted; and on the 27th of November, 1868, they obtained a charter from that Grand Lodge, under the name and number of Mount Moriah Lodge, No. 70. From that time to the present this Lodge has made creditable advancement, and now numbers between thirty and forty members, a large number of whom belong to the Hebrew belief.

The above is an accurate account of the difficulties under which our brethren of Utah organized; but during their trials some other Gentile members of the fraternity met and petitioned the Grand Lodge of Montana for a dispensation, which was granted (1866), and in the following year they obtained a charter, October 7, 1867, under the name and cognomen of Wahsatch Lodge, No. 8, called after that beautiful range of mountains whose snow-clad peaks can be seen every day of the year from the windows of their lodge-room. Bro. R. H. Robertson is the first and only W. M. of this thriving Lodge, which numbers now some fifty members.

I would here remark that the day after I attended Mount Moriah Lodge (yesterday), I met Bro. Robertson, to whom I was introduced by Bro. Nounnan. He at once proposed to call a special meeting for that evening, so that I might see the work of Montana. I thanked him kindly, and last night visited his Lodge. The ritual was exceedingly beautiful, and in many particulars I preferred it to any American work I had ever seen. Before closing the W. M. kindly alluded to the many courtesies he had received, in the shape of reports of Grand Lodge proceedings, etc., from the genial Grand Secretary of the Grand Lodge of Canada, R. W. Bro. T. B. Harris, to which I simply responded by assuring them that we, in Canada, wished God-speed to the cause of Masonry throughout the world. Bro. H. B. Peine, P. M., from Illinois, also expressed the pleasure he felt in meeting his brothers of Salt Lake. The Lodge was then closed.

After the Lodge adjourned the S. W., Bro. O. F. Strickland, invited myself and several of the officers to his house, where we spent a very pleasant hour, chatting over Mormonism and Freemasonry. Bro. I. Meeks then insisted upon myself and Bro. Robertson paying himself and Mrs. Meeks a nocturnal visit, which, although it was past "low twelve," we certainly did, and enjoyed a quiet little chat in his cosy parlor. When "the wee sma" hours had arrived I wished with sincere regret "Good-bye" to the kind-hearted, hospitable brother of Wahsatch Lodge, No. 8.

Before closing I would mention that these are the only two Lodges in this vast territory. They have a joint lodge-room with the Odd-Fellows, which is elegantly furnished, though not sufficiently ventilated. They are charitable in the extreme, exhibiting a liberality which, considering the numerous calls made upon their purse-strings, is truly wonderful. Mount Moriah Lodge, for example, contributed five hundred dollars towards the starving sufferers of the South after the war; and Wahsatch Lodge clothed, fed, and nursed a brother from Los Angeles, California, who had been drugged and robbed of his money at a neighboring city. This case came under my immediate observation, and alone had cost Wahsatch over one hundred dollars. Our Utah brethren, therefore, are not regardless of the principles of the fraternity.

I must now give the reasons assigned by W.

Bro. Nounnan for the non-admittance of Mormons into the lodge-room:

1st. That the Mormons at Nauvoo, Ills., had a Lodge U. D., and that during that period it is said they initiated women, and were guilty of other unamasonic conduct.

2d. It is generally believed that the Mormons, in their endowment ceremonies, have pledged and bound themselves together by an unwritten ritual, with certain signs and words borrowed from Freemasonry.

3d. The Mormons are living in open violation of a law of the United States, passed by Congress in 1862.

The above are the reasons generally assigned by our Gentile brethren for refusing admission to Mormon members of the craft, or accepting petitions from Mormon candidates. The subject is, as I remarked at the commencement of this letter, a delicate and intricate one for those at a distance to discuss. It will be noted, however, that the first two reasons assigned are merely based on rumor, and that the last is a question of faith. Polygamy to us is a sin, to them it is the inspiration of God. Bro. Mackay said to our brother, Judge Strickland, question the suspected brother regarding his belief; such a theory has no foundation. The Gentile Mason of Utah may refuse to wear the white apron in the same room with his Mormon brother, but as Freemasonry acknowledges no creed nor belief, except the one faith in T. G. A. O. T. U., it would be improper for any examining committee to ask any visiting brother to what church he may belong. The real fact is this: the Mormons were at first persecuted, driven from their homes, some of them, Masons, murdered; they sought refuge in a barren wilderness, determined to worship God according to their belief, a few Christians and Jews (Gentiles as they term them) settled amongst them, and at once they (the Mormons) changed from the persecuted to the persecutors. The result is evident: a bitter feeling of hatred has sprung up between the resident Gentile and the resident Mormon, and until that feeling subsides no fraternal love can exist between these two classes; hence for years to come we may expect to see Freemasonry in Utah more or less a *sectarian* institution. Of course, every one must regret that such is the case, but our brethren there deserve great praise for their energy, their cordiality, and their liberality. Let us remember under what difficulties they labor; only two lodges in that vast country, and each of those under a separate jurisdiction, hundreds of miles away from them. Rumor says they propose to organize a Grand Lodge. Bro. Mackay, in his jurisprudence, says, three Lodges are the requisite number for the formation of a Grand Lodge, but, after all, upon what basis does he ground his theory? As far as I recollect, the Grand Lodge of Massachusetts was organized from two subordinate Lodges. If so, and if it would forward the common cause of the fraternity to have a Supreme Body in Utah, by all means let us recognize her as soon as our youthful sister modestly announces that she has come to womanhood.

In conclusion, I would say that I called with Bro. Kimball upon the President, Brigham Young. We found him cordial, but very busy, so that it was impossible for us to ask him regarding his views on Freemasonry. I believe both himself and several of his High Council are or were members of the fraternity.

Yours fraternally,

ROBERT RAMSAY.

OLD LEGENDS.—There is a beautiful legend illustrating the blessedness of performing our duty at whatever cost to our own inclinations. A beautiful vision of our Savior had appeared to a monk, and in silent bliss he was gazing upon it. The hour arrived at which it was his duty to feed the poor of the convent. He lingered not in his cell to enjoy the vision, but left to perform his humble duty. When he returned he found the blessed vision still waiting for him, and uttering these words: "Hadst thou stayed, I must have fled."

### The Representative System.

The question has been propounded to us, asking, "what constitutes the general duties of representatives appointed by one Grand Body near another?"

We do not know that there is any special law governing such appointments beyond the letter of commission, or those well-understood duties which every brother Mason should feel in advancing the great mission of Masonic harmony.

As this, however, is somewhat indefinite, we shall briefly give our views in reply to the question.

In the first place, the appointment is a matter of considerable honor, and one that should be properly appreciated and worn, and when the credentials have been properly accepted by the Grand Body to whom accredited, it conveys a certain power to act in case of emergency in reconciling differences and making explanations, should occasion arise.

In the next place, the appointment is intended to testify that a closer union and better understanding should be accomplished by it, and to this end the representative is authorized to speak in the name of the body he represents and correct any errors that may arise in Grand Lodge discussions.

For instance, if the Grand Lodge of Louisiana had had a duly accredited representative near the Grand Orient of France during the past year, who properly understood the status of the Grand Lodge, when the question came before the French Grand Master, and would have thoroughly explained the whole matter at issue, no one can doubt but that the Grand Orient would not so hastily have committed the great Masonic blunder of recognizing a spurious body, and thus infringing upon the jurisdiction of a Sovereign Grand Body in the United States, out of which has grown resolutions by Grand Lodges in the Republic cutting off all Masonic communication between them and the Masons of France.

Such a representative would have had the power to use his friendly offices and stayed action until both Grand Bodies could have been brought into regular official communication. If he could not have stayed them, he could at least have entered his protest against it, which would have been an early rebut to the offended dignity of the Grand Lodge of Louisiana.

A foreign representative, between different States, can make it his business to correspond with the Grand Master of the State he represents, and inform him of any material change in laws and usage, or of any important fact which he deems it necessary for his principal to know. This is a sort of correspondence not in the general line of official papers, and often very valuable. For instance, Grand Secretaries have not always the time to send immediately to others an abstract of proceedings just closed; and in the case of New York, our representative near that Grand Lodge (R. W. Bro. M. J. Drummond) makes it a duty to mail us the daily papers containing an abstract of proceedings immediately at the close of each session, which could not have been expected from any other officer.



Further, as an instance, at the last session of our Grand Lodge complaint was filed against certain Lodges on our Northern border, in Iowa, for infringing on our jurisdiction, and had Iowa had a representative near our body it would not have been necessary to have passed resolutions of enquiry or complaint, but simply to have directed conversation to the representative personally, whose province it would have been to have apologized at once for any wrong done, in case it was substantiated, and to have promised to have the error corrected through his Grand Master. Fortunately, the case was not one which necessitated any feeling in the premises, yet it might have been one, in which case the diplomatic ability of the representative, acting under the orders of his Grand Lodge, to "cement the bonds of brotherly love," would easily remove all cause for bad feelings and pave the way for a mutual understanding.

The system has its origin in that sentiment of diplomacy which recognizes the fact that a man can talk better than he can write, especially when explaining any difficulties, because then his tone of voice and kindness of manner can not be misconstrued by the harshness of a pen.

We do not recognize that a representative can actually bind his Grand Lodge to any particular course unless specially instructed, no more than the nation's representative near a foreign court can bind his government until the act has been ratified by Congress, yet, without the representative system, such great delays might arise in the discussion of questions as would keep half the world in arms.

While we fear no such results in Masonry, yet if the general good understanding, which has existed between our Grand Lodges can be strengthened and ripened into a closer relationship by the representative system, so much the better.

#### Read Your Own Paper.

We should just as soon think of making a practice of borrowing a man's tooth brush as borrowing his paper. Every man ought to have a newspaper of his own, if he would be considered "a man among men." The too prevalent practice of borrowing newspapers has become a proper subject for condemnation. A single copy is often made to do duty in half a dozen families, and that, too, from one year's end to another. This is all wrong. There are many people in the world who make it a business to get the reading of their city paper without any expense to themselves. We know it is hard for a person to refuse a neighbor or an acquaintance the privilege of reading his newspaper, but some borrowers have little delicacy and sensitiveness, and a prompt, flat refusal to encourage them in sponging on others for news and interesting reading would not hurt them much, and might induce them to take and pay for a good paper. It is unjust to the subscriber and deprives the publisher of the reward he is entitled to from all who derive pleasure and instruction from the paper it has cost him so much money to issue.

The amount expended on the Government buildings in Washington, from the time the seat of Government was located there to June 30, 1868, for public works of every description, including buildings and works of art, is \$37,390,853 08. The grounds owned by the Government in the District of Columbia amount to 578 acres.

#### \$700 REWARD.

At a stated communication of Oakland Lodge, No. 82, A. F. and A. M., held at Oakland, Miss., on the 14th day of August, 1869, it was

*Resolved*, That as our worthy brother F. D. Barnes, Senior Warden of this Lodge, was assassinated on the 9th inst., by Dr. A. J. Lott, a non-affiliated Mason of the same place, that the Lodge offer a reward for the capture of the murderer.

#### DESCRIPTION OF SAID LOTT.

He is about six feet one inch high, slender form, heavy, square shoulders, slightly humped, very black, piercing eyes, long black whiskers and moustache, slightly grey, black hair, rather thin on top of head, dark complexion, forty-seven years of age, apparently about thirty-five, weighs about one hundred and fifty pounds.

This Lodge offers a reward of two hundred dollars, in addition to five hundred dollars offered by the father of the deceased, for the arrest of the murderer and his confinement in jail, so that he may be brought to justice.

(Signed) J. W. SAUNDERS, W. M.  
Attest: JAMES H. CARR, Sec'y pro tem.

#### REMARKABLE INCREASE!

A year ago the *Continental Life Insurance Company*, of New York, represented in this city by Benj. Kimball, Manager, had issued about eight thousand policies, now its policies number over sixteen thousand four hundred! It is undoubtedly one of the most reliable, straightforward and successful Life companies in America. Its accommodations and liberality to policy holders are unsurpassed by any company in the country. Any one wishing to represent a first class Life company would do well to secure an agency of the *Continental*.

#### The Moon's Influence.

Whatever be the influence exercised upon the earth by the varying positions of the planets, it is unquestionable that a very important effect is produced upon our orb by the changes in the position of our satellite the moon. That tiny orb, a mere speck compared with the larger planets, nevertheless by its nearness exerts an influence upon earth far greater than that produced by all the planets collectively. In old times it was never doubted that the moon greatly affected the superficial condition of our planet—not only as regards the weather, but also by more subtle forms of action. The words "lunatic" and "moon struck" still exist to show this old belief—indicating the real or supposed effect of the moon's action upon the cerebral or nervous organs of man. And in many of the old, indeed still prevalent, weather-proverbs, the belief in the influence of the moon upon the atmospheric condition of our planet is abundantly shown. In recent times, science has strongly combated this old belief; and some years ago it was authoritatively declared, as the verdict of science, that the moon had no effect upon the weather at all. Now, even judging *a priori*, yet upon purely scientific grounds this verdict of the *savans* might have safely been pronounced a mistake. Since the moon powerfully affects the ocean, the vast expanse of water which covers the larger part of earth's surface, producing the striking phenomenon of the tides—can it be doubted that lunar action does not equally, nay to a much greater extent, affect the still more mobile ocean of air (the atmosphere) which covers the whole surface of our planet? And if the moon produces tides and currents in the

atmosphere, must it not to an important degree affect the weather, which is so largely dependent upon the currents, movements, and disturbances in the atmosphere?

In truth, although the recent dictum of science ignoring the old belief and denying that the moon has any influence upon the weather, has not yet been formally revoked, it is easy to see that *savans* begin to falter in their doctrine. And well they may. A whole host of facts are arrayed against them. Professor Palmieri, who has so closely studied the varying phenomena of Vesuvius, declares that there is a perceptible relation between the phases of the moon and the developments of volcanic action. Any one, too, who has lived in the south, or even sailed on the Mediterranean, may have noticed how carefully sleepers in the open air guard their head and face against the rays of the moon; he may even have seen instances of the injurious consequences (in the form of ophthalmia and other ills) which attend the neglect of such precautions. In India it is well known that meat exposed to the moon-rays immediately putrefies. Some of these facts indicate a lunar action more subtle than science can as yet account for. But the moon's influence on the weather is perfectly intelligible—on this ground, if no other, that it produces tides and currents in the atmosphere just as it does in the less mobile ocean.

#### Newspaper Literature.

There are thirty-five hundred newspapers published in this country, of which five-sevenths are issued in the Northern States. New York has the largest, and Florida the smallest number. There are some 1372 papers at present published in Great Britain, distributed as follows: England—London, 260; Provinces, 779; Wales, 51; Scotland, 136; Ireland, 131. Of these there are are sixty-three daily papers published in England, one in Wales, eleven in Scotland, thirteen in Ireland and one in the British Isles. This is an increase of four hundred and six since 1859, when four hundred and six journals were published in the United Kingdom, of which forty-three were dailies. Six hundred and sixty-five magazines, including the quarterlies, are now published in Great Britain, of which number two hundred and forty-eight are of a religious character, representing the Church of England, Wesleyan, Methodists, Baptists, Independents and other Christian denominations.

A statistical genius declares that "more money is expended in the United States for cigars than for all the common schools in the country." A wag, undoubtedly a lover of the weed, seeing the statement going through the papers, gets off the following: "It has been estimated that the cost of washing linen that might just as well be worn two days longer amounts to enough in this country to more than defray the expenses of the American Board of Foreign Missions. The expenses of buttons on the backs of our coats, where they are of no earthly use, is equal to the support of all our orphan asylums. It is estimated that the value of old boots thrown aside, which might have been worn at least a day longer, is more than enough to buy flannel nightgowns for every baby in the land. Also, that the cost of every inch on the full shirt-collars of our young men is equal to the sum necessary to put a Bible in the hands of every Patagonian giant."



### THE IDEA OF IMMORTALITY AMONG THE ANCIENTS.

Translated for the Missouri Republican from the German of Ernst Curtius\* by Louis Houck.

When we read the works of the ancients, it is not only those passages marked by dignity of thought, depth of feeling or strength and eloquence of language, that attract our attention, but very often simple and plain words, written without any intention of enforcing peculiar views or causing a deeper impression, move us very singularly, because they give us a glimpse of the world of ancient ideas. Such a passage, I should say, is one in the fourth book of Herodotus, where, speaking of the Thracian tribes, compelled to do homage to the Persian king, he mentions the Getae, "*That believe in an immortality of the soul.*" This statement commends that people to our attention, for the Grecian historian knows nothing else remarkable or singular to relate about the tribe; he seems to consider this faith as peculiarly characterizing the whole people. Permit me to-day to offer some remarks upon these simple words, and to say something about a characteristic of antiquity, in which you all certainly must feel a deep interest. The national significance Herodotus attaches to the faith in immortality leads to the question, "What influence did that idea have upon the thoughts of the Greeks and their development?"

We can not consider this subject with reference to the Greeks alone; it belongs to a wider circle of nations, from which it can not be separated, if we view their religious life. If we find that the development of an individual under favorable influences is twofold, and that on the one hand he independently gains a multitude of new views, ideas and experiences, and, on the other, gradually develops certain inborn thoughts and opinions, and clears them up, through doubts and controversies, and thus makes them more completely his own, we find, too, among nations a similar development; and just as we are unable to understand fully the individual, without knowing the spiritual atmosphere in which he was born and nurtured, the traditions of his home, his position in life and paternal roof, so we need not expect to completely understand the spiritual life of a people, if we are ignorant of the thoughts, which, as a common inheritance, it has shared with other nations, in later years following their own paths. Hence it is of transcendent importance to the history of civilization that the common spiritual property of that branch of humanity to which the Indians, Greeks and Germans belong should from year to year appear clearer, thanks to the ceaseless labors of the explorers of oriental wisdom, and that thus it should become available to those unable to dip from the original fountains.

Of these kindred nations, the Indians are the eldest. It may well be said, that they last left the paternal mansion and that they have best preserved its traditions. Upon this fact, and far surpassing in significance ancient Indian history, rests the importance of their religious writings, and hence the historic worth of the Vedas to all kindred races; for they contain a well connected body of rich thought, which the Indians certainly did not discover and develop after the separation of the others. In them we find the human heart in childlike converse with God, whom it knows as dwelling in the light and hating sin; in them, through the mist of mythological thought surrounding it, we behold the resplendent image of the

One-God; in them the unity of the God-head, and all that descends of it, is the foundation of a childlike religion.

But does not here the difference between the Indians and Greeks appear, so well pointed out by a German scholar of the Vedas, in his English work on Sanskrit literature? The Indian only has his eyes open for the future world. The one visible is nothing; the invisible, the one certain. All individual life has significance only for him, in so far as it is a part of the Immortal Being. Hence he does not care for the joys or sufferings of this life, through which, like a stranger, he wanders to Eternity, solitary and anxious to avoid every impure association of a sensual world. But to the Greek the actual present is everything; with him we find an energetic feeling for home, a restless desire to organize society and develop the state, and to represent life here below as completely as possible. He seems anxious to make all inner life visible; all things are gathered together to be made tributary to artistic labor, and the short, checkered history of this people is in complete contrast with the monotony in which the Indians lived, dreaming for centuries.

This contrast is strikingly apparent when we view the Greeks of Homer. There we behold warlike and buoyant tribes crowded out of their old home, gaining a new one, a beautiful land, where beneath a more genial sun, they begin a new career richer in hopes. There the present is everything, and, amid the pomp of outward life, the quiet life of the soul retires; just as with youths devoted with all their heart to heroic deeds, it is completely enraptured by happy successes. There the joy of life is sweetest, and every thought of its end timorously avoided. Homer's Greeks view the future as a world of infelicity. Hades is the most hated of the gods, and, groaning, the souls descend. There it is said: Rather a day-laborer in the light of the sun than to pass, without joy or hope, a colorless existence as king with the shadows—a dreary monotony.

The songs of Homer portray the Greeks at a certain time and under certain local influences. Who would dare designate as more recent the thoughts of a higher religious life, because not found in a knightly age, into which such ideas do not fit? In Homer, even, we discern contradictions, which clearly reveal that the people were conscious of different thoughts, which, though they could be repressed, could not be destroyed. This more serious form of Hellenic thought we first meet in those poets in undoubted relation with the Delphian sanctuary, in Hesiod and kindred minstrels. In them we no longer meet the joyful presence of the Homeric world; in them the sorrow for lost happiness becomes visible, the feeling of pain, the desire for a reconciliation with the Diety, so as to restore the original condition of life. The spirit world appears in the foreground, the future life is definitely connected with the present existence, the one harmonizes with the other. In Hades those are punished who have resisted the divine ordinances; eternal joy awaits the just. Nor is this idea a precept of the priests, or a peculiar theory, but a popular and universal faith of which Aristotle says, that neither its origin or originator could be discovered. With this, too, agrees Cephalos, praising that antiquity in his beautiful conversation with Plato, which preserved man from the dominion of sensuality, and lauding especially that age when men gave to God and to neighbor their dues, and hence would go with a clear conscience into that future where every one received the reward of his actions. These are, he says, the old traditions which, indeed, many ridiculed, but the truth of which—to the terror of some and the consolation of others—became apparent and undeniable as death approached. True, Hellenic wisdom is impressed also upon the barbarians, when it is said that only at its close the happiness and unhappiness of the life of man could be determined. That all life is but a preparation, and happiest he that leaves it with some self-sacrificing deed in the service of God. Though the certainty of death rests heavily upon the ancient world, we yet find numerous instances that the ancients,

not in the tumult of fire and battle only, but in loneliness and with a clear conception they were to tread the dark path, did not merely succumb with quiet resignation to the inevitable but go into death with noble courage and joyful mind, because they did not regard life the highest possession; shame, however, as a greater evil than to die. Thus we find, not to mention the euthanasia of a Socrates, men of much less moral worth illumine by a joyful death their entire lives. Thus Theramenes drank the poisoned beaker with grand presence of mind; thus Philocles, the Attic General, condemned by the treacherous Lysander, after having bathed and dressed himself in his best garments, preceded in death his own loved ones; and what is more touching than the death of those Athenians that they had achieved for their city a glorious victory. They fall as a sacrifice to the base breach of the law, and yet their last prayer that this deed might not bring calamity upon their city; their last request that the offerings promised the gods for the victory might be made by their fellow citizens. Thus they seal, with death, the conviction that it is better to suffer unjustly than to be unjust; and is such heroism conceivable, if not based upon hopes far transcending the visible world?

But we need not mention these isolated instances to show the importance of the faith in immortality among the Greeks, for we all know that no traditions or laws were more sacred among them than those relative to the honors due the dead; that no sin was considered greater than one committed in reference to the departed, whether by carelessness or with evil intent, by deed or slanderous word. After bloodiest contests the hostile armies meet, and, by tacit agreement, unite in the burial of the victims. Is not this anxiety to honor the dead based upon the conviction that those thus honored, not only live in a higher, purer, and therefore more venerable condition, but that they also are personally interested in the proper performance of the work of love, and that their views are not unimportant to the living? The dead are not to be considered as departed; as removed from earthly relations in distant Hades; they are rather in intimate and constant intercourse with the people, as a whole, as well as with the single families. The gods of the people are the gods of its fathers. With the sacred ceremonies in its temples the worship of their founders is connected; their graves are within holy precincts; there they reign as benign protectors of the land; and they, too, remote ancestors of the race, are imagined as living; for no god is a god of the dead, but of the living. Through varying generations the people feel its unity in these ancestors; their graves are the title papers of a legal and holy possession of the land; they are the most precious objects that belong to the common inheritance of the land. They link people and country to one another, and the duty of its defense is the strongest tie that binds together the nation. Even the separation of the sepulchres from the residences of the people is not original—it is more a police than a religious regulation, and was least of all intended to exclude the dead from a communion with the living. Just as the fathers of the State and its benefactors live with it as benign deities, so also the departed members of a family live with it; the ancestors know all things that happen at home; the family offerings serve constantly to renew the intercourse of the living generations with the past. The conscientious performance of this holy duty is the characteristic of a good citizen; it is a condition precedent to public confidence; it is considered by the State as intimately connected with public prosperity, for this prosperity is endangered if the wrath of the dead is aroused. Hence we find days set apart in honor of the ancestors, which every family of the city observes, and though this festival in honor of the dead was designated as a birth-day, it appears that it was founded upon the idea, which the Greeks discovered also among the Indians, that death could be considered as nothing else than the birth to the new and to the true life.

That this idea was not new to the Greeks is evidenced by their artistic labors, for they re-

\*Prof Ernst Curtius, of Göttingen, is one of the most brilliant German scholars of our day. He is the author of a "History of Greece," the first volume of which, translated by Adolphus William Ward, appeared in London this year. This work, in which, for the first time, an attempt is made to connect Grecian history with the results of comparative philology and of oriental research, has been well received in Europe. "Curtius," says the Saturday Review, "has a direct love, a sort of personal regard, for Greece—that is, for Hellas, in the widest sense—for the land itself, as for a personal friend whose acquaintance he has made and enjoyed." The lecture translated was delivered at Göttingen and published at Berlin in 1864, together with several others, in a small volume, all upon Grecian subjects.



present the remorseless goddesses of death as nymphs gently clasping the childlike forms of souls to their maternal breasts to nourish them with the food of a new life. This idea of death is represented on the mausoleum so wonderfully preserved beneath the ruins of Xanthos, one of the most venerable monuments in antiquity, invaluable as showing the deep thought with which art could represent death, the bright art of the Greeks, usually so called, considered as excluding scrupulously everything that could arouse the depths of the human soul and as joyously sporting only in the full sunlight of life! Nevertheless the art of the ancients has not been more ingenious or active in any other direction than in relation to the dead. Their abodes were more durable and artistic than those of the living. For private buildings we do not find an equal earnestness, so that laws were enacted in this respect to prevent extravagant expenditures. An ornament of the country the sepulchres stood along the busiest highways, clearly showing that it was the desire to have them near the eye. They were surrounded by gardens and seats, shaded by lofty trees and full of inscriptions, evidently indicating the uninterrupted intercourse between the living and the dead. Not only the word of parting seems visibly to accompany the departed, but he too, speaks to the wanderer. Salutation is exchanged for salutation. The bravery and intelligence of a community is reflected by their unremitting attention for their departed associates, on the one hand protecting as much as possible the security of their abodes, and on the other representing their association with them pictorially. Thus we behold on Attic tombstones a renewal of marital vows; we find all the members of the household assembled; the departed, glorified by death, still forms the centre of the feast; wife and children are present as well as the servants and the serpent, the holy symbol of the genius of the place, watching every civilized spot. Mythology also aids to express the hopes of the soul in consonance with the popular faith. Hercules, especially, the image of human strength and virtue, is the guarantee of immortality; and just as he, faithful sufferer, finally was elevated to the gods, so too, man, after the battles and labors of this world, dares hope for sweet rest and reward. This is the meaning of the slumbering hero on the tombstones of the Greeks. But the hero also appears that conquers the gates of death, that binds Cerberus, and with powerful arm raises Alcestis from the depths of Hades to return her to her husband. How can I even cursorily exhaust the multitude of thoughtful symbols in which the art of the Greeks knew how to represent life in death?

Is it only art that was attracted to this apparently strange field with such enthusiasm? Did the poets in closer imitation of Homer avoid these ideas?

It would appear so, for it can not be denied that the thoughts of a future life belonged to those ideas, which the Greeks, with a perfectly natural timidity and bashfulness, preferred to express by the silent poetry of symbols rather than by exhaustive speech. However, I need but mention a few well known works of the Attic stage to show how the dead form the centre of dramatic development. It is thus that Agamemnon, in one of the tragedies of Æschylus, is invoked as an independent and personal being; conjured by songs and offerings he approaches the upper world, a mighty ally of his relatives. Thus, too, the dead Ædipus is a benign and protecting hero, and Sophocles not only represents his death as a liberation from miseries of earth, but also as an atonement of the cursed son of earth—as a pardon and glorification of his person. Antigone violates the injunction of the tyrant; she performs the "holy impiety," because she remembers the highest duty of love, which no human law can abrogate; because she knows that the favors of those below are longer necessary to her than the favors of those above.

Although we find in the works of art as well as in the customs of the Greeks the relations of this and the future world, and the faith in the immortality of the soul, thus strongly ex-

pressed, and although this faith was very potent in the affairs of the city and State, and also bound together families through changing generations, yet the wants of the Greeks were not satisfied. Amid the turmoil of daily life, as well as in public worship, the spiritual world was too much neglected; the traditions which honest Cephalos so implicitly believed were too indefinite and uncertain. They were daily more despised, as the Sophists, with their egotistic sham-education, undermined the foundation of the fathers and led to a dreary materialism. Certain it is, that those who, like Critias, searched in blood for the human soul, would not concede immortality. This uncertainty as to the destiny of the soul and the quenchless longing for immortality, resulted in the establishment of a peculiar institution alongside the popular religion, so as to fully satisfy this desire. The defects of the popular religion were obviated by healing institutions. Hence, what they offered was not arbitrarily invented, or something contrived by philosophers and without connection with the popular faith, but rather was in intimate connection with the most honored of the gods, the eldest and most venerable of the goddesses, invoked especially by the agricultural tribes, and therefore not visible in the chivalrous Homeric epic. In their service, accompanying the unchanging circle of annual employments, the thought developed, that the seed, dropped in the lap of the earth, in its germination symbolized the awakening of the soul from the darkness of the grave to life. This simple idea was fostered by the priests, was analyzed and expanded, and solemnly imparted to those that desired it after having duly prepared and purified themselves, as a truth hidden to the great masses; mysterious ceremonies, calculated mightily to arouse the soul, served to give it the semblance of something self-seen and self-discovered. Although these mysteries developed in some degree in contra-distinction to the popular religion, they yet completed that religion in important and essential particulars, so that even the State especially Attica, where these mysteries obtained their highest development, recognized them as a necessary part of that faith which was under the State's peculiar and fostering care. The mysteries became indeed the holiest part of the religion, and while it was allowed to sneer at and ridicule the other gods and heroes, the goddesses of the mysteries, called by the people with especial veneration, the "Two Goddesses," were surrounded by awful solemnity. It was sinning against them that caused the overthrow of Alcibiades, and the restoration of the Eleusian festivals was considered his most glorious public service, after his reconciliation with his fellow-citizens.

Nor were these mysteries of such importance only to the superstitious and uneducated masses, but the most prominent intellects of the nation praise their blessings and attribute to them the best they possess. Happy he, sings Pindar, who does not die without seeing the Eleusian consecrations; he alone knows the end of life and its new beginning promised by God. We behold Æschylus praying to Demeter, to whom he attributes the education of his soul, and desiring nothing more exalted than that his art should be worthy of her consecrations. Sophocles, too, in his first as well as in his last tragedy, has immortalized the Goddesses of Eleusis as the dispensers of spiritual power and sweet comfort. How far this idea fructified art, Polynot's picture at Delphi, representing the lower world, clearly revealed. There all suffer that have scorned the blessings of the mysteries; they eternally dip water into seives, thus showing that their life on earth was useless and purposeless; but the initiated, carrying in their lap the implements of the Mysteries, in them have the pledge of a happy immortality; and while Homer's heroes consider the present everything, and sit mourning in the realms of the shadows, these have entered fully prepared for the assured joys of the lower world. Now we behold the loveliest meadows, where Homer only saw gloomy and fruitless trees; now the sun has also arisen in the realm of the shadows, in whose light the

initiated enjoy unclouded bliss. Now this world is the world of shadows, and the world beyond a cloudless day. Now the immemorial speech to call the dead the blessed has become a living faith. Now art, too, heretofore only touching upon the mysteries of the future with timid symbols, assumes a bolder air; dares to represent the history of the soul by the fable of Prometheus, its happy glorification by representations from the life of Dionysus and Aphrodite, and to express the reunion of those separated by death by Protisilaus and Orpheus.

Such importance this institution, originating in the desire for immortality, attained! Those identified with it form a people within a people. They appear as saved from the vanity of the world, as freed from the fear of death, as those pardoned; here then is a religious community, erecting meeting houses for its members, something new in Hellenic civilizations; here undeniably is something approaching the idea of a church attracting mankind with the promises of a salvation that can only be found within its pale, and assuring those promises by holy ceremonies. This similarity is further observable in this, that although the mysteries strengthened the national life, since they enjoined the worship of the national gods and their associates, they yet passed beyond national borders. The institution represented a universal human interest, and, therefore, foreigners were early admitted to share its blessings, while the temples of the national gods remained closed to those belonging to other races.

If, then, in contra-distinction to the exclusive character of the ancient religion, a fraternity of various races was prepared here, we can well understand why, in relation to those things inculcated by the mysteries, a lively exchange of domestic and foreign traditions occurred; and again the earnestness with which the Greeks seized upon those ideas of foreign nations, which completed their own hopes of immortality, shows how deep that desire dwelt in their hearts. In relation to this subject Egypt was of special importance. The idea of a divine descent, of the indestructible nature and personal responsibility of the soul of man, was a certain and fundamental faith among the Egyptians, and the deep earnestness with which they clung to the faith, as well as the wonderful energy with which they made the care of the dead their most important living duty, could not fail to impress the Greeks. In after years they carefully investigated among what people the faith of immortality was first promulgated; they were anxious to find the very fountain of the idea; they went back to the Chaldeans and Indians; they even turned to the nations of the North, despised in other respects as barbarians. For the Greeks, as they felt surfeited of their own education, began to admire the polity of free barbaric nations and their simple piety. And nothing surprised them more than that they should find among them the faith in immortality, which they had considered as the peculiar treasure of the wisest civilized people. The Getas of Thrace, presented even by the Roman poets as a model worthy of imitation to their countrymen and which furnished the occasion for these observations, was such a barbaric people. They lived and died for the faith, that the souls of the brave assembled around the god of their fathers, just as the dead of northern nations gathered around Odin. This idea we also find in the Vedas, and though it might be shown that the Getas had customs similar to those of the Indians, for instance, the sacrifice of the wife on the grave of the husband, yet it seems that it can not be doubted that their faith in immortality was a part of that inheritance which they had carried with them from the common paternal mansion, and above every thing else preserved with peculiar care.

A people like the Greeks was not adapted thus to preserve traditions; amid their agitated, intellectual life, and restless political development, they allowed the common faith in immortality to disappear sooner than kindred nations, yet they could not live without it. They sought for it again and again among their own and foreign traditions, and, as we



have seen, made it an important auxiliary for the entire popular life; for the security of the State and family; for the enlargement as well as profundity of delicious knowledge, and the fructification of their art and poetry. Finally, they attempted also, by their own peculiar intellectual power, scientifically to comprehend this faith, and, as the component part of a well connected philosophy, to secure it as a permanent spiritual acquisition.

In Ionia, where Homeric ideas prevailed, they learned to understand the difference between body and soul, but only timidly the spiritual was separated from matter; for it was difficult to wean the Ionians, controlled by the senses from the idea to recognize in the visible, the true. The spirit was found by Anaxagoras, but not a personal spirit, and hence he could not satisfy the desire for immortality. However, in the western end of the Grecian world—in Italian Greece—a philosopher arose fully reflecting the opposite of the Homeric theory. While Homer considers the body of man the true Ego, and the bodily man alone as the complete personality, the Pythagoreans regarded, in consonance with the mysteries, the soul as the essential of man, as a self-moving and independent unity: the body not only as something foreign to it, but as a chain, a prison, a grave: the present life is a life in the grave, the life beyond the true being in light and liberty.

Fructified by the suggestions of Ionic and Italian philosophy, this branch of knowledge bloomed and bore fruits on Athenian soil, which will strengthen and nourish even our faith. Socrates did not, like the Pythagoreans, rely upon the precepts of foreign philosophy; he clung stubbornly to the facts of his own moral conscience, in which he felt himself in harmony with the popular religion. Satisfied of the immortality of the soul in a condition dependent upon its action in this world, he voluntarily, and with serene mind, met death, a hero of the faith and of the moral confidence of that which he, searching for truth, had found as the truth—even in this a true Greek, that, although perfectly certain in his hopes, he yet carefully and with great hesitancy expressed himself upon the future of the soul. It was reserved for his pupil to philosophically demonstrate the truth of that faith for which Socrates died. Neither the moral actor, nor the philosophic thinker can exist without an eternity; it is then not enough to satisfy man—for in every man, Plato well remarks, lives a timid child, fearful of the dark future, and that the soul and its consciousness might be lost—to suppose, to hope, and to believe, but it is also necessary that it be recognized, known and established beyond all controversy, that the aim of man is beyond this world. Plato's "Phaedo" is indeed the final anthem in which, through many contradictory ideas, the labors of the Hellenic intellect for immortality finally harmoniously resound. Here we find united the popular tradition, religion and mysteries, as well as the results of philosophic thought; the desire of the heart is demonstrated as the want of the mind; it is a hymn to the immortality of the soul, as well as a masterpiece of didactic art, carrying us back to what in child-like simplicity the ancestors of the Indo-Germanic nations believed and acknowledged.

We began by pointing out the difference between the Indians and Greeks. We satisfied ourselves how powerfully the faith in immortality affected the Greeks in the various stages of their development and in the different cycles of their popular life; how God, too, the idea of implanted immortality in their hearts, and how in the conception and elaboration of this idea they also demonstrated their exalted genius. We have met much that must have reminded us of the traditions of our own religion, and certainly there is no one among us who would consider any expressed or suggested comparison as a profanation. For it is indeed a resplendent testimonial for the Revelation, that everything truly human finds in it realization, and the noblest object of philosophy is to demonstrate among all nations, of all ages, the unity of everything truly human, and, therefore, eternally true; this is the object of

true philology, well designated by Niebuhr as the mediatrix with eternity.

The exalted faith that enraptured Plato also elevates us, not only in solemn and isolated moments, but always and amidst our daily labors; without it we would be nothing but miserable day-laborers; through it everything we begin gains significance and connection. That faith in a future life does not lead to disdain of present existence and its duties, we find among the very people which to-day we have considered in relation to the doctrine of immortality. It is true that among the Greeks the ancient adage prevailed, that not to be born was the happiest lot; it is also true that among them men were found, who, as the sophist Antiphones tells us, did not live the present life, but only prepared with earnestness for the future life, so that their time passed unimproved. But these views again reveal to us clearly the Greeks recognized the fact that the soul of man was destined to a higher, freer existence, corresponding with its nature. Otherwise the Greeks, less than any people of the earth, passed their existence in dreary melancholy; and that their faith in immortality did not impair their energy no one shows better than Socrates. Who was truer to his last breath, to the laws of his country and to his friends than he? Nor did even the philosophy of the Pythagoreans lead to melancholy conception of human life: they did not turn dreamers, and, like the Indians, aim to absorb their consciousness in a contemplation of the spiritual; but among them we find the severest morality, and the most energetic endeavors for a realization of a complete state. Those Thracians, finally, "that believed in an immortality of the soul," were also the bravest of all their tribes when called to defend their liberty.

Present life should not form a contrast with future existence, but even in this world should be a truly spiritual, that is, eternal one. Socrates rejoiced in death, because it was to liberate him from that which disturbed his reflections; his own life, then, he was desirous to continue, under more favorable circumstances, and in higher realms to unfold the pinions of his soul, fettered here. Thus, too, with us all, the air of eternity should penetrate into the recesses of our daily walks, and what profession has more need for this spirit than one devoted, like that of Socrates, to the discovery of truth! It is our relation to eternity that furnishes us with strength and self-denial, that teaches us to separate in science the important from the unimportant, thus saving us from the egotistic disease of polymathy, and hence elevating the recognition of virtue as well as progress to a devotion. True wisdom is to comprehend the sphere of eternity. That wisdom puts us in communion with past generations, whose ideas we daily begin to perceive clearer, demands that we labor for coming generations. So we, too, stand in every age in the midst of an eternal life. Generations hurry by; one hands to the other the torch of knowledge. Let us do our part of the work, so that it may pass into the hands of our descendants burning bright and resplendent.

#### Orgies of the Morgan-Killers.

St. John's day was observed by those Chicago people who killed Morgan. Morgan is a man who was killed in time to carry an election. His initials are G. E.—Good Enough Morgan. Having some curiosity to see the people who killed Morgan in order to carry a New York election, I went out to the celebration at Haas' park.

The men who killed Morgan had red plumes in their hats, which indicate their bloody character. They also all had swords. They are the same kind of swords with which G. E. Morgan was slaughtered. They also carried several immense poles, which are pointed at one end. These poles are employed for the purpose of marking spots to be used for the graves of those whom the order slaughters.

A good many of the men had engravings of skulls on their breasts. These are accurate likenesses of the skulls of men who have been

murdered by the Masons. When a Mason has killed three men, he is entitled to wear a likeness of his victims' heads, and to take the degree of Golgotha.

This is the true explanation of these skull badges. Of course the Masons do not own it. They pretended that they wore these skulls on account of the wet weather. They said a flood might come up, and they wanted to be ready to skull themselves to dry land.

The Masonic performances at Haas' Park were of a sinister character. How many men and women were slaughtered during the orgies of the day, and buried among the shadows, no one, unless a member of the anti-masonic societies, will ever know. One man, not a Mason, was discovered among the crowd. An hour later he was found prone on his back behind a tent. He was dead, yes, dead-drunk.

Some of the ceremonies of the saturnalia were horrifying. One Druidical-looking Mason, with a long gray beard, and lurid spectacles, read something from a roll of manuscript. As he did so he was surrounded by an auditory that occupied itself with wierd and fantastic ceremonials. His words seemed to fill them with a strange power. Unearthly sounds filled the building, in which one could distinguish gurglings like that of blood from gashed throats, or the flow of champagne from bottles. The air was filled with whizzing pellets the size of corks. Bursts of laughter tore through the din. The further the speaker with the lurid spectacles proceeded, the louder grew the clamor.

It was a fine address—probably. It was a ceremonial said to be illustrative of the condition of the Masons who built the Tower of Babel.

Nature evidently does not like Masonry. It rained terrifically. The building in which the Morgan-killers were assembled was a shed which did not shed water. Apparently it was a shed; in reality it was a wooden shed.

Some of the masonic rites are peculiar. As everything about the craft has some mathematical connection, the triangle, the square, the pentagon, &c., were symbolized. The circle was represented by six small rings about the size of a silver dollar. A masonic candidate would take these six rings and attempt to throw them, one at a time, over spikes driven in a board.

To take one of these degrees cost 25 cts. If the candidate threw one of these rings around one of the spikes, he was adjudged worthy and well qualified.

Another degree, which was conferred upon a good many, was one in which the candidates stood in rows, and poured an amber-colored fluid, with a creamy surface, into their opened mouths.

These degrees cost five cents each. One man took forty-two of these during the afternoon. He was then the highest Mason on the ground, except a thermometer. There was a thermometer on the ground that had reached the 85th degree.

Among other orgies of the masonic gathering, was one in which the members of the craft formed squares on a smooth board floor. Then, to the sound of music, they broke into parallelograms, rhomboids, and diagonals. Each member, in this class of orgies, was accompanied by a woman. The latter seemed to like it.

Every once in a while would be heard a loud exclamation. It came from somebody who was being murdered. In several cases of which I was a witness, those fell victims of Masonic vengeance were outsiders, who were disposed of by being shot in the neck.

Lovely women were there who mingled with the descendants of men who killed Morgan as freely as if they had been pious members of the Young Men's Christian Association.

A woman is a mystery. Her liking for Masonry can only be explained on the ground that it is composed exclusively of men. In loving Masonry, she is engaged in a wholesale business of the affections.

The sexton of the order is a man named Berry. He has charge of the Berry-al services. It has its Baily, which will hold more than



any other institution of the kind in existence. And all this time the killing was going on about the encampment. Just how many were slaughtered will not be known with certainty until the next meeting of the anti-Masonic convention.

Mrs. Livermore is not a member. She stated the other day that when she was born she turned her face to the wall and wept because she was a girl, and was therefore forever debarred from being a Mason and obtaining her rites.

There were several cases of missing men, which shows the true character of Masonry. One woman missed her husband. They had been long married, and she had learned to like him. And now he was gone. She commenced a frantic search. She found him in a tent, conversing in low, impassionate tones with a woman younger and better-looking than herself. Her heart was broken at the sight! Such are the doings of Masonry.

They had what was called an encampment. A Mason in camp meant one who was engaged in something horrible, as can be proved by the proceedings of the anti-secret national convention. The latter had some camps. These scamps at Farwell Hall differed from those camps at Haas' Park.

Toward night, when the Masons grew tired of slaughter, they simply selected their victims and left them bound. I saw scores of them bound—for home. It was a thrilling spectacle. One's heart bled as he contemplated their wo-begone faces.

There were two Masons there who seemed to appreciate the true character of the order to which they belong. Their names are Stevens and Ellis. Both of them are in the habit of looking down the month.

Enough has been said in this article to show up the true character of Masonry. Their orgies, at Haas' Park, among the trees, show trees-onable nature. The number of nights among them prove the darkness of their proceedings. Unless everybody wishes to be Morganized, they should be suppressed.

POLUTO.

#### A FINE POEM.

Bro. W. B. Melius, Secretary of Washington Lodge No. 85, Albany, N. Y., sends us a poem by WM. ROSS WALLACE, which is full of poetic fire. It is, in reality, a vindication of the character of Mahomet. In his letter enclosing it Bro. Melius writes as follows:

"MY DEAR SIR AND BROTHER:

"Some years ago Geo. Wood, of New York, undertook to publish a work he presumed would be appreciated by the *thinking world*. 'But, alas for unappreciated worth,' it soon proved a failure; I am told but three numbers were issued. In one of these was, as I consider, a very fine poem by Wm. Ross Wallace. I enclose a copy to you. I do not think this has fairly been before the people, and I do believe the Masonic world would appreciate it. Hence my sending it to you."

The religious character of the Asiatic Prophet is a subject of interest to Masons, since his followers claim to be entitled to receive the benefits of Masonry, and we admit the claim, inasmuch as they believe in one ever living and true God. The poem asserts this belief in positive terms:

#### EL AMIN—MAHOMET.

Who is this that comes from Hara? Not in kingly pomp and pride,  
But a great free son of nature, lion-souled and eagle-eyed!

Who is this before whose presence idols tumble to the sod?

While he cries out, "Allah Akbar! and there is no god but God!"

Wandering in the solemn desert, he has wondered, like a child

Not as yet too proud to wonder at the sun, and star and wild—

"Oh, thou Moon! who made thy brightness? Stars! who hung ye there on high?"

Answer! so my soul may worship: I must worship, or I die!"  
Then there fell the brooding silence that precedes the thunder's roll;  
And the old Arabian Whirlwind called another Arab soul.

Who is this that comes from Hara? Not in kingly pomp and pride,  
But a great, free son of Nature, lion-souled and eagle-eyed!

He has stood and seen Mount Hara to the awful presence nod;

He has heard from cloud and lightning—"Know there is no god but God!"

Call ye this man an impostor? He was called "The Faithful," when

A boy he wandered o'er the deserts, by the wild-eyed Arab men.

He was always called "The Faithful." Truth he knew Allah's breath;

But the Lie went darkly gnashing through the corridors of Death.

"He was fierce!" Yes! fierce at falsehood—fierce at hideous bits of wood;

That the Koreish taught the people, made the sun and solitude.

But his heart was also gentle, and Affection's gentle palm,

Waving in his tropic spirit, to the weary brought a balm.

"Precepts?" "Have on each compassion: 'Lead the stranger to your door!'"

"In your dealings, keep a Justice:" "Give a tenth unto the poor,"

"Yet ambitious!" Yes! ambitious—while he heard the calm and sweet

Aiden-voices sing—to trample troubled Hell beneath his feet.

"Islam?" "Yes! Submit to Heaven!" "Prophet?" To the East thou art!

What are prophets but the trumpets blown by God to stir the heart?

And the great Heart of the desert stirred unto that solemn strain,

Rolling from the trump at Hara over Error's troubled main.

And a hundred dusky millions honor still El Amin's rod—

Daily chanting—"Allah Akbar! know there is no god but God!"

Call him then no more "Impostor." Mecca is the choral Gate

Where, till Zion's noon shall take them, nations in her morning wait.

—Tidings.

#### Who, O Woman! Who But Thou!

BY CHARLES O'MALLEY.

When man's life is dark and dreary,  
When afflictions round him come,  
When, with toil, his heart grows weary,  
And he craves for some sweet home;  
Oh! what charm is there to waken  
Hope within his heaving breast?  
'Tis not words, so kindly spoken,  
That will give his tired heart rest—  
But, oh woman! it is thou!

When man's life is here most ended,  
When deep furrows mark his brow,  
When grey hair with silver's blended,  
When his form is stooping low;  
Oh! who then will be beside him,  
Grant his every want?  
Who will take his hand and guide him,  
Who'll support him when he's faint?  
Who, oh woman! who but thou?

Who'll be with him in his sickness,  
When upon his dying bed?  
Who'll caress his form when breathless,  
Who'll weep o'er him when he's dead?  
Who his grave will visit often,  
Who will miss his warm, true love,  
Who'll in prayer ask of Heaven  
That they soon meet above?  
Who, oh woman! who but thou!

#### THE MASONIC TEMPLE.

BY WOR. B. COL. S. B. SUMNER.

*Read at the Third Annual Reception of Sanhedrim Chapter, No. 9, July 8, 1869.*

In ancient times, when Israel's King that famous fabric reared,  
In which his glory and his might so manifest appeared,  
He, in his wisdom, first gave heed to Heaven's great law to man,  
And ORDER, beauteous and sublime, through all the process ran.

No sound of axe or metal tool through all the time was heard;  
No craftsman broke the harmony by one discordant word;  
For so the work was portioned out by Solomon, the wise,  
From corner-stone to capital, no discord could arise.

Eleven hundred men, twice told, as Master Masons wrought,  
And eighty thousand Fellow-Crafts, the quarried marble sought;  
While Entered as Apprentices were seventy thousand more,  
Who, through the progress of the work, the heavy burdens bore.

A vast Fraternity they were: a labor vast to share—  
Who always on the Level met, and parted on the Square;  
And three Grand Masters gave the rules by which the work was done—  
The King of Israel, King of Tyre, and he, the "Widow's Son."

The columns and pilasters were of Parian marble wrought,  
The timbers from the famous groves of Lebanon were brought;  
Of cedar, fir, and olive-wood the stately walls were made,  
And all within, and all without, with gold was overlaid.

Thus two great structures had a birth, the one of wood and stone,  
The other framed and fashioned of fraternal love alone;  
The one was joined in all its parts by cunning work of art,  
The other by the ligaments that fasten heart to heart.

The one stood out in bold relief against the vaulted sky,  
The other raised no towering front to meet the vulgar eye;  
The one was all resplendent with its ornaments of gold,  
The other's beauty lay concealed beneath its mystic fold.

Age after age has rolled away with time's unceasing tide,  
And generations have been born, have flourished, and have died,  
Since wrought our ancient brethren on that Temple's massive walls,  
And thronged its lofty colonades, and walked its spacious halls.

The Temple, with its wondrous strength, hath yielded unto Time;  
The brotherhood, that flourished then, still lives and lasts sublime;  
The one, a mere material thing, hath long since passed away,  
The other holds its vigorous life, untouched by time's decay.

Long may it live, through coming years, its excellence to prove,  
And Masons ever find delight in offices of love;  
Till summoned hence, the glory of that upper Lodge to see,  
When the Grand Master shall confer on each his last degree.



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 W. S. Cochrane, Auburn, Mo.  
 S. C. Rowland, Victoria, Daviess Co., Mo.  
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 Jas. Walker, Greencastle, Mo.  
 J. D. Flanory, DeKalb, Mo.  
 R. J. Johnson, Florida, Mo.  
 H. F. Jones, Neosho, Mo.  
 J. R. Owen, Stockton, Mo.  
 M. S. Samuel.  
 S. H. Headlee, St. James, Mo.

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**Deaths.**

FARRAR.—At Princeton, Arkansas, Bro. Samuel C. Farrar, member of Roerta Lodge. He was buried with Masonic honors.

BEAVERS.—In Arkansas, Bro. John S. Beavers, member of Missouri Lodge No. 77. He was buried with Masonic honors.

MAPPIN.—At Eatonton, Georgia, July 31st, Bro. James W. Mappin, member of Rising Star Lodge. He was buried by the Lodge.

STUNKEL.—At Bucklin, Mo., August, 1867, Bro. Charles Stunkel, member of Bucklin Lodge No. 233. He was buried by the Lodge, which adopted the following resolutions:

*Resolved*, That we recognize in the life and conduct of our deceased brother an example of affection and kindness as a friend, of uprightness and honor in civil life, of devotion and patriotism, of integrity and virtue in our brotherhood worthy of imitation.

*Resolved*, That we tender our sincere condolence to the widow and family of the deceased, and commend them in this their hour of affliction to the sustaining care of that Infinite Being who doeth all things well.

*Resolved*, That the foregoing be spread upon the records and that a copy of the same be transmitted to the widow of our deceased brother, and also a copy to the *Freemason* for publication.

*Resolved*, That the usual badge of mourning be worn for thirty days.

R. J. WHEELER,  
 F. W. POWERS,  
 B. B. PUTNAM, } Committee.

Attest:  
 JOHN H. HILL, Sec'y.

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Compiled from De Morgan, by Bro. W. B. LANGRIDGE, of Iowa.

YEAR.	JANUARY.	FEBRUARY.	MARCH.	APRIL.	MAY.	JUNE.	JULY.	AUGUST.	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
1868						Fr. 5	Sa. 4	Mo. 4	We. 1	Th. Sa. 1 31	Su. 29	Tu. 29
1869	We. 27	Fr. 26	Sa. 27	Su. 25	Tu. 25	We. 23	Fr. 23	Sa. 21	Mo. 20	We. 20	Fr. 19	Sa. 18
1870	Mo. 17	Tu. 15	Th. 17	Fr. 15	Sa. 14	Mo. 13	Tu. 12	Th. 11	Fr. 9	Su. 9	Mo. 7	Th. 7
1871	Fr. 6	Su. 5	Mo. 6	We. 5	Th. 4	Sa. 3	Su. Mo. 2 31	We. 30	Th. 28	Sa. 28	Su. 26	Tu. 26
1872	Th. 24	Sa. 23	Su. 24	Tu. 23	We. 22	Fr. 21	Sa. 20	Su. 18	Tu. 16	We. 16	Tu. 15	Su. 14
1873	Mo. 13	Tu. 11	Fr. 14	Sa. 12	Mo. 12	Tu. 10	We. 9	Fr. 8	Sa. 6	Su. 5	Tu. 4	We. 3
1874	Fr. 2	Su. 1	Tu. 3	We. 1	Fr. Su. 1 31	Mo. 29	Tu. 28	Th. 27	Fr. 25	Su. 25	Mo. 23	Tu. 22
1875	Th. 21	Sa. 20	Su. 21	Tu. 20	Th. 20	Fr. 18	Su. 18	Mo. 16	We. 15	Th. 14	Sa. 13	Su. 12
1876	Tu. 10	We. 8	Th. 9	Sa. 8	Mo. 8	Tu. 6	Th. 6	Fr. 4	Sa. 3	Tu. 3	We. 1	Fr. Sa. 1 30
1877	Mo. 29	Tu. 27	Th. 29	Fr. 27	Su. 27	Mo. 25	We. 25	Th. 23	Sa. 22	Mo. 22	Tu. 20	Th. 20
1878	Fr. 18	Su. 17	Mo. 18	We. 17	Th. 16	Fr. 14	Su. 14	Mo. 12	Th. 12	Fr. 11	Sa. 9	Mo. 9
1879	We. 8	Th. 6	Sa. 8	Su. 6	Mo. 5	We. 4	Th. 3	Sa. Su. 2 31	Tu. 30	We. 29	Fr. 28	Sa. 28
1880	Tu. 26	We. 24	Th. 25	Sa. 24	Mo. 24	Tu. 22	We. 21	Fr. 20	Sa. 18	Su. 17	Tu. 16	Th. 16
1881	Sa. 15	Mo. 14	Tu. 15	Th. 14	Fr. 13	Su. 12	Mo. 11	Tu. 9	Th. 8	Fr. 7	Su. 6	Mo. 5
1882	We. 4	Fr. 3	Su. 5	Mo. 3	We. 3	Th. 1	Sa. Su. 1 30	Mo. 28	Tu. 26	Th. 26	Sa. 25	Su. 24
1883	Tu. 23	Th. 22	Fr. 23	Su. 22	Tu. 22	We. 20	Fr. 20	Sa. 18	Su. 16	Tu. 16	We. 14	Fr. 14

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VOL. III.

ST. LOUIS, MO., OCTOBER 1, 1869.

NO. 10.

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In this progressive age, when everything seems to bend before the iron law of necessity and the more plausible law of expediency, we witness a determined effort on the part of some officers of Grand Lodges to bend the fixed laws of the institution to suit personal preferences and conveniences in the advancement of maimed candidates through the degrees of Masonry.

Harmony is one of the first laws of our institution, but too many do not see in that word a reference to anything beyond the opposite of discord in the behavior of brethren in the Lodge. They seem to overlook the higher signification of the term which refers as much to the design and construction of the whole fraternity, as better signified by the word "Perfection."

Would we call a house perfect or harmonious in its construction which had the first story erected upon a correct basis and of good stone, when all the upper stories were built of sundry materials and all of different designs? Would we call the interior of a temple harmonious if one end of it was painted blue and another red, one side yellow and another green, and the ceiling built of clap-boards? Would we say that a Masonic procession was harmonious when not two of those in it were dressed alike? Would we say that the regulations of Masonry were harmonious which required that an Entered Apprentice "should be perfect as a man ought to be," and that Fellow Crafts and Master Masons might have only one or no limbs at all? Most certainly not. Harmony is an ideal of Masonry. It should enter into all our works, not only in behavior, but in the symmetry and perfectness of the body politic of the institution.

Harmony is a perfect blending of the great mass of materials used in the erection of the spiritual temple of mankind. A Lodge which will not allow men of certain religious or political beliefs to enter it can not be said to be perfect, because it lacks that harmony of mind

which recognizes the great brotherhood of men—such a Lodge denies the right of God to make men as he saw fit—they would force Him, if they could, to make all men believe and think as they do. This spirit is natural to the world but contrary to Masonry, and it is in this that Freemasonry differs from the world, and rises as far superior to it as intelligence rises above mere brute force, and from this spirit arises that intention of violation of the great general harmony which should exist in the physical perfection of candidates.

Originally, in Masonry, it took but one degree, that of Initiation, by which men were made "Fellows of the Craft" to give them all the mysteries, hence, when the old regulation was made that Apprentices should be without maim or defect, it was so worded that no other than one degree was referred to, and when that degree was divided into three, so that a man had to pass three degrees instead of one before he was made a perfect Mason, the regulation was not changed, nor was it necessary, because the simplest understanding of a child could comprehend that it required no less physical perfection to be made a perfect Mason in three degrees than one, especially when that one degree comprehended all the rights and benefits of the more modern three degrees.

It was further the ancient custom, in all Lodges, as it is in many to-day, to elect a candidate by one ballot instead of three, as it is in most jurisdictions of this age; therefore if it required a perfect man to pass one ballot in ancient Masonry, it requires no less perfection for three ballots to-day, because the result of the ballot amounts to the same thing, viz.: a perfect Mason, harmonious in all his parts, as is the symbolism and construction of the institution itself. Freemasonry properly knows no exceptions to her fixed landmarks; hence all dispensations which set them aside are in violation of fundamental principles, and therefore illegal. If the architect plans a temple which shall contain an hundred columns of certain size and proportions, we hold that the master-builder has no right to interfere and say that one of them shall be a mere spindle bed-post, out of all proportion and harmony, simply because it happens to be of a fine quality of wood and highly recommended, any more than a Grand Master has a right to set aside the fixed plans of the Institution and grant a dispensation to allow the introduction into our institution of imperfect men, simply because the candidate happens to be a smart and good man.

Masonry looks not only to the form of the

man but to the mental and moral qualifications; there must be harmonious proportions throughout, and if a cripple may be passed through simply because he is intelligent and moral, so may we as well accept a fool or immoral man simply because he is perfect in his physical construction, for "it is an unjust law which will not work both ways." There is just as much sense and reason in one as in the other. There is no ancient landmark or regulation which sets aside physical qualification in any degree, and we challenge any Mason in the world to produce it. All of this "Miss Nancy" sort of talk about the injustice done to the E. A. or F. C., and about their *rights*, is mere moonshine; it is too thin to hold water. It may do very well before a promiscuous or ignorant audience, and may sound very well in Fourth of July orations, but before the stern and solid sense of a Grand Lodge it is simply ridiculous. Candidates have no rights except to be petitioners, and the Lodge may decide upon the petition as it pleases so long as it does not violate a law, and we hold that it does violate a solemn law when it votes to pass or raise any one who cannot literally conform to the physical wants of Masonry, and that, too, without cork or artificial substitutes. If a Master Mason becomes maimed after being raised and fitted in as a part of the temple, he simply fulfils that law of nature which proves that time and the elements may mar some portion of the strongest edifices; but if a builder put into his structure an imperfect stone, after he knows of its defect, he is wholly incompetent for his position, not to call it by a harsher name.

All crippled candidates are to be pitied, most assuredly; so are all those who are crippled in their resources and cannot pay for their second or third degrees; but one has just as much claim for advancement as another; and if both claimants have the *right* to be advanced by virtue of initiation, then we may as well turn our Lodges into hospitals for the wounded or asylums for the poor, instead of complying with that other ancient regulation which compels every candidate to be a man able to earn his livelihood and administer to the *wants* of others.

This grand ideal of Masonic harmony we might pursue to an indefinite extent, but time and space will not permit. We may recur to other portions of the subject hereafter, but for the present we think we have shown sufficient reason why at least one of our ancient landmarks should be adhered to, and we are rejoiced to know that nearly all the Grand



Lodges of this republic are fast becoming conservatively sound on this question.

It requires continual reference to the fact to teach the young Mason that Masonry is not a "progressive institution" or a propagandist of new ideas. She moves with the world as the ship with the wind, keeping pace with the following waves of time, ever ready to cast her anchor down among the firm rocks of ancient laws when the storm comes. She has never yet been driven from this firm anchorage, and we trust she will never be, for it is her only safety.

The vessel which has no harbor but where the storm of change may drive it will sooner or later be wrecked upon the unseen reefs of policy and innovation; the coast of centuries is bleached with their shattered remains. He is a reckless and unsafe pilot in Masonry who recommends new channels of expediency and reform. Better put him overboard than follow his advice.

#### DISCREPANCIES BETWEEN INITIATION AND RAISING.

We have just concluded reading the proceedings of the various Grand Lodges of the country preparatory to our report to the Grand Lodge of Missouri, and through all of them we have noticed a startling fact, that we have not seen spoken of by the Masonic press, viz.: That there is a very great percentage between the persons who are initiated and those finally raised. In order to satisfy ourselves that this was not the result of only one year's observation, we referred to the records of several years back and found that the same has existed for years past, at least. This has awakened in our mind the idea that the attention of Grand Lodges should be called to this subject in some direct form, so that the growing evil may be remedied.

In 1864, when put on the committee of Missouri Lodge No. 1 (in this city), to revise the By-Laws and Historical Register, we found on the books of the Lodge nearly *sixty* E. A., most of them having been years in that condition. We talked with many of them to ascertain the true cause, and found in most instances that they were of the most trivial nature.

In forming the By-Laws we insisted on changing the whole scale of prices for the degrees, to meet the largest class of failures to advance. The charge for the *three* degrees was then \$60, and we proposed that the E. A. should be \$40, the F. C. \$10, and the M. M. \$10, but the project being a new one, it was opposed, and finally compromised at \$30 for the E. A., (since raised to \$40,) and the others proportioned. What has been the result? Instead of adding about five or six E. A. annually to our list out of fifteen or twenty proposed we have not added one, except by actual rejection.

Other city Lodges, seeing the results, adopted the same arrangement, and consequently St. Louis Lodges have scarcely a voluntary E. A. standing on their books during the five years.

In Grand Lodge, in 1866, when adopting the revised Constitution, we urged the same meas-

ure there, but some of the members thought it would be arbitrary to the Lodges, and others could not see the necessity, and it failed.

We still believe it would be proper, and that it is a necessity for G. L. to decide that a certain percentage of the aggregate fees for the three degrees shall be paid in with the petition.

We say it is a necessity, because the increase of E. A., who go no further, is an evil. It is an evil, for an E. A. is next to no Mason at all, and yet by the profane is recognized as one, and not having promised to obey any specific laws, and—technically—being amenable to none of them, they rather add disgrace than credit to the fraternity.

In every State but one E. A.'s are not members of any Lodge; they are merely students in the mysteries, and have not graduated. If a candidate puts in half or at least two-thirds of his fee with his petition, he will at least acquire such financial interest in the Lodge that he will not willingly lose all the benefit for the small amount yet to pay. Chapters, Councils and Commanderies do not suffer at all from this evil, as we believe it is now the universal custom to pay the whole fee at once.

It is a great disadvantage to a man to be initiated merely, and being totally ignorant of the crowning point in the work, he is in about as much condition to judge of Masonry complete as a boy would be of the magnificence of a house by merely looking at the foundation. Strange to say, however, some lecturers tell the E. A. that he is "a perfect Mason"—in the cellar. Some Grand Lodges have adopted the expedient of trying to force the E. A. to advance by punishing them with a trial or "dropping them from the roll." Such legislation we look upon with great distrust. In the first place you cannot drop a man from the roll when he was never on it; for E. A.'s are not members, and secondly, you cannot try a man for something he knows nothing about, for as an E. A. he knows nothing about the laws; and finally, you cannot drop a Mason without a trial—unless you violate the first principles of Masonic justice. Any E. A. who has to be forced to advance by the terrors of a trial, &c., will not amount to much after he has advanced; but if he voluntarily progresses on account of the pecuniary interest he possesses, he will overcome the inertia of his own nature and will eventually triumph and appreciate it.

We have come across E. A.'s whom we did not much blame for not having advanced, and we have seen men initiated in such a manner that it has been a perfect wonder to us where they got curiosity enough to go any further. If the Grand Masters had the right to go into some Lodges and with the sharp crack of a whip waken up and throw some life into the Master and officers, and make them stand up with some energy and do their work as though they and the candidates had *souls* in them, we are satisfied that no other incentive would be wanting to make most candidates learn their work and advance, but "being in Turkey we must take the turkeys as we find them;" hence if a candidate happens to stumble into a half

dead and alive Lodge he will get through by accident and soon be able to *teach* the work himself; whereas, if he sticks on the road, neither he nor the Lodge will be any better off. The greatest Grand Lecturer this jurisdiction ever had received his degrees in such a way that after he was through, masonically, he did not know enough to get out of a shower of rain; but being possessed of an iron will and great ambition for knowledge, he traveled in mid-winter many miles to a neighboring Lodge, and learned the work so thoroughly that his light shone as the meridian sun. If he had stopped as an E. A., Missouri might have yet been in the dark. No man can prophesy what a candidate will be till he has become a Master Mason; that point is the keynote to his Masonic existence. The other degrees are the mere stepping-stones to a pedestal from which he is to dictate his career.

It does seem to us that this evil is so palpable that it is needless to discuss it, yet, strange to say, we do not know of a Grand Lodge that has applied the proper remedy. Which will be the first to adopt it—viz.: the plan used by Missouri Lodge No. 1?

#### MISSOURI.

As the four grand bodies of Missouri will meet this month, commencing with the Grand Commandery, on the 4th, Grand Chapter on the 5th, Grand Council on the 7th, and the Grand Lodge on the 11th, we shall give some items of interest to the respective representatives.

#### Grand Lodge.

The following Dispensations are in force, by virtue of the orders issued at the last session:

- Mt. Zion Lodge, at Mt. Zion, Howell county.
- New Boston Lodge, at New Boston, Macon county.
- New London Lodge, at New London, Ralls county.
- Ashlar Lodge, at Commerce, Scott county.
- Parrott Lodge, at Marysville, De Kalb county.
- Kennedy Lodge, at Lamar Station, Nodaway county.
- Faithful Lodge, at Little Black, Ripley county.
- Clarence Lodge, at Clarence, Shelby county.
- Cainsville Lodge, at Cainsville, Harrison county.
- King Hiram Lodge, at Knoxville, Ray county.

The following Dispensations have been issued by the M. W. Bro. Jno. D. Vincil, G. M., since the close of the last session of the Grand Lodge:

- Sikeston Lodge, at Sikeston, Scott county.
- Kearney Lodge, at Kearney, Clay county.
- Chillicothe Lodge, Chillicothe, Livingston county.
- Mount Pleasant Lodge, Mount Pleasant, Gentry county.
- Kingsville Lodge, Kingsville, Johnson county.
- St. Aubert Lodge, at St. Aubert, Callaway county.
- Altona Lodge, at Altona, Butler county.



Lathrop Lodge, at Lathrop, Clinton county.  
Rural Lodge, at Kansas City, Jackson county.

Osborn Lodge, at Osborn, De Kalb county.  
El Dorado Lodge, at Luray, Clark county.  
Paulville Lodge, at Paulville, Adair county.  
Medoc Lodge, at Medoc, Jasper county.

Chapel Hill Lodge, at Chapel Hill, Lafayette county.

Bottsville Lodge, at Bottsville, Linn county.  
Jonathan Lodge, at Fairview, Worth county.

Hardin Lodge, at Hardin, Ray county.  
Linn Creek Lodge, at Linn Creek, Camden county.

Clark City Lodge, at Clark City, Clark county.

Corner-stone Lodge, at St. Louis, St. Louis county.

McDonald Lodge, at Independence, Jackson county.

Kit Carson Lodge, at Elizabethtown, New Mexico.

Breckinridge Lodge, at Breckinridge, Caldwell county.

#### CHARTERS ARRESTED.

Houston Lodge, No. 42, at Breckinridge, Caldwell county.

Warren Lodge, No. 72, at Keytesville, Chariton county.

#### CHARTER SUSPENDED.

Meridian Lodge, No. 2, St. Louis city.

#### Grand Chapter.

The following Chapters were continued U. D., by order of the last Grand Chapter:

Keystone Chapter, at Oregon, Holt county.

Horeb Chapter, at Osceola, St. Clair county.

The following Dispensations have been issued by order of M. E. Comp. Oren Root, Jr., G. H. P.:

Eusebius Chapter, at Haynesville, Clinton county.

Orion Chapter, at Fulton, Calloway county.

Temple Chapter, at Carondelet, St. Louis county.

Tyrian Chapter, at Neosho, Newton county.

Tabernacle Chapter, at Berming, Buchanan county.

Ralls Chapter, at New London, Ralls county.

Kilwinning Chapter, at St. Louis, St. Louis county.

Fayette Chapter, at Fayette, Howard county.

Adoniram Chapter, at Shelby, Shelby county.

Caldwell Chapter, at Kirksville, Adair county.

#### Grand Council.

Comp. George W. Belt, M. P. Grand Master.

Charleston Council, U. D., at Charleston, Mississippi county.

Langdon Council, U. D., at Cotton Plant, Dunklin county.

#### Grand Commandery.

Sir Jas. F. Aglar, R. E. Grand Commander.  
St. Omer Commandery, at Sedalia, Pettis county.

St. Graal Commandery, at Columbia, Boone county.

Cyrene Commandery, at Louisiana, Pike county.

Coeur de Leon Commandery, at Brookfield, Linn county.

#### DISPENSATION WITHDRAWN.

Lexington Commandery, Lexington, Lafayette county.

#### RECAPITULATION.

Lodges U. D.....	33
Chapters U. D.....	12
Councils U. D.....	2
Commanderies U. D.....	4

In order to facilitate the current business which will come before the Grand Lodge, the M. W. Grand Master has appointed Committees on Grievance, and on chartered Lodges and Lodges U. D., to act *ad interim*, so that much of that labor will have already been performed before the session commences. We anticipate that the coming sessions will develop a greater improvement in the work and lectures in this jurisdiction than has been arrived at during the past ten years, as the Grand and District Lecturers in the various bodies during the past year have performed an immense amount of work, as also the Grand Master, Grand High Priest, and Grand Commander. The returns so far received show a very large increase in membership.

#### NEW PUBLICATIONS.

We have been favored by the Masonic Publishing and Manufacturing Company of New York (432 Broome street), with the following publications:

**GENERAL AHIMAN REZON AND FREEMASON'S GUIDE.** BY DANIEL SICKLES.

It is a first-class manual for the Lodge, judiciously compiled, elegantly printed on good paper, and fully illustrated. We look upon it as one of the best monitors extant.

**A COMPARISON OF EGYPTIAN SYMBOLS WITH THOSE OF THE HERBREWS.** BY FREDERIC PORTAL. Translated from the French by John W. Simons.

Symbolism comprises the vast unwritten history of Freemasonry, and any work which treats intelligently of the subject, like the one before us, is worthy of careful study and research.

**THE MORAL DESIGN OF FREEMASONRY;** deduced from the old charges of a Freemason. BY SAMUEL LAURENCE, of Marietta, Ga.

This work also contains "The Vision of Achmed," a Masonic allegorical poem. This is an interesting production and worthy a place in a Masonic library.

**MANUAL OF THE ORDER OF THE EASTERN STAR;** containing the Symbols, Scriptural Illustrations, Lectures, &c.. Adapted to the system of Adoptive Masonry. Arranged by ROBERT MACOY, the Grand Secretary of the Order in New York.

This work, together with "A Book of Instructions" in the organization, government and ceremonies of Chapters of the Eastern Star, by the same author, are indispensably necessary to all persons designing the intro-

duction and work of the Adoptive or Female Rite. They are tastefully got up and well illustrated.

**THE RATIONALE AND ETHICS OF FREEMASONRY;** or, the Masonic Institution considered as a means of Social and Individual Progress. BY AUG. C. L. ARNOLD, LL. D.

Bro. Arnold is one of the most charming writers in our Fraternity, and it was from his early productions that we first caught the inspiration of Masonry after our initiation. The work before us should be read by every Mason.

**GUIDE TO THE R. A. CHAPTER.** A complete Monitor for R. A. Masonry, with full instructions in the Degrees of Mark Master, P. M., M. E. M. and Royal Arch, according to the text of the Manual of the Chapter. BY JOHN SHEVILLE, P. G. H. P. of New Jersey, and JAS. L. GOULD, P. G. H. P. of Connecticut.

The work also contains a historical introduction, explanatory notes, and critical emendations, to which are added Monitorial instructions in the Order of High Priesthood. The great scope of this work makes it an invaluable auxiliary to every R. A. Mason.

**GENERAL HISTORY, CYCLOPEDIA AND DICTIONARY OF FREEMASONRY;** containing an elaborate account of the rise and progress of Freemasonry and its kindred associations, ancient and modern; also definitions of the technical terms used by the Fraternity. BY ROBERT MACOY, of New York.

Sixty-eight pages of this valuable work is devoted to a condensed and valuable history of Masonry, and the remainder, 700 pages, to the dictionary, which is now the most complete one extant.

From the author we have been favored with a "Monitorial Ritual for the Order of High Priesthood," by W. Hacker, of Shelbyville, Ind., and P. G. H. P. of that State, published by Jacob Ernst & Co., of Cincinnati. This is a very convenient little manual, and fills a want long felt.

From John Pennington & Son, Philadelphia, we have the "Grammar of Heraldry," containing a description of all the principal charges used in armory, the signification of heraldic terms, and the rules to be observed in blazoning and marshaling, together with armorial bearings as enumerated by Shirley, of all the families in England whose ancestors in the direct male line constituted the landed gentry, before the dignity of knighthood, prior to the sixteenth century. By John E. Cusans, of London. The work is illustrated with 196 engravings. Published by Longmans, Green & Co., London.

**THE AUTOBIOGRAPHY OF ELIHU H. SHEPARD,** formerly Professor of Languages in St. Louis College. Published by Geo. Knapp & Co., St. Louis.

The work before us contains 275 pp. Although ostensibly an autobiography of one of our oldest and most respected citizens, it is, in fact, more a history of the early days of this city, as the narrative includes a recital of the most important events of the past half century, and is therefore valuable in the library of all who desire a record of this Western Me-



tropolis. Bro. Shepard was born in Vermont in 1795, and is one of the oldest, if not the oldest, Mason and Knights Templar in Missouri. His book is written in a familiar but chaste style, and the many incidents of his life are so graphically delineated that they command attention from first to last. He has traveled over the whole of the United States, Canada and Europe, and no one can read his diary without being most agreeably entertained and instructed. It has been a labor of love for the gratification of his daughter, but we think it will be none the less grateful and acceptable by all his friends and readers who shall peruse the book.

### "THE TRUE WORK."

We continually hear discussed what is the "true work," the "old work," the "new work," Smith's "work," or some other man's "work," but scarcely ever hear a word about "how to work."

Uniformity is a great thing in work, as all working Masons appreciate; and so far as uniformity can ever be attained in this world it is not a difficult task for any Grand Lodge that goes systematically about it. Let it adopt its work, teach and enforce it, and there is the end of it.

Unfortunately, however, Grand Lodges can not infuse into its subordinate officers the genius *how to work*. That must come from the man himself.

In the first place he must possess sufficient confidence in himself to talk out plain and distinctly, and not mumble his words as though he had his mouth full of hot mush.

Second—He should not be too lazy to stand up at the proper time.

Third—When it is proper to sit down he should use his hips instead of the back of his neck.

Fourth—If he can possibly afford it, he should dress as well as he does when he goes to church, and not as though he was going to break rocks, for it is a very rare thing to see even the candidate do less than this; and if he did we should lose much confidence in his moral and mental worth. The Lodge room is a sacred place, and should be respected.

Fifth—The Master should have sense to know that when steel and flint strike it brings fire, and that unless he feels and appreciates the importance of the business in which he is engaged he cannot possibly electrify his candidate. Everything depends on this, viz.: That the heart, soul and brain of the candidate must be deeply impressed with the sublime lessons intended to be inculcated by Masonic symbolism. If he is not, he has bought nothing but chaff.

Sixth—The Master must possess the same power over his officers and members, and see that they are awake and alive to their interests, and not allow them to treat him and the Lodge as though they were holding a township caucus in a barn.

Now all these are plain and solid facts, and all these qualifications can just as well be centered in one man, as easy as it is for him to learn the work itself; in fact much easier.

If any of our readers happen to be Masters who have neglected these points and wondered why they went through their work with as little result and as much labor as climbing a hill for nothing, let them turn over a new leaf, awaken to a proper realization of their high office, that they are the ministers of God to teach and impress upon immortal souls truths that shall *never die*; then they will see their Lodge rooms fall and their candidates anxious to learn and improve. You might put a dry goods clerk behind the best plow in the world and he will probably break it, or his neck, before he has gone once around the field. So in Masonry. It is one thing to know the "True Work," and another to know how to truly work it. One is as important as the other. Try them both.

For the Freemason.

KENNETT, DUNKLIN Co., Aug. 21, 1869.

Bro. Frank Gouley, St. Louis, Mo.:

DEAR SIR AND BROTHER: At last, and for the first time in the history of Freemasonry in this country, have we been visited by a Grand Officer. Comp. Will A. Prall has just spent the week in our county. He first met with Langdon Chapter, No. 42, on last Monday, and lectured the Officers and Companions two days and nights. He then went to Clarkton, where he met with West Prairie Chapter, No. 31, and remained with them to this date. He leaves here on to-morrow for Charleston, where he expects to meet with Charleston Chapter, No. 19—the only three Chapters in the Southeast. He is taking a step in the right direction, i. e., visiting the Chapters, instead of calling them together, for they will learn more at home than anywhere else. We are opposed to convocations, and I think it should be made the duty of the Grand Lecturer to visit every Chapter separately, for when they meet in general convocation the Companions have too much else to think of and talk about, and generally go home dissatisfied.

On May 4th the D. D. G. M. called a meeting of all the Lodges, at which every Lodge in the district was represented; but I am satisfied that a great deal more good could have been done by visiting each Lodge separately. Of course some good has been done, but more might have been. It is the intention of the D. D. G. M., in connection with the District Lecturer, to visit all the Lodges before the Communication of the Grand Lodge, but the time is so short I fear but little good can be done; but we will improve on this year's experience. The system is good, and the only efficient one, in my judgment, that will accomplish the desired end. Comp. Prall is a very efficient Lecturer and a good teacher—the right man in the right place—and deserves a great deal of praise for his untiring perseverance and patience, and will accomplish a great good, especially in this part of our jurisdiction. We have had a pleasant time during his stay with us, and he carries with him the aspirations of grateful hearts for his brief sojourn among us. May he live long to teach

the less informed Brethren of the Craft the true lectures and work of our great jurisdiction, which are many, very many. He is a man that knows his message and can tell it; a man that knows his place and can fill it. May success attend him.

Fraternally yours, in haste,

R.

### Prayers vs. Works.

"These opposers dwell on the fact, if it be a fact, that Good Templars, and others, neglected the prayer-meeting of the Church in order to attend Lodge."—*Mystic Star*, of July, 1869.

I find these remarks in the above named periodical touching a meeting of the opposers of secret societies, lately held in Chicago. I have heard the same complaint from other quarters. But let us look at it. It amounts to this: The Lodge is more attractive to some people than our prayer-meetings, or there are people who find it of more consequence to attend their Lodge than to attend our week-day or week-night meetings; and as we are unable to show them their mistakes, we will decry secret societies and make them unpopular, and so drive them back to our fold.

It does not appear to be of any consequence with those who make this outcry what these Good Templars do, or how much good they accomplish; their prayer-meeting is neglected, and that is enough. So they presume to sit in judgment on the motives and merits of their fellow-men, and "deal damnation round the land" on all they are pleased to charge with dereliction of duty.

Now, this is the very spirit of intolerance and priestcraft. It is an invasion of human rights. It assumes to tell men how they shall spend their time, and to decide as to their duties. The spirit is both arrogant and impudent. It is unchristian. Its tendency is to turn all benevolence into one channel ("our sectarian church"), and to say to others, "You shall not cast out devils, or do good works, unless you do these good things in our name."

The writer lives in one of the large towns of Vermont. It has numerous churches. Prayer-meetings are frequent among them all. But for every church we have a dozen grog-shops; for every prayer-meeting a dozen meetings for the idle, the profane and the intemperate. Until within about a year there has been no living temperance organization in the place. The evils of intemperance had become of fearful magnitude. The drunkard—the young man forming the habits of inebriation, could truly say that, in a practical and efficient way, "nobody cared for him." Still the churches had their weekly prayer-meetings as usual, but the evils of intemperance were not only not suppressed, but they became worse and worse.

This state of things (notwithstanding all this weekly praying) became at last so fearful and appalling, that, from out of the churches, and from the ranks of the world (orthodox and heretic meeting on one ground) a Good Templar's Lodge was formed, which has prayed and *worked* so effectually as draw forth the praise of all candid people. The labors of this Lodge have gladdened many hearts and homes which would otherwise have been sad and desolate. Its meetings are well attended, and a growing interest is felt in temperance. We do not say to any one, neglect your prayer-meeting, but we do say, and prove, that our meetings are neither prayerless nor powerless for good. Quite sure are we that all the prayer-meetings held in this place have not, for the past year, done a tithe of the good for the cause of temperance, and of course to the cause of morals, that this Good Templars' Lodge has done, though its gatherings have not been known by the name of prayer-meetings.

"By their fruits ye shall know them," the verdict of bigots, nevertheless.

RUTLAND, VT.

C. W.



**THERE IS NO DEATH.**

BY SIR E. BULWER LYTTON.

There is no death! The stars go down  
To rise upon some fairer shore;  
And bright in Heaven's jeweled crown  
They shine for evermore.

There is no death! The dust we tread  
Shall change beneath the summer showers  
To golden grain or mellow fruit,  
Or rainbow-tinted flowers.

The granite rocks disorganize  
To feed the hungry moss they bear;  
The forest leaves drink daily life  
From out the viewless air.

There is no death! The leaves may fall,  
The flowers may fade and pass away;  
Then only wait through wintry hours  
The coming of the May.

There is no death! An angel form  
Walks over the hearth with silent tread;  
He bears our best loved things away,  
And then we call them "dead."

He leaves our hearts all desolate,  
He plucks our fairest, sweetest flowers;  
Transplanted into bliss, they now  
Adorn immortal bowers.

The bird-like voice, whose joyous tones  
Made glad these scenes of sin and strife,  
Sings now an everlasting song  
Amid the tree of life.

And where he sees a smile too bright,  
Or heart too pure for taint and vice,  
He hears it to that world of light,  
To dwell in Paradise.

Born unto that undying life,  
They leave us but to come again;  
With joy we welcome them—the same,  
Except in sin and pain.

And ever near us, though unseen,  
The dear immortal spirits tread;  
For all the boundless universe  
Is life—there are no dead.

**Tribute of Respect.**

WHEREAS, it has pleased an all-wise Providence to remove from our companionship our much loved Brother, J. M. McCulley, who departed this life on the 29th day of July, A. D., 1869; therefore, be it

*Resolved*, That although the period of his Masonic life was brief, yet in the pure heart and blameless life of our deceased Brother we recognise an illustration and embodiment of true Masonic principles; that in his death Freemasonry has lost one zealous in interest, this Lodge a faithful member, and his family a kind and indulgent friend.

*Resolved*, That while we sadden at the thought that death has severed the mystic band that bound him with us here together in a brotherhood, we would not forget that nearer and dearer ties have been sundered; and to the family—the widowed wife and orphaned children of our Brother—we extend our heartfelt continuing sympathy, commending them to the comforts of that religion in which he died, and which assures us and them of a happy reunion beyond the grave.

*Resolved*, That the family of Brother McCulley be furnished a copy of these resolutions, and that the same be transmitted to the *Salisbury Bulletin* and the *Freemason* for publication.

JOHN E. WEBER,  
W. S. STOCKWELL,  
F. B. THOMAS.

Committee of Salisbury Lodge, No. 208.

**Tribute of Respect.**

At a regular Communication of St. Mark's Lodge, No. 93, of A. F. and A. M., Cape Girardeau, Mo., August 17th, 1869, the following resolutions were unanimously adopted:

WHEREAS, It has pleased the Supreme Architect to remove from among us our late Tyler, Bro. John C. Grote.

*Resolved*, That in his death this Lodge has lost an efficient officer, a faithful member, the community an industrious and upright citizen, his family an affectionate and indulgent husband.

*Resolved*, That, while bowing reverently to this decree of Providence, we will continue to cherish the memory of our departed Brother, hoping for a reunion in the Lodge of immortality.

*Resolved*, That to those bound to him by the ties of friendship and affection we tender our sincere sympathy and condolence, hoping that they may trust in Him who "tempereth the winds to the shorn lamb."

*Resolved*, That a copy of these resolutions be furnished to the family of the deceased Brother, and sent to the city papers and *FREEMASON* for publication.

GEO. H. GREENE,  
ALEX. ROSS,  
L. P. KLOSTERMAN.  
Committee.

**Freemasonry in the Germanic States.**

Some of the German States, and more especially Prussia, have of late years, drawn a distinction between Christian and Jewish brethren, through which the latter were refused admission to the Lodge rooms of those Principalities. To this our Jewish brethren justly and energetically appealed to the Grand Lodges of the world for sympathy and support. They did not do this because they had a *right*, of an absolute character, to admission into Lodges of which they were not members; for in that point of view the rule of Masonic law would have been against them, in the absence of any expressed reason for the denial of admission by those Lodges; but that they did it in view of the fact that the Lodges referred to openly based their denial upon religious grounds alone. These Israelitish brethren had the warm sympathies of all the liberal Orientals of the world, and we are proud to say that the Grand Lodge of the State of New York gave expression to her sentiments in a resolution embodied in language which could not bear any construction except regret that sectarianism had been suffered to obtrude itself, or to be intruded within the hallowed and tolerant portals of any Masonic Lodge.

We may justly say that the American, the English and French Masons looked upon this ostracism of the Jews with amazement and regret. A Congress of Freemasons was recently held at Metz, and one of its results was the issuing of a fraternal letter, which we have translated below. We found great difficulty in giving an English version of this letter, for the reason that the French contained in it is not of the most pure flavor. The town is the capital of the Department of Moselle, and German and French are generally spoken by the inhabitants.

The letter is couched in both German and French, but not understanding the former, we have translated from the latter tongue. We strongly recommend the texture of the circular to our readers. It contains the evidence of a spirit of tolerant feeling that is in the highest degree Masonic, in the cosmopolitan meaning of that word, and is therefore to be accepted by the Craft throughout the globe as worthy of favorable consideration.

*Address of the French Lodges of the East to the German Freemasons:*

GERMAN BROTHERS: Freemasonry all over the world holds in its embrace but one family, which knows but one country, one humanity, and every member of this family must, from us out to the ends of the earth, consider himself jointly and severally bound to all of the rest.

It is for this reason that the representatives at the East of the French Lodges have met in Congress at Metz, and called on you, confident that you will view them not as strangers who try to interfere with your internal affairs, but as brothers who think they have a duty to perform in pleading before you the cause of the principles of equal rights and privileges to all Freemasons.

You know it as well as ourselves, brothers, that the great object of our institution is to banish from the world those superstitions, prejudices, contempts and hatreds which divide men into sects, into castes, and into inimical and hostile races, and it is to pave the way with the triumph to liberty, to equality and paternity of the whole of mankind.

Those prejudices, contempts and hatreds we have to contend with around us, and can we, without submitting ourselves to the most provoking contradiction, yield ourselves?

To that principle of universal human fraternity which we have to make everywhere triumphant can we shut the doors of our temple?

Is it in Germany particularly, in such an enlightened country, so proud, and justly so, of its high degree of civilization, that Freemasonry, that very focus of civilization, could become inferior to itself and its dictates?

It will be wrong, and you must acknowledge it, to restrain in some of many Lodges that anti-Masonic measure which up to now forbids the entrance into them of Israelites.

While a great many of you have got rid of the last remnants of those obsolete, mediæval prejudices and proscriptions, still many approve of them, and still submit themselves to them. We entreat them, in the name of the fundamental principles which are the ties of the great Masonic family, and in the name of Masonic honor, which is tarnished by these feelings, to wrestle with these, and not give up the struggle until these wrongful prejudices have entirely disappeared.

They who resist them will have with them all the sympathies of the true Freemasons of the world, who look with earnestness upon our mutual and general motto: Liberty, Equality, Fraternity.

THE MEMBERS OF THE CONGRESS AT METZ.

—N. Y. Dispatch.

Levi D. Zinn, a resident of Meadville, Pa., a member of the Masonic Fraternity, disappeared from his home on or about April 29th, 1869. He was at the time engaged in the sewing machine business, and started to visit Cory, Pa., with the intention of returning. Any information of his whereabouts would be gladly received by his family. A description of his person is as follows: Age 26 years; height 5 feet 7 inches; black hair and eyes; thin, dark moustache; florid complexion; one upper front tooth gone; erect in carriage. Dressed in a dark brown suit of clothes, with silk coat-collar and lappels; brown, stiff, round top hat; light overcoat. Wore a Masonic breast-pin, a small gold slipper; gold watch, with hair guard; gold ring on little finger of left hand, mounted with a small garnet, having a small pearl on each side.

Appearances do not justify in the least the belief that he intended to depart clandestinely; nor that he was suffering from aberration of mind at the time. He took nothing with him, the company in whose employ he was, owing him at the time.

INQUIRER.—The "grove of mammoth trees in California" to which you refer is undoubtedly the "California group." There are ninety-two of them, ranging from ten to thirty feet in diameter, and from one hundred and fifty to three hundred and twenty-seven feet in height. The tallest tree would tower fully sixty feet above Trinity steeple. Their age is supposed to be from 1,200 to 2,500 years. There is another grove some six miles from Mariposa, which is considered quite as attractive as the one in Calaveras county. It contains four hundred and twenty-seven trees, the largest being thirty-four feet in diameter.—*Dispatch*.



**THREE NOBLE TENETS.**

There are three lessons I would write,  
Three words, as with a burning pen,  
In letters of eternal light,  
Upon the hearts of men.

Have Faith! Where'er thy bark is driven,  
The calm's disport, the tempest's mirth,  
Know this: God rules the hosts of Heaven,  
The inhabitants of earth.

Have Hope! Though clouds environ now,  
And gladness hides her face in scorn,  
Put then the shadow from thy brow;  
No night but hath its morn.

Have Love! and not alone for one,  
But man, as man, thy brother call,  
And scatter as the circling sun,  
Thy charities on all.

Thus grave these lessons on thy soul--  
Faith, Hope and Love: and thou shalt find  
Strength, when life's surges cease to roll;  
Light, where thou else wert blind.

**HUMBOLDT MONUMENT.**

On Monday, the 13th instant, the cornerstone of the monument to the memory of the great Humboldt was laid at Fairmount Park, with due Masonic honors, it being the first centennial anniversary of his birth.

**THE LAYING OF THE CORNER-STONE.**

At eleven o'clock the members of the Grand Lodge A. Y. M. assembled at the Mansion House, and at half-past eleven marched to the site selected for the laying of the corner-stone. The officers participating were as follows: Right Worshipful Grand Master, Richard Vaux, R. W. Deputy Grand Master, Alfred R. Potter, R. W. S. G. W., John Bolt, R. W. J. G. W., Conrad B. Day, R. W. G. Treasurer, Peter Williamson, R. W. G. Secretary John Thompson, S. G. Deacon, Charles H. Kingston, J. G. Deacon, Peter A. B. Widener, S. G. Steward Robert Clark, J. G. Steward, Jeremiah L. Hutchison, G. Pursuivant, Jos. H. Boswell, G. Sword Bearer, Jacob Bennett, G. Marshal, George Wood, Grand Tyler, Charles Schneider, Grand Chaplains, John Chambers, George W. MacLaughlin and William Sudards.

The Grand Master and the other officers then took their appropriate stations, and, when silence had been obtained, the beautiful and impressive ceremonies incident to the laying of the corner-stone were then commenced.

[Here followed the regular ceremonies of laying corner-stones.]

The Grand Master then said:

**BRETHREN:** Take notice that the R. W. Grand Master, Bro Richard Vaux, Grand Master of the Grand Lodge of Pennsylvania, and Masonic Jurisdiction thereunto belonging, has this day, at this place, laid the corner-stone of the Von Humboldt Monument -- Wisdom! Strength!! Fraternity!!!

**ORATION.**

R. W. Grand Master Richard Vaux then delivered the following address:

When the centennial anniversary of the birth of a man is made the occasion of public commemorative ceremonies in many lands, his life must have been pre-eminently distinguished by its unselfish devotion to the good of mankind. He, who whenever or wherever born, occupies his days for self or pelf, and ends them without enlarging these narrow and ignoble limits, dies "unwept, unhonored and unsung." Thus it is when posterity executes that justice which cotemporaries postpone. The educated, cultivated, enlightened mind of generations demonstrates its character by its recognition and just appreciation of the services of those who in their time have contributed to this perfect progress. It is as sad as true, however, that modern public opinion has been dwarfed or corrupted by the worship of little

idols of clay and of brass, so that it may be feared a proper reverence for or devout homage of the highest types of mind and culture are passing away. Therefore, this occasion and its ceremonies which now convene us are especially significant.

On the 14th day of September, 1769, Frederick Henry Alexander Von Humboldt was born in Berlin. The second son of his parents, of a noble family, respected in court and camp, he was destined by the decrees of God's providence to become a benefactor to his kind. Germany has the honor to be his fatherland, but his brains naturalized him into the citizenship of the world. This the world acknowledged while he lived, since, and now. We are not one of those who believe that education is the single necessity of intellectual power.

Tillage of the land conduces to its fruitfulness and plenty, but it is not the substitute for soil. The motive power of brain force is instruction, and the results attained are greater or less, as inherent capacities are educated by devoted application to favorite specialties. Von Humboldt's youth was a remarkable verification of this assertion. He was taught by his aptitude for special studies. His fame, his illustrious name, rest on his self-dedication to inherent capacities. Those "new methods of education" which, about 1776, first excited interest in Germany, brought to Humboldt's aid instructors who scouted that method which develops "the memory, not the mind." To Campe, Kunth, Hein, Blumenback and Foster, the student Humboldt owed the training and education of his "innate tendencies" for natural science.

Had Humboldt been sent to some modern university, which exists only by reason of the name, where respectability seeks professorships and incapacity fills the chairs, science and philosophy, on this centennial anniversary of his birth, would not dignify by their unprofaned tributes monuments and honors to his name and memory. Humboldt was taught to know. He was instructed to discover, to find out. Therefore, his life was a constant worship of the almost divine "Why?" Investigation was the effort of his intellect, the aim of his labors. Flower, star, earthquake, volcano, mine and mountain; the earth, sea and air, and the heavens he investigated; examined to learn why God had made the laws for them to obey, and what those laws are.

From his first essay in 1790, "Mineralogical Observations on some Basaltic Formation of the Rhine" to his sixty-one free scientific public lectures in Berlin; his voyages and travels until his great work, "Cosmos," from first to last, induction was the prompter of his mental labor. His intellect was ever asking from all his efforts, "Why?"

To-day, in almost all languages, Humboldt's name is receiving honor. On this continent he was the Columbus of science. Great truths which here nature withheld until he came as the discoverer to search them out, impel America to join her offerings of homage and gratitude.

Now that a century has passed since his birth, the world accords to Humboldt a first place among students and thinkers. We, therefore, gladly participate in the ceremonies which proclaim the universal verdict of the mind of the world. Freemasonry thus here approvingly aids. In her temple are taught virtue, science and arts. We worship God, who endowed us with faculties to understand and value them.

Humboldt gave light to the scientific mind of the world. He worked in the Temple of Nature as we work in the Masonic Temple, dedicated to mysteries only there to be known. Freemasonry sheds her never-failing light on his monument, the corner-stone of which is here laid, that the future may know the inscription the present writes upon it:

"The works of genius are treasures the ages preserve for mankind."

At the conclusion R. W. Grand Chaplain John Chambers pronounced the following benediction:

"May the blessings of God Almighty, who

made the heaven and the earth, and all worlds, and they who dwell therein, be with us all, and remain with us, now and forever. Amen."

At the conclusion of the ceremonies, the Grand Officers and members of the Grand Lodge withdrew, the band playing an appropriate piece of music.

**St. John's Day in the "Land o' Cakes."**

*Visit of Glasgow St. John's Lodge to Ayr and Kilwinning.*

On Thursday last the Brethren of Glasgow St. John's Lodge, No. 3, *vis*, celebrated the summer festival of their patron saint by an excursion to the nursery of Masonry in Scotland -- Kilwinning -- and to the land of Burns. It has become the custom of the members of St. John's thus to celebrate their saint's day, and this year's trip was their seventh annual one.

By the first morning train for the west upward of forty Brethren left Glasgow. After breakfast the company broke up into small parties, some of whom visited the old Abbey and other objects of Masonic and antiquarian interest; others went as far as the policies of Eglinton Castle, where the annual game at bowls between the Eglinton Estate clubs was being played.

About noon they bade good-by to the cell of St. Wining, and accompanied by Brother Wyllie, Secretary of Mother Kilwinning, proceeded to Ayr, where they made the King's Arms their rendezvous. The R. W. M. of St. John's, Brother John Baird, West Regent street, Glasgow, is himself one of the "Merry lads of Ayr," and under his direction the party was divided into sections, for the purpose of visiting the chief objects of interest in the town and neighborhood.

Brother Baird having prepared a plan of the Fort as it existed prior to its being fenced and built upon, a large company was formed to visit it. Accompanied by Brother McIlwraith, they proceeded to the Citadel Stores, where they were made welcome by Captain Fullarton, to examine the portion of the wall there remaining entire. Here Brother Baird showed, upon the plan, the position occupied by the stores, on what was formerly the fosse guarding the works, and pointed out the masons' work upon the hewn stones of the wall. Through the kindness of Captain Fullarton the party were permitted to examine the locality minutely, and proceeded through his garden to the present entrance to the Fort. They then made a complete tour of it, noting the old entrance, the sallop towards the sea, powder magazine, old well, and bastions, and curtains, where these remain. About an hour was spent with interest and pleasure, in the examination of Old Noil's Work.

Afterward, several of the members, accompanied by Brother D. M. Lyon, of Ayr, proceeded to the old churchyard, where curious antique headstones and quaint carvings formed the subject of interesting conversation.

Others proceeded to Burns' cottage and the Banks of Doon, and there spent a couple of hours very pleasantly, the day being one of the finest we have had this season.

At five o'clock the Brethren re-assembled at the King's Arms Hotel, where a substantial dinner awaited them. R. W. M. Brother Baird presided, supported by Brother Wyllie, Secretary Mother Kilwinning; Brother D. M. Lyon, one of the Stewards of the Grand Lodge; Brother Lieut. Hunter, St. John's; and Brother McIlwraith, St. John's, Thornhill. Brother James McMillan, S. W., officiated as croupier, supported by Brother Park, P. M.; Brother Granger, St. Mary's, Patrick; Brother Wagget, S. M.; and Brother Samuels, Treasurer. -- *Ayrshire Express*.

Geo. Frank Gouley is now sole proprietor of *The Freemason*, published at St. Louis. We recommend it as a paper which has a very large variety of matter interesting to the Craft. It costs only \$2 per year. -- *Colorado Tribune*.



## RURAL POETRY.

A slovenly dress, a shabby pate,  
The fences down, a broken gate,  
Pigs in the garden, weeds very high,  
Children unwashed, no bacon to fry,  
Lots of great dogs, and yawning tom-cats,  
Windows repaired with a dozen old hats,  
An empty barn, not a spear of hay,  
Cows in the clover, horse run away,  
Things sold by guess, without being weighed,  
Bills coming in and taxes unpaid,  
Pipes and tobacco, whisky, neglect,  
Drag in their train, as all might expect,  
All sorts of trouble to fret away life,  
But worst of all an unhappy wife.

## Why some Lodges have Deteriorated.

Among the questions asked by our correspondent of last week, with the request that answers should be given publicly in the Masonic columns of the *Courier*, is the following:

"Why have certain Lodges deteriorated, and what is the remedy to prevent others from falling into the same sad state?"

The above question has two clear and distinct propositions—one having reference to the past, the other to the future—and we therefore propose to touch upon them separately.

The first proposition, therefore, is, "Why have certain Lodges deteriorated?" This subject is a delicate one, but yet it must be fairly dealt with before suggesting a remedy. It is, therefore, proposed to treat it in a general way, in order that our remarks may not be considered as applying to any individual Lodge in particular, but to the whole Fraternity as a body.

One of the principal causes why some Lodges have fallen off, both in numbers and respectability, has arisen from a carelessness of members in proposing candidates, of whom they have had but little or no previous knowledge, simply because some friends have stated they were "good fellows." It should be known that "good fellows," in the general acceptance of the term, often make bad Masons. Should it so happen that some member of Lodge has been able to ascertain such particulars concerning the "good fellow" as would make him believe that the candidate was not sufficiently worthy of the important privilege of being made a Mason, and in consequence of the information thus received take such measures as would insure his rejection, the brother proposing the new member very often feels hurt, and takes the matter as a personal affront. If he would properly consider the whole affair, he no doubt would view the rejection in exactly the opposite light; for if it be certain that the person proposed was unworthy to be taken by the hand by *all* good Masons, the refusal to accept him would, perhaps, be the means of saving the proposer's own reputation, and preserving the Lodge from discord and disruption. A candidate rejected, or objected to *for cause*, is better out of the Lodge than in it, as the proposer himself might ultimately find out when the test of time had developed the secrets of his candidate's character and disposition. If accepted when he should have been rejected, it is often found that, before many years, the improperly made member, either through disappointed ambition or evil passions, generally succeeds in destroying both the honor and harmony of the Lodge into which he has been admitted. The brother unwittingly introducing any one who might thus be rejected should rather feel pleased than otherwise that others had been enabled to find out the true character of the man he had proposed before he had succeeded in being made a Mason, and before it had become too late to remedy the evil.

Another principal cause is the laxity of Committees of Investigation. The simple fear of offending a good and well-meaning brother has very often operated on the minds of persons composing such committees, and must have influenced their actions; many times inducing them to report favorably when perhaps they thought in their own consciences that the candidates were rather below the strict stand-

ard of what should constitute the qualifications of a brother. They would, perhaps, argue in this wise: "We do not know of anything *actually* bad in his character, but yet his habits are a little *loose*. Still, as Brother A. has proposed him, we may as well report favorably." The candidate is admitted. He is in turn appointed on a committee, and reports "favorable" on a candidate a few shades lower in the social scale. This member also in turn does likewise. And so on, until the words "little loose" have no application, and "actually bad" becomes the fact. This is all wrong. Again, the committee selected may not feel inclined to devote the time, or have the time to spare, necessary for the fullest inquiry into the candidate's antecedents, or even his present habits; and are therefore contented, if not actually satisfied, with the recommendations given by the references specially mentioned by the person desiring to become a member. Of course it is not at all likely that the candidate will refer to any one who would know the evils of his character, if he have one; and yet a close inquiry from his neighbors or former acquaintances, or even his present business connections, might perhaps easily have led to a complete unveiling of a man whose life was nothing more nor less than a living lie.

Another cause arises from the haste of young Lodges to make members, without caring to inquire into the qualifications of those they admit, or even fixing a standard for the guidance of their investigating committees. Under these circumstances many persons, not entirely up to that highly moral standard which should characterize a Mason become members of the Craft, and they induce others equally objectionable to join; for notwithstanding the fact that no person is ever directly asked to become a member of a Masonic Lodge, still there are many ways by which friends and acquaintances may be induced to do a thing, and yet suppose they are doing it solely of their own free will and accord. After a while these recklessly made members bring discord into their Lodge, and in order to get rid of them they are requested to form a Lodge of their own, which in too many cases they obtain the necessary permission to do. The result must naturally be and is injurious to the welfare and dignity of that time-honored institution, Free and Accepted Masonry.

Leaving this part of the subject for the present, we will touch upon the second proposition, "What is the remedy to prevent others from falling into the same sad state?"

First. Let no member of a Lodge propose as a candidate any man with whom he is not personally acquainted, and with whose history, for at least one or two years, he is not thoroughly conversant, no matter who the person may be who desires him so to do.

Second. When a candidate is proposed, let every member of the Lodge consider it part of his duty to find out for himself something about the person thus offered for membership, and if unworthy or suspicious, report the facts to some of the officers of the Lodge—such reports to be kept secret—so that the proposition might be returned.

Third. Every member of an investigating committee should perform his duty strictly, and without fear or partiality. Should the candidate be objectionable, the committeeman should act manfully, and report as his conscience dictates, no matter who may propose the candidate; for if a bad man be admitted through his negligence, all the evils that follow rest upon his shoulders.

Fourth. Do not confine your inquiries to the set-down references, but extend them in all possible directions. Such strictures will not harm a good man, and may lead to the detection of a bad one. In such cases there cannot be too close an investigation.

Fifth. Use the black ball only when deserved, that is, when a candidate is *really* not fit to be made a Mason. A Lodge should not be wronged either by rejecting a good man from personal motives or admitting a bad man. If merely personally objectionable, request the officers to send back the petition; and under

such circumstances no prudent Master would force it on the Lodge.

Sixth. Fix a standard of high tone for the guidance of the investigating committees, and never deviate from it, even for your best friend. —*Courier*.

## Masonic Equality.

Whenever and wherever Freemasons congregate in Lodges, "they meet on the Level." Princes and Presidents, Philosophers and Statesmen, the learned and the unlearned, are only *brethren* there. Their distinctions, and even their virtues, they may flaunt before the world, but there all inequalities are veiled; Mr. President is but Brother, and his lowliest fellow-citizen greets him as an equal. There is a lofty principle underlying this practice, and this principle gives birth to the noblest of Masonic efforts: to both of these we would devote a few thoughts.

The socialist, anarchist, and the Utopian, have brought into disrepute the great doctrine of moral equality, but they can only pervert it—never annul it. It is an outgrowth of the better part of every man's nature, and it is the declared truth of the Father of us all. The Prophet Malachi asks: "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?" While Solomon, whom we acknowledge as the first Grand Master of Freemasonry, says: "The rich and the poor meet together; the Lord is the maker of them all." So, in Apostolic times, St. Paul wrote: "The multitude of them that believed were of one heart and of one soul, and had all things common." We are all the children of one Father; we enter and leave the world in like manner, at birth and death, to appear before T. G. A. O. T. U., who is no respecter of persons.

The doctrine of complete equality, social and political, as well as moral, while desirable in itself, numberless experiments have proved to be fallacious and unattainable this side of the stars. This Masonry does not teach. It strikes at no form of government, no rank of society. While it closes its doors upon all outside distinctions, and admits only the *man*, it allows him to assume all again as soon as he has recrossed its portals. While it has been demonstrated that life is too long, and the spirit of man is too much biased by time and sense to justify a complete community of interest, it has been equally proven that it is possible for a band of brothers to meet periodically, to lose all sense of their earthly distinctions in the Lodge, while there to be engaged only in labors of love, and on parting to carry away with them so much of the *spirit* of their meeting as to bias for good all of their subsequent actions.

Freemasonry is essentially democratic in this feature of equality. It teaches the truth that we have mutual wants and need mutual assistance; that every Brother must aid, to the extent of his ability, his Brother in sickness, need, or other adversity; that being all subject to the same perils of fortune, all should minister alike to those having need. But while democratic in this leading doctrine of equality of rights, in another aspect it is essentially aristocratic. The power of the W. M. is absolute. We will not discuss this now; we only note it in passing to show how complex, and at the same time complete, a system Masonry is, containing the germs of many systems of government, as well as of justice and right; ever seeking to find the good in every system, weed it of its possibly accompanying evils, and retain only those parts which tend to the well-being of man and the honor of God.

This leading Masonic feature strikes at the very root of the chief human imperfection—pride—which caused alike the fall of angels and of man. It perhaps is the first well-defined feeling of the human heart, the firmest to retain its hold, the last to yield its sway, according to the course of nature; while humility is a golden virtue, giving grace to the life, and exalting it in the very act of abasement. Equality and humility are twin sisters; they always co-exist. Masonry in teaching the one



teaches the other, and so far as it successfully does this, spreads abroad the practice of one of the noblest virtues known to man, the sincere exemplification of which purifies the heart and so far fits it for the Grand Lodge above. Of pride it has been forcibly said: "Masonry has banished it from the Lodge and sung its requiem."

But the chief glory of the doctrine of Masonic equality is, that it has given birth to all of our efforts in behalf of our needy, worthy brethren, and the distressed of every name the wide world over. The "brotherhood of man" once acknowledged, we *must* aid and succor our fellows, for they are, if Masons, joined to us by the "mystic tie;" if not, still of one blood with us, with a common Father, and journeying to the same goal, pursued by the same great leveler, Death. All our benevolences have their origin in the acknowledgment of a common equality; hence it is the foundation stone of the Order, the first to be taught, the last to be forgotten. In the language of Job, God "accepteth not the person of princes, nor regardeth the rich more than the poor, for they all are the work of his hands." Masons have a double reason for treating their brethren in every respect as their equals, their second selves. First, there is the example just quoted, which in itself is an injunction to go and do likewise; and we may, in a much lower, but no irreverent sense, say, that every Mason as such is the work of our Craft's hands; our ancient and venerated system has taken him, a profane, and cast upon him the obligations, and admitted him to the privileges of the Order. He is one of us by our own act, and hence it becomes us to love him with a brother's love and aid him with a brother's hand.

"Let us meet upon the Level, then, while laboring patient here;  
Let us meet and let us labor, though the labor be severe;  
Already in the western sky the signs bid us prepare  
To gather up our working tools, and part upon the Square."

"Hands 'round, ye faithful Masons, form the bright, fraternal chain;  
We part upon the Square below, to meet in Heaven again.  
O! what words of precious meaning, those words Masonic are:  
We meet upon the Level, and we part upon the Square."

—Keystone.

#### An Impostor---Pass Him Around.

HALL OF EUCLID LODGE, No. 177,  
CLARENCE, CEDAR COUNTY, IOWA,  
August 15, 1869.

BRO. GUILBERT: A fellow is traveling through the West, representing himself to be a Master Mason, and a member of Mount Moriah Lodge No. 44, San Francisco, California. He passes under the name of D. A. Tuttle. He has asked Masonic assistance in different places. The Secretary of Mount Moriah Lodge pronounces him worthy and deserving—of the gallows, State prison, chain gang, or any other similar institution—in fact, he is an impostor, and, by the way, he is a plausible one, too. He is a man about fifty years old, tall, and rather spare. Any brother producing satisfactory evidence that his "ashes are safely deposited" can draw on the undersigned for expenses. Fraternally yours,

G. W. LORD, Sec.

The above is from the *Evergreen*. The following is from the *Masonic Trowel*:

IMPOSTOR---PASS HIM AROUND.---A man by the name of "Samuel Armstrong," hailing from Afton Lodge No. 360, New York, is a regular cheat and swindler; has deserted a wife and seven small children at North Harpersfield, New York; has passed for a Mason at this place for some time, but has suddenly decamped for parts unknown with eight hundred dollars in money belonging to his partner. Said man is about forty years old, five feet

eight inches high, dark hair, slightly gray, retreating chin; wears a big square and compass; dresses well; calculated to deceive.

By order of Dallas City Lodge No. 235.  
JULY 24, 1869. JONATHAN RICE, Sec.

#### WANTED, VERY MUCH.

No. 1, of Vol. 1, of FREEMASON. We have now offers on our table from two brethren who offer fifty cents, and three who offer one dollar, for the above number of this paper, published January 1st, 1867. Any one having a spare copy can send it to this office and receive the fee. Any Brother living in the Eastern States can forward one copy at once to R. W. Bro. Jos. H. Hough, Grand Secretary of New Jersey, at Trenton. Again we urge upon our subscribers to save their papers, as in a few years no money can buy them.

#### NEW ADVERTISEMENT.

We call attention to the advertisement of the Virgil Price Manufacturing Company, reorganized and removed to 436 Broome street, (three doors from Broadway) New York city. This enterprising Company have secured the services of Bro. Theo. H. Tilton, whose reputation as an honorable Mason and gentleman are well known in the West, and from the facilities he now possesses he will be able to meet the wants of the Craft in *anything* in that line.

#### Officers Benevolence Lodge, No. 170, Utica, Mo.

John S. Harper, W. M.; David Stone, S. W.; Ager Wells, J. W.; — Crans, Sec.

#### "Thus Wastes Man!"

How justly is man compared with the fair flower of the field, pushing its tender form over the rude surface, and then suddenly crushed and reduced to nothing! Short is his duration; but how awfully varied are the busy scenes of his life.

The gardener oft with joy beholds the rose-bud just bursting into life on its parent stem, with all the gay promise of luxuriant beauty, but when he comes to crop the much-expected flower, to honor some particular and favorite occasion, he finds its leaves strewed on the earth, its freshness and its beauty withered. He wonders at the cause, yet cannot discover it; but still he feels there was a cause, a powerful cause, to bring about an effect so unforeseen, so contrary to his expectations. Is it not precisely the same with man? The canker-worm of care and blighted hope too often fatally, though unperceived, gnaws around the heart, destroying the peace within, and gradually preying on the entire frame, till, at last, he falls an easy victim to the chill hand of the universal destroyer. Our passions are like lions, as yet slumbering in their grated prisons, and require our every caution. Yet they will sometimes steal out unperceived; or, from their seeming gentleness, they are allowed a little more liberty. We know not their fatal strength, till, alas! too late; and perhaps we have then to lament that the object which has fallen a prey to their fury is that alone which we held most dear on earth.

The *Freemason* of St. Louis is the Masonic paper. It is edited by George Frank Gouley, Grand Secretary of the Grand Lodge of Missouri, which is a sufficient guarantee that the information contained therein is reliable. It has an extensive correspondence, extending throughout the globe, many of its contributors being men of high standing in the Masonic world. Much knowledge of the A. and A. Rite can be gleaned from its columns.---*Loomis' Musical Journal*.

#### Masonic Landmarks in Bengal.

[From the Bengal Freemasons' Almanac.]

George Pomfret authorized by the Grand Master, Lord Kingston, to introduce Masonry into Bengal, 27th December, 1728.

Captain Ralph Farwinter appointed P. G. M. for "East India in Bengal," 1729.

The Hon. Roger Drake appointed to succeed James Dawson as P. G. M. "at Bengal for East India," 10th April, 1755.

Bengal left without a Provincial Head by the departure of William Mackett, P. G. M. "of Calcutta in the East Indies," 1760.

Captain John Bluvit, commander of the Admiral Watson, Indiaman, appointed "P. G. M. for East India, wherever no other P. G. M. may be found," 1762.

Election of Samuel Middleton, as P. G. M., confirmed by the Grand Master of England, 31st October, 1768.

P. Grand Lodge received a deputation from the Dutch G. L. of Chinsurah, 1774.

Death of Samuel Middleton, P. G. M. His portrait suspended in the Masonic Hall at a cost of Rs. 5 000, 20th September, 1775.

C. S. Playdell, Superintendent of Police, elected P. G. M., 14th January, 1776.

The above election confirmed, 9th March, 1778.

P. M. Dacres elected P. G. M., 4th November, 1779.

Owing to the Carnatic War, P. G. L. closed and every Lodge extinguished, except "Industry and Perseverance," 1781.

Prov. Grand Lodge re-opened, 18th July, 1785.

Patent received from England, appointing Bro. Williamson to act as P. G. Master, 30th August, 1785.

E. Fenwick elected Prov. Grand Master, 14th November, 1785.

Lord Cornwallis entertained at a festival given by P. G. Lodge, 8th January, 1787.

G. M. refused to confirm the election of Bro. Fenwick, but the latter continued to fill the office of P. G. M. at the request of the brethren, 28th March, 1787.

G. M. confirmed the election of Bro. Fenwick, 4th March, 1789.

The Hon. Chas. Stuart, Member of Council, elected P. G. M., and Bro. R. C. Birch appointed acting P. G. M., 27th December, 1790.

Loyal address to the Prince of Wales, G. M., repudiating infidel and revolutionary principles, 1793.

Lodges "True Friendship," "Humility with Fortitude" and "Marine" threw off their allegiance to the G. L. of England, and obtained Warrants from the ancient York Constitution, 1797--1801.

P. G. L. fell into abeyance, and Masonry in Calcutta was represented by the ancient York Lodges, 1803.

The Rev. Dr. James Warren elected P. G. M., subject to the confirmation of the G. M., but he was not appointed, 18th September, 1812.

The Earl of Moira (Marquis of Hastings) appointed acting G. M. of India, and granted a Warrant of Constitution to the "Moira" Lodge, 1813.

Masonic addresses presented to the Earl of Moira and to the Countess of Loudon and Moira, 11th December, 1813.

The Earl of Moira appointed the Hon. Archibald Seton (a member of the Council of India) to be P. G. M. of Bengal, 11th December, 1813.

On the union of the two Grand Lodges of England, the Lodges of the ancient York Constitution in Calcutta returned to their allegiance to the P. G. L. of Bengal, 1814.

The foundation stone of St. Andrew's Church, Calcutta, laid by the P. G. M., Bro. Seton, 30th November, 1815.

The Earl of Moira appointed the Hon. C. Stuart to succeed Bro. Seton as P. G. M. 23d October, 1817.

The Hon. C. R. Lindsay was appointed by the Earl of Moira to be Deputy Grand Master of India, and also P. G. M. of Bengal, 1819.



Foundation stone of the Calcutta Custom-house laid by the P. G. M. of Bengal, 12th February, 1819.

Bro. Lindsay resigned the office of P. G. M., and was succeeded by Bro. J. P. Larkins, 24th December, 1819.

A Warrant was issued from Calcutta for the Constitution of Lodge "Humanity with Courage" at Penang, July, 1822.

Foundation stone of St. Peter's Church in Calcutta laid by the P. G. M., 24th July, 1822.

Farewell Masonic address presented to the Marquis of Hastings, 20th December, 1822.

A Warrant was issued from Calcutta for the Constitution of the "Lodge of Amity" in the Deccan, 30th January, 1824.

At the request of the G. G., Lord Amherst, the foundation stone of the Hindoo College, Calcutta, was laid by the P. G. M., 25th February, 1824.

Warrants were granted from Calcutta for the Constitution of the "Tuscan Lodge" at Malacca, and of the "Royal George Lodge" at Bombay, 1825.

A farewell address and a valuable Jewel set with fifty-seven diamonds presented to the P. G. M., Bro. J. P. Larkins, 1826.

Bro. W. C. Blaquiére empowered to exercise the functions of a P. G. M. on the departure of Bro. Larkins, 1826.

In consequence of a pressing request for the appointment of a committee to inquire into the cause of a total suspension of intercourse between the Bengal Lodges and the G. Lodge of England, and of a delay which had occurred in remitting the contributions of the Lodges to England, the D. P. G. M. and the P. G. Wardens resigned their offices and the P. G. Lodge was dissolved. A Lodge of delegates was then formed for the purpose of preparing a memorial to the G. M., 22d March, 1828.

No notice having been taken by the G. M. of the above memorial, some of the Calcutta Lodges considered the propriety of withdrawing their allegiance from the G. L. of England, 1834.

Dr. John Grant appointed P. G. M. of Bengal, and the P. G. L. held its first meeting on the 28th February, at the Town Hall, 1840.

Dr. James Burnes, K. H., P. G. M. of Western India, was received in the P. G. L. of Bengal, 1840.

Foundation stone of the Metcalfe Hall, Calcutta, was laid by the P. G. M. before the Earl of Auckland, G. G., 10th December, 1840.

Foundation stone of the Alms House, Calcutta, laid by the P. G. M., in the presence of the Lord Bishop of Calcutta, 18th December, 1841.

Funeral procession for H. R. H., the Duke of Sussex, G. M. of England, and address of condolence to the Queen, 1843.

Bro. A. Grant appointed agent in London for the Bengal Masons, on a salary of £40 per annum, 1843.

Intercourse established with several Grand Lodges in America, through Bro. G. K. Tenlon, of Texas, 1844.

Contribution of Rs. 1,000 for the distressed in Ireland, 1845.

District Grand Chapter of Bengal organized, 1846.

Address presented to the Earl of Dalhousie, G. G. of India, and Lord Patron of Masonry in Bengal, 1848.

Lodge "Star in the East," Calcutta, allowed to wear a centenary jewel, 1848.

Bengal Fund of Benevolence established, 1848.

Foundation stone of the Calcutta Fever Hospital laid by the P. G. M. before the Earl of Dalhousie, 1848.

Infringement of jurisdiction in Bengal by the Scotch Masonic authorities, 1848.

Bro. J. Grant resigned the office of P. G. M., 1848.

Bro. R. Neave, C. S., appointed to succeed him, died at Azinghur on the date of the Grand Secretary's letter (23d December). The province was ruled in succession by Bros. F. W. Birch, S. Smith and Geo. Taylor, till 1851.

Foundation stone of the Bethune School, for

Hindoo females, laid by Bro. the Hon. Sir L. H. Littler, Deputy Governor of Bengal, assisted by the Masons, 6th November, 1851.

Lieut. Col. W. Burlton, C. B., appointed P. G. M., 1851.

Address of condolence to the Marquis of Dalhousie, Lord Patron, on the death of the Marchioness, 1853.

Major James Ramsay appointed P. G. M. of Bengal, 1854.

An honorary office in the G. L. of England conferred by the G. M. on Bro. J. J. L. Hoff, and the portrait of that brother placed in the Freemasons' Hall, 1854.

Contribution of Rs. 1,307 sent to the Patriotic Fund by the P. G. Secretary, 1854.

The Marquis of Dalhousie contributed Rs. 500 to the Fund of Benevolence, 1855.

The "India Freemasons' Friend," a monthly periodical, established, 1855.

A valedictory Masonic address presented to the Marquis of Dalhousie, 1856.

Contribution of Rs. 500 sent for the relief of sufferers by inundation in France, 1856.

The P. G. M., Bro. Ramsay, proceeded to England, and left the province under the charge of Bro. J. J. L. Hoff, 1857.

The Freemasons in Calcutta, English and Scotch, tendered their services to Government with reference to the outbreak of the native troops, 1857.

Contribution of Rs. 500 from the District G. L. Fund for the relief of the families of European soldiers killed in the Great Mutiny, 1857.

The P. G. M. returned from Europe, and several Lodges were resuscitated, 1858.

The P. G. M., finally returning to Europe, invested Bro. J. J. L. Hoff with powers to rule the province, 1858.

Foundation stone of the Howrah Hospital was laid by Bro. P. W. LeGeyt, P. P. G. M. of Western India, 1858.

The Maharajah Dhuleep Singh initiated into Freemasonry in Lodge "Star in the East" by the W. M. Hugh Sandeman, 13th March, 1861.

The Maharajah Rundheer Singh initiated into Freemasonry in Lodge "Hope and Perseverance" by the W. M., R. Geatur, 25th April, 1861.

Major-General A. H. E. Boileau appointed P. G. M. 23d August, 1861.

Address of condolence to the Queen on the death of the Prince Consort, March, 1861.

Death of the P. G. M., Major-General A. H. E. Boileau, 30th June, 1862.

Hugh David Sandeman, Esq., of the Bengal Civil Service, appointed P. G. M. September 3d, 1862, and afterwards, by a change in the title, became the first District Grand Master of Bengal.

Corner stone of European Market laid by the District Grand Master, 5th December, 1864.

Corner stone of the Dalhousie Institute laid by the Lieutenant-Governor of Bengal, assisted by the District Grand Master, in the presence of the Viceroy, the Lord Bishop and other high functionaries, 4th March, 1865.

MARK MASONRY IN WALES.—Mark Masonry was for the first time introduced into the principality of Wales on the 15th of December, 1859, by the establishment of Langley Lodge, No. 16, at Cadiz, under the Scottish constitution. Scotland had previously granted warrants for fifteen Lodges of Mark Masons in England, where it is somewhat, though not generally constituted, probably in consequence of its not being recognized by the Grand Lodge or Grand Chapter of England, who are and have been since 1813, opposed to all innovations by degree-mongers or traders in Masonry.

In the Masonic Asylum for the aged and decayed Freemasons in England, four hundred and eighty-four persons have received relief since 1842, to the amount of \$140,000. In the Widows' Home one hundred and nine were received within the same period, at a cost of \$55,000. Is true religion opposed to such a work of charity?

## Bangalore, India.

[From the Masonic Record of Western India.]

Lodge "Bangalore," No. 1,043 (E. C.)—The Lodge met on the 8th May, 1868. Present: W. Bro. H. Wickham; P. M., as W. M.; Bros. J. J. Franklin, S. W. and Secretary; R. Mullen, as J. W.; C. Jones, S. D.; W. Horwood, J. D.; T. B. Wylie, I. G.; J. White, Tyler. MEMBERS: Bros. Sheppard, Austin, Barton, O'Donnell, Wallace, Leonard, G. G. Smith, W. Brown, Gibson, Stuart and Kenny. VISITORS: Bros. W. Elliott and W. C. Napier.

The Lodge was opened in the first degree.

The minutes of the last meeting were read and confirmed.

Read letter dated 5th April, 1869, from Bro. G. A. Murray, Madras, respecting the Tracing Boards for the three degrees. The same having been received, the brethren were highly satisfied with them, as the work has been exceedingly well executed. It was proposed by W. Bro. Wickham, and seconded by Bro. Mullen, that a vote of thanks be accorded to Bro. Murray for the trouble he has taken in the matter. Carried.

Read extracts from proceedings of communication of District Grand Lodge, held at Madras, on 28th January, 1869, in which the fact of Bangalore Lodge, No. 1,043, having been consecrated on 22d August, 1868, was recorded.

Read circular dated 16th March, 1869, from the Secretary to the Zetland Commemoration Fund, intimating that the M. W. the Grand Master has been pleased to accept the Fund for the relief of distinguished brethren who may become distressed, their widows or relations depending upon them. Bro. Franklin stated that Rs. 42 were subscribed, which amount was directed to be remitted.

Read letter from W. Bro. Iles, P. M., dated 6th May, 1869, stating that he is about to proceed to England on medical certificate, and requesting to be furnished with certificates of having paid all dues, and of having been installed as W. M. of Lodge Astrea, No. 674, Thyetmyo. The documents were directed to be furnished, and it was proposed by W. Bro. Wickham, and seconded by Bro. Sheppard, that a letter be sent to W. Bro. Iles, condoling with him on his late sudden and serious illness, and conveying the regret of the Lodge at his retirement. Carried.

Mr. J. S. S. Richardson, clerk at Mysore, candidate for initiation, who was balloted for at a previous meeting held on 2d January, 1869, and who was not in attendance at the time, having come into Bangalore, and it having been put to the vote whether, after the interval which has elapsed, it was necessary to propose and ballot for him again, it was unanimously resolved to proceed with the ceremony of initiation. Mr. Richardson was admitted, properly prepared, and initiated into the mysteries and privileges of ancient Freemasonry.

The Lodge was opened in the second degree, and Bros. W. Brown and Nepean Smith were called before the pedestal and examined as to their qualification in the F. C. degree, and having passed a satisfactory examination, were entrusted and passed out. The Lodge was opened in the third degree, and Bros. Brown and Smith were re-admitted, properly prepared and raised to the sublime degree of Master Mason.

The Treasurer read the monthly accounts, which having been found correct, were duly passed.

The charity box was passed round.

There being no further business before the Lodge, it was closed in peace, love and harmony at 10 P. M.

[We give the above as a specimen of the Lodge work in the East Indies; also to give our American readers an idea of the manner of foreign Masonic publication under G. L. authority.—ED. F. M.]



## TRUTH.

Lost in chaotic night,  
An alien to the realms of light,  
I tottered onward to the fatal brink  
Of the abyss, where trembling by I stand  
And bless a lovely angel's saving hand;  
While horror-stricken from the gulf I shrink.

Entranced I gaze  
Upon the heavenly vision, which displays  
Itself to my till now distorted view,  
And in the angel's features I can trace  
The lineaments of a familiar face!--  
The beauteous angel is no one but you.

As to the wanderer desert-bound,  
With grim Sahara's wastes around,  
A bright oasis hopes of life restores;  
So you appeared, when hope had almost fled,  
And dull despair had settled in its stead,  
And opened new again to me life's doors!

How deep the feeling  
Of gratitude, itself to me reveal,  
I dare not even to myself confess!--  
But in my heart I raised for you a shrine  
Of worship pure, untainted and divine!--  
Compared to it, words would be meaningless.

SEYMOUR L. LEE.

MEMPHIS, July 30, 1869.

--Israelite.

## "Scions From the Parent Stem."

The following article from our esteemed contemporary, the *London Freemason*, is just, generous and well-timed, the latter more especially, in view of the formation of the Grand Lodge of Nova Scotia. The whole texture of the article commends itself to consideration and praise:

"There are few feelings in the human breast nobler, purer, or pleasanter than those with which a true parent contemplates the growth and healthy development of his children.

"With eyes of affection the father or mother watches the child's gradual advance from what Byron calls 'the dawn of little joys' to the meridian of matured strength and wisdom. And when the time arrives, as in the course of nature it must, for the severance of those ties which bound the scion to the parent stem--when the young tree must at length take root for itself, and send forth in its turn goodly branches and fruit--even then the true parent surveys the inevitable process of perpetuation with more happiness than sorrow, and rejoices in the vigor of those offshoots which are destined to transmit his name to posterity.

"It is not to be denied, however, that some unwise and selfish parents, though fortunately such instances are rare, are unwilling to see the parental trunk forsaken by the younger branches, even when the latter are fully competent to manage their own affairs and to take their places as stately trees in the spreading forests of life. This is undoubtedly a foolish idea, one opposed to the order of Nature's laws, which point with unerring finger to the constant birth, progression and succession of all created objects, whether endowed with sentient, animal or vegetable existence.

"We have no sympathy with such a sentiment, or with the unkindly actions which occasionally flow from it.

"States and societies, as well as individuals, have alike evinced this narrow feeling, but happily wiser and better counsels now prevail. The attempts of England to coerce her trans-Atlantic colonies, and the sanguinary struggles of Spanish despots to retain rule over the South American republics, are melancholy examples of the benighted policy to which we allude.

"Even in Freemasonry we find that the governing powers in parent States are strangely reluctant to admit that Lodges situated in distant dependencies have, if sufficiently numerous, an undoubted right to Masonic autonomy and all the privileges of self-government.

"It is an admitted fact that from the Grand

Lodges of England and Scotland all the existing craft organizations are derived.

"In France the first regular Masonic body was constituted under the title of the 'Grande Loge Anglaise de France.'

"In Germany, Holland, and the Northern States of Europe Freemasonry was similarly established under the auspices of British authority.

The rapid formation of Lodges and the general spread of the fraternity throughout the continent soon rendered it imperatively necessary that the craft should renounce allegiance to the mother Grand Lodges and erect independent governing bodies of their own for the several States.

"It does not appear that any objection was offered by the Masonic rulers in either England or Scotland to these measures, and in point of fact we have evidence that the establishment of those sister Grand Lodges was witnessed by British Masons with great exultation, as so many additional proofs of the vitality and progress of the Order. Upon the termination of the American war the United States became politically severed from England, and as citizens of an independent nation, the brethren in those vast territories likewise asserted and maintained their Masonic right of self-government.

"Since then about forty Grand Lodges have been organized in the United States alone, every one of which is recognized as regular by all the Masonic jurisdictions throughout the world.

"The principle, therefore, of autonomy in civil rights constituting a valid claim to autonomy in the affairs of Freemasonry, has been thus clearly affirmed.

"But the formation of the Grand Lodge of Canada, which was then only a colonial dependency of Great Britain, appeared to be a departure from this guiding principle, the colony being politically subject to England. For this reason the mother Grand Lodges of the United Kingdom were unwilling to acknowledge the legitimacy of the Canadian Grand Lodge, although in our opinion the time had fully arrived for its establishment, and it was only after an arduous and protracted struggle that the victory of independence was achieved by our brethren in Canada. Recently, it is true, the Provinces, as they were called, have been erected into a political 'Dominion;' but even in the absence of such a consummation we should hold that the Canadian Masons were quite able to manage their own affairs, and the result of their efforts has certainly been favorable to the extension of the craft.

"Our object now, however, is to offer our hearty congratulations to the brethren in Nova Scotia upon the successful formation of their 'United Grand Lodge,' and to assure them not a particle of envy or jealousy exists in the mind of any British Freemason as regards the auspicious union of Nova Scotian Lodges effected on the 24th of June, 1869. On the contrary we hold out to them in the name of the English craft, the right hand of fraternity, peace and good will. We bid them 'God speed' in their new career, feeling convinced that the connection which existed between the British and Irish Grand Lodges and the brethren in Nova Scotia is dissolved only in name; that our mutual sympathies remain undiminished, our friendship and fellowship as strong and as well-grounded as ever. We are also pleased to note that the former Provincial Grand Master under England and Scotland, Hon. Alexander Keith, has been chosen the first Grand Master of the new organization. It is an evidence of unity and an augury of continued success. In every respect we are proud of our colonial brethren, and we feel sure that come what may, they will never forget that they are 'scions from the parent stem.'"

The new Masonic Temple of Philadelphia is progressing finely. The massive walls are now about thirty feet high, and as its colossal form rises from the foundation and assumes its proper form, some idea is conveyed to the beholder of the grandeur and beauty to be yet unfolded by the architect.

## Telegraphing.

The telegraph is a great institution *when properly managed*, but from our experience on most of the lines, a man can send a dispatch a hundred miles and then *walk* to its destination and *meet* the telegram and see whether they have spelled his name right. We received one the other day which only came a hundred miles, and it was one day and a half getting over.

Our Grand Commander sent one last week (Sept.) from Brookfield to Columbia (60 miles) and it took three days, or 20 miles a day--good walking time. We sent one to him the same week from St. Louis to Centralia, and it took a day and a half. We saw one recently to a friend here, from New Orleans, which was *five days* on the road. Now if this is not a burlesque on telegraphy, then we do not know the meaning of the word. If public telegraph companies cannot do business without using the private wires of railroad companies, and cannot get outside dispatches through till all the business of the road has been transacted, and allow dispatches to wait hours and days at every water tank, they had better give up business and the public will send their messages by stage routes.

## THANKS

To the Grand Officers of various Grand Bodies and other enterprising members of the Craft, both within and out of our jurisdiction, who have favored us with Masonic intelligence in advance of regular proceedings, and to those who have favored us with proceedings, we tender our heartfelt appreciation and thanks.

## The Assassin Lott.

The reward for the arrest of Dr. A. J. Lott, who assassinated Bro. T. D. Barnes, whom we described in the last FREEMASON, has been increased to \$1,100. It is to be hoped that justice will overtake him at last.

## Our Next Number.

The November number of the FREEMASON will contain a very full review of the proceedings of various Grand Lodges, Chapters, &c., which were crowded out this month; also a succinct report of the transactions of the Grand Bodies of our own State during October. We shall be under many obligations in the future, as in the past, to our friends for advance reports of the proceedings of the various bodies which meet this month, as through the FREEMASON, not only other Masonic journals, but Grand Officers are first posted as to what has transpired.

## IMPOSTER.

John Berry, alias J. Berry, alias J. W. Berry, professing to hail from Holland Lodge, No. 1, Texas; machinist by trade, aged about thirty-two; small; stoops a little in his walk; dark hair; end of little finger cut off.

PASS HIM ROUND.--A young man about 6½ feet high, passing himself as a Virginian and a Mason, is going the rounds playing the confidence game on Masons and other persons, and obtaining money under false pretenses. His name is, as he says, Edwin Ball, and was last heard of in Boonville, Mo.



**Impostor.**

A man calling himself George Smith (or anything else), hailing from Tippecanoe Lodge, No 150, Lafayette, Indiana (no such Lodge there), is around swindling the craft. He was caught up at St. Joseph, Mo., by Bro. Penick, the President. Description: Age about 30, fair complexion, about 5 feet 9 inches high, grey eyes, light hair, face closely shaved, weighs about 150 pounds, appears to be near-sighted and wore spectacles, and had a hole cut in his coat pocket to show where he was robbed(?). He wore a round silver breastpin an inch in diameter, with a square and compass on it, of course. Pass him round, and thrash him when caught.

**Lodge Room Burned.**

It is with great regret that we learn (through Bro. Rufus C. White, Sec.) that the hall of Callao Lodge, No. 38, Callao, Mo., was burned to the ground September 10th, destroying everything but the records, charter and Bible. This is a severe loss, as the Lodge is a young one, and the hall was only erected in 1865. They have resumed work over the store of Bros. Mathis & Lovern.

The following officers have just been elected:

James Lovern, W. M.  
Joel H. Wright, S. W.  
E. C. Perkins, J. W.  
T. F. Owen, Treas.  
R. C. White, Sec.

**Freemasons' Magazine, of London.**

We have failed to receive the above very valuable journal for some weeks, and much fear there must be something wrong in the mails. Will the F. M. please let us know whether it is still sent? Our monthly is mailed regularly.

**OUR MASONIC EXCHANGES.**

During the month we have received the following:

Die Bauhutte, Leipzig, Germany.  
Bulletin of Grand Orient of France.  
The Freemasons' Magazine, of London.  
The Freemason, of London.  
Le Monde Maconnique, of Paris, France.  
Masonic Record of (Western) East Indies.  
The Craftsman, Hamilton, Ontario, Canada.  
Der Triangel, Williamsburg, N. Y.  
The Masonic Trowel, Springfield, Ill.  
The Masonic Tidings, Warsaw, N. Y.  
The Masonic Monthly, Boston, Mass.  
The Freemasons' Magazine, Boston, Mass.  
The Mystic Star, Chicago, Ill.  
The Voice of Masonry, Chicago, Ill.  
The Keystone, Philadelphia, Pa.  
The Evergreen, Dubuque, Iowa.  
The American Freemason, Cincinnati, O.  
The Kentucky Freemason, Frankfort.  
The Michigan Freemason, Kalamazoo.  
The Masonic Record, Nashville, Tenn.  
The Masonic Home Book, Philadelphia.  
The Landmark, New York City.

And the following with Masonic Departments:

New York Dispatch, N. Y. City.

" Courier, " "

Pomeroy's Democrat, " "

The Weekly Mirror, Pittsburg, Pa.

The Democrat, Camden, Ark.

The Journal & Messenger, Macon, Ga.

Loomis' Musical Journal, New Haven, Ct.

The Western Musical Review, Indianapolis, Ind.

And many others which quote more or less from their Masonic exchanges.

To the secular press upon our exchange list we are indebted for much information, both Masonic and otherwise. They are heartily welcome, and we wish them every success.

**International Kind Feeling and Fraternity.**

In the following article from the London *Freemason* there are some very kind allusions to us, personally, that we publish with a great deal of diffidence, and many fears that all that is so kindly said of us may not be considered as deserved, or justly due to our editorial efforts, by those who have watched our editorial course. Others, however, have laudations lavished upon them in the article, and that feature may excuse its reproduction by us:

"TO OUR BRETHREN OF THE MASONIC PRESS IN AMERICA.--If there be one incident more than another which has gladdened our heart and stimulated our spirit in the editorial work of the *Freemason*, it has been the kindly sympathy and encouraging praise of our trans-Atlantic brethren, especially our co-laborers in literature, who are not only our brethren of the "mystic tie," but of the mighty pen. The growth of the Masonic press in the United States is a luminous index of the intellectual progress of the American Freemasons, and we are simply uttering a well-known fact in stating that some of the most talented brethren in the great Republic are to be found enrolled in the Masonic editorial corps. By these eminent men our journal has been received in the most flattering manner, and, although conscious of our many shortcomings and defects, we cannot refrain from thus publicly acknowledging their courtesy.

"We have now before us the *Masonic Monthly* for July, published at Boston, Massachusetts, in which the editor, Brother Samuel Evans, reciprocates our expressions of good will, and cordially recommends the *Freemason* to his subscribers. This magazine, as we have stated before, is most admirably conducted, and advocates the true interests of the Craft.

"Our namesake, the *FREEMASON*, of St. Louis, Mo., is edited by R. W. Bro. George Frank Gouley, Grand Secretary of the Grand Bodies of the State. Bro. Gouley, in the number for July, pens a splendid essay, entitled, 'Equality an Ideal of Masonry,' an extract from which we quote as an example of pure Masonic philosophy:

"Wealth gives no man preference in Masonry. It is in brains, and soul, and heart, the great workshops of the Divine inspiration, that the Fraternity looks for its preference. So in the world to come, man can carry none of the habiliments of earthly distinction or rank or wealth. He goes into that world spiritually, as he came into this mortally. He brought here the germ of soul; he leaves us with that soul elevated, developed and purified, fit to enter into the superior world, accordingly as he may have improved the opportunities given him. As each candidate comes equal and is regarded equal in the Lodge, according to his acquirements, so shall each soul enter the Celestial Lodge above, prepared for the exercise of its then boundless powers for love and joy, according to the will of the Great Author and Giver of our existence."

"Bro. Gouley then does us the honor to say:

"We cannot close this essay without recommending to our readers the following beautiful editorial from the *Freemason* of London, in its issue of the 15th of May last. It is so full of thought, and enjoins an important lesson in so well-chosen words, that we hope all will read

it,' and reprints our article on 'The Paths of Virtue and Science.'

"We unfortunately differ with Bro. Gouley upon certain questions, but if honesty of purpose, strenuous zeal, and consummate ability ever merited praise, assuredly our Right Worshipful *confreere* is entitled to a foremost place in the Masonic Legion of Honor.

The Most Worshipful Brother Robert D. Holmes, Masonic editor of the *New York Dispatch*, a weekly journal of enormous circulation, has also won a corner in our heart by his fraternal encomiums. To speak in Bro. Holmes' praise would be truly a work of supererogation, although to us a labor of love. The Grand Lodge of New York has never had a better Grand Master than our Worthy Brother, to whom, in spirit (would it were in reality), we cordially extend the hand of friendship. It is a treat to read the columns under Bro. Holmes' charge, for none can better cull such a rich bouquet of Masonic intelligence for the edification of Masonic readers, arrayed in all the charms of mellifluous diction, and breathing the freshness and the fragrance of deep original thought.

"M. W. Bro. Holmes, having been recently elected an Honorary Fellow of the London Literary Union, reproduces the proceedings at its last meeting, including an address delivered by the President, Bro. R. Wentworth Little, on 'Literature in Relation to Fame,' and then remarks:

"The foregoing is from the London (England) *Freemason*, one of the most ably conducted periodicals in that realm. I should be very ungrateful if I did not feel highly flattered by the conferring of the degree above referred to--an honor unsought by me, and of which I had no knowledge until I had read the foregoing notice. This is the second time in my journalistic life that a similar recognition of my literary efforts--I say nothing of merits--has been kindly tendered me, the degree of L.L. D. having been conferred upon me some years ago, in view, principally, of my connection with the *New York Dispatch*, on the staff of which I have been for twelve years and upwards. Titles amount to but little in themselves, but they become valuable when they are--as in the instances referred to--the cheering evidences that a man's labors are deemed to be of value. I look upon them, also, as highly complimentary to the *Dispatch*, and feel as much pride in view of that feature as I do in the personal honor conferred."

"We can assure Bro. Holmes, on behalf of the London Literary Union, of which we are ourselves a member, that the Society fully estimates the distinction of bearing upon its roll of honor the name of such a true and trusty Mason as himself.

"There is also our esteemed Bro. J. Fletcher Brennan, editor of the *American Freemason*, published at Cincinnati, Ohio. He is verily a free and fearless spirit, ready to demolish with the catapult of his honest wrath, every sham that shelters itself behind the impenetrable fortress of Craft Masonry. No quarter to the Ever Wise and Perfect Princes of Memphis or elsewhere, is his battle-cry. No bowing of the knee to Baal; no passing through the fire of Moloch to the unclean things that darken with their bat-like wings the heaven of Freemasonry; evil sectarian birds of prey, that would fain swallow up the peaceful dove of universal fraternity. Bro. Brennan will have none of them, and devotes the powers of his vigorous intellect to the advancement of what he considers 'pure ancient Freemasonry.' For the present we must pause; but, in conclusion, let us assure our American friends that they are heartily welcome to quote from our pages as often and as copiously as they please; we shall be happy to return the compliment, and also to exchange with any American Masonic paper not at present on our list. Union is strength, and we may thus derive mutual benefit.

"Since writing the foregoing we have received a copy of the *Freeport Journal*, published at Freeport, Illinois, in which the following remarks are made respecting the *Freemason*:

"We have received a valuable acquisition to



our list of Masonic exchanges, in the shape of a neat twelve-page sheet, published weekly by Bro. George Kenning, at Nos. 3 and 4 Little Britain, in the city of London, England. We have no clue as to the agents in this country, and we are somewhat at a loss to divine what has procured us this unlooked for favor, which, however, affords us none the less pleasure, and we hereby heartily tender Bro. Kenning the right hand of fellowship, with none the less warmth and cordiality because separated from him by 4,335 miles of land and water. The *Freemason* bears evidences of being conducted with rare ability, and is a fitting representative of the Craft in a land where it has been known and honored from the first years of the Christian era down to the present time."

[From the London Freemason]

### Masonic Exhortations.

From the German.

#### BENEVOLENCE.

Being created in the similitude of God, who in his mercy and immense bounty communicated himself to men and expanded over them the abundance of his blessings, strive thou assiduously, by making mankind as happy as possible, to resemble this divine original. Thou canst not imagine anything good that is not an object of Masonic activity.

Look down upon the helpless situation of infancy, it challenges thy assistance; reflect on the sad inexperience of youth, it demands thy good counsels.

Find thy happiness in protecting them against errors and seduction, the common rocks of that age.

Awake in them the heavenly fire of genius, and instruct them how to unfold it for the benefit of the world.

Every suffering being has a sacred claim on thy assistance; take care not to deny it.

Do not wait till thy ears ring with the lamentations of the miserable; affectionately anticipate the wants of the unfortunate and inspire them with courage.

Do not poison thy gifts by ostentation.

Thou shalt not find thy reward for thy benefactions in the vain and loud applause of the multitude; a Mason will always find it in the silent and secret testimony of his heart, and in the sacred pleasure with which the Deity looks down upon him.

Has Providence granted thee abundance? Let it be far from thee to make an inconsiderate or shameful use of it.

God has given thee above thy wants, and thou mayest cause those that have received a scanty lot to feel less the inequality of the distribution of the riches of the earth. Enjoy this glorious prerogative.

May the most abominable of all passions, avarice, never predominate over thee; may thy heart forever revolt against the worthless calculations of covetousness.

But should this melancholy vice overpower thee, approach no more the temples of Philanthropy; they would have no more charms for thee, and we could no longer discover in thee the image of God.

Let religion, wisdom and prudence be the rule of thy benefactions.

Thy heart might be inclined to relieve every want, but thy reason must direct to assist where necessity is most pressing.

Instruct, advise, intercede; be charitable, console according to the exigency of circumstances.

If thou findest at last that thou art confined, and that thy soul begins to mourn and to lament the incapacity of expanding as much happiness as thou wishest, then haste to our temples.

Behold here the sacred tie of benevolence, and that contributing as far as thy abilities permit towards the laudable Institutions of our Fraternity, rejoice at the idea of being a fellow-citizen of this better world, and enjoy the sweet fruits of our faculties united and concentrated to one point.

The sources of relief will then flow more

abundantly; instead of helping one thou wilt co-operate to make thousands happy, and thy wishes will be fulfilled.

#### FURTHER DUTIES TOWARDS MEN.

Love thy neighbor as thyself, and do unto others as thou wishest to be done by.

The faculty of expressing thy thoughts by words is an external sign of thy command over nature; make use of this gift to alleviate the wants of thy fellow-creatures, and to encourage them to virtue.

Be affable and serviceable; edify others by thy example, and bear thyself kindly and without repining at the prosperity of others.

Do not suffer thy heart to entertain any envy; it would undermine thy happiness and rage in thy breast.

Pardon thy enemy and have meekness of heart enough to do him good.

This generous sacrifice, one of the most exalted precepts of religion, will awake in thee the most benign sensations; thou wilt represent the image of the Deity, who with adorable kindness pardons the errors of men, and disregarding their ingratitude, pours down His blessings upon them.

Always recollect that this is the most glorious victory thy reason can obtain over the brutal instincts; and thy motto be:

"A Mason forgets only injuries—never benefits."

#### Masonry Among the Ages.

As we pause together to-day, a mighty Brotherhood, and look backwark through the long vista of ages, the spirit stirs like a harp-string that is touched to the music of some old song. Would that I had the eloquence to paint in words the picture of the past as it glows in the camera of the mind to-day! What shadows rise, what forms appear, what events are re-enacted; aye, how is our whole glorious history rolled back upon the soul of every true Mason!

Then send the memory, winged with imagination, forth upon its errand at this moment, and listen, as every good man ought at times, to the enchanting story that it brings. Behold our brethren at the distance of hundreds or thousands of years, toiling not merely to erect the temples of the East or the cathedral piles of Europe, but also laying in eternal strength the foundations of truth upon which is reared that spiritual temple whose God is the Lord of Hosts, and whose light is the revelation from on high. Listen with an attentive ear and you shall hear the sounding of their gavel in the ancient quarries, the ringing of their trowels along the walls, and the echoing of their voices as they call one to another from the towers of the great temples. Breathe still closer, and as they kneel at their devotion, you shall hear upon their lips, not the names of a hundred heathen deities, but the ineffable name of Him, whose prophets,

'To Judah's harp attuned  
Burdens which made the pagan mountain  
shake,  
And Zion's cedars bow—'

the name of the *One God*—Jehovah. From then until this hour there has been in their devotion no other name, upon their altars no other worship. To that sublime conception of the eternal existence and unity of the Godhead I point this day as the grand central thought around which revolves the vast system of Freemasonry throughout the world. The Masonic fathers, by the exercise of a refined intelligence, read from a volume of grandeur and beauty which the barbarian could not comprehend. Not from the written revelation alone, but from the wide and ever unfolding revelation of nature,

"Whose garments were the clouds;  
Whose organ-choir, the voice of many waters;  
Whose warriors, mighty winds; whose lovers,  
flowers;  
Whose orators, the thunderbolts of God;  
Whose palaces, the everlasting hills;"

they drew the lesson of a great First Cause, and embodied its beautiful teachings in that

ritual, the very words of which we have learned to love. Thus were they moral as well as material builders; and their moral work was greater than their material by just so much as the spiritual is greater than the temporal, mind greater than matter, eternity greater than time.—Hon. Henry M. Look, *Grand Visitor of Michigan*.

#### FREEMASONRY.

Translated from the German, by R. W. Bro. Otto Klotz.

The German poet and critic, Lessing, says: "Freemasonry is not an arbitrary or a dispensable institution; it is a necessity which is founded in the essence of mankind and in civilized society. The real acts of the Freemasons are so grand, so far extending, that whole centuries may pass away before it can be said: 'That is what they have done.' Nevertheless, they have done all the good which has been done in the world, and will continue to work all the good that will yet be done in the world."

The real acts of the Freemasons are aiming at this: That they may mainly render all those acts—which generally are distinguished as good acts—unnecessary.

The German philosopher, Herder, says: "If we exclude from the Masonic field of action all matters of religion and politics, what remains for thinking and active men, what remains for a society of builders, but the erection of the edifice of *humanity*?"

A grand work, a noble and beautiful undertaking! All objects which have a tendency to purely civil matters narrow the sphere of action, but passing beyond those limits, man stands upon a vast, a free, a grand field. All discrepancies and wants of mankind can and may address themselves for relief to this invisible institute, which thinks and cares for them, helping where it can help without obliging the recipient to thanks. As if coming from a cloud the helping hand appears, and without being recognized it withdraws into the cloud. It is pleasant to imagine a society of men, acting in silence, consulting for the welfare of mankind; a society whose work itself is, in some measure a secret, but at which they labor as on an endless plan.

Excluding religion and politics, where is there a worthier, a nobler pursuit for a society than that of promoting the welfare of mankind?

If Freemasonry stands on that summit on which we desire her to stand; if she is that for which in all times past, all the good men have striven without infringing upon the rights of either Church or State; if Freemasonry is, as it were, the eye and heart of mankind—then we pray: Let that golden age which lives in all our hearts, be brought down to those free souls that belong to her, that are elevated above all distinction of rank and sectarian spirit.

WHO MADE MAN?—Look at the foot—how ingeniously is this contrived! Look at the arm—what piece of mechanism can compare with it? But of all parts of the body the eye is perhaps the most wonderful. It has in it a lens like that of a telescope, through which the rays of light pass; and at the back of the eye a little picture of whatever comes before the eye is formed. This picture falls upon a nerve which lines the interior of the eye, and thus it is we see. All this contrivance is very ingenious. And observe how the eye itself is placed in the head. See how easily it turns this way and that! Consider these things, and tell me, who but a Superior Being, one who contrives, one who thinks, could have made man?

HONORARY MEMBERS.—A brother writes us: "Two-thirds of my Lodge are honorary members. They don't attend the regular meetings. They don't attend the called meetings. They don't pay their dues except at the very end of the cable tow. We never know where to find them except when they die; then we find them in their coffins, and have the privilege of taking them to their graves. They are *honorary members*."—*Evergreen*.



**The Knot of Blue and Gray.**

Upon my bosom lies  
A knot of blue and gray;  
You ask me why. Tears fill my eyes,  
As low to you I say:

I had two brothers once—  
Warm-hearted, bold and gay;  
They left my side—one wore the blue,  
The other wore the gray.

One rode with Stonewall and his men,  
And joined his fate to Lee;  
The other followed Sherman's march  
Triumphant to the sea.

Both fought for what they deemed the right,  
And died with sword in hand;  
One sleeps amid Virginia hills,  
And one in Georgia's sands.

The same sun shines upon their graves—  
My love unchanged must stay;  
And so upon my bosom lies  
The knot of blue and gray.

**TRIP LIGHTLY.**

Trip lightly over trouble,  
Trip lightly over wrong;  
We only make grief double  
By dwelling on it long.  
Why clasp woe's hands so tightly?  
Why sigh o'er blossoms dead?  
Why cling to forms unsightly?  
Why not seek joy instead?

Trip lightly over sorrow,  
Though all the day be dark,  
The sun may shine to-morrow,  
And gaily sing the lark;  
Fair hopes have not departed,  
Though roses may have fled;  
Then never be down-hearted,  
But look for joy instead.

Trip lightly over sadness—  
Stand not to rail at doom;  
We've pearls to string of gladness  
On this side of the tomb;  
When stars are nightly shining,  
And Heaven is overhead,  
Encouraging, not repining,  
But look for joy instead.

**Boards of Relief and Impostors.**

So much has been said and published by the Masonic press relative to impostors, that we will add a word more to what we have already said and recommended in the premises. In the first place we will give all brethren and Grand Lodges the benefit of the law of Missouri on the subject.

Whenever there is more than one Lodge in any town, they must organize a Board of Relief, composed of representatives from each Lodge, who adopt a code of by-laws and elect officers.

In the second place, no Mason or Lodge is allowed to contribute any Masonic charity, except through that Board, and before it or its committees must pass all applications. These Boards keep a perfect record of each applicant, his age, height, &c., and copy of his signature, together with the name of his Lodge, number, location, officers, &c., so that it is almost impossible for an impostor to get through.

The questions are courteous but to the point. The Boards meet once a week to hear reports, appoint committees, &c., and in the interim the President or three members may grant relief to a limited amount until the next meeting. If they catch an impostor in St.

Louis, they send him to the County Farm to break rocks for trying to obtain money under false pretenses; either this, or a kicking down stairs generally satisfies any one man that he has got into the wrong box.

Every Grand Lodge should absolutely stop all contributions, *except through Boards of Relief*. Impostors generally live on "suckers" and green Masons.

One good thrashing of an impostor will do more good than publishing his name in a thousand papers. In towns where there is but one Lodge the first three officers should be a standing Board, and no member should be allowed to give a cent except through them. A strict cross examination will detect nine out of ten of them, and no good Mason will object to standing the test. Examination in the lectures is nothing in comparison to "Where did you last come from—where are you going to—how long have you been here—what brought you here—when and where did you last receive relief? &c., &c., and after getting him fairly cornered, then a few dollars in *telegraphing is well invested*. On this subject we extract the following sensible remarks from the New York Dispatch:

**IMPOSTORS.**

Notwithstanding that the Boards of Relief have done much to check those who live by preying upon the funds of our Lodges, through false pretenses and lying representations, we yet daily hear of frauds committed upon our Lodges, and in some cases such frauds are perpetrated by those who actually make it a business to travel from city to city, and under innumerable *aliases*, and by hailing from different Lodges at different times, support themselves in idleness, and live upon that which plain, honest men call Theft. These rascals, who thus prey upon the funds consecrated to the succor of poor and deserving Masons, and the widows and orphans of such, are all bright Masons, and generally come out of an examination, no matter how severe and searching, with the compliments of the examiners in view of their proficiency. That they are thus bright cannot be a matter of surprise, when it is remembered that an intimate knowledge of our mysteries is as much a part of their stock in trade as is a knowledge of anatomy a part of the necessary accomplishments of the surgeon. Constant practice prevents rust, and nightly attrition leads to brightness; and the very fact of readiness in responding to examinations, on the part of an applicant for Masonic aid should be taken at once as a suspicious circumstance; or, if not looked upon with suspicion, should, at least, dictate caution, and induce rigid examination. It is not enough that a man can prove himself to be a Mason, when he applies for, what he calls, relief; but he should also be closely questioned as to his standing in the fraternity, and the causes which have led to his application for Lodge aid. Very few of these frauds upon the fraternity have sufficient of either cunning or sagacity to escape the damaging effects of a well-directed cross-examination, when made aside from anything connected with the ritual of the Craft. The eyes of such people, their general demeanor, their hesitation in directly answering direct questions, and the general consistency and cohesiveness of their stories, are all elements of importance, and which should be primarily passed upon in forming a judgment as to their veracity. The same rigid rule applies to them as applies to a witness in a court of law—"Falsus in uno, falsus in omnibus," or false in one thing, false in all things; and if each part of their examination should be found not to be consistent with the others, the whole should be unhesitatingly rejected; for wherever a doubt exists it should be given in

favor of the fund rendered sacred by the purposes to which it has been devoted.

In very nearly every exchange with this department which we receive we find notices of of and warnings against those Masonic birds of prey, more especially in those which are printed in the great commercial marts of our country. Our foreign exchanges show that these confidence men are to be found plying their craft, and cheating our Craft, in nearly all parts of the world; and we frequently meet with accurate physical descriptions of such. The last case in point that has been brought to our notice is, in our judgment, one of the clearest cases of fraud that we have ever known, that has been sustained by merely circumstantial evidence. Two Lodges have been victimized by a person wearing two names, but who has not the faculty of disguising his handwriting, nor of veiling his thoughts and wishes in dissimilar language.

We here place the two communications side by side:

NEW YORK,  
Sept. 15, 1869,  
A. L., 5,869.  
To the Worshipful  
Master, Wardens and  
Brethren:

Your petitioner respectfully represents that he is a Master Mason in good standing.

About three weeks since I came to this city in search of employment; and although I have used every exertion to obtain work, have thus far been unsuccessful.

My means, which were small, are entirely exhausted, and have been, until actual necessity compels me to call upon Bro. Masons for such temporary assistance as, under the circumstances, they deem proper. And your petitioner will ever pray, etc.

HENRY SULLIVAN,  
Pacific Lodge, No. 83,  
Mexico, Mo.

P. S.—Examination desired.

To the Worshipful  
Master, Wardens and  
Brethren:

Your petitioner respectfully represents that he is a Master Mason in good standing.

Nearly three weeks ago I came to this city in search of employment; and although I have used every exertion to get work, have thus far been unsuccessful.

My means, which were limited, are exhausted, and have been for two days, during which time I have wanted for the necessities of life.

Being an entire stranger in the city, and entirely destitute of means, I am reluctantly compelled to call upon brother Masons for such assistance as, under the circumstances, they deem proper. And your petitioner will ever pray.

CHAS. WISNER,  
Milan Lodge, No. 56,  
Milan, Ind.

Addressed:  
Sec. DAN. CARPENTER  
Lodge, A. Y. M.,  
No. 300 East Broadway.  
Examination desired.

The handwriting in both instances is precisely the same, and there is no doubt but that "Henry Sullivan" and "Charles Wisner" form a rascally duality in the same person. It may be, however, that there are two unfortunates, Sullivan and Wisner; that one of them wrote both applications, and that both are honorable men and good, but unfortunate Masons. If this be so, we beg the pardon of both; for it is not our object to say an unkind word of any deserving object. We believe, however, that the thing is a swindle, and that both names are the *nom de plumes* of a scoundrel, and in this belief we shall continue, until proof to the contrary has been furnished.

In conclusion, let us say that the safest manner in which the Lodges can dispense their charities is through the Boards of Relief. An impostor cannot deceive them twice, for reasons which will suggest themselves after very little reflection. In going from Lodge to Lodge the impostor runs but little risk of exposure; but when he goes before the same Board more than once he stands in a very different position. By all means let the Lodges sustain the Boards of Relief, and send to them the proper delegates.



Since the foregoing was in type we have been visited by Bro. George W. Gastlin, of the First Precinct Police, who informs us that the Masons of the station-house there have contributed to the "necessities" of Mr. Charles Wisner, *alias* Sullivan; but being in some doubt as to the moral status of Wisner, Bro. Gastlin telegraphed to the Master of Milan Lodge, Indiana, and received the following answer by mail:

NORTH VERNON, Ind., Sept. 10, 1869.

Geo. W. Gastlin, New York:

SIR:—Your dispatch, sent to me at Milan, was forwarded to me. I have no recollection of any such man as you speak of, by the name you give (Charles Wisner). I have taken a great deal of trouble to find out about him, but can learn nothing. If I ever knew him I have forgotten all about it. I do not know whether he claims to be a Mason or an Odd Fellow. I am both. Respectfully,

THOS. J. SNODGRASS.

We have given prominence to this exposure, not because a few dollars filched from the pockets of brethren and the treasuries of Lodges form a serious matter, but because the country swarms with Masonic mendicants and false pretense men, and the sooner some of them find their way into the penitentiaries happily provided for them, the better it will be for the honest and deserving Masons in want of aid, and for the treasuries of Lodges generally.

#### PRESS OF BUSINESS.

We have been so crowded with our official duties during the past month, preparing for the State Grand Bodies, that we have had but little time to devote as "Editor," and this must be our excuse for the small amount of original matter in comparison to what we usually serve up. In fact, we have not had time to make out the bills for those whose subscription has expired since July 1st, and we trust that those whose time has run out will please remit to us without further notice, and thus let us know that they desire to continue the paper. If we fail to receive notice to "stop the paper," we shall take it for granted that they want us to continue it, and it will be charged up accordingly. As yet we have not received a single notice to stop.

#### Pen Portraits.

Bro. Tisdale, Masonic editor of *Pomeroy's Democrat*, is preparing sketches of living Masons, his first one being that of our distinguished Bro., Charles W. Moore, of Boston, whose life furnishes to a certain extent, a good history of early Masonry in this country. From the sketch before us we extract the following:

"The exalted opinions which Brother Moore entertained of the Masonic Society caused him to be extremely anxious to be permitted to receive Masonic light on the evening of his twenty-first birthday, and, with that object in view, he solicited, and was proposed for the degrees in Massachusetts Lodge, in February, 1822; but having been in the interim called to the State of Maine, he obtained the recommendation and permission of Massachusetts Lodge to receive the degrees in Kennebec Lodge, in that State, and was initiated, &c., in April or May following.

"In the fall of the same year he returned to his native city, and in October affiliated with St. Andrew's Lodge, and the following month was placed in office and continued serving in it in various stations until 1832 when he was elected Master. Having been elected Recording Grand Secretary of the Grand Lodge of Massachusetts in 1832, he felt himself under

the necessity of resigning the office of Master, the two offices being held by the same brother being incompatible—but was the same evening elected its Secretary, which place he held for sixteen years, when he resigned. He uninterruptedly held the office of Recording Grand Secretary for thirty-four years, when, in 1867, he became Deputy Grand Master, and in 1868 Corresponding Grand Secretary. He was Secretary of the Board of Trustees of the Grand Charity Fund, and a member and Secretary of the Board of Trustees of the Masonic Hall, in which latter position, if his views had not been overruled by a majority of his associates, not nearly so large a debt as now exists, if any, would have been incurred.

"In Capitular Masonry Brother Moore was advanced and exalted in St. Andrew's Chapter, Boston, in 1825, and, having satisfactorily filled most of the offices in that body, was elected its High Priest in 1849. In the Grand Chapter of Massachusetts, after having acceptably occupied nearly all the subordinate offices, including that of Grand Lecturer, he was elected Grand High Priest. At the Triennial Convocation of the G. G. Chapter of the United States, at Hartford, Conn., in September, 1856, he was proxy for the Deputy Grand High Priest of Massachusetts, and Chairman of the Committee on Doings of G. G. Officers.

"In Cryptic Masonry he received the degrees of Royal and Select Master in 1832, in Boston Council, over which he subsequently presided for more than ten years. In the Grand Council he held nearly every office.

"In the Chivalric Order he was created and dubbed a Knight Templar in Boston Encampment in or about the year 1830, and, having served most of the offices therein, was elected Eminent Commander in 1837. He has also been Eminent Commander of De Molay Encampment, of Boston. In the Grand Encampment of Massachusetts and Rhode Island he was elected Grand Master in 1841, and held that exalted station three years. In the Grand Encampment of the United States he was elected Grand Generalissimo in 1853, and at Hartford, in 1856, was a prominent member of the Committee on Jurisprudence.

"The many and eminent services which this venerable and distinguished brother has rendered Masonry for the past forty-three years, in various stations, and also as an editor and writer, can by us merely be glanced at. They would fill a volume. When, in 1833, he assumed the Secretariat, anti-Masonry was raging with its utmost fury, and his first official act was to attest the memorial of which he was the author, surrendering to the Legislature the act of incorporation of the Grand Lodge of Massachusetts. The idea originated with him, and he may with honest pride look back upon it as one of the most beneficial performances of his eventful Masonic career. Our brother was the author of the 'Declaration of the Freemasons of Boston and Vicinity,' issued to the public December 31, 1831, signed by one thousand four hundred and sixty-eight of the leading citizens, in their capacity as Masons—one of the most able, next to the Declaration of Independence, ever published, and drawn forth by the persecution of the Masons at that period. It concluded as follows: 'Should the people of this country become so infatuated as to deprive Masons of their civil rights, in violation of their written constitutions and the wholesome spirit of just laws and free government, a vast majority of the Fraternity will still remain firm, confiding in God and the rectitude of their intentions for consolation under the trials to which they may be exposed.'

"Brother Moore's services to the Craft have been acknowledged, both at home and abroad, by his election to honorary membership in several Masonic bodies, Grand and Subordinate. In 1823 he established the *Masonic Mirror* in Boston, and continued it till 1835, and its columns gallantly fought against anti-Masonry. So terrific were his onslaughts that, in 1834, he was prosecuted for libel by the leader of anti-Masonry, and, although he overthrew his adversary, his health was injured and his means impaired. In 1841 he commenced the publication of the *Freemason's Monthly Magazine*,

the oldest Masonic journal now extant, which from that period to the present time has been uniformly conducted with signal ability. He is also the author of the 'Masonic Trestle Board,' originally prepared by order of the National Masonic Convention, held at Baltimore, Md., in 1843, first submitted to the fraternity in that year, and which has since passed through several editions.

"Brother Moore is evidently a profound thinker, as he certainly is a logical reasoner. His sentences are classically elegant, and if he has, as a Masonic writer, one failing, it is on the safe side, ultra Masonic conservatism. In manner Brother Moore, to the stranger, is apparently distant, but to those who have long enjoyed his acquaintanceship his genial and social qualities show to advantage, and are fully appreciated."

Relative to the last trait in Bro. Moore's character, that of "chilliness," we have to say that, from what we had heard of him, we really dreaded to meet him, especially after having had several "bouts" with him on several issues, for we much dislike to feel as a stranger among brethren; but last June we met him for the first time, when all we had heard of his coldness vanished into thin air. We found him kind, genial and fraternal, and never felt more welcome anywhere than with him after a few moments' conversation. That one who has fought so long a fight should have made enemies is but natural, and we would not admire him if he had not. We all have our faults.

#### NEW JERSEY.

From the *Trenton Press* we gather the following, through the courtesy of R. W. Bro. Hough:

#### Knights Templar.

The Annual Conclave of the Grand Commanderies Knights Templar of New Jersey was held in the Asylum of Palestine Commandery, of this city, yesterday. An unusually large number of Grand Officers and representatives was present, and the proceedings were marked with great harmony and good feeling. It was the largest meeting of the Order ever held.

The following Grand officers were elected and installed: Isaac A. Nichols, M. D., R. E. G. C.; John V. Mattison, M. D., V. E. D. G. C.; William Wallace Goodwin, Generalissimo; Jerome B. Borden, G. Capt. Gen.; Wm. H. Jeffreys, G. Prelate; Wm. H. McIlhenny, G. S. Warden; Robert Doushea, G. J. Warden; James Watts, G. Treasurer; Thomas J. Colson, M. D., G. Recorder; Augustus Prunty, G. Standard Bearer; Wm. M. Wells, G. Sword Bearer; E. B. Richmond, M. D., G. Warder; Amos Howell, G. Sentinel.

The following new Commanderies were chartered and their officers installed:

St. John's Commandery, No. 9, of Elizabeth—William A. McIlhenny, E. C.; David D. Buchanan, Gen.; John Whittaker, Capt. Gen., Olivet Commandery, No. 10, of Millville—C. B. Richmond, E. C.; J. W. Newlin, Gen.; J. S. Simmerman, Capt. Gen.

Ivanhoe Commandery, No. 11, Bordentown—Frederick G. Weiss, E. C.; Levi Davis, Gen.; David D. Hall, Capt. Gen.

The annual convocation of the Grand Chapter of the State of New Jersey will be held in the same place to-day.



**Grand Council.**

J. V. Mattison, M. D.—M. P. G. M.  
 E. Goeller—R. D. G. M.  
 C. Dunham, M. D.—G. Ill. M.  
 John P. Doremus—G. P. C. of W.  
 T. J. Corson, M. D.—G. Recorder.  
 C. H. Leonard—G. Treasurer.  
 T. H. R. Redway—Ill. G. C. of G.  
 Gerry D. Taylor—G. Marshal.  
 A. L. Brice—G. Chaplain.  
 J. W. Preston—G. Steward.  
 A. Howell—G. Sentinel.

**Grand Chapter.**

D. S. Batty—G. H. P.  
 M. Higginbotham—D. G. H. P.  
 William H. Jeffreys—G. K.  
 T. H. R. Redway—G. S.  
 J. P. Nelson—G. T.  
 John Woolverton—G. Secretary.  
 Seth Thomas—G. C. of H.  
 Wm. H. McIlhenny—G. P. S.  
 C. T. Parker—G. R. A. Capt.  
 C. B. Durand and A. U. Stanley—G. Chaplains.  
 G. M. Mitchell and E. A. Campbell—G. Stewards.  
 George M. Joy—G. M. 3d V.  
 F. G. Weisse—G. M. 2d V.  
 Clark Pierson—G. M. 1st V.  
 Israel Baldwin—Grand Lecturer.  
 C. W. Mabie—G. Organist.  
 A. Howell—G. Sentinel.  
 J. Havens, J. H. G. Hawes and Thomas J. Corson—Trustees.

**On Uncovering a Bust of Humboldt.**

Germania, when from yonder sculptured stone,  
 That mystic veil was torn away,  
 With Nature's wild deep Sybil tone,  
 Our hearts began the solemn lay;  
 A spirit-requiem from a spirit caught  
 Whose pure life-dream was not of fame,  
 A mystery of Heaven—God-wrought,  
 Man cannot give it name.

Oh, where art thou? Nature weeping, weeping  
 calls, *Geist!* soul!  
 Lost in that universe which thou hast read!  
 Or lies thy path where distant planets roll  
 The music echoes of Jehovah's tread?  
 And hast thou drunk at Wisdom's wondrous  
 stream,  
 Filling thy heart with its immortal gladness,  
 Whose mystic waters in Life's troubled dream,  
 Waken the thirsting soul to madness?

Lingers thy spirit where Aurora paints the  
 sky,  
 When fierce magnetic storms are hushed to  
 rest,  
 Or where old Ocean deep in lonely mystery,  
 Moans in the secret troubles of his breast?  
 Or thy spirit calmly in dark woodland sees  
 Mad whirlwinds rushing in their wild un-  
 rest,  
 Claspings with maniac grasp the bending, quiv-  
 ering trees,  
 Throbbing and sighing on their stormy  
 breast?

Dost thou gaze on Stromboli's proud height,  
 Where blind old Homer might have listened  
 when  
 He gathered inspiration ere he sung of wars  
 the might  
 When gods contend with god-like men?  
 And thou canst look serenely where volcanic  
 fire  
 Flashes its rival lightnings on the skies,  
 As flashed on winged warrior-gods the ire,  
 From dread Achilles' burning eyes.

Or does thy spirit midst soft evening clouds re-  
 pose,  
 Dreaming tender dreams of thy lov'd mother  
 Earth,  
 As when from tumultuous seas old Andes  
 calmly rose,  
 Bearing on high the record of his birth?

And now beside the Great White Throne to  
 thee  
*All is made plain, and in thy soul this*  
 Its Supreme Joy—*God is Life's Great Mys-*  
*tery,*  
*And thou hast seen Him as He is.*

Spirit, *Geist*, Soul, we look upon that brow and  
 see  
 Jehovah imaged in its calm,  
 Read in those sweet child-like eyes the purity  
*Of the Eternal, Great I Am!*  
 RICHMOND, September, 1869.

—Enquirer.

**"THIS AND NOTHING MORE."**

EXTRACT NO. 2,  
 From the charge de-  
 livered to the candi-  
 date in the Kadosh de-  
 gree of the A. & A. S.  
 Rite, published by Al-  
 bert Pike, 1867. The  
*italics* are ours:

Various orders have  
 claimed to be the true  
 successors of the Temp-  
 lars. An order of the  
 Temple was establish-  
 ed at Paris late in the  
 last century or early  
 in the present. An-  
 other is an Order call-  
 ing itself of the Tem-  
 ple in England, as  
*there is a Templar de-*  
*gree and a host of so-*  
*called Knights Temp-*  
*lar in the United*  
*States. These are not*  
*recognized by us as*  
*true Templars, the de-*  
*grees being of modern*  
*invention, and not re-*  
*sembling the true ini-*  
*tiation into the Order.*  
 \* \* \* \* When the  
 degree (Templar) be-  
 came a part of the A.  
 & A. S. Rite, in thirty-  
 three degrees, the Sov-  
 ereign Grand Com-  
 mander of each Su-  
 preme Council became  
 the Grand Master of  
 the K—h, or of the  
*Order of the Temple,*  
 for his jurisdiction—  
 the Commanders of  
 Grand Councils repre-  
 senting the Grand  
 Priors of the Order.  
*Your allegiance as a*  
*Knight of the Temple*  
*is due, therefore, to the*  
*Supreme Council of*  
 the Sovereign Grand  
 Inspectors-General of  
 the thirty-third de-  
 gree, and the *Sover-*  
*eign Grand Comman-*  
*der of that Supreme*  
*Council is your GRAND*  
 MASTER.

Comment is unnecessary. The pillory  
 stands before you complete and perfect in it-  
 self. It needs no illustration from our feeble  
 pen. Look at it!

P. S.—One word more: In 1867 we sent  
 Bro. Josiah H. Drummond, of Maine, extract

EXTRACT NO. 2,  
 From the "Manifes-  
 to" issued to the Craft  
 by Albert Pike, 1869.  
 The *italics* are ours:

We neither know,  
 nor inquire, nor care,  
 whether one who asks  
 for our degrees is a  
*Knight Templar.* It is  
 neither a qualification  
 nor a disqualification,  
 neither a recommendation  
 nor an objection.  
*We do not require of a*  
*Templar that he*  
*should admit or be-*  
*lieve that the Kadosh*  
*are the only real*  
*Templars, much less*  
*that the American*  
*Knights Templar are*  
*not really such. We*  
*do not mention that*  
*Order. From us the*  
*candidate does not*  
*learn that there is any*  
*such Order any more*  
*than he hears of the*  
*Kadosh in the Ameri-*  
*can Templar degree.*  
 Our Grand Comman-  
 der does not even  
 know whether all the  
 seven members of the  
 Council of Adminis-  
 tration are Templars.  
 Much less, if less is pos-  
 sible, do we interfere  
 with his *allegiance to*  
*Templarism, if he is a*  
 Templar, or with his  
 fulfilment of his obli-  
 gations there. We ask  
 no transfer of allegi-  
 ance, &c.

No. 1. What he said about it we will not re-  
 peat, for his letter was a private one, but in  
 the face of that extract here is what he says  
 of the second one:

PORTLAND, Me., Aug. 9, 1869.

M. P. and Very Bro. (Pike):

I have received the balustrade of your Su-  
 preme Council in relation to Missouri, and ap-  
 prove the position you have taken. \* \* \*

JOSIAH H. DRUMMOND, 33d,

S. G. C. N. F. N. S. A.

If there was any doubt before of how Bro.  
 Drummond stood as a Templar, there can be  
 none hereafter.

**A CONTEMPTIBLE INUENDO.**

Bro. Josiah H. Drummond, in his letter of  
 August 9th (above quoted) to Albert Pike,  
 says: "*I have always supposed that the*  
*'unbounded hospitality' at St. Louis was*  
*gotten up by him (Gouley) to prevent any*  
*criticism that might be deemed ungracious.*  
*You may be assured of the countenance of*  
*this Supreme Council.*"

Of all the unmasonic insinuations that has  
 ever come to our knowledge, so untrue, un-  
 called for and ungenerous, this one of Bro.  
 Drummond's on the hospitality of the Masons  
 of Missouri, in September, 1867, is the most  
 contemptible. It is so much so that we would  
 not notice it at this time except to nail its au-  
 thor on the same pillory of double-dealing  
 with his noble *confrere*, Albert Pike. One  
 is worthy of the other and either is capable of  
 endorsing the other's misrepresentations.

Masonic harmony is one of the sweetest at-  
 tributes of life, but sometimes a little contro-  
 versy helps to bring out the bad metal in some  
 men's lives, when otherwise they might die  
 and leave the world under the false impres-  
 sion that they were true men. "And another  
 locust went in and took a grain of corn."

**Christopher Colombo.**

The following is from Mark Twain's "New  
 Pilgrim's Progress." The party amused them-  
 selves, and nearly drove the guide crazy, at  
 Genoa, by pretending utter stupidity and indif-  
 ference to any wonders he had to show. After  
 this style:

The guides in Genoa are delighted to secure  
 an American party, because Americans so  
 much wonder, and deal so much in sentiment  
 and emotion before any relic of Columbus.  
 Our guide there fidgetted about as if he had  
 swallowed a spring mattress. He was full of  
 animation--full of impatience. He said:

"Come wiz me,, genteelmen!--come! I  
 show yau ze letter writing by Christopher Co-  
 lombo!--write it himself!--write it wiz his  
 own hand! Come!"

He took us to the municipal place. After  
 much impressive fumbling of keys and open-  
 ing of locks, the stained and aged document  
 was spread before us. The guide's eyes spark-  
 led. He danced about us and touched the  
 parchment with his finger.

"What I tell you, genteelmen? Is it not so?  
 See! handwriting Christopher Colombo!--  
 write it himself!"

We looked indifferent--unconcerned. The  
 doctor examined the document very delibera-  
 tely during a painful pause. Then he said,  
 without any show of interest:

"Ah--Ferguson--what--what did you say  
 was the name of the party who wrote this?"

"Christopher Colombo! ze great Christo-  
 pher Colombo!"

Another deliberate examination.

Ah--did he write it himself, or---or how?"



"He write it himself! Christopher Colombo! he's own handwriting; write by himself."

Then the doctor laid the document down and said:

"Why, I have seen boys in America, only fourteen years old, who could write better than that."

"But zis is ze great Christo--"

"I don't care who it is. It's the worst writing I ever saw. Now, you must not think you can impose on us because we are strangers. We are no fools, by a good deal. If you have got any specimens of penmanship, of real merit, trot them out--and if you haven't, drive on!"

We drove on. The guide was considerably shaken up, but he made one more venture. He had something which he thought would overcome us. He said:

"Ah, genteelmen, you come wiz me. I show you! beautiful, O, magnificent bust Christopher Colombo! splendid, grand, magnificent!"

He brought us before the beautiful bust--for it was beautiful--and sprang back and struck an attitude.

"Ah, look, genteelmen!--beautiful, grand--bust Christopher Colombo!--beautiful bust--beautiful pedestal!"

The doctor put up his eye-glass--procured for such occasions.

"Ah, what did you say this gentleman's name was?"

"Christopher Colombo--ze great Christopher Colombo!"

"Christopher Colombo--the great Christopher Colombo. Well, what did he do?"

"Discover America--discover America! O, ze devil!"

"Discover America. No--that statement will hardly wash. We are just from America ourselves. We heard nothing about it. Christopher Colombo--pleasant name--is--is he dead?"

"Oh, corpo di Baccho! Three hundred years!"

"What did he die of?"

"I do not know! I cannot tell."

"Small-pox, I think?"

"I do not know, genteelmen--I do not know what he die of."

"Measles, likely."

"May be--may be--I do not know--I think he die of some things."

"Parents living?"

"Im-possible!"

"Ah--which is the bust and which is the pedestal?"

"Santa Maria!--zis ze bust!--zis ze pedestal!"

"Ah, I see--happy combination--very happy combination, indeed. Is this the first time this gentleman was ever on a bust?"

#### Mark Master's Degree.

Bro. R. D. Holmes, of the *New York Dispatch*, truly speaks of it as one of the most beautiful in Masonry, and says: "In writing upon the subject some years ago, we sought and referred to authorities that seemed to settle that point and give a firm foundation to the belief that it has once been a part of the F. C. degree. Aside from the evidences of tradition and of history, much stronger testimony in favor of this theory is found through a comparison of the two degrees. If three or a dozen sheets of paper should be torn apart, a child of ten years could find and again correctly connect the ruptured parts, or at least show how they should be connected. The same principle, in effect, if applied to the F. C. and M. Master's degrees, makes their former close connection clear. A writer for the *London Freemason* has contributed to it the following paper on this subject, which will be read with interest:

"In Scotland, from time immemorial, and long before the institution of the Grand Lodge

of Scotland, what is now known as the Mark Master's degree was worked by operative Lodges of St. John's Masonry as part of the Fellow Craft degree.

"At the institution of the Grand Lodges of Scotland, 1736, and from that date down to the year 1760, it continued to be worked on this footing in the operative Lodges, but in what may be called speculative Lodges, it was never worked at all, or, at all events, only in a few.

"Such was the state of matters when the Supreme R. A. Chapter of Scotland was formed in 1818, and that body, considering it necessary that candidates for the Holy Royal Arch should be instructed in the degree of Mark Master, assumed the management of it (which the Grand Lodge of Scotland had declined), and constituted it the fourth degree in Freemasonry, or the first in that series of degrees worked in all chapters, holding of the Supreme R. A. Chapter of Scotland.

"Nothing occurred to disturb the arrangement until the year 1856, when the Bon Accord Chapter of Aberdeen, No. 70, took upon itself to grant a warrant to certain brethren in London to work the degree there. Immediately on this coming to the knowledge of the Supreme Chapter of Scotland, the Bon Accord Chapter was suspended, but the Supreme Chapter could not get possession of the illegal and spurious warrant granted by the Bon Accord Chapter, neither could they get it canceled.

"At that time the position of Mark Masonry in England was very anomalous. We believe several old Craft Lodges (as in Scotland) continued to work the degree, but neither the Grand Lodge nor the Grand R. A. Chapter of England would recognize it, and it, therefore, was without any lawfully constituted head.

"This being the position of the degree in England, several brethren in London, Bolton, and other places, who highly prized it, applied to the Supreme Chapter of Scotland, as the only lawfully constituted governing Masonic body in Great Britain which recognized and superintended the degree, to issue warrants in England for working it. In the special circumstances of the case, the Scottish Supreme Chapter reluctantly acceded to the petitions and granted several warrants to Mark Master Lodges in England, with the express condition contained in the following clause, copied from the warrants or charters issued by them: 'Further, in the event of the degree of Mark Master, hereby authorized, becoming at any time hereafter a degree lawfully sanctioned and acknowledged by a Supreme Body of the country in which the Mark Lodge hereby constituted shall be situated, this present warrant or chapter of constitution shall, *eo ipso*, become null and void, the holders thereof be deprived of their functions under it, and thereupon bound to return the same to our Supreme Chapter.'

"Since the year 1856, every warrant issued by the Supreme Chapter of Scotland to Mark Lodges in England contains the clause above quoted.

"In the year 1856 the members of the Bon Accord Mark Lodge of London (illegally constituted as before mentioned), and the members of the several Craft Lodges who affirmed they had worked the degree from time immemorial, formed themselves into what is termed the Grand Lodge of Mark Masters of England and Wales, and the Colonies and Possessions of the British Crown, and this body has continued to the present date to grant charters to subordinate Lodges for the purpose of working the Mark degree, as distinct and separate from the Fellow Craft degree. The Lodges holding of the Supreme Chapter of Scotland have also up to the present time continued working in England, but have not recognized or visited any of the Lodges holding of the body calling itself the 'Grand Lodge of Mark Masters.'

"At the Quarterly Communication of the S. R. A. C. of Scotland, on 21st of September, 1864, a memorandum from the Grand Lodge of Mark Masters was laid before the meeting, calling on the Supreme Chapter to recognize them as the lawful head of the Order in England, and as a necessary consequence, and in accordance with the clause in Chapters before

quoted, to recall all these charters, and to cease in all time coming from issuing new ones. This memorandum was referred to the Supreme Committee, who, on the 11th of November, 1864, unanimously found that until the recognized governing body or bodies in England sanction the working of the Mark degree, the committee did not think that the Supreme Chapter could take the initiative in recognizing the Grand Lodge of Mark Masters as a lawful governing Masonic body in England.

"This report was approved at the quarterly meeting, December 16th, 1864, and a memorial was ordered to be prepared, to be laid before the Grand Lodge and Grand Chapter of England, with a view of establishing a uniform working in the countries of England, Ireland and Scotland, and the committee was directed to suggest to the Grand Lodge and Grand Chapter of England that if these Grand Bodies would recognize the degree of Mark Master as part or portion of the second or Fellow Craft degree, it would tend to promote this object, and failing this, the memorial desired to know if these Grand Bodies were prepared to recognize as the lawful head of Mark Masonry in England, the body styling itself the Grand Lodge of Mark Masters of England, &c.

"On the 21st of June, 1865, letters were received from the late Bro. W. Gray Clarke, Grand Secretary and G. S. E. of England, which stated that the Grand Lodge of England gave no sanction to the working of the Mark degree in England, as it did not, according to the Book of Constitutions, acknowledge this degree to be part of pure ancient Masonry. Also, that the Supreme G. R. A. Chapter of England did not sanction the Mark Master's degree in any private Chapter under its jurisdiction, and did not acknowledge it as having any connection with Royal Arch Masonry as practiced in England. And further, that neither the Grand Lodge nor Grand Chapter would, nor did, recognize the body styling itself the Grand Lodge of Mark Masters of England, Wales, &c.

"The Supreme Chapter of Scotland, therefore, unanimously declined to accede to the demand of the Grand Lodge of Mark Masters, and the degree remains at the present date in the same position as in 1856.

"We will now glance briefly at the status of the degree in the sister countries. As already explained, only a few of the Scottish operative Lodges continued of late years to work the degree; the great majority of the Lodges on the roll of the Grand Lodge knew nothing of it. So much was this the case, that some years ago an old operative Lodge in Glasgow was actually suspended by the Provincial Grand Lodge of that city for having advanced candidates to this degree, contrary to the Book of Constitutions of Scotland, which provides (Chap. II, Sec. 1,) that the Grand Lodge of Scotland, which practices and recognizes no other degrees of Masonry but those of Apprentice, Fellow Craft, and Master Mason, denominated St. John's Masonry.

"The Lodge referred to appealed to the Grand Lodge, on the grounds that in the first place they had worked the degree of Mark Master prior to the formation of the Grand Lodge, and down to the date of the proceedings instituted against them by the P. G. Lodge of Glasgow; and that, in the second place, apart from this, the Mark Master was truly an integral and essential part of the second or Fellow Craft degree.

"The Grand Lodge reversed the decision of the P. G. Lodge on the first ground stated, and referred the consideration of the second point to a committee, who were directed to confer with a committee of the Supreme Grand R. A. Chapter. These committees accordingly met and drew up a joint report, the resolutions in which were adopted by the two governing bodies, and now form the law on the subject in Scotland.

"These are as follows:

"1st. That all Lodges holding of the Grand Lodge of Scotland shall be allowed to work this degree by virtue of the charters they already possess.

"2d. That to prevent confusion with brethren



ren belonging to Lodges out of this kingdom, or with sister Grand Lodges, this degree, although held by the Grand Lodge to be a second part of the Fellow Craft degree, shall only be conferred on Master Masons, and the secrets only to be communicated in presence of those who have taken it either from a Lodge or Chapter entitled to grant it.

"3d. That the same ritual shall be adopted by the Grand Lodge and Grand Chapter in conferring the degree.

"4th. That any candidate for the Royal Arch, who has already received this degree in a regular Lodge of St. John's Masonry, shall not be required to take it a second time from the Chapter into which he seeks admission; but should he not have received it, he shall be obliged to take it from the Chapter.

"5th. That as regards the R. A. degrees, this degree shall be reckoned the fourth degree in Masonry.

"6th. That nothing in the foregoing regulations shall interfere with the superintendence which the Supreme Grand Royal Arch Chapter claims over the Mark Masonry out of Scotland, or with the Lodges holding of it in England or abroad.

"In Ireland, Canada, and in all the Grand Lodges and Chapters in the United States, the degree of Mark Master is recognized and worked for the most part, not as a portion of the Fellow Craft degree, but as a separate degree antecedent to the Royal Arch; and England is the only country speaking the English language in which this most interesting degree is not recognized by the Grand Lodge or Chapter."

#### Tribute of Respect.

*W. M., Officers and Members of Tyro Lodge, No. 12, of A. F. and A. M.:*

Your committee, appointed to draft resolutions expressive of the death of Bro. H. W. Donoho, offer the following:

*Resolved,* That we recognize in the life and conduct of our deceased Brother an example of affection and kindness as a friend, of uprightness and honor in civil life, of devotion and patriotism, of integrity and virtue, in our Brotherhood, worthy of imitation.

*Resolved,* That we tender our sincere condolence to the widow and family of the deceased, and commend them in this the hour of their affliction to the sustaining care of that Infinite Being, who doeth all things well.

*Resolved,* That the foregoing be spread upon the records, and that a copy of the same be transmitted to the widow of our deceased Brother, and also a copy to the FREEMASON and Washington County Journal for publication.

*Resolved,* That the usual badge of mourning be worn for thirty days.

F. P. MARROW,  
W. G. EVERSOLE,  
Committee.

THOMAS D. BYRD, Sec. Tyro Lodge, No. 12, of A. F. and A. M.

Campbell, the author of "The Pleasures of Hope," in his old age wrote: "I am all alone in the world. My wife and the child of my hopes are dead; my surviving child is consigned to a living tomb; my old friends, brothers, sisters, are dead, all but one, and she too, is dying; my last hopes are blighted. As for fame, it is a bubble that must soon burst. Earned for others, shared with others, it was sweet; but at my age, to my own solitary experience, it is bitter. Left in my chamber alone by myself, is it wonderful my philosophy at times takes flight; that I rush into company; resort to that which blunts, but heals no pang; and then, sick of the world and dissatisfied with myself, shrink back into solitude?" And in this state of mind the author of "Pleasures of Hope" died.

#### THREE WORDS OF STRENGTH.

BY SCHILLER.

There are three lessons I would write—

Three words, as with a burning pen,  
In tracings of eternal light,  
Upon the hearts of men.

Have Hope! Though clouds environ round,  
And gladness hides her face in scorn,  
Put thou the shadow from thy brow—  
No night but hath its morn.

Have Faith! Where'er thy bark is driven—  
The calm's disport, the tempest's mirth—  
Know this: God rules the hosts of Heaven,  
The inhabitants of earth.

Have Love! Not love alone for one,  
But man as man thy brother call,  
And scatter, like the circling sun,  
Thy charities on all.

Thus grave these lessons on thy soul—  
Hope, Faith and Love—and thou shalt find  
Strength when life's surges rudest roll,  
Light when thou else wert blind.

#### Biblical Chronology.

Dr. Oppert's essay on the Biblical Chronology from Assyrian inscriptions has been published. He gives the following names of the months, Nissanu, Airu, Sivanu, Duzu, Abu, Ululu, Tasritu, Arahsavna, Kisliyu, Tebitu, Sabatu, Adru, Second Addaru, from which the Jewish names of the months are derived.

He establishes the following dates:

- 978 B. C. Death of Solomon.
- 900 " " In December, death of Ahab.
- 887 " " In Spring, Jehu's reign begins.
- 825 " " Rohoboam's II. reign begins.
- 810 " " Usia, King of Judah begins to reign.
- 798 " " Ten years of foreign rule in Samaria begins.
- 788 " " Rohoboam II, regains the throne.
- 774 " " Death of Joroboam II.
- 771 " " Death of Menahem I. King of Israel.
- 760 " " Death of his son Pecahia.
- 759 " " Pekah usurps the throne of Israel.
- 758 " " Jotham, King of Judah.
- 742 " " Abaz, King of Judah; Menahem, II. King of Israel.
- 733 " " Pekah again usurps the throne of Israel; Teglatphalaser's invasion.
- 730 " " Death of Pekah; Hosea's usurpation.
- 727 " " Death of Abaz; Hezekiah succeeds.
- 724 to 721 in June. Siege of Samaria.
- 714 B. C. Hezekiah's sickness; Merodoch Baladon's embassy.
- 700 " " Sanherib's invasion.
- 698 " " Manasseh, King of Judah.
- 643 " " Amon.
- 641 " " Sosia.
- 610 " " Jojachin.
- 599 " " Jojakim and Zedekiah.
- 588 " " Fall of Jerusalem.

#### Calendrier Maconnique Du Grand Orient de France, for 1869.

This very valuable calendar, prepared by the Grand Secretary of the Grand Orient of France, and sent us from his office, 16 Rue Cadet, Paris, is on our table, and like its annual predecessors, it is an indispensable work. It gives the address of all the principal Grand Officers of the world, and such other information relative to Masonic affairs, which renders it more than ordinarily valuable to the Masonic student. For this courtesy we extend our sincere thanks. The book contains 288 pp. and is a monument of secretarial ability and Grand Lodge enterprise.

#### "Sit Lux, et Lux Fuit."

"Let there be light," was the Divine command by which everything bright and beautiful came into existence, and those who have been taught from earliest infancy to reverence the Sacred Writings and regard them as the only safe guide in their perilous journey through this weary pilgrimage of life may seek in vain, from the commencement of the inspired volume to its termination, to find anything more sublime than this single sentence. Can it be wondered at, therefore, that the Masonic Fraternity all over the habitable globe have adopted it as a sentence which embraces within its meaning the primary objects of the Craft?

No one, outside the pale of the Fraternity, can form any definite idea of the real value of the institution to those whose glorious privilege it is to be allied to it by the ties of membership. They may, to some extent, it is true, form an opinion, grounded solely upon the character of those who may claim to be Masons, and this opinion may be well founded; but positive knowledge of the Craft or its ancient mysteries can never be obtained by any save those who, of their own free will and accord, have voluntarily knocked at the door of Masonry and earnestly sought admission, while living under the tongue of good report, being properly vouchered for and recommended to the Lodge by those who had traveled the same road before.

"Let there be light!" The command, when issued from the Orient, possesses force and validity second only to that sublime command first issued by the Grand Architect in person, as the world burst forth from chaos in all its superhuman, effulgent beauty. The command is given, right willingly it is obeyed. One by one the brilliant gems of Masonry are revealed to the astonished gaze of the neophyte, and far above them all he sees the embodiment of all human wisdom, in letters of glittering gold, as it first appeared upon the gates of Ephesus: "Know Thyself!" The idiot, the madman and the atheist are alone debarred among men from the privileges of seeking initiation and advancement among men and Masons, cemented together as one vast brotherhood in the universal cause of charity, benevolence and good will to all mankind. They, and they alone, may beat at the doors of Masonry from now until the crack of doom without obtaining a response. All others, coming properly vouchered for will find written above the doors of our Lodge rooms: "Ask! and ye shall receive; seek and ye shall find; knock and it shall be opened unto you!" Nothing prevents any honest man from seeking admission into our fraternity; and having applied, nothing but physical or mental defects can prevent his admission.

To every brother admitted the words "Let there be light!" have a peculiar significance, for there, upon the ground floor of the Temple, it is the privilege as well as the duty of every experienced workman to teach their younger brethren the duties devolving upon them. They instruct the neophyte in the correct principles of the sublime science of architecture, and as they exhibit to him the effects of human wisdom in the choice as well as the arrangement of the different materials of which an edifice is composed, they also prove that in the breast of every man is implanted germs of scientific industry that, fully developed, produce the most wonderful, salutary and beneficent results. Here also they are taught the practical use of the celestial and terrestrial globes, the peculiar phenomena produced by the annual revolution and diurnal rotation of the earth around its own axis, the situation of the fixed stars, the erratic movements of the comets, the distances of the planets from each other, and as they stand awe-struck before the handiwork of the Grand Architect, they are taught to turn reverently and submissively and bow with deep humility as just and upright Masons before the Source of all Good, from which emanates every earthly blessing which we, as Masons, are permitted to enjoy.

From well taught and experienced workmen



the newly initiated candidate learns how to esteem the invaluable advantages which may be drawn from a correct knowledge of the five senses of human nature, and he is also taught why Free and Accepted Masons attach a peculiar value to the three most important. Few forget, while afterwards mingling in the busy world around them, the peculiar instructions so forcibly illustrated at this point, or the direct manner in which these instructions were conveyed to them.

Advancing further in our ancient mysteries, the aspirant for Masonic knowledge has brought before him the seven liberal arts and sciences, with the principles of which he must become familiar if he seeks pre-eminence among his brethren and fellows. Grammar is taught him, that he may speak and write correctly, not only his own language, but that of other nations with whose people he may be brought in contact in after life. Rhetoric is so explained to him that he is enabled to speak with elegance and propriety upon any subject whatever, and portray to his auditory the various passions that actuate and govern the most important action of their lives. Fear, Jealousy, Anger, Hate, Love, Devotion, all for the time being seem imbued with life, before the arguments of one well versed in rhetoric and its advantages to the orator, upon the stage, in the pulpit, or at the forum. Logic teaches us how to pursue a correct train of argument, how to lay down certain propositions and insist upon their legitimate results, passing on step by step from one gradation to another, till the point at issue is conclusively and accurately decided. We learn from arithmetic, as an art, how to demonstrate some of the most difficult problems known to men and Masons, and, that too, beyond the possibility of a doubt. Geometry informs us of the peculiar properties so invaluable to the scientific mathematician, by which Nature may be traced in every erratic movement. By its aid the architect hands his name and reputation down to ages yet unborn, the astronomer demonstrates the various movements of the planets as they move by the Divine command through their respective orbits, and explains the return of the seasons, as well as the reasons why they vary so much from each other; and by this most important science the weather-beaten mariner conducts his gallant ship in perfect safety to his port of destination over the trackless ocean. Music, too, is not forgotten; as Masons, we are taught the science of sweet sounds, so as to produce exquisite harmony; as one of the few earthly enjoyments that are permitted to follow us to another and a brighter world, we cultivate the science of music here on earth, confident in the belief that, when called from labor to refreshment for the last time, our ears will be greeted with joyous choral melodies that will reverberate through the blue arch of heaven for all eternity, although we cannot imagine their grandeur and magnificence until the mortal shall have put on immortality. By astronomy we are taught to study the magnificent handiwork of the Grand Architect of the Universe, whose wisdom, strength and beauty is here so admirably demonstrated. Palsied be the heart that does not beat more rapidly at the reflection that His mighty hand, who constructed the starry heavens, also holds the children of His creation in His open palm. No earthly blessing do we possess which He has not graciously vouchsafed to grant us. As men and Masons, therefore, we are taught to worship the great majesty of His goodness, and bow with reverence whenever we mention His sacred name.

More, much more than this, is taught the young student in Masonry upon the ground floor of the Temple. "Let there be light!" Is not the command literally obeyed within the sacred precincts of every well governed Lodge? A rich, golden stream of light, virtue and intelligence gleams from the Orient, which issues for the benefit of every Craftsman. Is he an ardent searcher after Masonic truth? Let him hear with profound attention the lectures of the aged and experienced Craftsmen around him; let him see the glorious results which invariably attend a life spent in rectitude and

virtue; and lastly, let him feel, in the inmost recesses of his heart, the duties he owes his great Creator, his brother Masons and himself. In his eager pursuit after Masonic knowledge he will not fail to acquire name, fame and reputation; nor will he be at a loss to understand why, at the command of the Grand Architect, "Let there be Light!" all Nature beats responsive to the Divine suggestion—"and there was Light!"—*Geo. Journal.*

#### The Fate of Sir John Franklin.

The report—not as yet fully confirmed—of the drifting ashore on the southern coast of California of a bottle containing an official document relative to the fatal expedition of Sir John Franklin into the Arctic regions, has awakened a new interest in that gallant navigator, who solved the problem of a Northwest passage but perished in the effort, and left to others the task of following his footsteps and announcing his success. Captain, now Sir F. L. McClintock, was the man who finally explained the mystery of Franklin's fate, and ascertained and established the discoveries made by his expedition before it was swallowed up in that frozen ocean where so many noble spirits for centuries past have yielded their lives in the cause of science and geographical knowledge.

A brief summary of Captain McClintock's voyage, and its results, will enable our readers to appreciate the significance of this wandering bottle, which, after floating hither and thither over the sea for twenty-two years, is said to have brought its contents within the borders of civilization. Whether the story be true or false, it will be seen, we think, that there is nothing impossible or even improbable about it.

Sir John Franklin sailed from England May 26, 1845, in command of the ships Erebus and Terror, and a force of one hundred and thirty-eight officers and men. The vessels were substantially built, and equipped with everything necessary for the arduous undertaking, and the crews were selected with special reference to the emergencies likely to arise in its prosecution. The ships were ordered to return in 1847, and were provisioned to July, 1848. They were seen for the last time by a whaler in Melville Bay, July 26, 1845, and it was ascertained that the expedition passed the winter of 1845-6, at Beechey Island. In 1854 Dr. Rae, an attache of the Hudson's Bay Company, learned from the Esquimaux that four years previous a party of forty white men had been seen on King William's Island, and that a few months later their bodies were found not far to the northwest of Back's Great Fish river. From relics of the lost explorers brought home by Dr. Rae the authenticity of the information given by the Esquimaux was established.

Lady Franklin having in vain petitioned the British Government to continue the search for her husband, purchased with her own funds in the spring of 1857, the screw-yacht Fox, of one hundred and seventy-seven tons. Captain McClintock was appointed commander, and the crew, officers and men numbered twenty-six. The Fox got to sea July 2d, 1857; was beset with ice in Melville Bay the middle of August, and remained fast in the pack until April of the following year. Not until the spring of 1859 did McClintock and his companions reach the point where the search really began in earnest. In March of that year sledge parties were organized, and on the second of April two set out—one under command of Captain McClintock himself, and the other in charge of his first officer, Lieutenant W. R. Hobson, R. N. It was the latter who, in May, 1859, found under a cairn at Point Victoria, on the northwest coast of King William's Island, the record of the fortunes and the fate of Franklin's expedition. This record was contained in a common, unsoldered tin can, and was picked up by Hobson among the loose stones which had fallen from the top of the cairn. Says McClintock:

"The document itself was one of the printed forms usually supplied to discovery ships for

the purpose of being enclosed in bottles and thrown overboard at sea, in order to ascertain the set of currents; blanks being left for the date and position. Any person finding one of these records is requested to forward it to the Secretary of the Admiralty, with a note of time and place; and this request is printed upon it in six different languages."

This paper was about ten inches wide by fourteen long, and the writing was almost illegible from the rust and weather stains. But the faded ink told the sad story which for so many long years the world sought to know. The body of the record read as follows:

"28 of May, 1847---H. M. ships Erebus and Terror wintered in the ice in latitude 70 degrees 50 minutes N.; longitude 98 degrees 23 minutes W.

"Having wintered in 1846-7 at Beechey Island, in latitude 74 degrees 43 minutes 28 seconds N.; longitude 91 degrees 39 minutes 15 seconds W.; after having ascended Wellington channel to latitude 77 degrees, and returned by the west side of Cornwallis Island.

"Sir John Franklin commanding the expedition.

"All well.

"Party consisting of two officers and six men left the ship on Monday, 24th May, 1847.

"GON. GORE, Lieut.,

"CHAS. F. DES VŒUX, Mate."

There is an error in the above, showing that no particular care was given to its preparation. Franklin, as is positively known, wintered at Beechey Island in 1845-6, not in 1846-7.

The handwriting was undoubtedly that of Lieutenant Gore, and chronicled a most flattering success for the expedition in a single season. But around the narrow margin of the paper another hand had penned a melancholy postscript:

"APRIL 25, 1848---H. M. ships Terror and Erebus, were deserted on the 23d of April, 5 leagues N. N. W. of this, having been beset since 12th of September, 1846. The officers and crews, consisting of 105 souls, under the command of Capt F. R. M. Crozier, landed here in latitude 98 degrees 41 minutes W. Sir John Franklin died on the 11th June, 1847; and the total loss by deaths in the expedition, has been to this date 9 officers and 15 men.

(Signed) "F. R. M. CROZIER,  
"Capt. and Senior Officer.

(Signed) "JAMES FITZJAMES,  
"Capt. H. M. S. Erebus.

"And start (on) to-morrow for Back's Fish River."

This marginal memorandum was written by Captain Fitzjames, excepting the note telling the destination of the expedition, which was added by Captain Crozier. There was on the record, in addition to what we have quoted, some information regarding its transfer from the position where it had originally been deposited by Lieutenant Gore, four miles to the northward of Point Victory, to the spot where it was found by Lieutenant Hobson. In commenting upon this discovery, Captain McClintock says:

"In the short space of twelve months how mournful had become the history of Franklin's expedition; how changed from the cheerful 'All well!' of Graham Gore! The spring of 1847 found them within 90 miles of the known sea, off the coast of America, and, to men who had already, in two seasons, sailed over 500 miles of previously unexplored waters, how confident must they have felt that the forthcoming navigable season of 1847 would see their ships pass over so short an intervening space! It was ruled otherwise. Within a month after Lieut. Gore placed the record on Point Victory, the much-loved leader of the expedition, Sir John Franklin, was dead; and the following spring found Captain Crozier, upon whom the command had devolved, at King William's Island, endeavoring to save his starving men—105 souls in all—from a terrible death by retreating to the Hudson Bay territories, up the Back or Great Fish river."

Around the cairn where the record was discovered were scattered great quantities of clothing, etc., which the crews of the wrecked ships had thrown aside in their retreat; and



Captain Crozier in his journey found a human skeleton, which was evidently that of one of the doomed band.

Fifty miles from Point Victory a large boat, mounted on runners, was also found. This boat and sledge weighed not less than fourteen hundred pounds, and the former was doubtless fitted up with the intention of being launched on the waters of Great Fish river; but the load had proved too heavy for the exhausted strength of the party, and consequently was abandoned. Inside the boat was a large lot of silver-plate, forks, teaspoons, &c., inscribed with the crest or initials of Franklin, Crozier, Gora and other officers of the expedition; five watches, two double-barreled guns, a few books, besides many other articles. In the midst of these relics of the lost were two skeletons, one that of a slight made young person, the other that of a stout built, middle aged man. The bow of the boat headed towards the place where the ice-imprisoned ships are supposed to have been, and the party in charge were probably returning to them for provisions, and left these two individuals to guard the craft and contents during an absence that was destined to be eternal. No letters or papers of any kind were discovered at the boat, and the subsequent fate of the entire body under Crozier's command may be summed up in the words of the old Esquimaux woman to Captain McClintock: "They fell down and died as they walked along."

The bottle said to have landed on the Pacific coast purports to have been thrown in the water very near, if not at the exact locality where Franklin's ships were destroyed, and if the fact of its arrival is established, this bottle must have gone through the ninety miles of intervening sea which stretches from King William's Island to the open Western Ocean, and which was traversed on the ice by Captain McClintock.---*Missouri Republican*.

#### "Then" and "Now."

**NERO'S GOLDEN HOUSE.**—On that part of the ruins of Imperial Rome lying between the Palatine and Esquiline Hills—a space which was more than a mile in breadth—Nero erected his "Golden House," as he called the new palace in which he fixed his abode. The vastness of extent, and the varied magnificence of this imperial residence, and its ornamental grounds, almost surpass belief. Within its enclosure were comprised spacious fields, groves, orchards and vineyards, artificial lakes, hills, and dense woods, after the manner of a solitude or wilderness. The palace itself consisted of magnificent buildings raised on the shores of the lake. The various wings were united by galleries, each a mile in length. The house, or immediate dwelling of the Emperor, was decorated in a style of excessive gorgeousness. It was roofed entirely with golden tiles, and with the same precious metal the marble sheathing of the walls was also profusely decked, being at the same time embellished with ornaments of mother-of-pearl (in those times valued more highly than gold), and with a profusion of precious stones. The ceiling and woodwork were inlaid with ivory and gold, and the roof of the grand banqueting hall was constructed to resemble the firmament. It was contrived to have a rotary motion, so as to imitate the motion of the heavenly bodies. The vaulted ceiling of ivory opened and let in on the guests a profusion of flowers, and golden pipes spread over them the most delicate perfumes.

Does it not seem like a perfect burlesque to be talking about the wealth of Stewart and others in this age? All the millionaires in the United States put together could not build three private residences such as stood in Rome at one time. There is a lesson in this. We are apt to judge of things as we see them, and measure things and people from our own imperfect standpoint.

#### Grand Orient of France.

We have received a copy of the *Bulletin* or printed translations of the French Masonic Legislature, and hasten to lay before our readers such a resume of the contents as will enable them to understand the present state of the case.

The session began Monday, July 5, 1868, and continued by adjournments through the week. Two hundred and eighty-five brethren represented three hundred Lodges and other organizations. On the first day of the session a brother representing a Lodge at Havre called attention to the fact that the Grand Lodge of New York had declared a suspension of intercourse with the Lodges and Masons of France, and as this was likely to be the cause of much inconvenience, especially to Lodges in seaport towns, he requested that the subject might receive the immediate attention of the Grand Orient. The Grand Master informed the delegate that *neither the time nor the place* was appropriate to the consideration of the subject, assuring him at the same time that it would be the object of his (the Grand Master's) personal solicitude.

The next day the subject was resumed by another brother requesting the Grand Master to use his influence as mediator in the difficulties existing between the Masonic authorities of New York and New Orleans!

The President of the Council gave a short history of the difficulty, explaining that it arose from the intolerance of some of the American Lodges in refusing to initiate persons of color. This custom, so contrary to our principles, had been openly set aside by one Chassignac, a Frenchman residing in New Orleans, who had called around him men without distinction of race or religion, having regard only to their moral and intellectual qualities, and in this he had awakened the opposition of a majority of the American Masonic Powers. He had sought an alliance with the Grand Orient of France, which had been accorded to him and his Council, and it was for this act that the Grand Lodge of New York had suspended intercourse. The President assured the representatives that the subject would receive earnest consideration, but be treated with the greatest firmness.

After some desultory conversation the matter dropped, and so far as the Grand Orient is concerned, it remains where it did before.

It will be observed that the true cause of difficulty was not reached; that evidently the representatives did not understand it, and those having the matter in charge who did, took good care that no word should escape likely to place the subject in its true light before the assembly.

There is an evident determination on the part of those in authority to make this question turn on the initiation of colored men, which has nothing to do with it, and to persistently keep out of view the question of jurisdiction. It is upon this, however, that it must be settled. For the present, however, we can only wait the pleasure of the Council where the discussion now rests. They are in possession of all the facts, and will not be allowed to ignore them.

On the fourth day of the session a committee reported in favor of the adoption of the following declaration of principles:

"The Masons under the jurisdiction of the Grand Orient of France, represented by their legal delegates at the session of 1869, affirm that, humanity and Masonry are outraged when color, race, or religion are made the pretext for refusing a profane admission to the great Masonic family."

In presenting this declaration, the committee introduced an extract from the report of Bro. Goodall made to the Supreme Council of the Northern Jurisdiction, and published by us at length in previous issues, where he says among other things:

"Among the serious objections urged against the Grand Orient is the careless and indifferent manner in which they acknowledge nearly every spurious Masonic body that applies to them, thus giving encouragement to illegal acts, and creating much controversy and dis-

content among the regular members of the Order in general. There are five Grand Bodies mentioned in the calendar for this year that are irregular and spurious."

And also his reference to the recognition of the New Orleans Council, as made with the intention of forcing negro initiation on the Lodges. Commenting on this, the committee say that either the irritation of the Americans comes from the fact that the Grand Orient has recognized the Supreme Council of Louisiana, or, from the other fact, that it recognizes the right of the negro race to solicit and obtain Masonic initiation. Then follows the declaration above cited, to which is added a notification to be addressed by the Grand Master to all foreign Masonic powers, that now and henceforth the Grand Orient of France ceases all alliance with any Masonic power unwilling to adopt the declaration.

The proposition was adopted with entire unanimity, and amid the greatest excitement accompanied by thunders of applause, crowned by the grand honors, ordered by the Grand Master.

Here again, it will be seen, there was an open shirking of the question. Not a word is said in reply to the charge of Bro. Goodall, that the Grand Orient habitually enters into, and maintains relations with irregular and clandestine bodies, as indeed nothing could be said, because the facts are patent.

Again, of the two reasons assigned by the committee, for the irritation of the American Masons, neither is correct, because neither touches the difficulty. American Masons in their Grand Lodge capacity care nothing about the recognition extended to Supreme Councils or Supreme anything else. It would make no difference to them if the Grand Orient should establish one or give its influence to the establishment of one in every city, town, village and hamlet in the land, so long as those bodies kept their hands off the symbolic or Blue degrees and Lodges. These belong to the Grand Lodges and must submit to their government, be constituted by their consent and authority, or be clandestine. The irritation of the American brethren arises from the fact that the Grand Orient recognizes and applauds the invasion of the jurisdiction of a regular Grand Lodge, and from nothing else. To us this right of jurisdiction is of vital importance; for without it the Craft would be thrown into irremediable confusion, and we must therefore maintain it or give up our territory to whoever chooses to invade it. Let the Grand Orient of France recognize and respect this right, and they may, for all we care, go into convulsions over their new found admiration of principles that have always been considered by us as such matters of course as not to need assertion nor admit of debate.

This matter having been disposed of, a proposition was offered looking to a special session of the Grand Orient to be held on the 8th December next, the day named for the meeting of the Ecumenical Council at Rome.

The mover of this resolution assumed that all ideas of light, liberty and progress are centered in and exemplified by French Masons, an opinion unanimously entertained by his colleagues, but perhaps slightly open to question, nevertheless. "We are," said he, "right, and justice and, in face of the men who have constantly denied human rights, our duty is to draw up the eternal charter of right and justice. To the *syllabus* let us reply by a solemn affirmation of our principles, which shall serve in the future as the banner of Masonry. The meeting of the 8th December is a challenge which should find Masonry erect, calm, but energetic in defense of the human conscience."

The Grand Master thought the proposition ought to be rejected as "special, dangerous, useless, incapable of producing any practical result. Intolerance is to be answered by tolerance."

The mover returned to the charge in various ways, but the Grand Orient finally smothered the question by referring it to the Lodges for examination and report next year, before



which time the Council will have met and closed.

We have thus briefly sketched so much of the proceedings as may be of interest on this side of the Atlantic, and leave our readers to draw their own conclusions.—*Bro. Holmes.*

MASONIC HOME ADVOCATE.—We omitted, by mistake, the above interesting weekly, from Indianapolis, Indiana, in our list on page 227.

### Freemasonry in Ireland.

The following is an extract from the first Book of Constitutions ever printed in Ireland, bearing date 1730:

"Nor must we forget the famous Kingdom of Ireland, which, according to Cambrensis, was inhabited before the flood. But be that how it will, of this we are certain, that about three hundred years after the flood, and one hundred and forty-six after the confusion of Babel (An. Mundi, 1556, Ante Ch. 2048), Bartholan, son of Sers, of the offspring of Japhet, came and planted a colony here; and afterwards Nemethus, a Scythian, with his four sons, came and planted colonies in this island, but in a short time was expelled by the inhabitants aforesaid; and about two hundred years after his expulsion the five sons of Dela, from Greece, of the posterity of Nemethus, brought new colonies into Ireland, and having subdued it divided the kingdom amongst them.

"About three hundred and seventy years before the birth of Christ the four sons of Milesius, the Spaniard, with a fleet of sixty sail, came to Ireland, subdued the kingdom, settled themselves in various parts of it, planted colonies and erected lodges.

"And in short time after many famous schools of learning were erected in Ireland, to which the Britons, Saxons and Gauls resorted for learning. See Bede's Eccl. Hist., Lib. 3, 27; Alcuinus, Lib. 7, 4, &c.

"When Christianity reached this island (Anno Dom. 432), Masonry began to be much in request; for when St. Patrick was sent to Ireland he converted the natives to the Christian faith and founded the Cathedral of St. Patrick at Armagh, which was rebuilt by Patrick Scanlin, Archbishop of Armagh, Anno Dom. 1262, and the Priory of St. Dabeoc, or Avog, in Lough Derg, was founded by St. Patrick and St. Dabeoc, nigh the famous cave commonly called St. Patrick's Purgatory.

"The ancient and principal Seat-Royal of the kingdom, for a long time, was Tarah, in the county of Meath, where their solemn feasts and royal assemblies were held at certain seasons; and there, (Anno Dom. 455) King Lagarius kept their royal seat. Small remains of that ancient and noble building are to be seen at this day.

"The church of St. Mac Nisius, in Connor, was founded by Engus Mac Nisius about A. D. 490, and St. Patrick's Cathedral in Down was founded by St. Cailan, Anno 500.

"The Abbey of St. Coman, in Roscommon, was founded by Coman; and the Cathedral of St. Finian, in Clonard, was founded about the same time (Anno Dom. 550) by St. Finian, a man eminent for piety and learning.

"The present church of the Blessed Trinity, commonly called Christ's Church, in Dublin, was built by Sitricus, a Dane, and Donatus, Archbishop of Dublin, Anno 1038.

"Roderick O'Connor, King of Connaught, was an excellent Mason; who, among his other works, built (Anno Dom. 1161) a stately stone castle at Tuam, which was called by the Irish the Wonderful Castle.

"The priory of St. John the Baptist, at Kilmainham, was founded by Richard Strongburo', Earl of Pembroke, Anno Dom. 1174; and the Cathedral of St. Bar, or Finbar, was built by St. Bar at the same time.

"John de Courcy, Earl of Kingsal, was an excellent architect; he built the present St. Patrick's Cathedral in Down, and the priory of St. John the Baptist, St. Mary's Abbey of Innis, and the priory of Nedrum, with many

others, Anno Dom. 1183; and the priory of St. John the Baptist, without Newgate, in Dublin, was built by Alured C. Palmer, a Dane, Anno Dom. 1188.

"The present St. Patrick's Cathedral in Dublin was built by John Comin, Archbishop of Dublin, Anno Dom. 1190. The priory of St. John in Kilkenny, by William Marescall, Earl of Pembroke, Anno Dom. 1211; and Felix O'Ruaden, Archbishop of Tuam, rebuilt St. Mary's Abbey in Dublin, Anno Dom. 1230, and covered it with lead. It was first founded by the Danes in Anno 984.

"Nor must we forbear to mention Hugh de Lacy, Earl of Ulster, who was likewise an excellent Mason. He founded Carrickfergus, built a friary in Down, Anno Dom. 1232; the famous Castle of Trim, the priory of St. John the Baptist, in the territory of Ards, and also several other abbeys and castles, which would be too tedious here to mention. Let the curious but examine the histories and antiquities of Ireland and they will find it to vie with most kingdoms in ancient abbeys and venerable Gothic buildings, according to the architecture of the times wherein they were built. And now in this present age there are many curious buildings erected, and many now erecting throughout the kingdom, after the manner of the Augustan style, and the city of Dublin is supposed to have as curious and stately buildings, both public and private, as any one city in the world.

"As a catalogue of those curious and stately buildings would be too tedious here to insert, so it would be a crime not to mention the two famous Master Masons and curious architects, in whom centers all that was truly ingenious in Vitruvius, Palladio, Inigo Jones, Sir Christopher Wren, &c., viz.: Thomas Burgh, Esq., Engineer and Surveyor-General of His Majesty's fortifications and buildings in Ireland; and Capt. Edward Lovet Pearce, the contriver and projector of that strong, well contrived noble pile, the Parliament Hall, whose first stone was laid at the south side on February the 3d, 1728-9, by the Lords Justices, together with several of the nobility and members of Parliament, attended by the yeomen of the guard, a detachment of dragoons, and another of foot. In the body of which stone were laid two silver medals, with the effigies of their present majesties, King George and Queen Caroline, and over the medals was laid a plate of copper, on which is engraved the following inscription:

"Serenissimus et Potentissimus Rex  
Georgius Secundus,  
Per Excellent Dominum  
Johannem Dominum Carteret Baron de Hawnes  
Locum tenentem  
Et per Excellent. Domines.  
Hugonem Archiepm. Armachan.  
Thomam Wyndham Cancell.  
Guliel. Connolly Dom. Com. Protocol.  
Justiciarios Generales  
Primum hujusce Domus Parliament, Lapidem  
Posuit  
Tertio Die, Februar. Anno Dom.  
MDCCXXVIII.

"And their Excellencies, the Lords Justices, were pleased to leave on the stone a purse with twenty-one guineas, which the aforesaid Capt. Pearce, the architect, distributed among the Craftsmen, to drink towards the healths of their majesties, the Prince of Wales, and the rest of the royal family.

"And now under his present majesty, King George II., (a Mason king, whom God preserve) while arts and science flourish, while noblemen, gentlemen, clergymen and learned scholars of most professions and denominations have frankly joined to take the charges and to wear the badges of Free and Accepted Masons, let all Freemasons so behave themselves as to be accepted of God, the Grand Architect of the Universe, and continue to be, as they have ever been, the wonder of the world; and let the cement of the Brotherhood be so well preserved, that the whole body may remain as a well-built arch."—*London Freemason.*

### The Rhetoric of Masonry.

There is a rhetoric in the Masonry of a beautiful temple no less instructive to the eye than that of language is to the ear. He, however, who best understands the latter will best appreciate the former; hence, how necessary to him who aspires to an honorable station within that temple is the pursuit of an art which, while it instructs it adorns, and strengthens while it enriches. Many a lesson of great practical wisdom may daily be received from the contemplation of the rising structure of a stately edifice, and to no man is such likely to prove of more avail than to the Master Mason himself. He there may learn how the proper disposition of well-prepared materials, united by the implements and laws of art, furnish grace, strength and beauty to the eye and wisdom to the understanding. Order of arrangement, care in preparation, correct adjustment and regular construction, speak a language the pen can but feebly describe. A lesson is imparted at the same time to the contemplative mind that will produce its fruit in due season. The idea intended to be conveyed by the juxtaposition of certain parts conformable thereto, each in its own appropriate place, reminds us of the well-selected, well-turned, and weighty words of a strong and graceful sentence. Independently, in the former case, of the mere use intended, and in the latter, of the mere sense conveyed, there is an effect produced both upon the heart and upon the mind which is sacred to the shrine of the secret source of knowledge. So in rhetoric (or the art of speaking or saying what we have to say clearly, elegantly and effectively) there is much labor required, both in the construction and proposition of the verbal materials of the temple, which is displayed in the architecture of an eloquent address. It may be profitable to contemplate how the justly proportioned pillars rise from their solid bases to the crowning capitals, as the idea developed reaches consummation by the graceful ascent of word upon word; how lightness and grace are achieved by joining arch to arch, even as the apt allusion, passing on from point to point, ornaments, while it upholds the general idea. We may now, perhaps, from these random remarks, the better comprehend the reason why the poets of ancient Greece and Rome have so frequently used the phrase, "to build the song," or poem. The term always struck us as forcible and descriptive in relation to those nations; for as we derive from them the noblest models of architectural excellence, so do we of poetical rhetorical works. They have ever been, and ever will be, models of excellence to all the world. It is true, a great Masonic Temple owes its origin to a source than which none can be loftier; and we opine that the everlasting principles inherent in its Order are such as to demand the respect and admiration of ages yet to come, as they have undoubtedly those that are gone. A finished temple and a finished discourse are analogous in their structure and effect, and often mold the embryo aspirations of posterity to great perfection. Surely by one whose duty it may be from time to time to lecture in this Lodge, and to pay the Craft with the wages of knowledge, holy knowledge and experience, the Masonry of rhetoric and the rhetoric of Masonry should not be deemed unworthy of his serious attention.—*Anon.*

### The Tallest Freemason in the World.

We have often heard of the oldest Mason in the world, and here comes the tallest one:

The *Glasgow Herald* records that at an emergency meeting of Clyde Lodge, No. 468, in that city, Major Ole Andreas Hansen, of the United States army, a native of Norway, was initiated, passed, and raised to the sublime degree, by Bro. Campbell, P. M. The Major is eight feet high, and weighs thirty-three stones Scottish.—*Mystic Star.*

There is a school-house in Grass Valley, Cal., called the "House of the Holy Angels."



## WE ARE BROTHERS ALL.

SUNG AT THE OPENING OF THE GRAND LODGE  
OF NEW JERSEY.

With grateful hearts we meet again,  
As Craftsmen tried and true,  
United by that golden chain  
That binds the "enlightened few."  
On Thee, our God, who reign'st above,  
With reverence we call;  
O! teach us, through Thy boundless love,  
That we are brothers all.

Grant that our Councils, by Thy aid,  
From discord may be free;  
And that each word and act be sway'd  
By gentle Charity.  
Impress upon each Mason's heart---  
Let whatsoe'er befall---  
To act the true fraternal part,  
For we are brothers all.

O Lord! imbue us with a share  
Of wisdom from on high;  
That all our workmanship prove square  
To Thy all-seeing eye.  
Grant that our footsteps may be freed  
From every sinful thrall;  
That we may show, by word and deed,  
That we are brothers all

Kansas City Commandery, No. 10, Knights Templar, held a special conclave at their asylum last evening, and were officially visited and inspected by Sir Knight James F. Aglar, Right Eminent Grand Commander of the State of Missouri, accompanied by Sir Knights W. A. Prall and P. G. Gerhart, of St. Louis Commandery, No. 1.

These visitations are made for the purpose of examining into the condition of the Commanderies and inspecting them, in accordance with the prescribed forms of the Order, and will extend to all Commanderies in the State, before they are concluded. Quite a number have been already visited and inspected, and we are pleased to announce that they are all in a very flourishing condition. Two new Commanderies have been organized and are now working under dispensation, one at Louisiana, called "Cyrene," and the other at Brookfield, called "Coeur de Leon." There are now fourteen regularly constituted Commanderies in the State and two under dispensation.

It is proposed to hold a general Encampment of the entire Order in this State, at Columbia, in the month of May next, at which the Sir Knights will be regularly drilled and manoeuvred in accordance with the tactics of the Order, carrying out practically the objects and designs imperfectly taught within the narrow limits of a Lodge room. Much good would result from such a "gathering of the clans."

The Grand Officers will continue their visitations after leaving Kansas City, going from here to Liberty, thence to Lexington and Sedalia. The Grand Commandery of the State will hold its annual conclave at Freemason's Hall, in St. Louis, commencing on the 5th of October.

Sir Knights Aglar and Prall visited the Broadway Hotel and other places of interest yesterday afternoon, and expressed themselves as delighted with our city and its surroundings, and seemed much astonished at its rapid but apparently solid growth.—*Kansas Times*, 21st.

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1868						Fr. 5	Sa. 4	Mo. 4	We. 1	Th. Sa. 1 31	Su. 29	Tu. 29
1869	We. 27	Fr. 26	Sa. 27	Su. 25	Tu. 25	We. 23	Fr. 23	Sa. 21	Mo. 20	We. 20	Fr. 19	Sa. 18
1870	Mo. 17	Tu. 15	Th. 17	Fr. 15	Sa. 14	Mo. 13	Tu. 12	Th. 11	Fr. 9	Su. 9	Mo. 7	Th. 7
1871	Fr. 6	Su. 5	Mo. 6	We. 5	Th. 4	Sa. 3	Su. Mo. 2 31	We. 30	Th. 28	Sa. 28	Su. 26	Tu. 26
1872	Th. 24	Sa. 23	Su. 24	Tu. 23	We. 22	Fr. 21	Sa. 20	Su. 18	Tu. 16	We. 16	Tu. 15	Su. 14
1873	Mo. 13	Tu. 11	Fr. 14	Sa. 12	Mo. 12	Tu. 10	We. 9	Fr. 8	Sa. 6	Su. 5	Tu. 4	We. 3
1874	Fr. 2	Su. 1	Tu. 3	We. 1	Fr. Su. 1 31	Mo. 29	Tu. 28	Th. 27	Fr. 25	Su. 25	Mo. 23	Tu. 22
1875	Th. 21	Sa. 20	Su. 21	Tu. 20	Th. 20	Fr. 18	Su. 18	Mo. 16	We. 15	Th. 14	Sa. 13	Su. 12
1876	Tu. 10	We. 8	Th. 9	Sa. 8	Mo. 8	Tu. 6	Th. 6	Fr. 4	Sa. 3	Tu. 3	We. 1	Fr. Sa. 1 30
1877	Mo. 29	Tu. 27	Th. 29	Fr. 27	Su. 27	Mo. 25	We. 25	Th. 23	Sa. 22	Mo. 22	Tu. 20	Th. 20
1878	Fr. 18	Su. 17	Mo. 18	We. 17	Th. 16	Fr. 14	Su. 14	Mo. 12	Th. 12	Fr. 11	Sa. 9	Mo. 9
1879	We. 8	Th. 6	Sa. 8	Su. 6	Mo. 5	We. 4	Th. 3	Sa. Su. 2 31	Tu. 30	We. 29	Fr. 28	Sa. 28
1880	Tu. 26	We. 24	Th. 25	Sa. 24	Mo. 24	Tu. 22	We. 21	Fr. 20	Sa. 18	Su. 17	Tu. 16	Th. 16
1881	Sa. 15	Mo. 14	Tu. 15	Th. 14	Fr. 13	Su. 12	Mo. 11	Tu. 9	Th. 8	Fr. 7	Su. 6	Mo. 5
1882	We. 4	Fr. 3	Su. 5	Mo. 3	We. 3	Th. 1	Sa. Su. 1 30	Mo. 28	Tu. 26	Th. 26	Sa. 25	Su. 24
1883	Tu. 23	Th. 22	Fr. 23	Su. 22	Tu. 22	We. 20	Fr. 20	Sa. 18	Su. 16	Tu. 16	We. 14	Fr. 14

*New Brunswick*—Wm. F. Bunting, St. John's, 1; D. R. Munro, St. John's, 3.

*North Carolina*—D. W. Bain, Raleigh, 1; Thos. B. Carr, M. D., Wilmington, 2; H. H. Munson, Washington, 3.

*Nova Scotia*—Charles J. Macdonald, Halifax, 1.

*Ohio*—Jno. D. Caldwell, Cincinnati, 1, 2, 3, 4.

*Oregon*—J. E. Hurford, Portland, 1; Chas. M. Cartwright, Salem, 2.

*Pennsylvania*—John Thompson, Masonic Temple, Philadelphia, 1, 2; Christian Stoltz, Reading, 3; Alfred Creigh, Washington, 4.

*Rhode Island*—Charles D. Greene, Providence, 1; G. H. Burnham, Providence, 2; E. B. Knight, Providence, 3; Solon Thornton, Boston, Mass., 4.

*Scotland*—Wm. A. Laurie, Edinburgh, 1, 2.

*South Carolina*—R. S. Bruns, Charleston, 1; Ebenezer Thayer, Charleston, 2; H. W. Shroder, Charleston, 3.

*Tennessee*—Jno. Frizzell, Nashville, 1, 2, 3, 4.

*Texas*—George H. Bringham, Houston, 1; Robert Brewster, Houston, 2, 3, 4.

*Vermont*—Henry Clark, Poultney, 1; Jno. B. Hollenbeck, Burlington, 2, 3, 4.

*Virginia*—John Dove, M. D., Richmond, 1, 2, 3, 4.

*West Virginia*—T. H. Logan, Wheeling, 1.

*Wisconsin*—Wm. T. Palmer, Milwaukee, 1, 2, 3, 4.

*Washington Territory*—Thos. M. Reed, Olympia, 1.

*United States*—John D. Caldwell, Cincinnati, Ohio, 2, 4.

\*Those marked 1, are Grand Lodge; 2, are Grand Chapter; 3, Grand Council; 4, Grand Commandery.

Corrected monthly for the readers of the Freemason; and any errors noted by our brethren in the above offices will oblige us by ending corrections.



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Ten Premiums nineteen years and twenty-four days.

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# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

VOL. III.

ST. LOUIS, MO., NOVEMBER 1, 1869.

NO. 11.

## THE FREEMASON,

PUBLISHED ON THE FIRST OF EACH MONTH,

GEO. FRANK GOULEY,

EDITOR AND PROPRIETOR.

ONE COPY, ONE YEAR, - - \$2 00

### "Free Will;" an Ideal of Masonry.

There is a principle in Freemasonry which the world seems not very fully to understand, viz: its perfect freedom from the system of pro elytism. Of all things which Masonry abhors is the effort to get members, or to interfere with their peculiar rights after they join her. She has her grand idealism of Truth and she expects the world to have eyes and seek it; and if they can find it in her portals, well and good; if not, they may seek where they please, for she will never ask a man to come within her doors. He *must* come of his own free will, which he cannot do if he has been solicited; and so well understood and so emphatically demonstrated is this fact in her mysteries that even a fool should learn enough at his initiation to know that he cannot and must not ask even his own blood brother to become a Mason. This beautiful ideal of Free Will has still a higher significance than merely the one alluded to—it is the recognition of the sublime truth that the Creator made man a free agent, to learn God and seek happiness in any channel of religion which he deems the most perfect and successful. It recognizes that God has made the minds of men to differ upon all speculative subjects, such as political economy, social relationship, medical practice, and the many other problems which interest mankind. It recognizes the beneficent wisdom of God who so created man, for if there was no diversity of mind there would be no improvements or progress, and for all the good that mind would have been to the world, there might have been no years and without variety of thought; the human family would to-day be clothed with a fig-leaf and be subsisting on fruits.

The medical professor who would endeavor to force on the minds of his students that *he* possessed the only true remedies, and the only true theory of diagnosis, would in this age be written down a consummate fool.

The politician who harangues the crowd and tries to make them believe that his party is the only one which can produce good laws and

national safety, is generally looked upon as playing the fool for one hour in order to fool the people the balance of his life.

The lecturer who peddles his thoughts around for so much a night and sometimes tries to make the world believe that he has discovered the true panacea of human happiness and domestic life, is taken for what he is worth, and his lecture is generally forgotten by the time his audience have had one good sound sleep.

The theologian who week after week expounds the scriptures to his flock and ministers sympathy and aid to the suffering, is generally appreciated as a useful member of social life to just the extent that he lives up to his professions and does not interfere with the sacred professions of others. He is intended as a hard worker among that large class of ignorant people who never worship God and never think of their allegiance to Him as their great Creator and Benefactor. The theologian, however, who never thinks of the great world of "Want" around him until he gets behind his pulpit, and who looks upon *himself* as the special agent of God to hurl thunder and damnation around the world on everybody who doubts his "doxy" and his power of excommunication to all who do not do and think as he does; is generally put down for a fanatic or a charlatan, and as one who lacks the first principles of religious charity.

Now all these various classes of propagandists do much good and have a certain field to fill, and we might mention others; but these serve to illustrate the point before us, viz.: that Freemasonry is the opposite of all systems of propagandism, and is so of necessity. Within her precincts sit every night men whose whole business is to change some other men from their way of thinking to some other way of thinking; and if that sort of business was once tolerated in a Lodge room there would be such an opening of Pandora's Box as would make the world stare.

Just think of it for a moment. We have sat in the same room on the same evening, in Washington City, with a Presbyterian, a Methodist, an Episcopalian, a Baptist, a Mahometan, a Jew, a Catholic, a Freesoiler, a Whig, a Democrat, an Alopapist, a Homœopathist, an Abolitionist, and an owner of hundreds of slaves, and representatives of about half a dozen nations and languages; it was on an occasion of a foreign visitation from Egypt. And suppose that a Masonic Lodge was like any other place in the world, and any one of those present had been allowed to explain or debate his peculiar dogmas, what would have

been the result? All we can "guess" is, that we think we should in five minutes have been trying to get out of the door or jumping to the nearest shed from a window in order to escape the beauties of a free fight—that's all.

Yet such a thing has never occurred in the history of Freemasonry that we ever heard of.

Why? Simply because *every candidate*, having come into the Fraternity of his own free will, and *every member* having voted for them according to their free will, and each candidate having been *unanimously* accepted, and the ideal of the institution being that each man may believe as he pleases, except the one test of faith in a common Father, no one has any right to question another about any of his peculiar ideas of politics, medicine, or anything else, except his obedience to the established moral tenets of the institution. Simply this reason, and nothing more. For one we recognize the right of any man to go to what church he pleases, or not go to church at all; if he thinks he can worship God better at home; or to belong to what party he pleases; or to no party at all, if he thinks he can serve his country as well by being neutral; or to use any practice he pleases, or to "throw medicine to the dogs," if he thinks doctors are humbugs and he can diet himself well; or, in short, we recognize the right of every man to live and die according to the laws of God in the "Great Light" and the established regulations of a well-governed community. As a Freemason we believe this, and recognize it as the Masonic ideal of Free will.

We know there are thousands who will not agree with us, but we cannot help it. We cannot change the wisdom of God. Without this ideal the world would have but one king, and he would be the strongest one; the world would have but one religion, and that would be the oldest one; the world would have but one code of medicine, and that would be the primitive one; the world would have but one means of locomotion, and that would be walking. These would be so, simply because none would have had the right or power to change an iota from original systems. All the improvements and progress of the world are the results of men having minds and the right to leave beaten tracks and work revolutions. Freemasonry recognizes this right; therefore she has kept pace with the world and never quarreled with it, and nobody but bigots or fools have ever quarreled with her.

"FREE WILL is, therefore, a sacred ideal; it is the great gift of God to man. Our thoughts have been directed to these remarks by recently being informed that in some Lodges men of opposite medical and religious professions have been rejecting each other, in violation of their solemn obligations. Let them remember their first lesson at the door.



**MASONIC GRAND BODIES.****ANNUAL ASSEMBLIES.**

The annual assemblies of the Masonic Grand Bodies of Missouri are just concluded, and the various branches of the Fraternity were represented as being in a prosperous condition throughout the State. The general attendance was unusually large.

The Grand Commandery of Knights Templar held its Annual Conclave on Tuesday, October 5th. Ten Commanderies were represented, and four new ones chartered. The total membership of Templars in the State is about six hundred.

**OFFICERS OF GRAND COMMANDERY.**

James F. Aglar, St. Louis, Grand Commander.

John D. Vincil, Macon, D. G. Commander.  
James Conn, Hannibal, G. Generalissimo.  
Samuel Russell, St. Joseph, G. Cap. Gen.  
Rev. Wm. M. Rush, St. Joseph, G. Prelate.  
Wm. N. Loker, St. Louis, G. Treasurer.  
Geo. Frank Gouley, St. Louis, G. Recorder.  
Wm. K. Spinney, St. Louis, G. S. Warden.  
Geo. W. Tisdale, Kansas City, G. J. Warden.

Wm. Bosbyshell, St. Louis, G. S. Bearer.  
J. E. R. Millar, Weston, G. Standard Bearer.

Wm. H. Stone, St. Louis, G. Warden.  
John Geekie, St. Louis, G. Guard.  
John D. Vincil, Macon, Grand Inspector of Commanderies.

Geo. Frank Gouley, Committee on Foreign Correspondence.

The Grand Commandery set apart Ascension day in 1870 as the time of meeting for a State Grand Encampment, and fixed on Columbia as the place.

**THE GRAND CHAPTER.**

The Grand Royal Arch Chapter met in its Annual Convocation on Wednesday, October 6th, thirty-four Chapters being represented. There are fifty-two chartered Chapters and four continued under dispensation, and a total membership of 2,500.

On Thursday, 7th, the election took place, and the following named officers were elected and installed, which business closed the session:

John F. Houston, Richmond, G. H. P.  
Wm. E. Glenn, Rolla, D. G. H. P.  
Wm. M. Rush, St. Joseph, G. K.  
Alex. M. Dockery, Chillicothe, G. S.  
John D. Daggett, St. Louis, G. T.  
Geo. Frank Gouley, St. Louis, G. S.  
John D. Vincil, Macon, G. Chaplain.  
D. N. Burgoyne, St. Louis, G. C. of H.  
Allan McDowell, Greenfield, G. R. A. C.  
Geo. Frank Gouley, Com. F. C.  
T. E. Garrett, G. Lecturer.

The following District Lecturers were appointed for Masonic districts—two north and two south of the river:

1st District—Allan McDowell, Greenfield.  
2d District—Jas. E. Carter, Jefferson City.  
3d District—Samuel Russell, St. Joseph.  
4th District—Robert Grove, Gallatin.

**GRAND COUNCIL.**

The Grand Council of Royal and Select Masters met on Friday, October 8th. There

are seven Councils in the State, and all were represented. The whole membership is about 375. The following Grand Officers were elected and installed:

Martin Collins, St. Louis, M. P. G. M.  
John G. Foss, Hannibal, D. G. P.  
Joseph M. Fox, Sedalia, D. T. I.  
John Glening, St. Louis, G. P. G. W.  
J. E. R. Millar, Weston, G. C. G.  
D. T. Wainright, Monticello, G. Chaplain.  
Wm. N. Loker, St. Louis, G. Treasurer.  
Geo. Frank Gouley, St. Louis, G. Recorder.  
Robert L. Fisher, Kennett, G. Marshal.  
John F. Houston, Richmond, G. Steward.  
John Geekie, St. Louis, G. Sentinel.  
Geo. Frank Gouley, Com. F. C.  
T. E. Garrett, Grand Lecturer.

**THE GRAND LODGE.**

The M. W. Grand Lodge of Missouri met in Freemasons' Hall on Monday, October 10th, there being an unusually large attendance and full representation. Most of the business transacted had reference only to the internal regulations of the Craft in the jurisdiction, and was of no particular public importance. One matter, however, relating to the property known as Freemasons' Hall, of great interest to the fraternity generally, was adjusted. The Grand Lodge assumes the payment of the bonded debt on the property, amounting to about \$200,000, and assessed an annual tax of one dollar on each Lodge member in the State for this purpose. This payment, it was ascertained, could be accomplished in eight years, and give the Grand Lodge the controlling interest at the end of that time.

There were 160 Lodges out of 300 represented at the Annual Convention, and twenty-seven new charters were granted. Nine dispensations for new Lodges were ordered, and six were continued.

The e is now a membership of 16,500 in the Grand Jurisdiction of Missouri, including the Territory of New Mexico. The business of the Grand Lodge was closed on Thursday night by the installation of the following officers elected for the Masonic year:

Wm. D. Muir, Booneville, M. W. G. M.  
Thos. E. Garrett, St. Louis, R. W. D. G. M.  
Alex. M. Dockery, Chillicothe, R. W. S. G. W.  
Samuel H. Owens, California, R. W. J. G. W.

Wm. N. Loker, St. Louis, R. W. G. T.  
Geo. Frank Gouley, St. Louis, R. W. G. S.  
**APPOINTED OFFICERS—GRAND CHAPLAINS.**  
F. R. Holman, Booneville.  
Thomas M. Finney, St. Louis.  
Richard Holt, Canton.  
P. M. Pinckard, St. Louis.  
J. B. Mitchell, College Mound.  
W. P. Renick, St. James.  
W. E. Whiting, Kansas City, S. G. D.  
James A. Adams, St. Joseph, J. G. D.

**GRAND MARSHALS.**

Martin Collins, St. Louis.  
William A. Hall, Liberty.  
A. F. Trainer, Montgomery City, G. S. B.

**GRAND STEWARDS.**

John B. Best, Palmyra.  
J. W. Dunn, Lamar.

**GRAND ORATORS.**

John D. Vincil, Macon City.  
S. W. B. Carnegie, Canton.  
—Gibson, Columbus, G. Pursuivant.  
John Geekie, St. Louis, G. Tyler.  
Geo. Frank Gouley, St. Louis, Com. F. C.  
James A. H. Lampton, St. Louis, Grand Lecturer.

**DISTRICT D. G. MASTERS.**

1st District—Theo. E. Shepherd, Lagrange.  
2d District—John Ure, Hannibal.  
3d District—John Ralls, New London.  
4th District—J. H. Alexander, St. Charles.  
5th District—B. O. Austin, New Bloomfield.  
6th District—F. D. Evans, Columbia.  
7th District—H. L. Gaines, Brunswick.  
8th District—L. K. Myers, Brookfield.  
9th District—W. T. Baird, Kirksville.  
10th District—Geo. H. Hubbell, Trenton.  
11th District—D. J. Heaston, Bethany.  
12th District—Willis Griffin, Hamilton.  
13th District—Elias Parrott, Cameron.  
14th District—Samuel Russell, St. Joseph.  
15th District—Hiram Patterson, Forest City.  
16th District—John W. Luke, St. Louis.  
17th District—S. C. Griswold, New Haven.  
18th District—Wiley Lane, Libertyville.  
19th District—William B. Wilson, Cape Girardeau.  
20th District—J. H. Bethune, Charleston.  
21st District—Robert L. Fisher, Kennett.  
22d District—J. W. Baldwin, Poplar Bluff.  
23d District—B. Shepherd, Ironton.  
24th District—A. L. McGregor, Arlington.  
25th District—R. P. Faulkner, Rolla.  
26th District—  
27th District—Jas. E. Carter, Jefferson City.  
28th District—Josiah Ivey, Lebanon.  
29th District—  
30th District—M. J. Hubbell, Springfield.  
31st District—M. S. Street, Granby.  
32d District—J. C. Gaston, Carthage.  
33d District—Allan McDowell, Greenfield.  
34th District—H. J. Church, Stockton.  
35th District—  
36th District—N. M. Given, Harrisonville.  
37th District—J. V. Allee, Versailles.  
38th District—W. J. Wyman, Belleair.  
39th District—J. W. Petty, Cambridge.  
40th District—Geo. R. Hunt, Warrensburg.  
41st District—R. Frank Green, Santa Fe, New Mexico.

**Appointments of D. D. G. M.**

1st District—T. E. Shepherd, of La Grange; Lewis, Clarke, Scotland and Knox counties.  
2d District—John Ure, of Hannibal; Marion and Shelby counties.  
3d District—John Ralls, of New London; Ralls, Pike and Monroe counties.  
4th District—James H. Alexander, of St. Charles; St. Charles, Lincoln and Warren counties.  
5th District—B. O. Austin, of New Bloomfield; Audrain, Montgomery and Callaway counties.  
6th District—Frank D. Evans, of Columbia, Boone and Howard counties.  
7th District—H. L. Gaines, of Brunswick; Randolph, Chariton and Carroll counties.  
8th District—L. K. Meyers, of Brookfield; Livingston, Linn and Macon counties.



9th District—W. T. Baird, of Kirksville; Adair, Schuyler and Sullivan counties.

10th District—George H. Hubbell, of Trenton; Grundy, Mercer and Putnam counties.

11th District—D. J. Heaston, of Bethany; Harrison, Gentry and Worth counties.

12th District—Willis Griffing, of Hamilton; Daviess, DeKalb and Caldwell counties.

13th District—Elias Parrott, of Cameron; Clinton, Clay and Ray counties.

14th District—Samuel Russell, of St. Joseph; Platte, Buchanan and Adair counties.

15th District—Hiram Patterson, of Forest City; Holt, Nodaway and Atchison counties.

16th District—John W. Luke; St. Louis county.

17th District—S. C. Griswold, of New Haven; Jefferson and Franklin counties.

18th District—Wiley Lane, of Libertyville; St. Genevieve, St. Francois and Madison counties.

19th District—Wm. B. Wilson, of Cape Girardeau; Cape Girardeau, Perry and Bollinger counties.

20th District—James H. Bethune, of Charleston; New Madrid, Mississippi and Pemiscot counties.

21st District—Robert L. Fisher, of Kennett; Dunklin and Stoddard counties.

22d District—J. W. Baldwin, of Poplar Bluff; Butler, Carter, Ripley and Wayne counties.

23d District—B. Shepherd, of Ironton; Wayne, Washington, Iron and Reynolds counties.

24th District—A. L. McGregor, of Arlington; Gasconade, Osage and Maries counties.

25th District—R. P. Faulkner, of Rolla; Crawford, Phelps and Dent counties.

26th District— — — — —; Oregon, Shannon, Texas and Howell counties.

27th District—James E. Carter, of Jefferson City; Cole, Moniteau and Miller counties.

28th District—Josiah Ivey, of Lebanon; Pulaski, Laclede, Dallas and Camden counties.

29th District— — — — —; Wright, Douglas, Ozark, Taney and Christian counties.

30th District—M. J. Hubbell, of Springfield; Webster and Greene counties.

31st District—Wm. S. Street, of Granby; Newton, McDonald, Barry and Stone counties.

32d District—J. C. Gaston, of Carthage; Lawrence and Jasper counties.

33d District—Allan McDowell, of Greenfield; Dade, Barton and Vernon counties.

34th District—H. J. Church, of Stockton; Polk, Cedar and Hickory counties.

35th District—Ben. L. Quarles, of Clinton; Henry and St. Clair counties.

36th District—N. M. Given, of Harrisonville; Bates and Cass counties.

37th District—J. V. Allee, Versailles; Benton and Morgan counties.

38th District—W. J. Wyan, of Belleair; Cooper and Pettis counties.

39th District—J. W. Petty, of Cambridge; Saline and Lafayette counties.

40th District—George R. Hunt, of Warrensburg; Jackson and Johnson counties.

41st District—R. Frank Green, of Santa Fe; Territory of New Mexico.

## Report of the Committee on Jurisprudence.

ST. LOUIS, OCTOBER 12, 1869, }  
A. L., 5869. }

To the M. W. Grand Lodge A. F. and A. M. of the State of Missouri:

BRETHREN: Your Committee on Jurisprudence to whom was referred so much of the M. W. Grand Master's annual address as refers to *Decisions*, would respectfully report as follows:

Your committee endorse the decision of the M. W. Grand Master, that a Mason cannot be expelled for non-payment of dues.

Also, the decision that a candidate cannot be advanced from one degree to another in the face of objections by a member.

Also, that a member cannot disclose his ballot; and if he does, the rejection for initiation still stands for twelve months.

Also, the decision that no member can be deprived of his right to vote, or other privileges, without a fair trial. Such action is in direct violation of the resolutions adopted by this Grand Lodge in 1867.

Also, that all by-laws which suspend a member after a certain time for non-payment of dues, without a trial, are illegal and void.

Also, that a member cannot dimit at a special meeting.

Also, that it is the duty of the W. M. to fill all positions in the Lodge which are made by appointment.

Also, that it is proper to withdraw a petition of one totally disqualified to receive the mysteries of Masonry, as all such petitions are *ipso facto* null and void.

Also, that ballots must be had on all petitions, whether the committee report favorably or unfavorably.

Also, that it requires the unanimous consent of all the members *present* to grant another Lodge the privilege to confer degrees or to waive jurisdiction.

Also, that officers elect cannot be installed by proxy.

Also that a member has the right to object to the introduction of a visitor.

Also, that E. A's. and F. C's. must be re-examined each time they apply after rejection.

Also, that all rejected applicants for membership must file a new petition before another ballot.

We cannot endorse the decision of the M. W. Grand Master, that a Lodge cannot adopt a by-law raising its scale of dues without first obtaining the approval of the Grand Lodge. We hold this to be the *indefeasible right* of a Lodge, to make by-laws, and that they are valid until reversed by Grand Lodge. *Provided* they are not, *ipso facto* contrary to any existing law of the Grand Lodge.

We approve and endorse the decision of the M. W. Grand Master, that no one is entitled to the title of an actual Past Master who has not been duly elected and installed as Master of a chartered Lodge.

Also, the decision and views expressed by the M. W. Grand Master about the status of army-made Masons.

We also endorse the views of the M. W. Grand Master, that the decisions of a Grand

Master are not valid after being reported to the Grand Lodge until confirmed by the Grand Lodge.

We endorse the decision that it is competent for a Lodge to try its members irrespective of any legal procedure that may be at the time pending.

Relative to the decision of the M. W. Grand Master, that Grand Masters may interfere in cases after trial and verdict, your committee are of the opinion that it is the duty of the Grand Master to protect and defend the execution of the laws; and if, in his judgment, the established law of the Grand Lodge has been violated and great injustice done thereby, it is his right to have the matter corrected by a new trial. But where it is a question ONLY OF OPINION as to the guilt or innocence of the party by the evidence, we hold that it is not in the power of the Grand Master to set aside the verdict or order a new trial, until it has been reported to and acted upon in Grand Lodge.

We also endorse the decision of the M. W. Grand Master, that Master Masons *raided* in Lodges in this jurisdiction are, *ipso facto*, members without further ballot, except where the work has been done for another Lodge—then the Brother is a member of the Lodge which made the request.

We also agree with the M. W. Grand Master that every resident member should be summoned to attend.

*Resolved*, That when charges are preferred against a Mason, and those charges have been entertained by the Lodge and a time set for trial, that such Mason cannot be considered in good Masonic standing until his innocence has been established by the verdict of his brethren.

Relative to section 24, article XVIII, Grand Lodge by-laws, your committee decide that said section was not intended to be so construed that a member *should be expelled* without trial, but that he is entitled to a trial and *may be expelled*.

## Report of Committee on Masonic Mutual Benevolent Association of Missouri.

To the Most Worshipful Grand Lodge of Missouri:

The undersigned, Special Committee appointed on the "Masonic Mutual Benevolent Association of Missouri," would respectfully report that we have examined the charter and by-laws of said Association, its proposed workings, &c., as fully and carefully as our limited time would permit, and take great pleasure in heartily endorsing it, and would fraternally recommend the adoption of the following resolutions by the Grand Lodge, viz.:

*Resolved*, That the Grand Lodge of Missouri cordially approve of the objects of the "Masonic Mutual Benevolent Association of Missouri," and commend it to the favorable consideration of the Fraternity in this jurisdiction, and recommend that they avail themselves of the benefits to be derived from a membership in said Association.

*Resolved*, That the Masters of subordinate Lodges be requested to bring the object of the Association to the notice of their respective Lodges, and explain its operations.

B. SHEPHERD,  
ELIAS PARROTT,  
JAS. LOVERN,  
W. GALLAND.



**Extracts from Address of M. W. Bro.  
Jno. D. Vincil, G. M.,**

*Before the Grand Lodge of Mo., Oct 11, 1869.*

MY DEAR BRETHREN: I congratulate you all on the auspicious return of this happy occasion, and offer you my sincere fraternal greetings to-day, as we reassemble in Grand Communication. Twelve months ago this week, as a Grand Body, we were launched on the uncertain sea of life for another official cruise, to battle with the storms, combat with angry waves, or sail beneath sunny skies, as a wise Providence might order. Thanks be unto a merciful God, we have completed our voyage, having safely rode the billowy sea, weathered the storm, and rounded to. With sails furled and anchor cast, we are again in port. How varied and eventful the circumstances and histories of the world since last we convened in Annual Communication. Change has been abroad, and earthly mutation has been rife, doing its long accustomed work. Earth has trembled beneath the footfall of earthquakes unchained; navies have been stranded and rich argosies have been swallowed by the angry deep; revolution and war have scarred the earth, disturbed empires, rocked dynasties and shaken thrones to their fall; commotion and apprehension have disquieted the nations, but amid a thousand vicissitudes marking the histories and fortunes of nationalities and of men, our noble "CRAFT" has serenely rode the waves, breasted the storms, and to-day, with all her timbers sound, points her vast crew to the inviting shores of exalted and glorious destiny.

We are reminded that the present flies and the **HEREAFTER** is at hand. Time, ever active, has hurried us along the stadium of life. The flight of another *Annual* period indicates, with unerring certainty, the nearer approach of the sundown of mortal life to us all. We stand amid the gathering shadows, where flit the ghosts of departed hours, and, perhaps, wasted years. To-day the hand of time gives another turn to his dial, which tells that one more year of privilege and probation to us has been numbered amid the periods registered in the chronicles of God. Who of us will lay it to heart that we are thus nearer than e'er before to that destiny whose name is **ETERNITY**?

As we have been graciously preserved through another year of trial, and having shaken off the dust of travel,

'With glad hearts, and free,'

we repair to this sacred retreat, to banish care, to cement more closely the bonds of alliance and friendship, to increase the great moral forces of brotherhood, and to advance the grand principles of Morality. I feel assured, from my knowledge of the spirit and purpose of the Masonic fraternity of Missouri, and from the liberal attendance upon our annual gatherings, that whatever duties may challenge our thought and labor will be met and discharged with a zeal and energy worthy of yourselves and the occasion. We have abundant reason to circle our altar with devotions deep, and offer here the incense pure to God the "father of mercies" for the benefactions of the past year. Health and happiness, peace and prosperity have filled the land and crowned our

people. Improvements, developing and building up the country at large, and our own grand Commonwealth in particular, have advanced most encouragingly. The fruitful soil has largely rewarded the noble husbandman with plentiful crops. Success has remunerated our business men, and the citizen in general has cause for devout gratitude to a Gracious Heaven. Our State has been exempted mercifully from blasting pestilence, and wasting diseases, and frightful calamities. To the thoughtful and serious these are causes for the most sincere acknowledgements to the universal Parent, whose ever open and bountiful hand supplies alike the wants of all his creatures. Amid the flowing bounties and munificent benefits of a kind Providence we, as a brotherhood, have been participants with others. As such our ranks have not been broken and thinned by the destroyer, as in other years. Then let us, to-day, in remembrance of the favors received and enjoyed from God, sing to that

"Eternal Source of every joy  
Whose praise our lips now employ,  
While in His temple we appear,  
Whose goodness crowns the circling year."

**CONCLUSION.**

And now, brethren, in concluding this, my final address, allow me to say that many matters have clamored for a place in its limits which I was compelled to push aside. There were numerous subjects which I was anxious to discuss, and that challenged attention, but I silenced their claims. The greatest difficulty realized in preparing this address, was to know *what* to put in and *when* to stop. My apology for its length is the great amount of matter from which to select; with the comfortable assurance from the brethren that it is the *last* opportunity that I will enjoy of addressing them—a circumstance which while it may afford much pleasure to many, brings no less relief to me. I assumed the ermine of office one year ago at the outspoken demand of my brethren, well knowing what was before me from the experience of the past. I have worn it as the Spartan youth was ordered to bear his shield, and return it to you, who gave it me, untarnished and pure. Here it is, brethren, faithfully worn in behalf of principles purer than this golden square, and more untarnished than the diamonds that gem its surface—principles which, next to my Religion and my God, I cherish above everything that can challenge the admiration of high born human intelligence—principles that have come to us, down the ages, from the mighty and eventful past—principles that are as undecaying as the mind, and as immortal as truth Divine—principles that will live when the moving actors in life's present drama are catalogued among the dreamless sleepers of yore—principles that will triumph in *some* embodiment, if not in ours, when generations yet to come will be epitaphed and their obituary written in a word—Dead. That these principles are to live, and glow, and triumph in their present Masonic embodiment depends in a vast degree upon the strictness with which they are guarded and the purity with which they are cherished by our members.

In taking my final official leave of the Craft in Missouri, I do so with mingled feelings. My relations with the Craft in Missouri have been most amicable. This has been especially so respecting the officers of the Grand Lodge, with whom it has been my good fortune to associate. To my various District Deputies and to the Grand Secretary my especial obligations are due, and hereby most fraternally tendered for many favors and invaluable assistance.

And now, brethren, I here again entreat you you, as my final admonition, "place the helm of the Craft in the hands of none but pure and good men." Be ye all of one mind, live in peace, and may the God of peace ever dwell with and bless you. Amid the glories of the bright future, in the house of many mansions, may we all rest from our labors, where farewell is never spoken.

Ever and Fraternally,  
JOHN D. VINCIL,  
Grand Master.

**Extract From the Address of Comp.  
Oren Root, Jr., G. M. P. of Missouri,  
Delivered Before the Grand Chapter,  
October 6, 1869.**

A pleasant task is mine, Companions, to welcome you to another Annual Convocation.

To the God, who hath guided us through the twelve months past in safe and pleasant ways, who hath brought us here together with such auspicious omens, who hath so abundantly blessed our Order, we owe most earnest and reverent thanks. Join we all in earnest prayer that His loving favor and watchful guidance may be with us here and follow us through the months or years to come.

We have come up hither from widely separated homes and varied walks in life to consult for the good of our Order, and to renew for ourselves and our Companions our vows of devotion to the principles and purposes of Royal Arch Masonry.

The days of pilgrimage are not yet over. Though the children of the Abrahamic Covenant no longer throng the mountain paths and valley ways of Judea to worship at the Mount of Vision of the Lord; though cross-bearing myriads no longer press by thousands to kneel at the sepulchre of Jesus; though saintly shrines, Saxon and Frank and German, are no more enriched by the votive offerings of pious visitants; yet, even in our day, there are ideas which we revere and centers of influence to which we turn, to renew our strength and revive our zeal, as pilgrims East journeyed to hallowed shrines. As we stand here to-day, pilgrims at this central source of our Order, let us not forget the dignity and power and reality of our profession.

History recognizes the power of the great pilgrimages of the past. It has and will recognize the power of our embodied principles. It surely deserves recognition. Masonry, as a teacher, contains the very element essential to civilization. Humanity is not rationality, for the acutest philosophy claims that there can be determined no differences in kind between the instinct of the brute and the reason of the man. Humanity is not in speech merely, for beasts and birds have language and tell their fears and joys and sorrows as surely as do we.



Humanity is not knowing or telling, but the transmission and perpetuation of thought and knowledge and speech, which lifts man above the brute—that one generation may know the thoughts and words and works of former generations, and building upon these may progress to higher thoughts and nobler works—this is civilization. This Masonry has ever done, handing down lessons of wisdom from one generation to another, and preserving unimpaired through the ages the tenets of instruction. Men may not need her lessons to-day, for the darkness is over and thought to-day is all alive, reaching back to the past, reaching out into the future; but through many an age of ignorance Masonry has served to keep bright the wise lessons of former times and to perpetuate the knowledge of truth.

But there is another phase of our Craft, whereon the world, day by day, bestows more and more of honored recognition. Masonry recognizes the brotherhood of humanity. Men learn this lesson slowly. Through strife and fire and blood, the nations are struggling toward it; through rancor, hatred and prejudice—through pride of nation and birth and language, the people are learning it. Science and art have long acknowledged no bounds of country or kin which should shut out a common interest in toil and honor. But to-day the people begin to break down barriers, and the workmen of France and England and America join hands in recognition of a brotherhood unbounded by rivers or mountains or seas, untrammelled by language, customs or birth; judging men as men, by their lives and deeds. Thus, as the world grows in knowledge, it grows in love; the hearts of the people beat more and more in unison, as the great heart of humanity. And what is all this but the lesson which, for centuries past, our Masonic Order has taught in symbols and striven to teach in deeds. The world recognizes it too, for literature has adopted our name and calls this growing Brotherhood the "Masonry of Humanity."

We, as Masons, are doing our share in hastening the time when bonds of truth and love, reverence and faith, shall bind all men. We may well then be proud of our profession, and strive to make our lives accord with our Masonic principles. In all my intercourse with the Craft during the past year I have endeavored to call attention to the inner dignity and force of our rights and vows; to inculcate a charity broader and deeper than any that can be measured in currency, a truth and faith, purer and nobler than of mere words or professions, a love and companionship firmer and faster than merely in the Lodge room or in name.

#### ILLINOIS.

At the Annual Grand Communication of the Grand Lodge of Illinois, held at Springfield, October 5th, 1869, the following named Grand Officers were elected and duly installed:

M. W. Harman G. Reynolds, Springfield, Grand Master.

R. W. Dewitt C. Cregier, Chicago, Deputy Grand Master.

R. W. James A. Hawley, Dixon, Senior Grand Warden.

R. W. George E. Lounsbury, Mound City, Junior Grand Warden.

M. W. Harrison Dills (P. G. M.), Quincy, Grand Treasurer.

R. W. Orlin H. Minaer, Springfield, Grand Secretary

Bro. William Rounseville, of Peoria, was appointed Chairman of the Committee on Masonic Correspondence.

#### APPEAL FOR AID.

It has been often remarked that public appeals for aid of any kind, by circular or otherwise, seldom have the desired success, because they are put forth in a stereotyped manner, and the particulars are not given as they usually are in verbal communications. The case we shall now speak of is one of such vital importance that we shall depart from the beaten track and tell the plain and simple truth, which never fails to reach the heart and touch the secret chord which designates the noble part of manhood.

During the war a number of charitable people in the South, principally Freemasons, joined together and bought a tract of land at Lauderdale Springs, Mississippi, which before the war belonged to Attorney General Speed, of Mr. Lincoln's cabinet, and a resident of Louisville, Kentucky. During the war it was sold for an Orphans' Home by Mr. Speed's agent at Mobile, for Confederate money, which was good at that time. After the war Mr. Speed repudiated the action of his agent, and under the administration of General Ames, Acting Governor of Mississippi, the sale was declared invalid, and the Orphans' Home and all that the trustees had spent on the property was lost. To save this, the Fraternity are raising means to pay Mr. Speed the funds in United States money (about \$10,000), and thus save to the three hundred orphans and widows an asylum from the inclemencies of the weather and for food to live on. The children attend school every other day, and work every other day on the farm and in the shops, whereby they earn something for themselves as well as learn a trade for future life and usefulness. The remaining funds to be raised should be forthcoming by the 1st of January, to meet a payment then due. The case was recommended to the Grand Lodge of Missouri at its last session, but owing to the state of the treasury no appropriation could be made, but the question was referred to the Lodges and individuals for such aid as they could render, and approved the legitimacy of the claim.

These children now cry for bread and meat—as the trustees cannot spare the money to buy these things. We saw a letter to-day from the Home, stating that the children were sick for want of food, they having had no meat and nothing but corn bread for several months.

M. W. Bro. Thos. Gaithright, Grand Master of Mississippi, is connected with the institution, and any funds that can be contributed by Lodges or Masons may be sent to him

and he will acknowledge the receipt of the same. And we can guarantee that every dollar will be sacredly applied to the object in view. Any donations of flour, meat, &c., can be shipped free of charge on the Vicksburg packets from St. Louis or other points on the river, through Messrs. Gilkerson & Sloss, commission merchants, of St. Louis. The goods should be marked "S. S. Granberry, Superintendent Orphans' Home, Lauderdale Springs, Miss." The Home is in great want of a few mules with which to work on the farm. Agricultural implements have been donated by the Masons of Boston. Brethren, this is a strong appeal to your hearts, and we hope it will not be passed by unheeded. Bring it up in your Lodges.

Mrs. Laura Reid is devoting her remaining days to this noble work free of charge, and is now in our city soliciting aid. She is a lady, and the daughter of General Duff Green, formerly of Missouri, but afterwards of Mississippi. We pray for her success in her holy and disinterested mission.

Any funds sent to us will be forwarded to Bro. Gaithright.

#### Grand Encampment of Massachusetts and Rhode Island.

We are under obligations to Sir Charles W. Moore for the following report, submitted to the Grand Encampment of Massachusetts and Rhode Island:

BOSTON, May 8, 1869.

The committee to whom was referred the address of the M. E. Grand Master of the Grand Encampment of the United States, delivered before this Grand Body at its Annual Assembly in October last, and also the subject of the nomenclature of this Grand Encampment, respectfully submit the following report:

The nomenclature used by this Grand Encampment and its subordinates in characterizing themselves, and bodies of corresponding rank and character in other sections of the United States, and also in designating their principal officers, is that by which the Order of Knights Templar was originally organized in this country, more than half a century ago. It is that by which Templar Masonry in its various forms and divisions, until within a few years past, was everywhere on this continent known and recognized, and under which it has grown up from a tender exotic plant to a strong and vigorous oak, whose branches cover the whole land, and under whose shadow thousands of Templar Knights annually unite in recognizing the Great Founder of Christianity, by their devotions at a common shrine of Christian Brotherhood.

To those of our elder brethren who were contemporaneous with the fathers of this Grand Encampment, this nomenclature is consecrated by long and familiar usage, and endeared by the many pleasant memories which surround it; and it is but a natural emotion of the affections—a strong manifestation of enduring love for early associations—that they should look upon any change or modification of it with disfavor. They were educated in the belief that any changes in Masonry, however apparently unimportant, were to be regarded as destructive of its unity, and dangerous to its stability and endurance as a distinct and exclusive fraternity. In this belief your committee have also been educated, and they yield to none in their attachments to the lessons of their early teachers. They fully appreciate the importance of the closest uniformity attainable in every department of the Order, each according to its own



peculiar forms and necessities. The Brother, the Companion, and the Sir Knight, must each be able to meet the brother of his own grade on a common platform, to recognize him by the same terms, and speak to him in the same language, or the vital principle of Masonic universality is wanting. The unity of the particular branch of the Order wherein a difference, such as is here indicated, is found to exist, is destroyed. There is a break in the chain which should bind it together in one homogeneous whole.

And this is the precise condition of the present Templar organization of this country. The connection is broken. A link in the chain of fraternal concord and unity is wanting. The evidence of this is the anomalous relation which this Grand Body sustains to its sister Grand Commanderies; towards all of whom, without an exception, it stands out isolated and in an attitude of apparent antagonism. Why this is so, is a question which your committee need not discuss. The M. E. Grand Master has done this with distinguished ability and thoroughness in the able address which has elicited this report. He has appealed to the record, and demonstrated with irresistible power that the changes in the fundamental law of the Order which have contributed to produce it was your own work; not alone and singly, but in concurrence with your equals in General Convention assembled.

He has also shown us that this Grand Encampment is in duty and knightly honor bound to respect them until they are lawfully and constitutionally rescinded. From this conclusion there is no escape. The changes, whether judicious or otherwise, were made in a lawful manner, and by an authority whose laws and edicts this Grand Body, in common with every other Grand Commandery from Maine to California, is under the highest obligations to acknowledge and obey. Whether they be such as we could all desire, or whether they were originally authorized by the usages of the Order, is not now an open question. The discussion has been foreclosed by the unanimous action of our sister Grand Encampments throughout the country, and it is left for us either to take the facts as they stand, or to accept repudiation of the supreme authority and secession as the only alternative. So grave a step the Grand Encampment of Massachusetts and Rhode Island is not prepared to take. It is not prepared to array itself in open hostility to a superior power of its own creating—a power which, in its confiding trust, has done it the honor to select for its presiding officer one of its own distinguished sons. It is not prepared to tarnish the purity of its hitherto spotless record, nor to forget what is due to the memory of the dead past, by encouraging disloyalty and insubordination in the living present. On the contrary, it recognizes and accepts in all its fullness, as the rule of its own conduct, that the Masonic Government is a government of laws, and that the highest duty of the subordinate is submission to the lawfully constituted authorities. The institution of Masonry, organized on the principle of fraternal confidence and equality, can stand on no other foundation. Remove this, and allow that disloyalty and insubordination, under any circumstances, are right and justifiable, and the beautiful temple of our Order, now admirable in all its symmetrical proportions, is transformed into a theatre of anarchy and strife; all reliable government is at an end, and the mad spirit of faction reigns triumphantly over the milder rules of subordination and order.

Entertaining these views of the duties and obligations due from this Grand Encampment to the supreme head of the Order in the United States, and recognizing the importance of perfect harmony and agreement in the working of the machinery of its government, in all its details, your committee recommend the adoption of the following

**Order:** That the Constitution of this Grand Encampment be so altered and amended as to conform, in its nomenclature, and in all other

respects, to the provisions and requirements of the Constitution of the Grand Encampment of the United States.

CHARLES W. MOORE,  
BENJAMIN DEAN,  
THOMAS A. DOYLE,  
A. A. DAME,  
W. F. SALMON.

#### Centennial of St. Andrew's Chapter, Boston.

Wednesday, September 20, ult., was a remarkable day in the Masonic annals of Massachusetts, it having been set apart as the centennial anniversary of St. Andrew's Chapter, in the city of Boston, and for which extensive preparations had been made.

The exercises took place at the Masonic Temple and were held during the afternoon and evening. Those of the former took place in the larger hall of the building, at 4 P. M., there being present about 250 R. A. Maçons, including Comp. Shurtleff, Mayor of the city, and other distinguished companions. The H. Priest, M. E. Comp. A. F. Chapman, was in the East; the Chapter was duly opened, and the necessary preliminary business transacted; after which the Committee of Arrangements retired for the purpose of escorting to the hall and introducing distinguished visiting Companions of other States, &c., among whom were noticed M. E. Companions, James M. Austin, of New York, G. G. H. Priest, and Robert S. Bruns, of South Carolina, D. G. H. Priest of the General Grand Chapter, U. S.; Josiah H. Drummond, P. G. H. Priest, of Maine; Thomas A. Doyle, G. G. H. Priest, Rhode Island; James Kimball, Henry Chickering, and Chas. A. Welch, of Massachusetts Chapters. Each of these was appropriately welcomed by the H. Priest.

Companion William Parkman, P. G. Master of Massachusetts, then unrolled and read the original charter of the St. Andrew's Royal Arch Chapter. The Masonic choir next rendered in a most admirable manner the devotional hymn, "Jubilate Deo," after which M. E. High Priest Chapman delivered an address of welcome. The address, though brief, was couched in eloquent and expressive language. The speaker said it was the wish of the Chapter he represented to give the guest a most cordial welcome to their *sanctum sanctorum*.

After the offering of a devout supplication to the Most High, by Rev. Comp. John P. Robinson, Chaplain, and the singing of a centennial ode, written for the occasion, the M. ex-Com. William Sewell Gardner (Grand Master of the Grand Lodge of Massachusetts and Grand Master of the Grand Encampment of the United States), was introduced and delivered the centennial oration, which was a scholarly and highly instructive effort, and enchaind the attention of the Companions who had the good fortune to be present. Among other remarks, he said, the present year, besides marking the centennial anniversary of the great naturalist, Humboldt, was the three hundredth anniversary of the birth of Harvey, the discoverer of the circulation of the blood, the four hundredth anniversary of the birth of Machiavel, the Italian statesman, and the thirteenth hundredth anniversary of the birth of Mahomet. The figures 69 had a mystical importance well known to the fraternity of Masons.

The oration, which we trust will be published, concluded with a brilliant peroration, after which a hymn of thanksgiving, written for the occasion, was sung, and the Chapter called off for intermission until 8 P. M.

We transfer the following account of the reception in the evening from the Boston Post:

"In the evening at 8 o'clock there was a reception, and a very grand affair it was. Some hundred or more ladies and gentlemen were present. Many of the ladies were in full dress, and presented an elegant appearance. Nearly the entire building was open to visitors, and not a few availed themselves of the opportunity to inspect the same—a privilege that does not often occur. The first portion of the evening

was pleasantly devoted to music. The Masonic choir, which numbers some very fine voices, was assisted by Mrs. H. M. Smith, Miss Anna S. Whitten, and Miss Addie S. Ryan, the whole under the direction of Mr. Howard M. Dow. The programme was well selected, and gave much satisfaction to all present. Besides the regular printed programme, Mr. H. C. Barnabee sung and impersonated "Mrs. Watkin's Party" and "The Rheumatics," which created much amusement. The vocal exercises closed with the singing of an original hymn, written for the occasion by Mr. W. T. Adams, to the tune of "Auld Lang Syne," and in which the company joined. The concert took place in the lower hall, the headquarters of the State Lodge, and was presided over by the H. P., Mr. A. F. Chapman.

At its conclusion the company were invited to partake of refreshments, which were served in several apartments on two floors. These were abundant and sumptuous. The tables were handsomely ornamented with flowers. Following this was dancing in an upper hall, to the music of Brown's band. The amusement was prolonged to a late hour. The arrangements were admirably carried out, and afforded much entertainment to all present. Let us hope that the future has in store many returns to the St. Andrew of a like day."

#### COLORADO.

GEORGETOWN, Sept. 30, 1869.

R. W. Bro.: I have the honor to certify to you that at the Annual Communication of the M. W. and Honorable Fraternity of F. and A. Masons of Colorado, held in Denver on the last Tuesday (it being the 28th day of September, A. D. 1869, A. L. 5869, the following named Grand Officers were elected and duly installed:

M. W. Henry M. Fuller, G. M. Central,  
R. W. Richard Lopris, D. G. M., Denver.  
R. W. Webster D. Anthony, S. G. W., Denver.  
R. W. Hal Sayr, J. G. W., Central.  
R. W. Wm. W. Ware, G. Treas., Georgetown.  
R. W. Ed. C. Parmelee, G. Sec'y., Georgetown.

Bro. L. N. Greenleaf, of Denver, was appointed Chairman of the Committee on Foreign Correspondence.

In testimony whereof, I hereunto affix the seal of the Grand Lodge, the day and year above written. ED. C. PARMELEE,  
Grand Secretary.

Grand Treasurer's report shows:  
Library fund of.....\$350 22  
General fund of.....\$602 83  
Grand Secretary's report shows:  
Received on account of Library fund...\$14 00  
" " " " General fund \$1028 50

The following was adopted:  
**Resolved**, That the Grand Representative system be approved by this Grand Lodge, and our Grand Officers are hereby authorized to reciprocate such appointments in each particular, the Grand Secretary keeping a record of all such appointments.

Bro. Grand Secretary, Ed. C. Parmelee, submitted his credentials as Representative of the M. W. Grand Lodge of Missouri near this Grand Lodge, and, on motion, was fraternally received and acknowledged as such.

The following was adopted:  
**Resolved**, That it is the sense of this Grand Lodge that whenever the admission of a visiting Brother is objected to by a member of a subordinate Lodge within this jurisdiction, the Master shall refuse to admit such visitor.



The ruling of Masters of two Lodges refusing admission to visiting brethren, when their admission was objected to by a member present, was sustained.

The following was adopted:

*Resolved*, That all subordinate Lodges within the jurisdiction of this Grand Lodge be instructed not to receive a petition for affiliation from any brother holding membership in a Lodge outside of this jurisdiction, unless accompanied by a dimit or a certificate of good standing from the Lodge of which the petitioner was last a member.

Which was suggested by a discussion of the propriety of Masons holding membership in more than one Lodge at the same time.

Bro. Sayr, Chairman of Committee, presented a report on Foreign Correspondence, which was ordered printed without being read.

(A List of Grand Officers have been sent you.)

The Grand Secretary was unanimously re-elected.

Resolutions relative to the Conservators' Association were stricken from the standing resolutions of the Grand Lodge.

The Special Committee on death of P. G. M. Weston reported as follows:

*To the M. W. Grand Lodge of Colorado:*

Your Committee, appointed to draft resolutions expressive of the feelings of this Grand Lodge upon the death of, P. G. M. Allyn Weston respectfully report the following:

WHEREAS, He has pleased Almighty God to remove, by death, our Brother, Allyn Weston, Past Grand Master of Masons of Colorado; and

WHEREAS, We feel deeply the loss Masonry has sustained; therefore,

*Resolved*, That by the death of P. G. M. Weston Masonry has lost one of its brightest lights, and that Colorado Masonry has lost a Brother who, identified as he was with the early history of Masonry in the Territory, will ever be remembered with the utmost fraternal respect.

*Resolved*, That a committee of one be appointed by the Grand Master to collect the principal facts connected with Bro. Weston's Masonic history in Colorado, and that after approval by the Grand Master, they be published with the proceedings of this Grand Lodge, and that when so published the Grand Secretary be directed to forward copies to the relatives of Bro. Weston.

*Resolved*, That as a suitable token of our respect a page of our printed proceedings be set apart to his memory

Respectfully submitted,  
CHAS. WITHEROW,  
ANDREW MASON,  
A. J. VANDOREN.

The M. W. Grand Master appointed P. G. M. A. J. Vandoren said committee of one.

The proceedings of the Grand Lodge since its organization were ordered to be reprinted.

A committee was appointed to procure a set of Grand Lodge jewels.

After installation the Grand Master returned thanks to the Grand Lodge for the repeated honor bestowed upon him in a neat and appropriate speech.

#### No. 1, Vol. 1, of Freemason.

Through the courtesy of Bros. Josiah H. Drummond, of Maine; W. W. Austin, Richmond, Indiana; W. W. Griffin, of Santa Fe, New Mexico; J. W. Baldwin, of Carondelet; and B. Cohen, St. Louis, Mo., we have been placed in possession of this rare number of the

paper, and been thereby enabled to complete some imperfect sets of first volume. If the above brethren or others are in want of certain numbers of either the 1st, 2d, or 3d volumes, we will cheerfully supply all the back numbers we can spare.

#### KENTUCKY.

Grand Commandery met in Lexington, June 10th, 1869. R. E. and Rev. Jno. M. Worrall, G. C. presided. The annual address is just what might have been expected from one we listened to, entranced, at the banquet of the Grand Chapter of Missouri in September 1867. It is eloquent and poetical, two things but seldom united in one speech. Speaking of the mission of the Order of the Temple, he says:

"It has not been long since it was a very weak and dependent department of the great Brotherhood of Masonry. Its Encampments were few and not strong. They were far separated in distance, or equally so in a want of fraternal coherence and common counsel. They were indeed *Knights Errant*, wandering amid the deserts of life, without a common home or a combined power. Gradually they grew toward each other; they grasped warmly the hand mailed for noble deeds of moral valor; they planted the Standard of the Cross in new and unaccustomed places; they pitched their Encampments far out on the borders of the older civilization of our continent; they bestrode steeds of iron rather than the spirited horse of ancient warriors; climbed the mountains that separated our Oceans; swept over the vast plains that stretched away to the sunset; planted our banners on the highest hills, and in the deep and verdant vales, combined their forces in one great common host, until they are now clasping hands from the Atlantic to the Pacific, and wielding the mystic sword of their noble warfare on every field where truth and virtue are confronting error, and oppression and vice.

"Not only is this period remarkable for the wonderful progress the order has made, but also for the enthusiasm that seems everywhere to characterize its members. There were times of old when the eloquent voice of some devoted champion roused all the nations of Christendom to a common purpose. And, moved by a universal impulse, unnumbered armies swept on with irresistible ardor to the great undertakings which they had espoused. Of this common impulse the Knights of the Cross fully partook, and when the trumpet of their leaders sounded the march on the onset, they came like the thick forest in serried numbers, and like the tornado in irresistible energy. Not unlike the enthusiasm of the olden time is that which in many places marks the course of the Knights of our order. Their gatherings have been by thousands; their impulse like the swelling waves of the Ocean.

"Now these great movings of human impulse may be productive of immense good; or may become the engulfing wave of their own ruin; they may crystallize into grand and permanent results, like the mountains upheaved by the liquid lava; or oversways, and crush, like some heaving earthquake when it causes the grandest of the works of men to topple and fall or buries their crumbling ruins in its destruction.

Speaking of his representation in the Triennial Conclave in September, 1868, in this city, he says:

"Since your last regular meeting the Grand Encampment of Knights Templar of the United States of America held its seventeenth triennial session, at the city of St. Louis, Mo., in September, 1868. Your Grand Commandery was fully represented by the Grand Commander in person, and Sir Henry Bostwick, proxy of the Deputy Grand Commander. The Grand Generalissimo in person, and Sir R. Albert of Maysville Commander No. 10, proxy of the Grand Captain General.

"In regard to that meeting so much has been published, and so much is known by all the Sir Knights of the land, that it does not need that I should at this late day say any thing further. I only wish to add, that in all that was splendid in Knightly display; all that was cordial in fraternal greeting; and all that was liberal and magnificent in hospitality on the part of the citizens of that great city, and the magnanimous Sir Knights of that State, I have never witnessed the equal thereof or read of the parallel. The Sir Knights of the Grand Commandery of Missouri have reflected undying honor on their State and name; and made the occasion for elevating and advancing the influence of the order in no ordinary degree. The doings of the Grand Encampment were mostly routine, and imperfectly accomplished because of the all-absorbing influence of a boundless hospitality."

The Grand Commandery adopted resolutions endorsing the Representative system. The Grand Body also set itself square on the record by the adoption of the following amendment to the By-Laws:

SEC. XVI. This Grand Commandery acknowledges no degrees of Masonry to be regular and necessary to the orders of Knighthood except those conferred by or under the authority of the following constituted authorities in the United States of America, and those of corresponding rank in foreign countries, viz: The Grand Encampment of the United States, the Grand Chapters and Grand Lodges of the several States.

The report on Correspondence was from the ever facile and eloquent pen of Sir William C. Munger, Grand Recorder. So full of humor and genuine sentiment, we thought Missouri was right when she made him "Grand Representative." His report shows that he "knows what he knows" what Templar Masonry is. We find 77 were knighted and total membership 473.

R. E. and Rev. Sir J. M. Worrall, of Covington, is G. C., and E. Sir Wm. C. Munger, of Louisville, is G. Rec.

#### CONNECTICUT.

Grand Commandery met in New Haven May 13, 1869, R. E. Amos S. Treat, G. C., presided,

In his Annual Address he pays a fitting tribute to Sir Thomas H. Seymour, E. C. of Washington Commandery No. 1, and ex-Governor of the State. He was one of the best men of his country, and was a model Knight in all his chivalric sentiments. The Grand Commandery adopted proper resolutions of respect. Speaking of his attendance at the Triennial Conclave here, he says:

"I attended the Seventeenth Annual Convocation of the Most Eminent Grand Encampment of the United States, on the 15th day of September, A. D. 1868. The Grand Commandery was further represented by Eminent Sir Eli S. Quintard, D. G. C., Sir Knights James L. Gould and James Wilson, as proxies for the Em. G. C. G. and G. G., and Em. Sir Wm. R. Highby, Past G. Commander. We met for the first time on the western banks of the "Father of Waters," in the centre of this Continent—in the magnificent and growing city of St. Louis. Twenty-five State Grand Commanderies were represented, besides a large number of subordinate Commanderies, under the immediate jurisdiction of the Grand Encampment. There was also a large attendance of other subordinate Commanderies, and of Sir Knights, Companions and Brethren. They came from the North, the South, the East, the West, and from the Golden Shores of the Pacific. We were most royally entertained



by the Sir Knights, Companions and Brethren of St. Louis, and by the citizens of that beautiful City. We feasted at banquets fit for kings. One day in their "floating palaces," gay with banners, regal with splendor, and dazzling with beauty, we sailed up and down the lordly Mississippi. All classes vied with each other in the heartiness of their welcome and in unceasing efforts to make our stay in the highest possible degree delightful. The business transacted was not of a character to require particular mention here.

He speaks in glowing terms of the State Encampment, such as we recommended in our annual address last year. Since that time several State Grand Commanderies have held Encampments in purely military style, and they have been productive of great good.

The following foreign representatives were received and acknowledged: Sir Knights Wm. R. Higby, from New York; Jno. W. Paul, of Georgia; Eliphalet G. Storer, of Pennsylvania, Tennessee and Missouri. The Grand Commandery adopted Upton's tactics, with few exceptions. Sir Wm R. Higby was appointed Grand Treasurer, *vice* Sir Benj. Beecher, who embezzled the funds. Sir E. G. Storer, Grand Recorder, submitted a very interesting report on Correspondence, although suffering greatly from physical disability. R. E. Sir Amos S. Treat, of Bridgeport, was re-elected Grand Commander and E. Sir E. G. Storer, of New Haven, re-elected Grand Recorder.

#### Grand Lodge of Rhode Island.

OFFICE OF THE GRAND SECRETARY, }  
PROVIDENCE, Oct. 15, A. L., 5869. }

*Brother:* Official information has been received at this office that at a Regular Communication of Mount Vernon Lodge, No. 4, held on the 14th instant, Sylvester B. Atwood was expelled from Masonry for gross unmasonic conduct.

Yours, fraternally,

C. D. GREENE,  
Grand Secretary.

**RAILROAD ACCIDENTS.**—Railroad accidents are of such frequent occurrence that the following recommendation from an old newspaper will not be inappropriate now: That every railroad should be provided with a private graveyard, where its victims might be interred at the company's expense—a simple act of justice to the surviving relatives. Appropriate epitaphs could be placed over the remains of sufferers from each accident, stating that nobody was to blame, as the following, for instance:

#### COW ON TRACK.

A bovine waif from an adjoining field  
The track invaded and my fate she sealed;  
By the cow-catcher caught, she flew sky-high,  
And so, dear friends, I hope at last shall I.

#### MISPLACED SWITCH.

A son of Erin, to the duty new,  
And slightly tipsy, the wrong lever drew.  
Thirty were killed, and here, in sweet repose,  
They wait till Gabriel's warning whistle blows.  
The Smashtown railroad company, with a sigh,  
Record their fate—but ah! we all must die;  
And as life's tracks all end in death's abode,  
Much those escape who take the shortest road.

#### OPEN DRAWBRIDGE.

"Drawbridge shut!" the signal said,  
'Twasn't shut. Alas! how solemn!  
Such is life! See list of dead  
On the other side this column.

### THE ODD FELLOWS.

#### The Strength of the Order.

One of the most harmonious and (in spite of the immense distance) well attended meetings of the Grand Lodge of the Independent Order of Odd Fellows, was that recently held at San Francisco, Cal. The officers of various lines of railroads materially lowered the price of tickets to the delegates, and many, for the novelty of a trip over the Union Pacific Railroad, as well as desire to attend the session of the Grand Lodge, were influenced to go. The fare from Boston to Omaha and return, was but \$72; from New York, \$62 50; Philadelphia, \$58; and other cities in proportion, according to the distance. The Union Pacific lowered their rates also. In the account given in the DISPATCH, we gave an account of the rise and wonderful progress of the order in the United States, compiled from official documents, together with the number of Lodges, their actual membership, and financial standing up to 1868. The report of the past year was not then out. Through the courtesy of Superintendent of Police, John A. Kennedy, formerly Grand Sire, we have been furnished with a copy of the report of the R. W. Grand Sec. of the Grand Lodge of the United States, made at the session of the Grand Lodge held at San Francisco, Cal., in the month of September, and whose deliberations have but just closed. By this report we find the number of Lodges in the various States and Territories owning the jurisdiction of the Grand Lodge are as follows:

Maryland, 89. During the past year there have been 1,194 initiations, 116 reinstatements, and 138 admitted by card. There have been 170 rejections, 169 withdrawn by card, 701 suspended, and 13 expulsions. In Massachusetts there are 70 Lodges. Initiations, 1,766; admitted by card, 169; reinstated, 56. There have been 288 rejected, 182 withdrawn by card, 128 suspended, and 10 expelled. In New York there are 210 Lodges. Initiations, 2,943; admitted by card, 310; reinstated, 287; rejections, 380; withdrawn by card, 426; suspensions, 1,224; expulsions, 35. In Pennsylvania there are 549 Lodges. Initiations, 9,659; admitted by card, 675; reinstated, 675; rejected, 1,129; withdrawn by card, 1,482; suspensions, 3,226; expulsions, 121. In the District of Columbia there are 13 Lodges. Initiations, 147; admitted by card, 27; reinstated, 22; rejections, 24; withdrawn by card, 58; suspensions, 178; expulsions, 2. In Delaware there are 30 Lodges. Initiations, 264; admitted by card, 19; reinstated, 16; rejected, 20; withdrawn by card, 13; suspensions, 202; expulsions, 4. In Ohio there are 363 Lodges. Initiations, 3,559; admitted by card, 729; reinstated 363; rejections, none; withdrawn by card, 988; suspensions, 1,387; expulsions 134. In Louisiana there are 31 Lodges. Initiations, 152; admitted by card, 31; reinstated, 41; rejections, 14; withdrawn by card, 42; suspensions, 160; expulsions, 2. In New Jersey there are 97 Lodges. Initiations, 1,811; admitted by card, 163; reinstated, 120; rejections, 153; withdrawn by card, 187; suspensions, 348; expulsions, 23. In Kentucky there are 125 Lodges. Initiations, 828; admitted by card, 159; reinstated, 371; rejections, 79; withdrawn by card, 199; suspensions, 371; expulsions, 21. In Virginia there are 40 Lodges. Initiations, 356; admitted by card, 43; reinstated, 54; rejections, 25; withdrawn by card, 96; suspensions, 37; expulsions, 274. In Indiana there are 298 Lodges. Initiations, 2,545; admitted by card, 480; reinstated, 332; rejections, 325; withdrawn by card, 834; suspensions, 1,118; expulsions, 76. There are 41 Lodges in Mississippi. Initiations, 174; admitted by card, 36; reinstated, 75; rejected, 17; withdrawn by card, 59; suspensions, 152; expelled, 1. In Missouri there are 156 Lodges. Initiations, 1,498; admitted by card, 605; reinstatements, 206; rejections, 210; withdrawn by card, 388; suspensions, 518; expulsions, 34. There are 318 Lodges in Illinois. Initiations, 2,391; admitted by card, 634; reinstatements, 387; rejections, 322; withdrawn by card, 834; suspensions, 1,743; expulsions, 85. In Connecticut there are 23 Lodges. Initiations, 453; rejections none; admitted by

card, 41; reinstatements, 19; withdrawn by card, 33; suspensions, 113; expulsions, 6. There are 56 Lodges in Texas. Initiations, 163; admitted by card, 145; reinstatements, 36; rejections, 31; withdrawn by card, 111; suspensions, 148; expulsions, 5. In Tennessee there are 95 Lodges. Initiations, 552; admitted by card, 107; reinstatements, 76; rejections, 104; withdrawn by card, 236; suspensions, 226; expulsions, 26. In South Carolina there are 11 Lodges. Initiations, 47; admitted by card, 2; reinstatements, 12; rejections, 8; withdrawn by card, 15; suspensions, 185; expulsions, 1. There are 28 Lodges in Alabama. Initiations, 111; admitted by card, 32; reinstatements, 11; rejections, 3; withdrawn by card, 12; suspensions, 38; expulsions, 1. In North Carolina there are 23 Lodges. Initiations, 71; admitted by card, 12; reinstatements, 8; rejections, 14; withdrawn by card, 19; suspensions, 78; expulsions, 3. In Georgia there are 19 Lodges. Initiations, 269; admitted by card, 30; reinstatements 49; rejected, 20; withdrawn by card, 48; suspensions, 187; expulsions, 3. In Maine there are 20 Lodges. Initiations, 381; admitted by card, 16; reinstatements, none; rejections, none; withdrawn by card, 21; suspensions, 32; expulsions, none. In New Hampshire there are 29 Lodges. Initiations, 643; admitted by card, 96; reinstatements, 16; rejections, 94; withdrawn by card, 87; suspensions, 17; expulsions, none. In Michigan there are 98 Lodges. Initiations, 1,076; admitted by card, 166; reinstatements, 69; rejections, 219; withdrawn by card, 232; suspensions, 455; expulsions, 10. In Wisconsin there are 110 Lodges. Initiations, 1,640; admitted by card, 373; reinstatements, 125; rejections, 205; withdrawn by card, 382; suspensions, 243; expulsions, 23. Vermont has made no report. Iowa has 133 Lodges. Initiations, 1,161; admitted by card, 383; reinstatements, 110; rejections, 187; withdrawn by card, 226; suspensions, 309; expulsions, 48. In Arkansas there are 19 Lodges. Initiations, 152; admitted by card, 50; reinstatements, 9; suspensions, 31; expulsions, 1. In Rhode Island there are 12 Lodges. Initiations, 261; admitted by card, 12; reinstatements, 15; rejections, 36; withdrawn by card, none; suspensions, 15; expulsions, 1. In Florida there are 4 Lodges. Initiations, 23; admitted by card, none; reinstatement, 1; rejected 1; withdrawn by card, none; suspensions, none. In Minnesota there are 20 Lodges. Initiations, 282; admitted by card, 109; reinstatements, 11; rejections, 46; withdrawn by card, 76; suspensions, 38; expulsions, 5. In California, although one of the latest States in which the order was introduced, it has made wonderful progress, there being no less than 152 Lodges within her borders. Initiations, 2,084; admitted by card, 669; reinstatements, 150; rejections, 297; withdrawn by card, 690; suspensions, 361; expulsions, 20. In Oregon there are 31 Lodges—the Masonic and Odd Fellows' orders meeting with much encouragement in those new States where the better class of men naturally band together for mutual protection. Initiations, 212; admitted by card, 51; reinstatements, 10; rejections, 30; withdrawals by card, 67; suspensions, 51; expulsions, 7. In Kansas there are 43 Lodges. Initiations, 520; admitted by card, 172; reinstatements, 15; rejections, 38; withdrawn by card, 112; suspensions, 103; expulsions, 6. In West Virginia, there are also 43 Lodges. Initiations, 529; admitted by card, 70; reinstatements, 43; rejections, 52; withdrawn by card, 64; suspensions, 74; expulsions, 59. In Colorado there are 11 Lodges, Nebraska 10; New Mexico, Montana and Arizona 1 each. There are 20 in Ontario, Canada, and three in the Lower Province of British North America.

By this report it will be seen there are 3,446 Lodges under the jurisdiction of the Grand Lodge. During the past year there have been 40,737 initiations, 4,695 rejections, 6,285 admitted by card, 8,725 withdrawn by card, 3,612 reinstatements, 14,356 suspensions, and 1,075 expulsions.

The membership in the various States is as follows: Maryland, 13,427; Massachusetts, 9,491; New York, 17,950; Pennsylvania, 69,770; District of Columbia, 2,348; Delaware, 2,603;



Ohio, 30,718; Louisiana, 1,717; New Jersey, 9,623; Kentucky, 6,714; Virginia, 2,712; Indiana, 15,970; Mississippi, 1,318; Missouri, 7,483; Illinois, 15,040; Connecticut, 2,521; Texas, 1,218; Tennessee, 3,450; North Carolina, 786; Alabama, 820; South Carolina, 636; Georgia, 1,258; Maine, 2,109; New Hampshire, 3,552; Michigan, 6,193; Wisconsin, 5,778; Vermont, no report; Iowa, 7,517; Arkansas, 671; Rhode Island, 1,090; Florida, 85; Minnesota, 1,033; California, 11,748; Ontario, Canada, 1,762; Oregon, 1,375; Nebraska, 569; Kansas, 2,029; West Virginia, 3,093; Colorado, 485; New Mexico, 28; Montana, 51; Arizona, 21; Lower Provinces British N. A. 213. Total Membership, 266,975.

That the Odd Fellows are quick to care for their sick and distressed is shown by the fact that, according to the official report, there have been 22,894 sick and suffering brothers relieved, and 4,043 widowed families aided. For the relief of suffering brothers there have been expended \$489,114 70, and for the relief of widowed families, \$118,204 71. There have been 2,191 deaths of Odd Fellows within the past year, most of whom have been buried with the rites peculiar to the order. For burying these there has been expended the sum of \$118,080 55.

That the education of the orphans dependent on the charity of the order is not neglected is shown by the fact that there has been expended the sum of \$17,120 47 for such purpose. The total amount disbursed for relief foots up the large sum of \$742,911 46. The total amount received from all sources foots up \$2,308,993 43. Of this Pennsylvania contributes, \$532,978 97; Ohio, \$218,621 84; California, \$281,552 95; New York, \$162,488 14; Indiana, \$116,711 08; Maryland, \$117,809 91; Illinois, \$121,911 59; and Massachusetts, \$89,512 51. There are 769 Encampments within the jurisdiction of the Grand Lodge, with a total membership of 47,140. Of those Encampments there are 147 in Pennsylvania; 99 in Ohio; 95 in Indiana; 91 in Illinois; 39 in New York; 35 in Missouri; 33 in Iowa; 26 in Kentucky; 29 in New Jersey; 28 in Michigan; 28 in Wisconsin; 26 in Tennessee; and the remainder scattered throughout the other States. During the past year there have been 7,942 initiations; 429 reinstatements; 932 admitted by card; 290 rejections; 1,202 withdrawn by card; 1,653 suspensions; and 453 expulsions. There have been 414 deaths; 5,360 members relieved at a cost of \$57,160 65; 156 widowed families relieved at a cost of \$4,708 45. There has also been paid \$13,039 19, for burying the dead. Total disbursements, \$65,041 39. The total receipts, \$260,324 10.

From this report it will be seen that the Order of Odd Fellows is in a flourishing condition, and while it may not reach anything like the numbers and influence of the Masonic fraternity, its members have yet a cause to congratulate themselves on the success it has achieved in so few years, comparatively speaking, and the immense good it has been able to accomplish.—*New York Dispatch.*

#### THANKS.

To Brother E. E. Parmelee, Grand Secretary of Colorado, for advance sheets of proceedings.

Also to Brothers R. Frank Green and David J. Miller, of Santa Fe, for late files of New Mexican papers.

Also to Brother George S. Blackie, of Nashville, for advance sheets of his Report on Correspondence before the Lodge of Tennessee.

#### EXCHANGES.

We welcome to our table the *New York Era*, which has a Masonic department. Harry C. Page, editor.

Also *Flag of our Union*, of Boston, which has a Masonic department, and is a good family paper.

Also *Journal of Education*, published by J. B. Merwin, St. Louis. It is a credit to the city and the cause it espouses.

### BY-LAWS.

*Recommended for the use of Subordinate Lodges in the Jurisdiction of Missouri. Approved by the Grand Lodge, October 12, 1869.*

#### ARTICLE I.

##### MEETINGS.

SECTION 1. The stated meetings of this Lodge shall be held ———

SEC. 2. Special meetings may be called by the W. M., or in his absence by either of the Wardens, according to seniority, when in their judgment occasion may require, subject to the laws of the Grand Lodge.

SEC. 3. When special meetings are called the purpose must be stated, and no other business can be transacted at those meetings.

SEC. 4. The hours of meeting shall be ———

#### ARTICLE II.

##### OFFICERS AND ELECTIONS.

SECTION 1. The Master, Wardens, Treasurer and Secretary shall be chosen by ballot, and by a majority of all the members present. The Deacons, Tyler and Stewards, shall be chosen by the W. M.

SEC. 2. All the above officers shall be chosen on ———, or as soon thereafter as practicable.

#### ARTICLE III.

##### DUTIES OF OFFICERS.

SECTION 1. It shall be the duty of the Worshipful Master to open and preside over the □, when present; to take charge of the charter, and have it in the □ when open; to see that these By-Laws, the Constitution of the Grand □, and the Ancient Charges of Freemasonry are duly understood, respected and obeyed by the members; to represent this □, in conjunction with the Wardens, at all communications of the Grand □; to see that the subordinate officers discharge, with promptness and fidelity, the duties ascribed to them by these By-Laws; to draw all orders on the Treasurer, with the consent of the □; to appoint all committees; to guarantee to every brother charged with unmasonic conduct a fair trial, and an appeal to the Grand □, if demanded; to preside at the funeral ceremonies of worthy deceased Master Masons; to see that worthy visiting brethren have courteous attention and a welcome to the □; to give the casting vote in the event of a tie; to decide all questions of order, subject only to an appeal to the G. M. or Grand □; and finally, on all fitting occasions, to deliver charges and lectures on subjects relating to the general improvement of the Craft, and recommend and enforce those moral obligations which beautify the Masonic Temple.

##### WARDENS.

SEC. 2. The duties of the Wardens shall be to succeed in order to all the powers and duties of the Worshipful Master in his absence, and to represent this □, in conjunction with the Master, at all communications of the Grand □.

##### TREASURER.

SEC. 3. The duties of the Treasurer shall be to receive all moneys from the hands of the Secretary; to keep accurate account of the same, and pay them out by order of the Wor-

shipful Master, with the consent of the □; and to deliver to his successor all the funds of the □, and all books, vouchers, etc., having any reference to the financial business of his office.

##### SECRETARY.

SEC. 4. The Secretary shall observe the proceedings of the □, record all things proper to be written, receive all moneys due the □ and pay them over to the Treasurer *only*, taking his receipt therefor; to attend upon trials and meetings of committees for taking evidence; to furnish copies of all such evidence when an appeal to the Grand □ is demanded; to furnish diplomas, dimitts, certificates, etc., by order of the □, duly signed and sealed; to keep and record in books for that purpose:

1st. A journal of the proceedings of the □, after the same shall have been corrected and approved.

2d. A book containing the Constitution and Regulations of the Grand □, and the By-Laws and Rules of Order of this □, together with all standing resolutions, amendments, etc.

3d. A register for recording all material facts relative to the Masonic history of each member of this □, together with a record of all suspensions, expulsions, reinstatements and rejections made in this □.

4th. A ledger, to contain the accounts of the □ with its members and the Treasurer's receipts—to keep these books in good order for inspection; to conduct the correspondence of the □, under the direction of the Worshipful Master; to issue notices for every special meeting; to notify candidates of their election or rejection; to notify all other □ in the same city of all applications for initiation or affiliation, and all rejections, suspensions, expulsions and reinstatements; to make a just and true return to the Grand □ at its annual communication of all the members, giving each one his Masonic grade, and stating particularly the date of each initiation, passing and raising, every admission, suspension, expulsion, reinstatement or death of a member, and the rejection of candidates; to furnish the chairman of every committee with the names of his associates, and a copy of the resolution or subject matter referred to them; to prepare a balance sheet of all the accounts of the members, and to furnish an annual statement of the condition of the □ up to the first meeting in each year; to keep in charge the seal of the □; to label, file and preserve all petitions and documents of every character on the business of the □; and promptly deliver to his successor all books, papers, seal, vouchers, etc., in his possession, having any reference to the business of his office. And for these services, faithfully performed, he shall be entitled to the fee of ——— dollars for each regular, and ——— for each special meeting he attends.

##### DEACONS AND TYLER.

SEC. 5. The duties of the Senior and Junior Deacons shall conform to ancient usages and the charge given them at their installation.

SEC. 6. It shall be the duty of the Tyler to keep the furniture clean, and everything in order for the meeting of the □. The implements, jewels, clothing, and other property of



the □, with the keys of the several apartments, wardrobes, etc., shall be considered in his custody, and he shall for the time being be held responsible for their safe-keeping. He shall keep a correct list of the same, and deposit a copy thereof with the Secretary; and, at the expiration of his term of office, shall deliver over the same to his successor, with the articles, and account for any deficiency that may have occurred, satisfactorily to the □; otherwise, he shall be held accountable for the same. He shall, in a book provided for that purpose, keep a correct list of the members of the □, and a Visitor's Register, with their places of residence, and promptly serve all notices placed in his hands by the Secretary. It shall also be his duty to deliver to the brethren to whom they are addressed all summonses issued by the □, or return the same to the Secretary, with a statement in writing setting forth the reasons for his failure to do so. His services shall be rewarded as the □ may from time to time determine.

#### ARTICLE IV.

##### PETITIONS AND FEES.

SECTION 1. Persons who are desirous of being initiated in this □ must be of the age of twenty-one years, or over, and shall possess those bodily, mental and moral qualifications required by the "Ancient Regulations," and shall not have been rejected in any other □ within twelve months past, and will apply according to the following

##### FORM OF PETITION.

"To the Worshipful Master, Wardens and Brethren of — □ No. —, of Ancient, Free and Accepted Masons:

"THE PETITION of the subscriber respectfully represents:

"That, unbiased by friends and uninfluenced by mercenary motives, he hereby freely and voluntarily offers himself a candidate for the mysteries of Masonry; that he is prompted to make this application from a favorable opinion entertained of the Fraternity, a desire for knowledge, and a sincere wish of being serviceable to his fellow creatures, and that he has not been rejected in any □ within twelve months.

"His age is — years; his occupation is —, and his residence —.

"Should his petition be granted, he promises a cheerful compliance with the Rules and Regulations of the Order. "L— M—.

"We, the subscribers, cheerfully recommend the above applicant as a fit and proper person for the mysteries of Masonry.

"A— B—.

"C— D—."

This petition shall be recommended by at least two members of the □, and delivered to the Secretary, with the sum of — dollars accompanying it; if received, it shall be referred to a committee of three members, who shall diligently investigate the character and standing of the applicant, and make a report at the stated meeting of the □ one month thereafter.

SEC. 2. No petition for initiation can be withdrawn after it shall have been received and

referred, but must be acted on within two months after its presentation, except in case of the petitioner's death, or further time be granted by a vote of □.

SEC. 3. Should the applicant be elected and fail to come forward for initiation within six months, his fee shall be declared forfeited, and all proceedings in his case null and void, unless a good and sufficient excuse be rendered to the □.

SEC. 4. Should the applicant be rejected, the deposit fee shall be returned to him, and his petition can not be again entertained by the □ for the space of one year.

SEC. 5. The conferring of degrees of Fellow Craft and Master Masons on initiates of this □ may be on verbal application, but in all cases the members shall be satisfied of a brother's proficiency in the preceding degree, by examination in open □, before another degree is conferred upon him.

SEC. 6. The fee for conferring the Entered Apprentice degree shall be \$—, for the Fellow Craft, \$—, and for the Master Mason degree, \$—.

SEC. 7. In no case shall a degree be conferred on credit, but the amount prescribed must be paid over to the Secretary before the degree is conferred; and no degree shall be conferred on a brother who has been initiated in another □, unless by unanimous permission of said □.

SEC. 8. Application for affiliation shall be made in the following form:

"To the Worshipful Master, Wardens and Brethren of — □ No. —.

"The subscriber, a Master Mason, and late a member of — □ No. —, under the jurisdiction of the Grand □ of —, respectfully petitions for membership in your □; if found worthy, he pledges himself to a cheerful obedience of your By-Laws and the Ancient Usages of Masonry.

"His age is — years; occupation —; residence —.

" — — — —,

"Recommended by

" — — — —.

" — — — —."

The petition shall be recommended by at least two members of the □, and delivered to the Secretary, accompanied by a fee of \$—.

It must also be made to appear satisfactorily to the □ that all claims against him in the □ to which he previously belonged have been discharged by surrendering his dimit; or in case it has become extinct, and he was in arrears thereto at the time of its extinction, then that he shall have paid to the Grand □ said arrearages.

If the petition be received by the □, it shall be referred, lie over and be reported on, as in the case of a petition for initiation.

SEC. 9. It shall be the duty of each member in proposing a candidate under this article to exhibit to the petitioner a copy of these By-Laws.

SEC. 10. For each diploma the applicant shall pay the sum of —

SEC. 11. Every member of the □ present, when a motion is stated or a question put (in

which he is not personally interested), or on taking the ballot for membership or degrees, shall be required to vote.

SEC. 12. Any member in good standing, whose dues are paid, may dimit at pleasure, on giving notice in writing of a desire to join another □, to leave the jurisdiction or to assist in forming a new □.

#### ARTICLE V.

##### BALLOTINGS.

SECTION 1. In balloting for initiation if more than one black ball appear, the candidate shall be declared rejected; but if on the first ballot one negative only appear, a second ballot must be immediately taken, and if on a second ballot one negative still appear, the candidate shall be declared rejected, and no further balloting can be had for the applicant under one year.

SEC. 2. A separate ballot shall be had for advancement in each degree, and an unanimous vote shall be indispensable to an election; and at any time before the degree is conferred any member of the □ has the right to object, and such degree can not be conferred until the objection is withdrawn.

SEC. 3. No one shall inspect the ballot except the Master and Wardens, and no brother shall make known to another, or to the □, in what manner he has, or intends to, cast his vote, nor shall any brother question respecting it.

SEC. 4. If on casting the ballot for an applicant for initiation, degrees or membership, it appear that he is rejected, no member or visiting brother shall inquire into or discover by any means whatsoever who opposed his election, nor to imprudently or improperly divulge the proceeding of the □, under penalty, if a member, of *expulsion*, or if a visitor, of his never more being admitted to the □ or becoming a member thereof.

#### ARTICLE VI.

##### DUES, TRIALS AND PENALTIES.

SECTION 1. Every member, not exempt, shall pay the annual dues of \$— in advance.

SEC. 2. Should any member neglect to pay his dues, according to Section 1 of this Article, and shall refuse to pay his dues for twelve months, a summons must be delivered to him to appear and show cause for such neglect; and his excuse must be decided satisfactorily or otherwise by a majority of the members; and, if satisfactory, he may be excused, granted further time, or his dues remitted; but if not satisfactory, the □ may, by a vote of two-thirds present, deprive him of all its benefits until the dues be paid—subject always to the restriction of the following Section 3:

If such delinquent brother shall fail to obey a summons, properly delivered to him, he must then be summoned to appear and stand trial on charges and specifications for "gross unmasonic conduct," and if found guilty, may be suspended or expelled.

SEC. 3. No member shall be suspended or expelled except by a vote of two-thirds of the members present at a stated meeting, of which all resident members have been notified to attend; and only then after a fair trial, on



charges and specifications properly preferred, and the brother afforded an opportunity to appear in his own defense, unless his residence be unknown, when he may be tried *ex parte*.

SEC. 4. The manner of trials shall be as provided in Article xvii of the By-Laws of the Grand □, published with these By-Laws.

## ARTICLE VII.

### CHARITY.

SECTION 1. The W. M., Senior and Junior Wardens shall be a Committee on Charity, who shall attend to all applications for relief, see that all true, worthy brothers, their widows and orphans, in sickness or distress, are aided and assisted, and report their action to the □; provided, when they may deem it necessary, they may draw from the funds of the □ to the amount of — dollars without further action of the □.

SEC. 2. In any city or town where more than one □ is located the W. M. shall annually appoint two members from this □ to membership in the Masonic Board of Relief, to whom all applications for charity shall be referred.

SEC. 2. There shall be reserved from each initiation fee the sum of five dollars, which shall be paid monthly to the Treasurer of the Board of Relief; which sum shall, with similar contributions from the other □ in the city, form a Charity Fund, to be used under the direction of the Board hereinbefore provided, and for no other purpose whatever.

## ARTICLE VIII.

SECTION 1. A transient brother desirous to visit shall present his name, with the name, number and location of the □ of which he is or last was, a member, and shall not be admitted until duly examined by order of the W. M., or vouched for by a brother who has sat with him in open □, and the Tyler shall keep a record of such visitations.

### RULES OF ORDER.

1. The Master shall put all questions distinctly; if a division be called for, he is to request those who voted in the affirmative to rise, and count them, and then the negative, and shall declare the result.

2. All committees are to be appointed by the presiding Master. In case of a vote, the majority of those present shall be necessary to a choice.

3. When a member is about to speak, he shall rise from his seat and respectfully address himself to the "Worshipful Master."

4. If any member, in speaking or otherwise, shall transgress the rules of the □, the Master, or any member, may call him to order; he shall immediately sit down (unless permitted to explain). The Master shall decide the "question of order" without debate. If the decision be in favor of the member, he shall be at liberty to proceed.

5. When two or more members rise at once, the Master shall name the one entitled to speak.

6. No visitor shall address the □ without

leave being first obtained, or he be called on by the Master.

7. When the Master is stating a question or addressing the □, or when a member is speaking, no person shall enter, go out of, nor cross the room, nor be permitted to enter into private discourse.

8. No member shall vote on any question in the event of which he is immediately interested.

9. No motion for reconsideration shall be in order except at the stated meeting when the question shall have been decided.

10. When a motion is made and seconded it shall be stated by the Master, and if in writing, read by the Secretary, before debate.

11. Every motion shall be reduced to writing, if a member desire it. In filling blanks, the largest sum or number and the longest time shall be first stated.

12. Any motion may be withdrawn by the mover before decision or amendment.

13. No new motion or proposition shall be admitted while a question is pending before the □.

14. When the reading of any paper, etc., is called for and objected to by any member, except the W. M., it shall be determined by vote.

15. No member shall speak more than twice on one subject, unless he obtain the consent of the Master, and then only for explanation, in which case he shall confine himself strictly thereto.

16. Every member appointed on a committee must serve, unless for reasons given he be excused by the Master.

### ORDER OF BUSINESS.

1. The unapproved minutes shall be read and approved.
2. Unfinished business.
3. Reports of Committee on Petitions.
4. Petitions presented.
5. Reports of Standing Committees.
6. Reports of Select Committees.
7. Motions and Resolutions in writing.
8. Miscellaneous business.

Your Committee beg leave to submit the following standing resolutions to be printed with the By-Laws, to provide for local contingencies.

*Resolved*, That at least one half of the aggregate fees for the three degrees ought to be deposited with the petition for initiation.

*Resolved*, That any additions to these By-Laws adopted by the subordinate □ to suit local emergencies will be considered a part thereof until the succeeding session of the Grand □, when they shall be submitted for approval, revision or rejection.

Fraternally submitted,

GEO. FRANK GOULEY,

T. E. GARRETT,

Committee.

### Fidelity.

The ancient Romans worshiped a goddess called Fides, who was supposed to preside over all lawful contracts, to give sanction to oaths, and to punish in a manner commensurate with the crime their violation.

The denizens of the Occident, almost with one accord, have long since discarded the idea

of a multiplicity of gods, and confined their adoration to the one great and Supreme Being under some name or designation; but the principle of fidelity allegorically represented by the heathen goddess Fides is still venerated among Masons throughout the length and breadth of the world, and permeates the first lesson learned by the candidate after he passes as a profane that door through which he returns a member of the greatest and most influential society that ever existed on earth.

Fidelity, in its fullest and broadest sense, is the chief foundation stone of Masonry. As understood among true Masons, the word fidelity not only reminds the brother that he is to safely keep and guard all those valuable secrets, the possession of which distinguishes him from his fellow mortals who are still in darkness, but that he shall be faithful and true to all the moral teachings of a society that has existed from time immemorial, and which through all the dark phases of the world's history, still kept burning the lamp of truth, to guide the steps of the benighted wayfarer.

We of the Christian faith may not worship any God save Him, the eternal and unchangeable; but the various characteristics of the Deity to whom we bow may and should command our veneration. There is no more God-like attribute than fidelity, and there is no higher moral virtue than can be practiced by Masons or profane.—*Landmark*.

### Some Giants.

1718 a French academician named Henrion endeavored to show a great decrease in the height of men between the periods of the Creation and the Christian Era. Adam, he says, was a 123 feet 9 inches high; Eve, 118 feet 9 inches; Noah, 26 feet; Abraham, 20 feet; Moses 15 feet. The allegation about Adam is moderate compared with that made by early Rabbinical writers, who affirm that his head overtopped the atmosphere, and that he touched the Arctic pole with one hand and the Antarctic with the other. Traditional memorials of the primeval giants still exist in Palestine in the form of graves of enormous dimensions; as the grave of Able near Damascus, which is thirty feet long; that of Seth about the same size; and that of Noah, in Lebanon, which is 70 yards in length!

Pliny says that by an earthquake in Crete a mountain was opened, and in it was discovered a skeleton standing upright, 46 cubits long, which was supposed to be that of Orion or Otus. The same author relates that in the time of Claudius Cæsar there was a man, named Gabbarras, brought by that Emperor from Arabia to Rome, who was nine feet four inches high, "the tallest man that has been seen in our times." But this giant was not so tall as Posio and Secundilla, in the reign of Augustus Cæsar, whose bodies were preserved as curiosities in a museum in the Salustian Gardens, and each of whom measured ten feet three inches.

The Emperor Maximus (very much of a man) was nine feet high, and was in the habit of using his wife's bracelet for a thumb ring. His shoe was a foot longer than that of any other man, and his strength so great that he could draw a carriage which two oxen could not move. He generally ate forty pounds' weight of flesh every day. Not at all desirable or profitable guest for the "St. Nicholas," even at the current price of board; though not so tall as one of whom Josephus tells, viz.: Eleazar, a Jew, who was one of the hastages whom the King of Persia sent to Rome after a peace. This giant was over ten feet high. But these are pigmies compared with him of whom Kircher writes (though this is what a Yankee philosopher would denominate a whopper). The skeleton of this giant was dug out of a stone sepulchre near Rome in the reign of the Emperor Henry II., and which, by an inscription attached to it, was known to be that of Pallas, who was slain by Turnus, and was higher than the walls of the city! The same author tells that another skeleton was found near Palermo that must have belonged to a man forty feet high.



## YOUTH AND AGE.

Verse, a breeze 'mid blossoms straying,  
Where hope clung feeding like a bee—  
Both were mine! Life went a maying  
With Nature, Hope and Posey,  
When I was young!

When I was young? Ah, woful when!  
Ah, for the change 'Twixt now and then!  
This breathing house not built with hands,  
This body that doth me grievous wrong,  
O'er airy gliffs and glittering sands,  
How lightly then it flashed along!—  
Like those trim skiffs, unknown of yore,  
On winding lakes and rivers wide,  
That ask no aid of sail or oar.  
That fear no spite of wind and tide!  
Naught cared this body for wind or weather;  
When youth and I lived in't together.

Flowers are lovely; Love is flower-like.  
Friendship is a sheltering tree;  
O the joys that come down shower-like,  
Of Friendship, Love, and Liberty,  
Ere I was old!

Ere I was old? Ah, woful ere!  
Which tells me Youth's no longer here!  
O Youth! for years so many and sweet.  
'Tis known that thou and I were one;  
I'll think it but a fond deceit—  
It cannot be that thou art gone!  
The vesper-bell hath not yet toll'd,  
And thou wert aye a masker bold!  
What strange disguise hast thou put on,  
To make believe that thou art gone!  
I see those locks in silvery slips,  
This drooping gait, this alter'd size;  
But spring tide blossoms on thy lips,  
And tears take sunshine from thine eyes!  
Life is but thought; so think I will,  
That Youth and I are house-mates still.

COLERIDGE.

## MAINE.

Grand Chapter met in Portland, May 4, 1869. M. E. Comp. Jas. M. Larabee, G. H. P., presided. He decided that a Chapter could be opened in the absence of the first three officers by some one commissioned by them. This may be legal under the law of that Grand Chapter, but we deem it a very unwise policy, and think the same rule should hold in Chapters as in Lodges, viz.: one of the chartered officers must be present, as they alone are the responsible parties to the Grand Bodies. We hold this to be a power which cannot be delegated, except by the authority which delegated it, viz.: the Grand Chapter, or its official head. M. E. C. Moses Dodge, P. G. H. P., and representative of the Grand Chapter of Maine, furnished an excellent report of his mission. He is one of the best companions we ever met, and are glad to know that he enjoyed his sojourn among us.

The Grand Chapter adopted the system of Lecturers, who should be paid by the Grand Chapter.

The Grand Chapter ordered that candidates who are *actual* Past Masters must also take the Degree in the Chapter; also, that no substitutes shall be used.

With the former we do not agree, for the reason that it implies that the *actual* Past Master has not legally received the degree. A Past Master is one or he is not one, and if Grand Chapters decide that he is not one, then it denies the authority of a Lodge of Past Masters to confer it, which denial is a direct contravention of the ancient prerogatives of the Grand Lodge.

Comp. Josiah H. Drummond submitted a very full and able report on Correspondence. Under "Arks" he argues with the G. H. P. that appeals suspend the sentence. We are astonished at such an argument from Comp. Drummond. It sounds very much like the special pleading of a lawyer, who, of all others, makes the most mistakes in Masonic jurisprudence. We had supposed that the logic advanced by the leading Masonic minds of the country had arrived at but one conclusion on this subject, viz.: that the verdict of a Lodge or Chapter was *final* till reversed by the Grand Body, and that reversal could not take place till it met. If an appeal vacates the judgment, then there is no use of the Grand Body hearing the case, for the appeal vacates or it does not vacate the verdict. If it does, that is an end of the matter; if it does not then the verdict stands till it reaches the appellate court, who may or may not set it aside. He says the accused "is not convicted until the trial is finished; the trial is not finished if he has and makes an appeal," which is as much as to say, that a Chapter sitting on trial is nothing but a mere investigating committee, preparing matter for Grand Chapter, who is the only body competent to sit in judgment. This will not do, nor do we believe that Companion Drummond would sit in Chapter and hold Masonic communication with a horse thief after he had been expelled, as a Mason in good standing, simply because he took an appeal, for if the appeal vacates the judgment, then he must be in "good standing."

Our learned brother's application of the civil law id this case will not answer, for the reason that the cases are not parallel. The civil courts know nothing of mutual obligations. It only recognizes a violation of the law and its PENALTY; whereas, Masonry recognizes both of these, in addition to a moral obligation. John Smith who stole the horse as a citizen, is amenable only to the law, and if the law can be satisfied, it is all the courts look after, therefore, if by an appeal, the judgment is suspended, it is because the law allows it and the civil community is satisfied; but if John Smith is also a Mason, and stole the horse from John Jones, a brother Mason, he has not only violated the civil law for which he should be expelled, but he has violated his obligation of honor and trust with the whole fraternity, and it being proven against him, he has lost that "good standing," as a Mason, by expulsion and the verdict of his brethren, which no simple appeal can violate or vacate, as under the civil law, because the law does not try the case, or allow the appeal, upon any moral grounds. We may try to dodge the case as we will and try to wring in an obsolete maxim of civil law, that "a man is innocent until he is proven guilty" (which maxim has no existence in fact); but still the naked fact stares us in the face, that "good Masonic standing" is the only true Masonic test to be applied in cases like the one before us. Bro. Drummond seems to overlook the fact that the great end and aim of Masonic law is more to defend the good name and honor of the fraternity at large than it is to defend the rights of individuals. John Smith as a citizen never voluntarily prom-

ised not to steal the horse, but as a Mason he did, therefore the whole parallel between the civil courts and Masonry falls to the ground. We hold that the judgment is in abeyance by the appeal, but not set aside.

Under the head of Louisiana, he argues that a single objection should not keep out a candidate, without a two-third vote of the Chapter. This we think wrong, for the reason that Chapters as well as Lodges should preserve unanimity, and the sixth "old Charge" strictly says that none shall be made a member without unanimous consent. Masonic qualification is not the only qualification for advancement, unless we intend to ignore the moral principle of the institution, and start the new dogma, that an E. A. or Mark Master "can do no wrong."

His review of Maryland is admirable; he says:

"Masonic Grand Bodies possess the supreme authority in the last resort, legislative, judicial and executive. Obedience to the G. Gr. Chapter involves obedience to its legislation, its decisions, and the execution of its decrees. We may consider its legislation mischievous, and its decisions wrong, but the remedy is not in disobedience. The action must be acquiesced in until reversed in the legitimate manner. Bad laws may be repealed, and erroneous decisions may be corrected. But to allow those under authority to obey only such laws as they believe beneficial, and to acquiesce in only those decisions which they believe are correct, is subversive of all law, and substituting the will of the individual for government.

The action of the General Grand Chapter of which Maryland complain, is a solemn decision of that Body, to which she is bound to submit until it is reversed. We hold the decision to be in some respects incorrect. But the trouble is, our notion of correctness would not suit our Maryland companions any better than the decision itself. This fact illustrates the necessity of following the principles which we have above stated.

From his always reliable tables we extract the one for this year, to conclude our report:

Exalted, 315; Members, 2553.

M. E. Comp. Jos. Pearson Gill, of Lewiston, was elected G. H. P., and R. E. Comp. Ira Berry, re-elected Grand Secretary.

## MASSACHUSETTS.

Grand Chapter met in Boston, October 13, 1868. M. E. Comp. Richard Briggs, G. H. P., presided. No annual address.

The representatives of that Grand Body who attended the Triennial meeting here speak in glowing terms of their entertainment, and especially of the pure harmony which prevailed among all the companions and delegates, and so much were they impressed with their duties as R. A. M., not to disturb this feeling that they declined to ask for a dissolution of the G. G. C., or to ask a withdrawal from it, as directed by their Grand Chapter. This is pure Masonry. Comp. Henry Chickering submitted as usual his very interesting report on correspondence. His works are always pleasant to read. We find "319" and "5005," but no heading to the columns, and we *presume* they mean respectively, exaltations and membership.

M. E. Comp. Henry Chickering, of Pittsfield, was elected G. H. P., and R. E. Comp. Thos. Waterman, of Boston, was elected, Grand Secretary.



## A NEW POEM BY TENNYSON.

The *Atlantic Almanac*, published by Messrs. Fields & Osgood, contains the following poem by the English Laureate:

## THE MYSTIC.

BY ALFRED TENNYSON.

Angels have talked with him, and showed him  
thrones;  
Ye knew him not; he was not one of you;  
Ye scorned him with an undiscerning scorn;  
Ye could not read the marvel in his eye,  
The still serene abstraction; he had felt  
The vanities of after and before;  
Albeit, his spirit and his secret heart  
The stern experiences of converse lives,  
The linked woes of many a fiery charge  
Had purified, and chastened and made free.  
Always there stood before him, night and day,  
Of wayward, varicolored circumstance,  
The imperishable presences serene,  
Colossal, without form, or sense, or sound,  
Four-faced to four corners of the sky;  
And yet again three shadows fronting one,  
Dim shadows but unvarying presences,  
One forward, one respectant, three but one;  
And yet again, again and evermore,  
For the two first were not, only seemed  
One shadow in the midst of a great light,  
One reflex from eternity or time,  
One mighty countenance of perfect calm,  
Awful with most invariable eyes.  
For him the silent congregated hours,  
Daughters of time, divinely tall, beneath  
Severe and youthful brows, with shining eyes  
Smiling a godlike smile (the innocent light  
Of earliest youth, pierced through and through  
with all  
Keen knowledge of low embowed eld)  
Upheld, and ever hold aloft the cloud  
Which droops, low-hung on either gate of life,  
Both birth and death; he in the centre fixt,  
Saw far on each side through the grated gates  
Most pale and clear and lovely distances.  
He often lying broad awake, and yet  
Remaining from the body, and apart  
In intellect and power and will, hath heard  
Time flowing in the middle of the night,  
And all things creeping to a day of doom.  
How could ye know him? Ye were yet within  
The narrower circle; he had well nigh reached  
The last, which, with a region of white flame,  
Pure without heat, into a larger air  
Upburning, and an ether of black-blue  
Investeth and ingirds all other lives.

## COLORADO.

Through the courtesy of bro. Parmelee, G. Sec., we have been favored with the address of Grand Master Teller, from which we extract the following:

"Grand Master Teller delivered the following address:

"BRETHREN OF THE GRAND LODGE:—It is with peculiar pleasure that I extend to you a fraternal greeting, on this our ninth annual grand communication. Let us return thanks to the Supreme Architect of the Universe for the manifold blessings we have enjoyed during the past Masonic year.

During the past year my official acts have been few and unimportant. I granted a dispensation to Columbia Lodge No. 14 to ballot on the application of a number of brethren for affiliation on the same day the petitions were presented. I did this at the request of the brethren of Columbia Lodge who were anxious that the applicants might become members in time to take part in the annual election for officers of the Lodge. I also at the same time granted a dispensation to said Columbia Lodge to elect the W. M. from among the brethren who had not served as Warden. This I did at the earnest request of bro. Potter, who had served as Warden of the Lodge. There was no resident member eligible, except bro. Potter, and bro. Patten resided a distance of of thirty miles from the Lodge. I therefore thought it best to give the brothers an opportunity to elect some one else if they de-

sired. Bro. Potter was elected to the entire satisfaction of the Lodge.

In January last received a petition from the brothers at Granite, Lake county, for a dispensation to open a Lodge. The petition was presented to me on the eve of my departure for the east, and I therefore deferred action on it until my return in April. After consultation with the R. W. Dpt. G. M. and the R. W. S. G. W., I determined not to grant the request. I was induced to reject this application for various reasons. The brethren of Granite furnished me no evidence of the ability of the proposed W. M. to confer the degrees and take charge of a Lodge. Neither was I satisfied that there was suitable Masonic material in the neighborhood to justify the formation of a Lodge. While I was yet undetermined whether to grant the dispensation or refuse it I was urged by one of the brethren to grant it because they had already incurred considerable expense, and were then in debt. If there had been no other objection to granting the dispensation except this I should have refused. A Lodge cannot make a worse start than to be in debt, and if there is not sufficient interest taken among the brethren to see that the Lodge starts out of debt, I think it well to let them wait.

In May last I also received a petition from a number of brethren at Idaho, Clear Creek county, for dispensation to open a Lodge. In this case I was fully satisfied as to the ability of the proposed W. M. to confer the degrees and take charge of a Lodge. The proposed W. M. had served several years as Master of a Lodge, and was well instructed in the work and lectures. The brethren had made arrangements for a suitable place to meet and would have commenced out of debt, yet owing to the sparseness of the population in that vicinity, and the uncertainty of many of the brethren remaining in that place, I thought it best to refuse the dispensation. I did so with great reluctance. I am anxious that the brethren of every section shall enjoy the blessings of Masonic intercourse with one another, and in a new jurisdiction, like ours, it is not strange that brethren should desire to see the number of Lodges increased, yet I do not think it best to fill the jurisdiction with weak Lodges. The great expense attendant on supporting a Lodge in this new country often renders it a burden instead of a benefit, and perhaps a few brethren are compelled to keep up the Lodge at quite a sacrifice. The demands of the Lodge for money to meet the current expenses, such as rent, lights and fuel, become so pressing that when a petition is presented the brethren think more of the advantage to be derived by the candidate's election in a pecuniary view than of the qualifications which should recommend him to be made a Mason. It is impossible for a small Lodge, embarrassed with debts, to do justice to the fraternity at large. I trust that no one will think I am losing sight of the fact that the strength of a Lodge does not consist in numbers or the amount in its treasury, but in the virtue, zeal and intelligence of its members.

I also received a petition from the brethren at South Pass City for a dispensation to open a Lodge, but as it did not come into my hands until within a month past, I refused it.

I will call the attention of the brethren of the Grand Lodge to section 11 of our by-laws, which provides what the petition for a dispensation shall contain, and that such petition shall be accompanied by the recommendation of the nearest Lodge, certifying to the truth of the statements contained in the petition. It is the duty of the Lodge whose recommendation accompanies the petition to carefully investigate the case, determine everything that the petition alleges in the affirmative, and must know in a Masonic way that all the petitioners are Master Masons, and that there is one P. M. on the petition, and certify that the statements in the petition are true, and recommend the granting of the dispensation. This is necessary to enable the Grand Master to form a correct opinion of the propriety of granting a dispensation.

## CONNECTICUT.

Graud Chapter met in Waterbury, May 11, 1869, M. E. Comp. James L. Gould, G. H. P., presiding. His annual address was an elegant production, and his eloquent portrayal of his visit to St. Louis is sufficient evidence. He says:

"The session was eminently a pleasant one, nothing occurring to disturb the harmony and good feeling of the occasion, while the more than princely hospitality extended by the Masons and citizens of St. Louis and Missouri to the members of the General Grand Chapter bore unmistakable witness to their interest in and devotion to the principles of our Order, and was far beyond my ability to describe. While thus enjoying the hospitality of our Missouri Companions in their splendid "Freemason Hall," or floating on their mighty river in a magnificent steam palace, surrounded in either case by the luxuries of every clime gathered for our pleasure, it all seemed like "the baseless fabric of a dream," for within the memory of the most of us the Masonic Institution was scarcely known west of the Mississippi, where now hundreds of efficient Chapters are zealously at work disseminating the beneficent principles of our art, and there the representations of the vast army of Royal Arch Masons had assembled to reunite the golden chains of fraternal intercourse, whose links had been broken assunder by the commotions of the late bloody civil war. What could more forcibly illustrate the magnitude of our vast country and the rapid growth of our Fraternity?"

Good old Companion Wm. Storer, Chairman of the Special Committee on Amendments to the Constitution, submitted the following report, which was adopted:

"Your committee to whom was referred so much of the address of the M. E. Grand High Priest as relates to the General Grand Chapter of the United States beg leave to report, that having carefully examined the matter submitted to them, and fully agreeing with our M. E. Grand High Priest that "Constitution tinkers" are apt to make themselves too busy for the general good, we earnestly hope this Grand Chapter will, as heretofore, strenuously resist any attempt to place the General Grand Chapter in a position in which it may be tempted to work for and arrogate to itself more honor. In short, we think it is a good rule to "let well enough alone," and trust this Grand Chapter will express its disapprobation of either and all the amendments of the General Grand Constitution that were proposed at the late Triennial Convocation at St. Louis.

Your committee would recommend to the Grand Chapter the adoption of the accompanying resolution:

Respectfully submitted,  
WM. STORER,  
DWIGHT PHELPS,  
EDMUND TREEDY.

*Resolved*, As the sense of the Grand Royal Arch Chapter of Connecticut, 1st. That the membership of the General Grand Chapter of the United States is sufficiently large, and we can not give our consent to the proposition to make the Past Grand High Priests of State Grand Chapters permanent members of that body.

2d. That the jurisdiction of the Past Master's degree is well enough where it is, and we are opposed to any change."

With all of which we agree, except that we are in favor of the P. M. degree being taken out of Chapters and given solely to the Grand Lodge.

The greatest danger to the Grand Chapter is to give it a centralized form.

The following resolution was adopted, and we recommend it to our own Grand Body as



worthy of consideration, by adding the words "*within twelve months.*"

*Resolved*, That hereafter the subordinate Chapters in this jurisdiction shall insert in their usual forms of application for the Chapter Degrees the following sentence, "and that I have never been rejected by any Chapter of Royal Arch Masons."

Comp. Storer submitted a strong and forcible report on correspondence; and we regret that in our last report Connecticut was not present. Comp. Storer is a sound, conservative writer, and his report afforded us much pleasure.

We find 287 exalted; total membership 3415.

M. E. Comp. Jno. H. Barlow, of Birmingham, was elected G. H. P., and R. E. Comp. Jas. K. Wheeler, of Hartford, Grand Secretary. L. A. Lockwood, of 101 Broadway, New York, was appointed a committee on correspondence.

#### GEORGIA.

Grand Commandery met in Augusta, April 27, 1869, R. E. Sir Thomas Whitty Chandler, G. C., presiding. The form of the published report before us is one of the very best upon our table.

The Annual Address is brief, but full of Knightly sentiments.

Referring to his visit to St. Louis as representative of the Grand Commandery of Georgia, he says:

In the month of September last, I had the gratification, as your Representative, of attending the seventeenth triennial Grand Conclave of the Grand Encampment of Knights Templar of the United States, at St. Louis, acting, at the same time as proxy for your V. E. D. G. Commander, E. G. Generalissimo, and E. G. Captain General. No question of sufficient importance to require a report in this place came before that body. But I can not refrain from heartily complimenting the chivalry of St. Louis and Missouri generally, as well as the other Masonic bodies of that jurisdiction, together with the civic authorities, for their unwearied efforts to make their Companion Sir Knights feel at home, and in entertaining them in the most lavish manner; and fully did they succeed in their generous endeavors. No sooner did we place foot in St. Louis than we were "taken in charge," and, till the close of the Conclave, the Sir Knights vied with each other who could show the strangers most attention. Strangers, did I say? There were no strangers there, for in that immense assembly each one seemed as if he had known the other for years, and rejoiced to meet, shoulder to shoulder, under the glorious banner of the Cross.

The public procession to the new and magnificent Masonic Temple was grand in the extreme; about three thousand Sir Knights, nearly all clothed in the full uniform of our Order, making a display of Christian chivalry seldom, if ever, witnessed since the days of the Crusades.

Every Grand Commandery under the jurisdiction of the Grand Encampment was represented, and every one now loyal to its Beauseant.

The address of the M. E. Sir H. L. Palmer, Grand Master, as everything that emanates from the pen of that accomplished Knight, was logical, courteous and exhaustive, and his kind allusions to this Grand Body, will be long remembered by the Sir Knights of this jurisdiction.

The following representatives from foreign jurisdictions were received and acknowledged: R. E. Sir Thomas W. Chandler, Representative of Tennessee; George S. Obear, of Missouri, and William Tracy Gould, of Pennsylvania, and the following were appointed reciprocally: Sir Wm. N. Loker, for Missouri;

George S. Blackie, for Tennessee, and Alfred Creigh, for Pennsylvania. Provision was made for a regular Committee on Correspondence.

We find seventeen were knighted. Total membership 284. R. E. Sir Thomas Whitty Chandler, of Atlanta, was re-elected G. C., and E. Sir Charles R. Anthony, of Macon, re-elected G. R.

#### KANSAS.

The proceedings before us contain the record of the Convention which formed the Grand Commandery, and which met in Lawrence, October 21, 1868.

Four Commanderies were represented. A Commandery was opened in due form, and a letter of warrant from M. E. Sir Wm. Sewall Gardner, G. M. of the United States, being read, and the preliminary forms having been complied with, the Grand Commandery was duly organized, and R. E. Sir Wm. O. Gould was duly elected G. C., and E. Sir Erasmus T. Carr elected G. R., both of Leavenworth, together with the full compliment of officers.

#### FIRST ASSEMBLY.

The first Annual Assembly was held in Leavenworth December 29, 1868, the Grand Officers in their respective stations. Business transacted was principally of a nature relative to complete organization.

The Statutes of Missouri were adopted till further alterations would be deemed necessary. R. E. Sir Wm. O. Gould is G. C., and E. Sir E. T. Carr is G. R., both of Leavenworth.

ONE of Shakspeare's characters asks: What's in a name? That which we call a rose By any other name would smell as sweet.

But a writer in an English journal thinks there is a good deal in a name; and that a large proportion of the most eminent men in Great Britain have had, in common, names ending in "on." Here is a list of some of them:

#### NAMES ENDING IN "ON."

Boxed up alone in a railway carriage a few nights ago, the observation occurred to us that a large proportion of our most eminent men in their various paths bear a name ending in "on." Thus we have Bacon, our greatest philosopher; Byron and Thompson, our greatest descriptive poets; Clarkson, Buxton and Colston, some of our greatest philanthropists; Gibbon, our most eminent historian; Clarendon, not far short; Gibson, one of our best sculptors; Hilton and Haydon, amongst our best historical painters; Incledon, our greatest ballad singer; Jameson, our greatest female writer on art; Johnson and Addison, our most distinguished essayists; Lytton, our greatest living novel writer; Milton, our greatest epic poet; Murchison, our most distinguished geologist; Newton our greatest astronomer; Palmerston, the most English of statesmen; Stevenson, our greatest railway engineer; Tennyson, our greatest living poet; Wellington, our greatest military commander (with Napoleon for adversary); and Nelson, our greatest sea captain. As among men of lesser rank, Ben. Jonson, Chatterton, Hutton, Wharton, Emerson, Simpson, John Britton, Alison, Paxton, Rawlinson, Bonnington, Watson, Gordon, Noel Parton, Mark Lemon, Gardner Wilkinson, James Fergusson, Donaldson, Sir Thos. Watson (our first physician), and many others will recur to the memory. Surely this is very remarkable, and, so far as we know, the observation has never been made before. All these names speak of progress; they cry "Excelsior!" Echo herself says, as each name is repeated, "On!"

#### GOING AND COMING.

Going—the great round Sun,  
Dragging the captive Day  
Over beyond the frowning hill,  
Over behind the bay—  
Dying:  
Coming—the dusky Night,  
Silently stealing in,  
Gloomily draping the soft, warm couch  
Where the Golden-haired Day had been  
Lying.

Going—the bright, blithe Spring:  
Blossoms! how fast ye fall,  
Shooting out of your starry sky  
Into the darkness all  
Blindly!  
Coming—the mellow days:  
Crimson and yellow leaves;  
Languishing purple and amber fruits  
Kissing the bearded sheaves  
Kindly!  
Going—our early friends;  
Voices we love are dumb,  
Footsteps grow dim in the morning dew,  
Fainter the echoes come  
Ringing:  
Coming to join our march—  
Shoulder to shoulder pressed:  
Gray-haired veterans strike their tents  
For the far off purple West—  
Singing!

Going—this old, old life;  
Beautiful world! farewell!  
Forest and meadow! river and hill!  
Ring ye a loving knell  
O'er us!  
Coming—a nobler life;  
Coming—a nobler land;  
Coming—the long, long, nightless day;  
Coming—the grand, grand  
Chorus!  
*Heath and Home.*

#### Grand Commandery of the State of New York.

#### ANNUAL CONCLAVE.

The fifty-sixth Annual Conclave of the Grand Commandery, Knights Templar, of the State of New York, was held in the city of Buffalo, on Tuesday and Wednesday, 5th and 6th of October.

At ten o'clock A. M., the hour appointed for the assembling of the Grand Commandery, the V. E. Deputy Grand Commander, H. Clay Preston, called the body to order, and announced that the R. E. Grand Commander had not arrived in the city in consequence of the detention of trains on the railroads, caused by the serious storm which had prevailed for some days previous. The Deputy Grand Commander then declared the Grand Commandery adjourned until four o'clock P. M.

At four o'clock the Grand Commandery convened, and was opened in ample form, with the usual Knightly ceremonies. There were present: Sirs Henry Clay Preston, as R. E. Gr. Com.; Clinton F. Paige, as V. E. Dep. Gr. Com.; Jos. B. Chaffee, as E. Gr. Gen.; Robt. N. Brown, Gr. Capt. Gen.; Rev. John G. Webster, as Gr. Prelate; F. L. Stowell, Gr. Sen. War.; Wm. B. Crandall Gr. Jun. War.; C. G. Fox, Gr. Treas.; Robt. Macoy, Gr. Recor.; M. Belden, Gr. St. B.; A. S. Lytle, Gr. Sw. B.; J. B. Shaw, Gr. W.; John B. Hunter, Gr. Sent.; Past Grand Officers Barnum, Sachwp, Simons, Welch, Mundy, Holmes, and representatives from nearly all the subordinate Commanderies in the State, and representatives from the Grand Commanderies of Pennsylvania, Missouri, Tennessee, Georgia, Alabama, New Jersey and Minnesota.

The regular standing committees were appointed, and the business proceeded as usual in this Grand Body, which, being of a local and routine character, it is unnecessary to give an account in detail here.



The election of officers took place on Wednesday, which resulted in the following selection:

Sir Henry Clay Preston, Binghampton, R. E. G. C.

Sir George Babcock, Troy, V. E. D. G. C.  
Sir Robert N. Brown, Buffalo, E. G. G.  
Sir Frank L. Stowell, Olean, E. G. C. G.  
Sir John G. Webster, Palmyra, E. G. P.  
Sir Wm. E. Crandall, Rochester, E. G. S. W.  
Sir Mead Belden, Syracuse, E. G. J. W.  
Sir John S. Perry, Troy, E. G. T.  
Sir Robert Macoy, New York, E. G. R.  
Sir A. E. Lytle, Auburn, E. G. St. B.  
Sir Charles Roome, New York, E. G. Sw. B.  
Sir Robert Black, Brooklyn, E. G. W.  
Sir Jos. B. Chaffee, Binghampton, E. G. L.  
Sir Thos. L. Morris, Utica, E. G. S.

They were regularly installed and inducted into their several stations by Sir John W. Simons, in a very impressive manner, assisted by Sirs E. S. Barnum, William E. Latbrop and Orrin Welch, the latter acting as Grand Marshal.

A committee was appointed to procure and present a suitable testimonial to Sir John A. Lefferts, P. G. C., as an evidence of the respect entertained for him as a Sir Knight and for valuable services rendered during the several years that he held responsible positions in the Grand Commandery.

The Grand Recorder, Grand Treasurer, and Committee on Correspondence presented their reports, which were received.

Charters to establish four new Commanderies were granted.

The sum of \$500 was appropriated to assist in the erection of a monument over the remains of the late Rev. Charles H. Platt, Past Grand Prelate.—*N. Y. Dispatch.*

#### ROUGH ASHLARS.

NUMBER TWELVE.

The fathers held brotherly love, relief and truth in such high esteem that these have from time immemorial been designated as the principal tenets of Masonic faith. The Fraternity could not be bound together by three stronger concentric bonds of virtue; and if the day ever comes when Masons as a body faithfully live up to the requirements of the above brief creed, their society will be as invulnerable as the everlasting hills, and may laugh to scorn each and every assault that the uninformed and malicious can make upon it.

But the brotherly love, relief and truth that constitute the deep-laid foundation stones of our mystic temple are articles of practical as well as theoretical belief.

The fraternal designation by which we greet each other in the Lodge room is an unmeaning phrase if we are not brothers in heart and sympathy, ready to share each other's joys and sorrows.

It is the aim of Masonry to unite the good and true of every nation—the fair-skinned denizen of the North and the dusky child of the tropics—into one great family, who, acknowledging one Great Eternal Father, shall strive by mutual regard and good offices to aid, support and protect each other.

There are many among us who, as they journeyed, have fallen among thieves, who have been stripped of their raiment and left half dead by the way-side. Many a Priest and Levite of the world will look with un pitying eye upon such as these, or pass with averted face on the other side; but the second beautiful tenet of our faith calls the Samaritan to the side of his wounded Jewish brother, and bids him supply with wine, oil and purse the necessities of the unfortunate fainting wayfarer.

The Masonic Fraternity can be made a mighty engine for good if its votaries, with one accord, strive to *live and act* what they profess.

It is folly to speak of brotherly love being a corner-stone of belief when Lodges are divided by unseemly bickerings; absurd to assert that our creed teaches relief and charity if we turn away empty the distressed and sorrowing brother; and impudent to glorify the Divine attribute truth unless it characterizes our daily lives and conversation.—*Landmark.*

#### GOD KNOWS IT ALL.

In the dim recess of thy spirit's chamber,  
Is there some hidden grief thou mayst not tell?

Let not the heart forsake thee, but remember  
His pitying eye who sees and knows it well—  
God knows it all!

And art thou tossed on billows of temptation,  
And wouldst do good, but evil still prevails?  
Oh! think amid the waves of tribulation,  
When earthly hope, when earthly refuge fails—  
God knows it all!

And dost thou sin! thy deeds of shame concealing  
In some dark spot no human eye can see—  
Then walk in pride without one sign revealing  
The deep remorse that should disquiet thee?  
God knows it all!

Art thou oppressed, and poor, and heavy hearted,  
The heavens above thee in thick clouds arrayed,  
And well nigh crushed, no earthly strength imparted,  
No friendly voice to say, "Be not afraid?"  
God knows it all!

Art thou a mourner? Are thy tear-drops flowing  
For one so early lost to earth and thee—  
The depth of grief no human spirit knowing,  
Which means in secret like the moaning sea?  
God knows it all!

Dost thou look back upon a life of sinning?  
Forward and tremble for thy future lot?  
There's One who sees the end from the beginning;  
Thy tear of penitence is unforgotten.  
God knows it all!

Then go to God! Pour out your hearts before him!  
There is no grief your Father cannot feel;  
And let your grateful songs of praise adore him—  
To save, forgive, and every wound to heal!  
God knows it all!

#### The Teachings of Freemasonry.

Our irrepressible inquirer has propounded a new question (and yet not a new one) which he requests us to answer for the benefit of the Craft. It runs in this wise:

"A friend has asked me what are the teachings of Freemasonry. Will you kindly tell him in the columns of the *Courier*?"

The teachings of Freemasonry are tersely shown in the command to do your "duty to God, your neighbor and yourself," the explanation of which is taught every scholar in Masonry on his first joining the order. But to carry it home to ourselves, it teaches all to be just and yet charitable, not only to Masons, but to all men; to so watch and guard our own actions that the world shall never, in our persons, have cause to blush for the institution, or have the chance of casting a reproach upon the Fraternity. This is one of its teachings. It also teaches the wealthy and well-to-do that the poor and destitute need their assistance; and as they had found themselves in want of a helping hand, so to stretch out a hand to help others while traveling along this troublesome and toilsome journey through life. It teaches charity to the erring one; to cover his faults to others while reproving them yourself; to aid him in his attempts in regaining his lost position, and by example and precept so direct his steps that he may again without fear walk uprightly. In doing so it does not foster evil or encourage wrong, but assists the wayward one to carry out his repentance by cloaking the past and pointing to a brighter light ahead. It teaches the stranger that, although among those he never before knew, he can always find friends and a fraternal welcome while traveling in a foreign land; and it teaches those who are at home to extend

the hand of friendship to those who may have come from afar off, and to guard him from those perils which always threaten the uninformed. It teaches the unfortunate to look to his brethren for assistance when the obstructions in his path appear to be insurmountable; and it teaches the successful ones to put their shoulders to the wheel and help raise it for the brother out of the mire which has heretofore clogged it and held it fast. By symbols and ceremonies it teaches man to feel that he is but mortal, and must die; but points to another life beyond the grave, where the immortal part shall never die. It teaches him that he is not to live for self, but to look around him and see that none suffer for the want of the very things he daily wastes. It teaches him never to turn a deaf ear to the cries of distress when in his power to relieve it; more especially when that cry comes from one who is bound to him by the ties of brotherly love and friendship. It teaches him to look after the widow and the orphan, and relieve their distresses; ever remembering that death has removed from them the prop which sustained their domestic building. It teaches man to be temperate in all his desires, not to waste his substance, or allow angry passions to get the better of him, even when provoked by others, whose self-control is not fostered by wise example and precepts. It teaches him to be prudent and cautious, so that he may never by an unguarded word or act wound the feelings of others, whose delicate sensitiveness would lay them open to such attacks. It teaches him to regard a brother's fame and honor as his own, to protect his good name, and to defend him when unjustly attacked, no matter whether present or absent. It teaches that it is wrong for one Mason to build himself up on the ruin of another, or to take advantage of his misfortune to advance himself; for in so doing the Mason not only offends the brotherhood to which he belongs, but lowers himself as a man. Above all, it teaches that the slanderer is detestable, no matter whether his slander be open or covert, or whether his insinuations are founded on fact or the coining of the brain. These are some of the teachings of Freemasonry, and the task of answering the question is not half completed.—*Courier.*

#### Wearing Mourning.

We long for the day when this custom shall be obsolete. It is unbecoming the truly afflicted one. The wearer says, by the black garments, "I have lost a dear friend. I am in deep sorrow." But true grief does not wish to parade itself before the eyes of the stranger, much less does it assert its extent. The stricken one naturally goes apart from the world to pour out the tears. Real affliction seeks privacy. It is no respect to the departed friend to say we are in sorrow. If we have real grief it will be discovered. When God has entered a household in the awful chastisement of death, it is time for religious meditation and communion with God on the part of the survivors. How sadly out of place then are the milliner and dressmaker, the trying on of dresses and the trimming of bonnets. There is something profane in exciting the vanity of a young girl by fitting a waist or trying on a hat when the corpse of a father is lying in an adjoining room. It is a sacrilege to draw the widow forth from her grief to be fitted for her gown, or to select a veil. It is often terribly oppressive to the poor. The widow left desolate, with a dozen little children, the family means already reduced by the long sickness of the father, must draw on her scanty purse to pay for a new wardrobe throughout for herself and children, throwing away the goodly stock of garments already prepared, when she most likely knows not where she is to get bread for these little ones. Truly may fashion be called a tyrant when it robs a widow of her last dollar. Surely your sorrow will not be questioned even if you should not call in the milliner to help display it. Do not, in your affliction, help uphold a custom which will turn the afflictions of your poorer neighbor into deeper poverty as well as sorrow.—*Exchange.*



## THE KNIGHT AND HIS LADY.

BY ANNA M. TOMKINS.

- "Sweet lady, if you go with me  
You may not dwell in gilded hall,  
But you shall roam the greenwood free  
With me and Love, the lord of all.
- "Sweet lady, if you go with me  
No maids and men will wait your call,  
But you'll be served on bended knee  
By me and Love—the lord of all.
- "Sweet lady, if you go with me  
To others will your heirdom fall,  
But you shall ever hold in fee  
His empire who is lord of all
- "Sweet lady, if you go with me  
And leave the strong and guarded wall,  
My bosom shall your fortress be,  
And Love the warder—lord of all.
- "Sweet lady, if you go with me  
And mournful death should you befall,  
That hour would set my spirit free,  
And Love should mourn us—lord of all!"
- Thus to a maid of high degree  
A lowly knight his passion poured;  
A goodly man he was to see,  
Lord of himself and of his sword.
- And she forgot her noble birth,  
The splendors of her father's hall,  
And said, "I'll wander o'er the earth  
With thee and Love, who conquers all.
- "Yea, even though thy heart no more  
Should love me tenderly as now,  
I still would follow and adore  
So dear and great a knight as thou.
- "And but to gird thine armor on,  
And speed thee forth to victory,  
And pray for thee when thou wast gone,  
Were joy and pride enough for me.
- "To hold so great a heart as thine  
I can not trust my feeble charms;  
I know a rival all divine  
Will woo thee ever from my arms.
- "Fair Honor, fairest in thy view,  
Will still thy deepest passions move,  
But when thou art to Honor true  
Thou canst not be untrue to Love.
- "And if from off some glorious field  
Thou camest, wrapt in bloody pall,  
'Twould glad me while my heartstrings yield,  
That Honor should be lord of all!"

## PALMER TESTIMONIAL.

*Grand Banquet of Knights Templar Last Night—Presentation to Past Grand Master H. L. Palmer.*

A little over three years ago our fellow citizen, Hon. Henry L. Palmer, was honored by an election to the highest Masonic office in the United States—that of Grand Master of Knights Templar in the United States. This honor was most worthily bestowed; for Freemasonry has no more devoted and zealous worker, no more earnest supporter than Mr. Palmer. His term of office expired last June. The triennial Conclave of the Grand Encampment met in St. Louis at that time, and Grand Master Palmer was escorted to the place of meeting by Wisconsin Commandery No. 1, of this city, accompanied by many Sir Knights resident in the interior of the State. At the Conclave he received every honor from eminent Sir Knights from all sections of the country, and in testimony of his distinguished ability the following resolution was adopted:

*Resolved*, That the thanks of this Grand Encampment are heartily tendered to most eminent Past Grand Master Sir Henry L. Palmer, for the zeal, fidelity and ability with which he has administered his high office, and that a committee be appointed to procure and present to him in behalf of this Grand Encampment

an appropriate testimonial of the high esteem in which he is held by all Knights Templar.

It having been announced in September that the committee appointed by the Grand Encampment was ready to present the testimonial ordered by the resolution above, a Conclave of Wisconsin Commandery No. 1 was called to take such action in the premises as appeared proper. A preamble and resolutions were offered, which, after quoting the above resolution of the Grand Encampment, proceed as follows:

*WHEREAS*, The committee under said resolution, consisting of Most Eminent Past Grand Master Sir B. B. French, of Washington, D. C., Eminent Past Grand Commander Sir John W. Simons, of New York, and Right Eminent Past Grand Commander Sir Thomas J. Corson, of New Jersey, have performed their duty by procuring the testimonial so awarded, and signified their intention of presenting the same to Most Eminent Sir H. L. Palmer, at Milwaukee, on or about the 12th day of October, proximo. Therefore,

*Resolved*, That in token of appreciation of the justness of this commendation of one to whom this Commandery and the Grand Commandery of the State of Wisconsin owe so much for their existence and prosperity; and as evidence of a just pride in the fame of a member of this organization, upon whom the highest Templar authority of this country has bestowed such a "reward of merit," *Wisconsin Commandery* hereby tenders to the distinguished fraters and those accompanying them on this mission a cordial knightly welcome, and an invitation to accept the hospitality of the Commandery during their stay.

*Resolved*, That the Eminent Commander be, and is hereby authorized and requested to make ample preparation for the reception and entertainment of these visitors, and others whom we may invite to participate with us on that occasion, in a manner appropriate to their rank, and becoming the character and standing of Wisconsin Commandery with true chivalric and Christian Knighthood.

Extract from the minutes. Attest:

C. M. COTTRELL, Recorder.

The preamble and resolutions were unanimously adopted.

The following general order was subsequently issued from the asylum for the purpose of carrying out the action of the Commandery:

ASYLUM WISCONSIN COMMANDERY  
No. 1, KNIGHTS TEMPLAR,  
MILWAUKEE, Wis., Sept. 20, 1869. }  
GENERAL ORDER No. 2. }  
Current Series. }

In accordance with the accompanying resolutions adopted by this Commandery, the hospitalities of Wisconsin Commandery are tendered to the Committee of Grand Encampment of Knights Templar of the United States: Most Eminent Sir B. B. French, P. G. M.; Right Eminent Sir John W. Simons, P. G. C., and Right Eminent Sir T. J. Corson, P. G. C., to the Grand Officers of the Grand Commandery of Wisconsin, and the Eminent Commanders within its jurisdiction, on the occasion of the presentation of the testimonial of the Grand Encampment to Most Eminent Sir Henry L. Palmer, P. G. M., on Tuesday, October 12, 1869.

The ceremonies of the occasion will comprise a reception at the Hewhall House at 8 o'clock, P. M., and banquet at 9 o'clock. All Sir Knights are courteously invited to be present with their ladies, and participate with this Commandery in honors befitting the occasion. Sir Knights will appear in full dress.

By order.

J. H. DODGE,  
Eminent Commander.

## THE BANQUET HALL.

The capacious dining hall and ladies' ordinary of the Newhall House were most tastefully decorated for the occasion. Overhead the national colors and emblems of knighthood were gracefully festooned, while the colors of the Order—red and white—were hung tastefully around the room. Maltese crosses, with flaming stars in the centre and bearing the

names of all the States, were arranged among the decorations, and beautiful banners bearing the emblems were hung in various parts of the room. At the head of the hall a beautiful triple cross was hung, bearing the inscription "1869—Palmer Testimonial—H. L. Palmer, Milwaukee, M. E. P. G. M."

## THE TABLES

Were arranged in the main dining hall in the form of a triple cross. The ornamental dishes all bore Masonic emblems, executed in a highly artistic manner. In the centre a royal arch, made of confectionery, was erected. Throughout the entire length of the tables the most elegant pyramids of fruit, confectionery and flowers were placed, producing an effect which it would be difficult to excel.

## RECEPTION.

The Sir Knights of Wisconsin Commandery No. 1, and their wives and daughters, entered the banquet hall first and took their places, Eminent Commander J. H. Dodge, in the chair. Sir A. V. H. Carpenter then escorted the visiting Sir Knights and their ladies to the hall and presented them to Wisconsin Commandery in a few brief and well chosen remarks, to which Eminent Commander Dodge responded, welcoming them to the hospitalities of the festive board. A blessing was asked by Sir Samuel Fallows, when all seated themselves and partook with much relish of the viands set before them.

## THE TESTIMONIAL.

At the conclusion of the banquet the Chairman introduced M. E. J. W. Simons, P. G. M., who, in fitting words, presented to Sir H. L. Palmer and wife a beautiful set of solid silver cutlery, and to Sir Palmer a copy of the testimonial resolutions of the Grand Encampment of Knights Templar, elegantly embossed and richly bound, and containing all the emblems of Knighthood, all beautifully executed with a pen.

After the supper had been disposed of Eminent Commander Dodge arose and introduced M. E. Sir Knight John W. Simons, who spoke as follows:

## REMARKS OF EMINENT COMMANDER DODGE.

*Ladies and Sir Knights*: In 1865 the Triennial Conclave of Knights Templar met at Columbus, Ohio. Our worthy Sir Knight H. L. Palmer at that Conclave was elected Grand Master of Templars for three years. At the expiration of his term of office at St. Louis, Missouri, the Grand Encampment voted a testimonial to him. The representative of the committee of the Grand Encampment, Sir Knight Simons, I now have the pleasure to present to you.

## REMARKS OF M. E. P. GRAND MASTER SIMONS.

*Ladies and Sir Knights*: The apostle Paul adjures us to have reason for the faith that is in us. And it appears to me appropriate on this occasion, before proceeding to discharge the very pleasant and honorable duty that has been entrusted to me, that I should trespass very briefly upon your patience to give you a reason why this ceremony is held.

Most, if not all of the gentlemen here present are connected with the institution of Freemasonry. The ladies and those of the gentlemen who are not connected with it, have probably a somewhat indefinite idea of what Masonry is. Very many of us accept that old legend which makes it a gathering together of men for the purpose of repeating an old worn out ceremony, rehearsing legends that would be hardly worthy the attention of the schoolboy, and frightening grown-up men with cloaks and gridirons and other nonsensical arrangements of the kind. We have but just escaped as it were from a storm of persecution in which our institution has been thoroughly misrepresented. Its aims, its objects, its inculcations, its organization, have been thoroughly misrepresented. I am very happy, as one of the representatives of this Fraternity, which extends wherever civilization is founded, to call your attention to the few of the gentlemen who are here assembled on this occasion, and who are very fitting representa-



tives of the rest of the Craft; and I beg of you ladies who are nearly related to them to ask yourselves whether you believe those gentlemen would have anything to do with a society so base and corrupt—seeking to carry out ideas so utterly reprehensible as those that have been for so many years and so persistently attributed to Freemasonry.

The attempt to defame our character as men and as citizens, the attempt to misrepresent the standing, the aims and the design of the society has failed—utterly, lamentably failed. And yet there are still some left on the dying ashes of this world of persecution, and it is well on an occasion like this that we should say a word for ourselves to prove that we are neither afraid nor ashamed of our works. I say, then, that the institution of Freemasonry—which is founded in every town, village and hamlet of the United States—which is founded in all the centers of civilization in Europe—which has a lodging place in Asia, in Africa, in South America—and which, in fact, encircles the globe—is an institution formed by good men for a virtuous purpose. That we neither desire nor design to interfere with the true offices of religion, nor to break down the proper functions of lawful government, be it whatever it may. We do not for a moment attempt to assign to ourselves God's works, for we know that that would be both improper and impossible. We are men of the world. We are your husbands, your fathers, your lovers; we are your neighbors and friends; we meet you at church, in society, at the theatre, at the concert. Wherever you go you see us or our representatives, and we do not profess nor pretend to anything more than to be upright men and good citizens; but we do believe that the truths of our institution, the inculcations of Masonry in its several branches, are such as not only good men may admire, but such as they ought, of right, to uphold; for we believe that wherever the truths of the institution of Freemasonry are the most wide-spread and best understood there society has the strongest support. There virtue has a right arm ready at all times and in all seasons for its defense; there women attain to their proper level and station. They are not made angels, nor are they degraded beneath their true level. They are treated as women should be; not as in all respects entitled to the rights and privileges of the male sex, but as entitled to those higher privileges which they find in the circle at home. We believe that we are doing them a more just homage, that we lift them to a more proper sphere, when we regard them as mothers, wives and sisters, than we would if we learned them the wild vagaries of the present day and dragged them into the arena of politics, or asked them to shoulder the musket or handle the shovel. I said that we do not derogate to ourselves the offices of religion, and I distinctly desire that it should be understood that this is not a religious institution.

The three first degrees of Masonry teach the universal religion—the religion to which all men of all creeds, countries and nationalities may subscribe. It requires simply a belief in one ever-living and true God; in the mortality of the body and the immortality of the soul. With those creeds and divisions that divide men we have nothing whatever to do. But when we advance into this branch of the institution, the highest branch in this country—the Order of Knights Templar—we then assume to be the advocates and defenders of the Christian religion. We admit only to this branch of the Fraternity those who believe in the great truths of that religion. And we require that they shall not only be good men and true, and upright men in all the relations of life, but they shall be at all times ready to wield their swords in defense of helpless widows, destitute orphans and the Christian religion. The man who professes to be a Christian, who, if you please, is a member of the church, who goes regularly three times every Sunday to attend Divine worship, who is always ready to put his mite in the contribution box, and who is very careful and attentive to the discharge of all those duties that devolve

upon the man of faith; if his religion is bounded by the walls of the church where he goes to worship; if it does not extend outside of the church; if it does not go with him into his family at home, into his business relations and into all his intercourse with his fellow-man, he is a hypocrite and a liar, for he is using the cloak of religion to cover deceit. In like manner he who professes to be a Knight Templar and who does not take the professions beyond the vale of the Lodge room, who does not take them into his family, into his business relations and intercourse with his fellow-man, in all his walks and conversation, is not worthy of the vows he has taken upon himself, and disgraces the uniform of the Order. When, therefore, we find a man who does what a true Templar should do, who is a pattern and example to his fellows, who at all times and in all seasons is found in the discharge of the duties devolving upon him; whose sword is ever ready to be unsheathed in the cause of the helpless; whose ears are never closed to the cry of distress; whose every action is honest and square—when we find such a man as that, we feel we should put him in the front. We feel in doing him honor we are doing honor to ourselves. We feel that in setting him as an example before our fellows we are advocating the cause which we profess and we are setting it before the general public in the best light in which it can be put. We endeavor in the higher offices of the society to select such men to stand in the front, we welcome them to our higher offices of trust and honor, and it affords me great pleasure to say that never yet in the history of the Order in this country has a man so selected failed in the high and honorable duties devolving upon him. As has already been said to you, the Grand Encampment of the United States, representing the Knights Templar of all this great country of ours, from Maine to California, from Wisconsin to Florida, by almost unanimous vote, elected him whom at home it has been your pleasure and privilege to honor, its chief officer. Nobly he has stood up in the van. His sword was always ready to be drawn in the cause which he professed. And that man, that woman, or that child, does not live who can say that Henry L. Palmer ever did an action that was not laudable in itself, and honorable to him and to those whom he has been among. [Applause]. When his term of office was finished his fellow Knights felt that they could not allow him to retire again to the ranks without carrying with him some memento of his connection with the Grand Encampment, something that should not be valued for its intrinsic value, but because it conveyed to him the impression that they believed he would rather have the love of his brethren than countless silver and gold. Believing this they deputed your humble speaker to make a selection that should be fit, and at a proper time and occasion, present it to him.

In the discharge of that duty I now appear before you. It occurred to me in making the selection that Most Eminent Sir Knight Palmer, being a married man, would feel an honor done to his wife (for that is the noblest title I can give the lady) would be a double honor done to him, and I therefore selected this service of plate, intended for household use, and especially for the benefit of Mrs. Palmer. I therefore respectfully solicit the acceptance. I make you then the special agent of the Grand Encampment of the United States to present this to her, [Applause], and I feel authorized, as their speaker and representative, to say that while this pure metal lasts it will convey an impression of the love and the purity of the affection the brethren entertain toward you, and it is their wish that you and your wife may continue to live in that blessed harmony which has marked your relations until death comes in and opens to you that scene of endless joy to which all trustingly look forward. It occurred to me further, Most Eminent, that besides this, there should be something special dedicated to yourself; and in casting about for that, I was reminded of an anecdote I recollect of reading when I was a boy. It was this: There was once in the kingdom of Persia

an academy of science. It had a certain number of members and of course a new member could only be admitted when one who was a member had died. It came to the knowledge of a man in a far off part of the country, who had devoted his whole life to the pursuit of philosophy and those studies that might most benefit mankind, that a taper had been extinguished, that a death had occurred, that there was a death in the academy of science; and he gathered up his garments and traveled to the place where the academy was situated and sent in a request that he might be admitted. Now it so happened that in the very day when he arrived the extinguished taper had been re-lighted, the vacancy had been filled and there was no place for him. The President, however, unwilling to deny so distinguished a man, directed him to be admitted, and as he approached the table where the President was sitting, that officer took a crystal goblet, set it on the table before him and poured water into it so that he filled it so nicely it was full while not a drop ran over, thus signifying that the academy was full and there was no room for the applicant. The candidate bowed his head in token that he recognized what was told him, and then taking from his bosom a rose, he plucked a single leaf and placed it on the water with such exact nicety it floated there and not a drop ran over, thus signifying there was still room for him. I thought that I could best represent that idea by engraving the official resolution of the Grand Encampment of the United States directing this testimonial to be presented to the Most Eminent Sir Knight Palmer; and it has been done in this album which you will have an opportunity to examine. The thought in connection with that, Most Eminent, is this, that as you look upon these mute pages they will be as elegant to you as the rose leaf. They will bear to you the official seal of the Grand Encampment and the distinguished Sir Knights composing it and their approval of your official conduct. They will do more; for being the work of my own hands they will be to you a remembrance of the pleasant official relations that existed between us, and the kindly personal feeling that still exists, and which I hope may ever continue to exist while we both live. In my own behalf I ask your acceptance of this work, not only because it bears an official value, but because it will be mutely eloquent to you while you live and to your descendants after you, of the love and affection of the Knighthood I have the honor to represent. [Applause].

#### RESPONSE OF PAST GRAND MASTER PALMER.

*Very Eminent Sir:* To have been chosen by the free suffrages of those who represent the Templars of America to preside over that distinguished body which we recognize as the Grand Encampment of the Knights Templar of the United States; to have been made the successor of such gentlemen as those whose names are graven in that tablet, is in itself a sufficient compensation for any labor which any man can perform in the office of Grand Master—is in itself a complete reward for all the toils which that office imposes upon him who fills it. To occupy that position ought to satisfy the ambition of the most aspiring Mason in the land. But when one has filled the position, and has so filled it that on his retirement his administration of the office meets the approval of those distinguished Masons of which that body is composed, and when, in addition to that, sir, that appreciation is expressed in the manner in which the Grand Encampment have chosen to express it on this occasion, it is not affectation in me to say that I fail to find words in which to properly express my appreciation of the action of the Grand Encampment.

A little more than four years ago, a stranger personally to more than three-fourths of the Grand Encampment, wholly unexpected to myself, and without solicitation, I was selected to occupy the honorable position to which you refer. I entered upon the discharge of the duties of that office at a time when the country had not become settled after the struggles through which it had passed during the pre-



ceding six years. During that time, while the civil government of our land was torn asunder and States were severed from States, as a necessary consequence Masonic bodies broke from their allegiance to those to whom their allegiance was due; and we found Masonic organizations severed from Masonic organizations. Such was the condition of things in the Grand Encampment of the United States. Three years preceding we had been unable to meet at the point which had been designated for that purpose, for the reason that a cordon of military armies prevented our assembling together. When I entered upon the office I found several bodies of the Grand Encampment thus severed from each other. Virginia stood by herself as an independent organization. Georgia was substantially in the same position. Mississippi was contemplating the propriety of withdrawing from her allegiance to the Grand Encampment of the United States; and it became my duty when entering upon this office under all the circumstances then surrounding the official position, to lend what aid and influence I could to the restoration of harmony in this broad jurisdiction. Circumstances aided me materially in this, and I had the pleasure of leaving the office one year since with all the subordinates of the Grand Encampment of the United States ranged together under her broad banners and united in perfect harmony from the Atlantic to the Pacific, from the British possessions on the north to the most southern boundary of the United States. [Applause]. I do not claim, sir, that this was due to my exertions, though I might have aided in some humble degree in accomplishing this grand object. If I did, here was a sufficient reward for all the anxiety and all the labor which any man could have expended in the office of Grand Master. I appreciate, sir, sincerely and fully the kind action of that distinguished body of Masons whom you represent—the most distinguished, the most enlightened, the ablest body of Masons known to the civilized world; for the Grand Encampment of the United States of America will rank beyond the Grand Orient of France, with the Grand Lodge and the Grand Conclave of Knights Templar of England. [Applause]. Sir, I appreciate most cordially the action of this distinguished body of Masons whom you represent in this approval of my action as Grand Master of Templars. If I failed to appreciate it, if I failed to be proud of it, I should be more or less than a man [applause] and I have to return to them through you my sincere thanks for the beautiful testimonial which through you and through me they have chosen to present my good wife, [Applause]. I desire to say further that I appreciate also the personal kindness, the personal affection, which has induced you to expend so many hours of labor in preparing a testimonial to accompany that from the Grand Encampment, and which I assure you, sir, is one that I shall appreciate and treasure while life shall last.

Having said this much in response to the presentation you have been pleased to make, and in response to the exceedingly complimentary language of which you have chosen to make use, I desire here in this presence to make an acknowledgement due from myself. It is true, sir, that I have had something to do with the Fraternity in this as well as in your own State. During the twenty years that I have been a resident of Wisconsin, I have been somewhat actively connected with Masonry in all its various branches. When I came here twenty years ago, there was not an organization of this branch of Masonry within the State. There were not then within the State the requisite number to secure an organization. But in the progress of immigration, in less than two years afterward we were able to find within this State nine Templars, who prepared a petition for a Commandery. That petition was indorsed by the Commandery in your own State, of which I was once a member—Apollo Commandery, of Troy. A dispensation followed, and in due time the charter of Wisconsin Commandery No. 1 succeeded it. Subsequently other Commanderies were established. Then a Grand Commandery was

organized, and to-day we have a good, strong Grand Commandery, with seven subordinates under its jurisdiction, and a most respectable body of Templars in Wisconsin. When I think of this I can not but remember the early history of the Order in Milwaukee. Of the nine who signed that petition for the first Commandery, corresponding in number to the nine original founders of the Order of the Temple, a majority have "performed the pilgrimage of life." Of those nine five have been "called to render a last account to that Supreme Judge from whom not the minutest act of our lives is hidden." Of the remaining four two have become citizens of other States; and one, stricken by the hand of disease, now lies upon a sick bed, and it happens that of those who organized Wisconsin Commandery No. 1 that I alone am left as the only one to meet an assemblage of Templars in Wisconsin. But I said, sir, that I desired to make an acknowledgment, and I desire to make it here, and in this presence. If I have been honored with any position which a man might desire to hold in the Fraternity to which I belong; if I have been of any service to that Fraternity, I am more indebted, and the Fraternity are more indebted to others than to myself. If there is in the civilized world a member of our Fraternity who is under obligations to his associates, that man is myself. From the time I entered the State of Wisconsin and became associated with her Masons down to the present moment, I have been surrounded by a band of brothers in the Fraternity, upon whose confidence I could rest with perfect security; and I have always felt and I now feel, and I say it with due reverence and a full appreciation of the language which I use—that as a Mason I thank God that my lot has been cast among Wisconsin Masons. [Applause]. There has never been a time when I have not enjoyed the full confidence of my brethren who surround me here—there has never been a time when anything they could do to gratify me or do me honor, which they have failed to do.

I desire to make this acknowledgment to them, and in their presence to assure them that the kindness which they have always extended to me will be remembered while reason holds her sway, while life shall last. But I am admonished that I am occupying more of the time of this assembly than is appropriate for such an occasion. I desire to tender you, sir, my sincere thanks for the exceedingly courteous manner in which you have performed the duty with which you were charged by the Grand Encampment of the United States. You have chosen to travel a thousand miles to perform this duty at my own home in the presence of my friends and my family. This kindness upon your part, sir, is sincerely appreciated.

At the conclusion of the remarks of M. E. P. G. M. Palmer, the following remarks were made by Sir Knight Simons:

Without trespassing upon the kindness of the ladies and gentlemen present, permit me to say that I find myself for the first time at this distance from my home, for the first time in this beautiful city of the northwest. For the last twenty-five years I have been more or less among the Fraternity—I have been present at their meetings, and I have thoroughly known that delightful feeling that binds us one to another, but still I desire to say that of all the enjoyments I have ever had, of all the warm welcomes I have ever known, of all the exhibitions of kindness, generosity and courtesy I have ever witnessed, this gathering in the beautiful city of Milwaukee surpasses them all. And I desire in my own behalf and in behalf of those who accompanied me, to tender our most heartfelt, our sincere thanks for your kind welcome, for your royal hospitality. [Applause].—*Milwaukee News*.

#### Officers Elect and Appointed of Spring Hill Lodge No. 155.

J. B. Brookshire, W. M.; John P. Hutchinson, S. W.; Wm. Marlow, J. W.; R. Peniston, Treas.; W. J. Lumpkin, Sec.; J. B. Francis, S. D.; G. W. Wingo, J. D.; A. Dumbleton, Tyler.

#### Proceedings of Supreme Council, N. J.

We are under obligations to Bros. Josiah H. Drummond, Daniel Sickels and others, for copies of proceedings of the Supreme Council, Northern Jurisdiction, held last June. The Annual Address by Bro. Drummond, G. C., is a very able one, and furnishes much historical matter.

Among the statistics produced, we find those of the early Lodge of Albany, established by Henry A. Francken, December 20, 1767, by authority from Stephen Morin, Chief of the Rite of Perfection of twenty-five degrees, which was afterward remodelled and swelled to thirty-three degrees by Morin and others, about 1802, when it took the name A. and A. S. Rite.

The authenticity of the date given to the Ineffable Lodge at Albany has often been doubted by ourself and others, but as we have every confidence in the integrity of Brother Drummond and others who have examined the papers, etc., we are satisfied that such a warrant was issued by the Rite of Perfection, but not by the Scottish Rite, as the latter had no organized existence as such until some thirty years afterward.

The number of degrees allowed to be conferred by Stephen Morin will be found in his patent granted by Chalon de Joinville, dated August 27, 1761.

In perusing the history of "Ineffable Lodge" at Albany, the question naturally arises in one's mind how any one man could possess a legitimate Masonic power to establish a Lodge without having members to create into one. He must first have conferred the degrees himself on others and then called them into existence as a Lodge, a procedure wholly at variance with the fundamental principles of Freemasonry, which develops the exercise of a power too dangerous to contemplate when viewed from a pure and conservative Masonic stand-point. Fortunately "Ineffable Lodge" was composed principally of the men as those of a "Master Lodge" at the same place, and therefore there was no cause for discord between them; but if such a system was to be tolerated as general, it is easy to conceive how symbolic Masonry could be corrupted and effectually demoralized by a few designing men. Every rational mind must see the absolute necessity there is for the Ancient Masonic system, viz.: That all the degrees must be regularly conferred in a legal Lodge, and not by some itinerant agent without Grand Lodge authority.

The Rite of Perfection seems to have been arranged about 1758, so that it must very rapidly have got to America to have started the Lodge at Albany only nine years afterward. It included in its system the first three degrees, to which it had no legitimate right beyond that of might, for we have no record that the oldest Grand Lodge then in the world, viz.: England, ever granted charters to any other Rite to confer the symbolic degrees. De Joinville, therefore, had no Grand Lodge authority to issue a patent to Stephen Morin, and he, per consequence, none to authorize Henry A. Francken to confer the first three degrees, so



that, from a legitimate Masonic stand-point, we can not recognize the existence of "Ineffable Lodge" as of any consequence to the Masonic world or Masonic history. We can readily appreciate its importance to the A. and A. S. Rite as the successor of the Rite of Perfection (if a new Rite and name can be properly considered the successor of anything), and Brother Drummond has therefore placed his Council under great obligations to him for his industry and zeal in collecting together the records of that Lodge.

From the temperate address of Bro. Drummond we judge that under his administration the A. and A. S. Rite in that jurisdiction will not be used as a rival or enemy of Ancient Craft Masonry, except that which naturally arises from the system itself, viz.: The too easy manner in which candidates are received and put through, thus creating a morbid desire for further degrees to the detriment of those primal ones which, of all others, are the most universal and useful in their scope and nature.

The proceedings before us have been very creditably gotten up by the "Masonic Publishing Company," 432 Broome street, New York City.

#### THAT INDORSEMENT.

We are pleased to have received a letter from Bro. Josiah H. Drummond, of Maine, relative to his indorsement of Bro. Albert Pike's "Manifesto" which does justice to his heart and mind in this, that at the time he wrote it he had no idea of its publication; nor did he intend that it should cast any reflections upon our companions of Missouri. We are sure that when he knows as much about the intrigues and ambition of some men as well as we do he will not indorse every document that presents itself without studying into its nature and design.

We are glad to set Bro. Drummond right before our readers, for as a Mason we have great admiration for him.

#### Charters and Dispensations granted by Grand Bodies of Missouri, Oct. 1869.

Linn Creek Lodge, 152; New Boston Lodge, 219; Faithful Lodge, 304; Clarence Lodge, 305; Ashlar Lodge, 306; New London Lodge, 307; Barrott Lodge, 308; King Hiram Lodge, 309; Sikeston Lodge, 310; Kearney Lodge, 311; Mt. Pleasant Lodge, 312; Kingsville Lodge, 313; St. Aubert Lodge, 314; Altona Lodge, 315; Rural Lodge, 316; Osborn Lodge, 317; El Dorado Lodge, 318; Paulville Lodge, 319; Chapel Hill Lodge, 320; Jonathan Lodge, 321; Hardin Lodge, 322; Corner Stone Lodge, 323; McDonald Lodge, 324; Dockery Lodge, 325; Kit Carson (New Mexico) Lodge, 326; Chillicothe Lodge, 333; Mt. Zion Lodge, continued U. D.; Cainsville Lodge, continued U. D.; Kennedy Lodge, continued U. D.; Medoc Lodge, continued U. D.; Clark City Lodge, continued U. D.; Breckenridge Lodge, continued U. D.; Lathrop Lodge, continued U. D.; Circle Lodge, dispensation granted; Amity Lodge, dispensation granted; Fidelity Lodge, dispensation granted; Myrtle Lodge, dispensation granted; Oak Grove Lodge, dis-

pensation granted; Malta Lodge, dispensation granted; Mitchell Lodge, dispensation granted; Summit Lodge, referred to Grand Master; Harmony Lodge, referred to Grand Master.

#### CHAPTERS.

Fayette, 5; Keystone, 46; Horeb, 47; Eusebius, 48; Orion, 49; Kilwinning, 50; Temple, 51; Tyron, 52; Caldwell, 53; Tabernacle, 54; Ralls, dispensation continued; Adoniram, dispensation continued; King Solomon, dispensation granted; Nevada City, dispensation granted.

#### COUNCILS.

Langdon, 7; Charleston, dispensation continued.

#### COMMANDERIES.

DeMolay, No. 3; St. Omer, No. 11; St. Graal, No. 12; Cyrene, No. 13; Coeur de Leon, No. 14.

#### Officers Elect and Appointed of Chillicothe Lodge No. 333.

Edwin McKee, W. M.; Wm. S. Bird, S. W.; Robt. N. Eddy, J. W.; Richard F. Dume, Treas.; Edwin Lyman, Sec.; Thomas R. May, S. D.; Wm. H. Waine, J. D.; J. A. Cooper, S. S.; R. W. Goldsby, J. S.; John Bosworth, Tyler.

#### GRAND LODGE OF MONTANA.

At the fifth Annual Communication of the Grand Lodge of the Territory of Montana, convened in the Grand Lodge Room in the City of Helena, on the 12th of October, A. L. 1869, the following brethren were duly elected Grand Officers for the ensuing Masonic year:

M. W. N. P. Langford, Grand Master; Rt. W. J. R. Weston, D. G. Master; Rt. W. John T. Henderson, Senior G. Warden; Rt. W. Thos. M. Pomeroy, Junior G. Warden; Rt. W. Henry Elling, Grand Treasurer; Rt. W. Sol. Starr, Grand Secretary.

#### TRIBUTE OF RESPECT.

To the Worshipful Master, Officers and Members of New London Lodge, U. D., of A. F. and A. M.

Your committee appointed to draft resolutions expressive of the death of Bro. Ezra R. Carstarphen, offer the following:

*Resolved*, That we recognize in the life and conduct of our deceased brother an example of affection and kindness as a friend, of uprightness and honor in civil life, of devotion, integrity and virtue in our brotherhood worthy of imitation.

*Resolved*, That we tender our sincere condolence to the widow and family of the deceased, and commend them in this, the hour of their affliction, to the sustaining care of that Infinite Being who doeth all things well.

*Resolved*, That the foregoing be spread upon the records, and that a copy of the same be transmitted to the widow of our deceased brother, and also a copy to the FREEMASON and Ralls county Record for publication.

*Resolved*, That the usual badge of mourning be worn for thirty days.

H. C. WELLMAN,  
R. B. CALDWELL, Jr., } Committee.  
ALLEN BROWN,

Which resolutions are submitted in open Lodge.

On motion it is resolved by the Lodge that the resolutions as reported be adopted as the sense of this Lodge, this 9th day of October.

Attest: E. W. SOUTHWORTH, Sec.

#### NEW AGENT.

The FREEMASON will be found for sale constantly on the counter of Bro. Samuel David, who is also authorized to receive subscriptions for the paper. His new and splendid store on Fifth street, opposite the Court House, will be found worth visiting.

#### NEW PUBLICATIONS.

We welcome to our exchange list the "La Chaine d'Union" de Paris journal de la maconnerie universelle, devoted to the interests of the Fraternity in France. Price, nine francs in this country. Published by Bro. Hubert, No. 9 Rue de la Vieille—Estropode, Paris.

Also, the *Masonic Mirror*, devoted to the interests of Masonry on the Pacific coast, Bro. Amasa W. Bishop, P. M., editor. Published by Frederick R. Carrick, San Francisco. Price not given. We welcome this new candidate for Masonic honors to our table, and hope for it a successful career. It contains our original article, "Eye of Masonry," credited to the *Mystic Star* of Chicago.

#### NEW ADVERTISEMENT.

We take pleasure in calling the attention of the Craft to the large advertisement of the Southwestern Book and Publishing Company, 510 Washington avenue, from which it will be seen that they are now more than ever fully prepared to execute all orders in the Masonic line. Bro. Geo. L. Babington will be found in attendance to attend to customers in this special line.

#### Masonic Measure.

A Masonic pound weighs sixteen ounces, and is at least evenly balanced.

A Masonic yard is thirty-six inches, and is not shortened by the handling of the stick.

A Masonic ton is two thousand pounds, and is not roughly judged, but conscientiously handled.

A Masonic bushel contains two hundred and thirty-one cubic inches, and is filled brimful.

A Masonic day's work is for the time paid for and is faithfully and diligently engaged in the employer's business.

A Masonic bargain of sale is one in which there is neither cheating for profit nor lying for gain.

**THE GREAT PYRAMID.**—Sir Henry James says the mean length of the Great Pyramid of Egypt is 9,120 inches. This, then, is the ascertained measure of the sides of the base line; and it is precisely equal to 690 Egyptian or Greek cubits of 182.41 inches, thus verifying the conjecture of Sir Isaac Newton, "that the base of the pyramid was made a round number of Egyptian cubits." Sir Henry observes—"The consummate ability of the ancient Egyptian architects has been a theme of admiration to every intelligent student of their works, and in this, the grandest sepulchral monument in the world, we have a striking example of their mechanical skill and ingenuity. Carefully concealed in the centre of this vast pile, King Cheops hoped that his body would have been preserved undisturbed through the long succeeding ages, as indeed it was for 2,069 years, but in A. D. 330, it was thrown out and treated with gross indignity by the rabble in the streets of Cairo."

Freemasonry dissolves, by ten mystic spells, the thralldom to sect and party, and teaches man to recognize a brother in his fellow-man, whatever be the creed by which he worships, the name by which he is called, or the country from which he comes.



## VERMONT.

At the Annual Convocation of Jerusalem Royal Arch Chapter, No. 2, holden at their Tabernacle, in Dyer's Block, Vergennes, September 20, 1869, the following Companions were elected officers for the ensuing year:

Ira Gifford, M. E. H. P.  
S. M. Southard, K.  
F. H. Bascom, S.  
B. B. Allen, C. of H.  
H. C. Horton, Treasurer.  
E. L. Fonda, Recorder.  
E. D. Robards, P. S.  
Geo. C. Griswold, R. A. C.  
M. J. Graves, G. M. 3d V.  
J. J. Bernard, G. M. 2d V.  
H. Jaquays, G. M. 1st V.  
J. M. Ross, Steward.  
O. H. Smith, Tiler.

At the Annual Assemblage of Vergennes Council, No. 3, holden at their Council Chamber, in Dyer's Block, Vergennes, Vermont, September 20, 1869, the following Councilors were elected as officers for the ensuing year:

S. M. Southard, T. I. G. M.  
B. B. Allen, R. I. G. M.  
F. H. Bascom, I. G. M.  
E. D. Robards, P. C.  
Chas. E. Curtis, Recorder.  
Henry C. Horton, Treasurer.  
J. J. Barnard, Marshal.  
E. S. Fonda, G. C. G.  
W. W. Sweeney, G. S.  
H. H. Burge, G. S.

## A Splendid Description.

On a certain occasion one Paul Denton, a Methodist preacher in Texas, advertised a barbecue with better liquor than is usually furnished. When the people assembled a desperado in the crowd cried out, "Mr. Paul Denton, your reverence has lied. You promised not only a good barbecue, but better liquor. Where's the liquor?"

"There!" answered the missionary, in tones of thunder, and pointing his long, bony fingers at the matchless double spring, gushing up in two columns, with a sound like a shout of joy, from the bosom of the earth. "There!" he repeated, with a look as terrible as lightning, while his enemy actually trembled at his feet, "There is the liquor which God, the Eternal, brews for all His children!"

"Not in the simmering still, over fires choked with poisonous gases, and surrounded with the stench of sickening odor and corruption, does your Father in heaven prepare the precious essence of life—pure cold water. But in the glade and grassy dell, where the red deer wander and the child loves to play, there God brews it; and down, low down in the deepest valleys, where the fountains murmur, and the rills sing; and high up in the mountain tops, where the naked granite glitters like the gold in the sun, where the storm clouds brood and the summer storms crash; and out on the wide, wide sea, where the hurricane howls music, and the big waves roll the chords, sweeping the march of God—there He brews it—beverage of life, health-giving water. And everywhere it is a thing of beauty; gleaming on the dew drop, singing in the summer rain, shining in the ice-gems till they seem turned to living jewels; spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract, sleeping in the glacier, dancing in the hail shower, folding its bright curtains softly around the wintry world; and weaving the many colored iris, that seraph's zone of air, whose warp is the rain drops of the earth, and checkered over with celestial powers, the mystic hand of refraction—that blessed life-water; no poison bubbles on its brink; its foam brings no madness and murder; no blood stains its liquid glass; pale widows and starving children weep not burning tears in its depths! Speak out, my friends, would you exchange it for the demon's drink, alcohol?"

A shout, like the roar of the tempest, answered "No!"

This most beautiful of all descriptions of water has for many years formed the chief beauty of Gough's Temperance Lectures, the lecturer giving it as original.

## Important from Portugal.

We have just received the first number of the *Boletim Official de Grande Oriente Lusitano*, published at Lisbon, for July, 1869, and have procured the literal translation of the following, which will be found of special interest. We sincerely hope the union of both bodies may be consummate:

The "Grande Oriente Lusitano" has received an invitation from the Masonic body entitled the Grand Oriente Portuguez, proposing negotiations for a union of the entire Masonic family of Portugal, which is divided into factions and separated, without even a plausible reason, and notwithstanding the uniformity of its views, intentions and organizations. The Grand Master of the other Grand Orient transmits this invitation to the Grand Master of the "Grande Oriente Lusitano," and with the assent of both these Masonic bodies, each of them has appointed three members, to treat in respect of, discuss and establish the basis of the wished for junction.

The names of the members of the Commission are an auspicious guarantee of the good result of its labors. With the Grand Master of the Grande Oriente Lusitano, the Most Excellent Bro. Conde de Paraty, were selected the Bros. Guilherme Jose Rodrigues Sette, Francois Lallemand, Dr. Cunha Bellem, Dr. Jose Joaquin Alvis, and Jose Caetano de Almeida. With the Grand Master of the Oriente Portuguez, the Most Excellent Bro. Counselor Jose de Silva Mendez Leal, were selected the Bros. Innocencio Francisco de Silva, who, on account of his other engagement, excused himself from serving on the Commission. Jose Antonio Dias, Paulino Themudo, Jose Caetano Themudo and Dr. Francisco De Haula dos Santors.

The labors of the Commission are in progress, and the good will and conciliatory spirit of all its members, with the loyal abnegation of each, must guarantee the fortunate result of this undertaking.

That will be an event of the highest importance for Portuguese Masonry, and will raise it to the level of the high character of the other Masonic powers of civilized nations.

## Interesting Relic.

Many are the hallowed and pleasing associations that cluster around an object which is the creation of the distant past, filling the heart of the beholder with an instinctive feeling of admiration and reverence. It matters not whether that object be in nature or art. The fact alone that it has survived the chances and changes of many years, serves to render it precious in the estimation of those among us who are gifted with the finer sensibilities bestowed upon our humanity.

With feelings somewhat akin to those above described, we examined, a few days since, an ancient piano forte, which has recently come into the possession of Mr. C. M. Loomis. This instrument was manufactured by an Italian firm, in the city of London, England, in the year 1786, as we learned from the following inscription just above the key board: "Gabriel Bumebari et Zuimpe, Londini Secerum, 1786, Prince street, Hanover Square." The case is of mahogany, 4½ feet long by 1½ feet in width, and supported by four slender legs, similar to those we have seen attached to an old-fashioned table. The cover opens in two sections, disclosing four octaves of yellow, well worn ivory keys. The mechanical action of the piano is not altogether unlike that seen in instruments of the present day. The wires are very small, and placed closely together. Upon striking the keys, no harsh sound greets the ear, but, on the contrary, there is a sweetness of tone to many of the chords which would seem to indicate that the instrument was "first class" in its day.

It required no great stretch of the imagination to place Mozart, Beethoven, or some others of the great masters of the "art divine," before this or a similar instrument, in the performance of those marvelous compositions which have electrified and enchained a world. And as we listened to its modest and not unpleasant tones, we also thought of the many hands which, in the past eighty-three years, had manipulated its key board, now mouldered into dust; of the voices which in days long since gone by had accompanied it in the execution of such music as indicated the taste or feelings of the performers, now hushed in "the sleep which knows no waking."

Curiosity prompted us to ascertain as much as possible concerning this venerable instrument, and without great difficulty we traced its former ownership to the family of Miss Elizabeth Bakewell, who gave us the following facts: The piano, said to be one of the first ever imported to this country, was brought from London, England, about the year 1796, in possession of an English lady named Mrs. Sarah Palmer, daughter of a clergyman. It became the property of the Bakewell family about sixty-five years ago, where it has remained until within a few years past. Finally, Mr. Loomis got on track of it, and secured it at a high price, as a curiosity only. He placed it in his music hall, over No. 100 Orangestreet, where it can be seen by all curious in such matters.—*Journal and Courier, September 17.*

## MASONIC PARTIALITY: AN INCIDENT.—

Some young men in the town of —, having "cut up" one night to the detriment of certain windows and bell-pulls, were lodged in the calaboose, and in due time next morning confronted before a Police Magistrate who fined them \$5 each and an admonition. One of the three foolishly remarked: "Judge, I was in hopes you would remember me; I belong to the same Lodge with you!" The Judge, apparently surprised, replied with brotherly sympathy: "Ah, is it so? Truly, this is Brother —! I did not recognize you. Excuse me for my dullness. Yes, we are brother Masons, and I should have thought of that. Mr. Clerk, fine our Brother — ten dollars. Being a Mason he knows better the rules of propriety than other men! Fine him ten dollars. You will pay the Clerk, Brother —! Good morning, Brother —! Call the next case."

YOUNG LADIES' SUNDAY DRESSES.—"Very estimable, and, we trust, very religious young women sometimes enter the house of God in a costume which makes the acts of devotion in the service seem almost a burlesque. When a brisk little creature comes into a pew with her hair frizzled till it stands on end in a most startling manner, rattling strings of beads and bits of tinsel, she may look exceedingly pretty and *piquante*; and if she came for a game of croquet or a tableau party, would be all in very good taste; but as she comes to confess that she is a miserable sinner, that she has done the things she ought not to have done, and left undone the things she ought to have done—as she takes upon her lips most solemn and tremendous words, whose meaning runs far beyond life into a sublime eternity—there is a discrepancy which would be ludicrous if it were not melancholly.

## Married.

WILLIAMS—HOUSTON.—In St. Louis, October 12, by Rev. Tyson Dines, Benjamin Williams, Esq., to Miss M. Eudora, daughter of John F. Houston, Esq. P. G. M. and G. H. Priest of Missouri.

With the above notice we received from the fair bride a goodly share of cake and wine, the mementoes of joy and plenty, and may God in his great providence grant to the happy pair long life, health and prosperity.



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Compiled from De Morgan, by Bro. W. B. LANGRIDGE, of Iowa.

YEAR.	JANUARY.	FEBRUARY.	MARCH.	APRIL.	MAY.	JUNE.	JULY.	AUGUST.	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
1868						Fr. 5	Sa. 4	Mo. 4	We. 1	Th. Sa. 1 31	Su. 29	Tu. 29
1869	We. 27	Fr. 26	Sa. 27	Su. 25	Tu. 25	We. 23	Fr. 23	Sa. 21	Mo. 20	We. 20	Fr. 19	Sa. 18
1870	Mo. 17	Tu. 15	Th. 17	Fr. 15	Sa. 14	Mo. 13	Tu. 12	Th. 11	Fr. 9	Su. 9	Mo. 7	Th. 7
1871	Fr. 6	Su. 5	Mo. 6	We. 5	Th. 4	Sa. 3	Su. Mo. 2 31	We. 30	Th. 28	Sa. 28	Su. 26	Tu. 26
1872	Th. 24	Sa. 23	Su. 24	Tu. 23	We. 22	Fr. 21	Sa. 20	Su. 18	Tu. 16	We. 16	Tu. 15	Su. 14
1873	Mo. 13	Tu. 11	Fr. 14	Sa. 12	Mo. 12	Tu. 10	We. 9	Fr. 8	Sa. 6	Su. 5	Tu. 4	We. 3
1874	Fr. 2	Su. 1	Tu. 3	We. 1	Fr. Su. 1 31	Mo. 29	Tu. 28	Th. 27	Fr. 25	Su. 25	Mo. 23	Tu. 22
1875	Th. 21	Sa. 20	Su. 21	Tu. 20	Th. 20	Fr. 18	Su. 18	Mo. 16	We. 15	Th. 14	Sa. 13	Su. 12
1876	Tu. 10	We. 8	Th. 9	Sa. 8	Mo. 8	Tu. 6	Th. 6	Fr. 4	Sa. 3	Tu. 3	We. 1	Fr. Sa. 1 30
1877	Mo. 29	Tu. 27	Th. 29	Fr. 27	Su. 27	Mo. 25	We. 25	Th. 23	Sa. 22	Mo. 22	Tu. 20	Th. 20
1878	Fr. 18	Su. 17	Mo. 18	We. 17	Th. 16	Fr. 14	Su. 14	Mo. 12	Th. 12	Fr. 11	Sa. 9	Mo. 9
1879	We. 8	Th. 6	Sa. 8	Su. 6	Mo. 5	We. 4	Th. 3	Sa. Su. 2 31	Tu. 30	We. 29	Fr. 28	Sa. 28
1880	Tu. 26	We. 24	Th. 25	Sa. 24	Mo. 24	Tu. 22	We. 21	Fr. 20	Sa. 18	Su. 17	Tu. 16	Th. 16
1881	Sa. 15	Mo. 14	Tu. 15	Th. 14	Fr. 13	Su. 12	Mo. 11	Tu. 9	Th. 8	Fr. 7	Su. 6	Mo. 5
1882	We. 4	Fr. 3	Su. 5	Mo. 3	We. 3	Th. 1	Sa. Su. 1 30	Mo. 28	Tu. 26	Th. 26	Sa. 25	Su. 24
1883	Tu. 23	Th. 22	Fr. 23	Su. 22	Tu. 22	We. 20	Fr. 20	Sa. 18	Su. 16	Tu. 16	We. 14	Fr. 14

*New Brunswick*—Wm. F. Bunting, St. John's, 1; D. R. Munro, St. John's, 3.

*North Carolina*—D. W. Bain, Raleigh, 1; Thos. B. Carr, M. D., Wilmington, 2; H. H. Munson, Washington, 3.

*Nova Scotia*—Charles J. Macdonald, Halifax, 1.

*Ohio*—Jno. D. Caldwell, Cincinnati, 1, 2, 3, 4.

*Oregon*—J. E. Hurford, Portland, 1; Chas. M. Cartwright, Salem, 2.

*Pennsylvania*—John Thompson, Masonic Temple, Philadelphia, 1, 2; Christian Stoltz, Reading, 3; Alfred Creigh, Washington, 4.

*Rhode Island*—Charles D. Greene, Providence, 1; G. H. Burnham, Providence, 2; E. B. Knight, Providence, 3; Solon Thornton, Boston, Mass., 4.

*Scotland*—Wm. A. Laurie, Edinburgh, 1, 2.

*South Carolina*—R. S. Bruns, Charleston, 1; Ebenezer Thayer, Charleston, 2; H. W. Schroder, Charleston, 3.

*Tennessee*—Jno. Frizzell, Nashville, 1, 2, 3, 4.

*Texas*—George H. Bringhurst, Houston, 1; Robert Brewster, Houston, 2, 3, 4.

*Vermont*—Henry Clark, Poultney, 1; Jno. B. Hollenbeck, Burlington, 2, 3, 4.

*Virginia*—John Dove, M. D., Richmond, 1, 2, 3, 4.

*West Virginia*—T. H. Logan, Wheeling, 1.

*Wisconsin*—Wm. T. Palmer, Milwaukee, 1, 2, 3, 4.

*Washington Territory*—Thos. M. Reed, Olympia, 1.

*United States*—John D. Caldwell, Cincinnati, Ohio, 2, 4.

\*Those marked 1, are Grand Lodge; 2, are Grand Chapter; 3, Grand Council; 4, Grand Commandery.

Corrected monthly for the readers of the Freemason; and any errors noted by our brethren in the above offices will oblige us by ending corrections.



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RELIABLE GENTLEMEN will promote their interests by securing an Agency of this Company.

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OFFICE, N. W. CORNER FIFTH AND PINE.

PROF. P. GERVAIS ROBINSON, Medical Examiner.



# The Freemason.

"Masonry is the Centre of Union between Good Men and True."

VOL. III.

ST. LOUIS, MO., DECEMBER 1, 1869.

NO. 12

## THE FREEMASON,

PUBLISHED ON THE FIRST OF EACH MONTH,

GEO. FRANK COULEY,

EDITOR AND PROPRIETOR.

ONE COPY, ONE YEAR, - - \$2 00

### Love of God, an Ideal of Masonry.

We have in previous articles treated of Trust in God, and the Free Will of man to worship God as to each seemeth best, from which we arrive at the sequence that Love of God is an ideal of our institution second to none other.

Every Freemason is taught that God is the author and finisher of his existence—that He is the source of every joy and the giver of every blessing. The grandest ideality of Freemasonry is, that God created the world, governs all things in it, and will be the final arbiter of its end and destiny.

Our Heavenly Father has presented himself to us in many ways—first, in the beauty of the world, clothed in the very perfection of glory and grandeur, which excites our admiration; next, he has covered the surface of the earth with his mysteries (for no man can solve the problem of a blade of grass) and this excites our sentiments of wonder of one whom we can not demonstrate, and He has filled the Universe with such awful representation of his majesty and power by the creation of myriads of worlds, so full of the fearful exhibitions of supernatural power that nothing but the merest fool will stand unawed before the fearful wonders of the infinite mind which created them; and this excites our worship of Him who made us and holds our fate in his hand.

Admiration, wonder and worship naturally beget that finite sentiment of love for one whom we can neither know, see nor understand, but whose works tell us that we are his children, and the especial creatures of his care and protection.

The first degree of Masonry points us to the beautiful morality of life which takes its type from the perfect beauty of godliness.—The second degree unfolds the leaves of nature and adopts them to the demonstrations of science which tells the mind that educated intelligence rises paramount to reason and common natural instincts, and tells man that he has powers superior to the brute creation; and the third degree, realizing that the candidate is a man of brains, soul and heart, it unfolds to him the wonderful mystery of the immortality of the soul and teaches him that

there is an immortal spirit within him which bears a close affinity to the Supreme Intelligence and which shall never, never die, but that the God who made it and the universe of souls, will aggregate all to himself, and in the end become the one grand soul and existence of all, as God the creator, God the preserver, and God the salvation of all He has made.

The Freemason who has not the soul, the heart and the brains to realize this co-existent and eternal spirit of God, and cannot love him as the embodiment of the Love, the Justice and the Truth of the world, has entirely misapprehended the sublime mysteries of Freemasonry.

The Freemason who can conscientiously say at his initiation that he trusts God, and yet as a man, does not love God, is himself a mystery and a paradox.

He who loves God, loves the truth, loves mercy, loves justice, and no man can trust in God as the embodiment of these attributes without loving him. The inventions of men have placed a thousand scaffolds between God and man, simply because God is a spirit and cannot be seen; but the true Mason will see God in every good work and deed, in every wonder and glory of the world, and as a faithful worshiper, he will find a shrine at every step, whereat to offer up heartfelt oblations and incense to the common Father of all. Every moment of time belongs to God, for he gave it; every comfort we enjoy is his gift.

It is common for men to be truly grateful for one night's rest, or one good entertainment at the house of a friend, and they will probably repay it by a present which bespeaks the sentiments of the heart, and yet it is common for those very men to spend "three score years and ten" in the world-house—the world-temple of God—and never thank him once. This is not Masonry. Freemasonry teaches us that GOD GAVE ALL—AND GOD ALONE CAN RECALL ALL.—He alone is from everlasting to everlasting. Nations, Empires, Kingdoms and States pass away—millions of people have lived and died, but God has overlooked and governed all, and the sublime mysteries which teach his truth, his mercy, his love and his justice have existed from the dawn of light, and will exist, protected by him, till all the puny powers of earth and men shall pass away and be swallowed up in the vast ocean of oblivion and error.

The miserable and contemptible fanaticism of the world (and begot of ignorance) which to-day wars against our beloved Fraternity, because it teaches the truth of God, shall soon be where Sidon and Tyre are to-day—

buried in darkness. We hold, therefore, that "Love to God" is an ideal of Freemasonry, which is as sacred as its existence.

### PROSPECTUS OF THE FREEMASON FOR 1870.

This will be the last number of Vol. III, and in closing it we desire to say a word to our patrons.

In the first place we thank them, because they have all thanked us, recognizing as they did that they were receiving more masonic information for the money than they could from any other masonic journal in the world. Another word: almost every other journal in the United States have accepted, (if they did not seek it) the influence of Grand Lodges in their behalf, and in some instances orders have been passed by Grand Lodges for Masters to appoint subscription agents, &c., whereas it has been the policy of THE FREEMASON to stand upon its own merits, irrespective of any such aids, for the reason that we don't believe that any Grand Lodge should be committed to the policy of any one paper or man; and, as an editor, we do not believe in any masonic journalist being bound to the policy of any man or set of men. THE FREEMASON is not the organ of any State, but is the free and independent exponent of Freemasonry throughout the world.

Its tidings are from every quarter of the habitable globe, and we hold ourselves untrammelled. We express our views fearlessly upon any question affecting the general interests of the fraternity.

Therefore, brethren subscribers, we have to leave it to you to represent this paper to your neighbors, as you think best. If you like it your friends will like it, and so will their friends; and thus alone has THE FREEMASON sprung up in this central metropolis of the continent and assumed the proportions of the largest masonic monthly in the world.

Yet, on account of this increased expenditure and the great reduction we propose, it needs your support and co-operation; and to justify you in working for it, we offer the following terms for Vol. IV, commencing January 1st, 1870.

#### CLUB RATES.

10 to 20 subscribers, - - -	\$1 50 each.
20 " 50 " - - -	1 35 "
50 subscribers or more, - - -	1 25 "
Single subscribers, - - -	2 00 "

#### COMMISSIONS.

For each single subscriber sent, 15 per cent.  
For all clubs sent, - - - - 10 " "  
To be deducted by the party sending the money.



Every member of the fraternity in good standing throughout the world is an authorized agent, and all subscription lists sent by them and paid for will be promptly honored by us. We take it for granted that no brother will give his name or money to any one he does not know and would not trust under ordinary circumstances. All names and postoffice addresses should be plainly written to avoid miscarriage.

All changes from one postoffice to another should be promptly furnished.

One word to the fraternity generally: When we first inaugurated this enterprise, three years ago, we were associated with Bro. P. M. Pinckard, as publisher of the paper, but he retiring from all publishing operations, we were compelled to buy him out, and assume the entire control and proprietorship, and in doing so we had to pay a bonus, besides all of our own share for the year 1869, to him, thus furnishing the paper since August 1st to all subscribers on the books at that time without one cent remuneration. We, however, accepted the responsibility in the full faith and confidence that the craft would, in 1870, so increase the subscription list that at the end of volume IV we would be reimbursed for our losses in 1869, and come out square in 1870. We have no doubt of this, because each brother can do something for the paper, and we shall therefore spare no effort or expense to make Vol. IV fully equal, if not superior to its predecessors.

A word to those who will act as friends and agents of the paper:

It will have been observed that great trouble has been experienced during the past three years in furnishing back numbers to those who do not subscribe until the year is partly spent; and in order to avoid this as much as possible, we earnestly request that as full lists of subscribers as can be got be sent before January the first, in order that the number of copies to be struck off may be at once ascertained. This will save us considerable expense and save subscribers much annoyance.

In conclusion, a word to our EXCHANGES:

We have upon our exchange list all the masonic periodicals of the world, in every language, as well as many of the leading secular journals of our country. To the former we extend congratulations for their success and prosperity. We hope they may long survive the precarious existence of masonic journalism. To those who have not been jealous of preferment and have not been afraid to speak the truth of us, we return our thanks; to those who have been afraid, we extend our pity.

To our secular exchanges we have to say, that nearly all of them are advocates of some particular party or church, as they have a right to be; but being such we, as Masons, can not praise or condemn, and have therefore been compelled to let them rest without our approval or dissent. To those who have kindly noticed our monthly, we thank them, for they have done us much good, and we have done them no harm, at least, but have personally aided them in return.

Again thanking our friends for their patronage and bidding farewell to the year 1869, we wish all "a merry Christmas and a happy New Year."

Fraternally and respectfully,  
G. FRANK GOULEY,  
St. Louis.

#### A DESERVED TRIBUTE. LOCOMOTIVE ENGINEERS.

The Detroit *Free Press*, in an article upon locomotive engineers, says:

Did you ever ride on a locomotive? Don't you know that it is terrible—the rack, roar, rush, dust? It seems every moment that the iron horse would leap the track. You never make a curve but that you think that the locomotive will keep straight on into the ditch. What must be the thoughts of the man who knows and realizes that hundreds of lives depends on his steady nerves and watchful vision? That he is the sole guardian of their comfort and safety? That one man is to carry that train safe through, or leave it heaped up for the flames in the way-side ditch?

And when do people speak of the engineer, talk of him, handle his name in the public prints? Is it when he has landed his passengers safely at the end of their journey? Is it when his watchful eye has prevented a calamity? Is it when he has been compelled to maintain his watch for days and nights together, without sleep? No, it is when, despite human vigilance, when that usually clear brain yields to nature for a moment and is benumbed from overstretch, when those eyes have weights hung to their lids that would close them down for a moment, that an accident happens, and then a great storm of indignation sweeps over the country about the carelessness of the engineer, and he is a doomed man. You never praise him for the five or ten or fifteen years that he has run safely carrying thousands—you only swoop down on him when he shall have failed for once.

And you hear men and papers talk of careless engineers, and that they grow reckless and too daring. It is not so. They carry their life in their hand. No danger but that must first pass them. Can a man be careless when his own life will nearly always be sacrificed, and he knows that it will, and has hundreds of precedents to ever float before his vision? They may do daring things. It is required of them. They must be prompt to decide, daring to encounter, brave to meet danger at any point. It is nerve that makes a good engineer—nerve to do what should be done when death is looking into his open eyes from an open switch, a washed away culvert, a spread track.

And how they get to love the fiery steed that has so long obeyed their master hand! No horseman has such care that his pacer may appear well; no one prouder than when the painter shall renew old scrolls and letters with youth and beauty again. No steed like the one he drives, not an engine on the road so fast in speed, so powerful of pull, so quick to obey the guiding hand. The "cab" is his home. He may have a quiet cottage in the suburb, a loving wife, happy children; but he never mounts the step of his engine without feeling that he has returned from a visit, without his eye lighting up that he is again to be master of the snorting, puffing, racing steed whose speed is only to be equaled by the lightning spark.

We hear of heroes every day, we read of brave deeds of men, of lives saved, of heroic self-sacrifices. It is well—the world likes brave men. But there is no greater hero, no braver man, no one who toils harder or sacrifices more than that quiet, modest genius whose steady nerves shake death from the path of his rushing engine, and lands his human freight at the end of his route without a man or a woman dropping even one word to show that the danger was known and the heroism appreciated.

#### The New Masonic Temple in Washington, D. C.

After several years of labor and anxiety, the Freemasons of Washington have the true pleasure of beholding their temple so near completion that they have a realizing sense of its beauty and its value and usefulness to the Craft. Several years of fruitless efforts were spent before the present Masonic Hall Association was chartered by Congress and any substantial aid was secured with which to begin the work. In 1864 the Masonic Hall Association was chartered by Congress, and subscriptions were solicited; but little was done during the war toward its erection, on account of the uncertainty that prevailed in Washington about the fate of the National Capital and the termination of the war.

There are now in the District of Columbia eighteen Blue Lodges, with a membership of about 2,500, and six Chapters, with a membership of 700, and two Commanderies, with 500 members. In addition to these, there are not less than 1,000 Freemasons in the city, affiliated to the Lodges and Chapters in the States from whence they came, representing every State in the Union. So it will be seen that there are now over 8,500 Masons in Washington, representing every profession, trade and branch of business, and enumerating on the rolls our oldest, wealthiest and most prominent professional and business men in the city, many of whom have been Masons for a quarter of a century, and others even forty or fifty years. It is not surprising that such a class of citizens, possessing such wealth and influence, should demand a better hall than the badly ventilated and worse constructed one now occupied by the Craft.

As the center of business in the city is now at or near the corner of F and Seventh streets, and property around the Postoffice and Interior Department is more rapidly rising in value than in any other part of the city, it was deemed advisable to select a site near that point for the new temple, as it would also better accommodate the Craft than elsewhere in the city; so the present site was selected on the corner of F and Ninth streets, opposite the Interior Department. The wisdom of this choice is now admitted by all, especially as the price paid for that magnificent lot was \$20,000.

The ground floor, built of Richmond granite, in Doric architecture, has four of the finest stores in the city.

The second floor contains the great public hall, which is in all respects the finest in the city. The hall is 95 by 48 feet, with a grand stairway leading to it nine feet in clear. The hall will seat more persons than any other public hall in the city. The seats are moveable, so it can be cleared and afford a place for fairs and balls.

The supper-room is on the same floor, 29 by 50 feet, with a 23 feet ceiling, so that ladies can step out of the hall on a ball night into a supper room; and connected with it are the ladies and gentlemen's dressing rooms, with closets attached; also hat and cloak rooms, all connected.

The third floor contains two large halls for Blue Lodges; the one in front of 61 by 22 feet, with 15 feet ceiling and fine ventilation, with preparation room, 20 by 11 feet; three examination rooms, 10 by 15 feet; ante-room, 27 by 10 feet, leading to entrance hall 9 by 30 feet. On the wing is the other Lodge hall, 57 by 29 feet, with preparation room 9 by 14 feet, and corresponding ante-rooms. Everything necessary for conferring the first three degrees will be found on the third floor and very convenient.

On the fourth floor, in the wing, is the Royal Arch Chapter chamber, 57 by 29 feet, expressly constructed and fitted for working the Chapter degrees. The preparation room is 9 by 14 feet; the examination room, 10 by 15 feet; a fine vault for the safes and property of the Chapters, 15 feet long, with such other vaults and arrangements as Royal Arch Masons will recognize as needed.

On the front of the fourth floor is the asylum for the Commanderies of Knights Templar. This fine hall is 61 by 32 feet, with high ceil-



ings and three large ventilators in the roof. The ante-room leading to it is 36 by 18 feet, with preparation room 12 by 13 feet; also examination room, chamber of reflection, etc. Opening into the asylum is a fine armory, 20 by 21 feet, well lighted and ventilated.

The Templars' banquet hall opens into the armory and asylum, and is 15 by 74 feet, and capable of comfortably seating at tables 200 Knights. Such arrangements as are necessary in conferring the orders of knighthood are all provided for most admirably.

The corner stone of this temple was laid May 20, 1868, and the dedication will take place about the 20th of May, 1870, making only two years of time from the laying the corner stone to its dedication. The Masonic Temple in Boston was six years in building, and it is estimated that the new one in Philadelphia will consume more time than this in its erection.

#### A METHODIST "BULL."

The following resolution was passed at the late session of the East Genesee Conference of the M. E. Church, by the favorable votes of thirty-one ministers, including the Presiding Elders:

"Resolved, That we disapprove of Freemasonry:

1. Because it creates disaffection and division in our charges and our churches.
2. Because its associations do not aid religiously, and are derogatory to a holy ministry.
3. Because preference, position, or gain is held out as an incentive to become Masons, directly or indirectly, or both sometimes.
4. Because no holy minister of Christ can affiliate with any organization which ejects the name of Christ, virtually denying Jesus, without being demoralized and degrading his holy calling.
5. Because it brings Christians into juxtaposition and affinity with all classes of men, of whatever business, religion or nation, frowning upon exclusiveness.
6. Because Masonic love and sympathy toward a brother take the precedence of the love of Christ.
7. Because Masonic oaths, obligations and penalties are not reconcilable to the laws of morality, of Christianity, or of the land."

If these gentlemen knew anything of the order of which they so vindictively "disapprove" they would apologize for all they have said.

Their action in this matter is a strong argument in favor of Lay Delegation. A balancing power of common sense and business tact in a few good laymen would keep these erratic clergymen in better shape.—[*Sedalia Bazaar*.

#### Morality of Masonry from a Templar Stand-point.

EDITORS TELEGRAPH: Masonry does not profess to be a substitute for Christianity, nor to teach with authority its distinctive doctrines. It is not its office to unfold the fundamental facts of redemption, to inculcate the necessity of regeneration as a spiritual change, or to appeal to the resurrection of the dead and the retributions of an eternal state as potential and thrilling motives to influence the conduct of those who have been initiated into its magnificent mysteries. It is true that in its sublime ceremonial there may be gathered frequent hints in relation to these grand articles of the Christian faith, but the point we insist upon is that they do not form an essential part of the Masonic system and were never intended to be taught scientifically or practically by the Fraternity of Masons.

We are sure that the great principles of natural religion lie at the foundation of Freemasonry; such as the eternal existence and righteous government of God, and the moral character and immortal destiny of man, but as to the peculiar doctrines of revealed religion it has no commission from heaven to expound or enforce them. If a man wishes to understand the plan of salvation he must have recourse to the sacred scriptures and not to the tenets and

traditions of the ancient order—if he desires to discharge all his duties to God he must seek higher aids than are found in a Masonic Lodge, and if he would wear a golden crown in the skies he must trust in a greater than Solomon to save him. The brightest Mason has as much need for the benefits of the atonement as any other person, and he who expects to enter heaven on the mere basis of the social and moral virtues will find himself dreadfully deceived when it is too late for repentance. That brother who boldly asserts, "The Lodge is a good enough church for me," is utterly ignorant of the principles and purposes of the institution to which he belongs, and is also in a state of deplorable ignorance in reference to the true nature and design of the Christian religion.

It is no compliment to Masonry to impute to it what it does not propose to teach or to do. By attempting to raise it to the sphere of the supernatural and spiritual, its inherent beauty and power are destroyed, and it is given as a prey to the fierce waves of popular prejudice. It is pre-eminently a charitable institution, and therefore shrinks from the idea of invading the rights and assuming the task of other important institutions. Its very genius as well as its repeated lessons forbid any interference with the affairs of the family, Church or State. All it asks is to do its own work in its own way. And it has been by standing aloof from all other associations and by pursuing quietly its own peculiar mission, that it has won the most brilliant triumphs in past ages on the great field of public philanthropy and individual charity.

But the true glory of Masonry, we apprehend, consists in the pure and sublime morality inculcated in its creed, and in the beautiful charities which it sends forth in silent and ceaseless streams into the bosom of bereaved and suffering humanity, and especially to dry the orphan's tears and to cause the widow's heart to sing for joy. Its highest ideal is the moral, as is manifest to every student of the mystic lore, whilst the physical and aesthetic are merely auxiliary. It proceeds on the fundamental hypothesis of the brotherhood of the race, and consequently, contemplating men in the relation of brothers, its office is to explain and enforce that whole class of duties and obligations growing out of these relations. Love, peace, purity, honesty, truth, and, above all, charity, are some of the things which Masons are to strictly observe in their intercourse with each other and with the world. The four cardinal virtues of Masonry are *temperance, fortitude, prudence and justice*; and these vital virtues are continually taught with a didactic distinctness and a dramatic impressiveness which can not fail to affect the feelings and influence the conduct of the Craft. In Masonic symbolism they have a far greater breadth and comprehensiveness of meaning than is attributed to them in popular parlance, or than the Romans attached to them.

In their broadest import they require the strictest temperance in all things pertaining to this life, a manly patience and submission under the adverse dealings of Divine Providence, the regulation of our passions and actions in accordance with the laws of reason and sober reflection, and a cordial conformity to the golden rule, *whatsoever ye would that men should do unto you, do ye even so unto them*. Now it is obvious that here is a standard of moral excellence immeasurably higher and purer than those vague and vulgar notions of morality which obtain among the mass of mankind. He whose character is cast in the mold of this pure and lofty model has attained the highest degree of perfection of which fallen humanity is capable apart from the grace of God.

A Mason, therefore, who lives up to his privileges and obligations occupies a moral eminence which can not fail to command the admiration of the world. The Ten Commandments are his grand authoritative text book, and in the second table of the moral law, especially, he will find a complete catalogue of the things which are commanded and forbidden him.

He who presumes to profane the great and dreadful name of Jehovah, who is addicted to gluttony and intemperance, who treats his parents with ingratitude and dishonor, who is guilty of murder in thought, word or deed, who blackens his neighbor's character and covets his neighbor's wife or worldly possessions, is not to be considered a consistent and worthy member of the Masonic Fraternity. We are more than willing to make ample allowances for those infirmities and errors which are inseparable from human nature in its present condition (for we freely confess our own frequent dereliction); but when we undertake an exposition of the principles and obligations of Masonry we are bound to state clearly and frankly what it is and what it requires, apart from the prejudices of its enemies and the consistencies of its friends. We believe the institution is destined to such a high moral elevation, when all willful offenders will be dealt with according to their deserts; and when this glorious Millennium of Masonry shall dawn on the world, its moral beauties will shine with a purity and lustre sufficient to win the highest encomiums of all the wise and the good.

TEMPLAR.

#### The Strongest Tie that Binds Masonry.

The following question has a significance which is worthy of consideration by members of the Fraternity, and although some may have other ideas on the matter, we give what in our opinion appears to be the views of many eminent men who have traveled the whole of the Masonic road:

"I have taken all the degrees in the York Rite, and some degrees in other Rites. If summoned by two bodies at the same time (say my Lodge and my Chapter, or my Lodge and some branch of the Ancient, Accepted or Primitive Rites), which body has the prior claim, providing there is no personal reason for making a choice?"

The proviso appended to the query has, in our opinion, nothing to do with the question; because in a matter of duty their should be no choice. In Ancient Craft Masonry there were no such divisions as Chapters, etc., the Lodges being all in all. Many Masons in those days died without ever being elected Masters of Lodges, and therefore did not receive the Master's degree, and some died without reaching the F. C. degree—it being then a matter of time for a newly initiated member to reach that point which now he can arrive at in about six weeks, if he be capable of understanding and acquiring the lessons taught him as he advances. The R. A. degree was not then conferred upon any who had not been elected to the dignity and honor of being a Master of a Lodge, and has passed beyond it; consequently this degree was almost exclusive and not within the reach of the majority of the Craft, as but few were found capable of filling the highest offices in a Lodge, and which should only be held by men of intelligence and ability. The fraternal bond was therefore confined exclusively to the Lodges in the symbolic degrees of which the candidate was taught his duty as a Mason. The candidate is even now made a Mason in the E. A. degree, and is therefore only perfected in the F. C. and M. degrees. At one time all the business of the Lodge was transacted in the E. A. degree, and still is in some countries, if we are rightly informed; and as this degree is the root from which the other degrees spring, they therefore are merely branches of the great parent tree, the trunk of which is completed in the M. degree, in which, in this jurisdiction, the candidate becomes a full member of his Lodge. Taking all these facts into consideration, it certainly appears evident that the Lodge must have the prior claim, as the parent of the whole brotherhood.

In this article we do not intend to decry or depreciate the upper degrees of Freemasonry; for in them are taught some sublime and important truths, and the teachings convey to the mind of the truly speculative Mason lessons of deep and lasting import, if properly applied. But when it comes to the duty of obeying a summons, it appears to us that the Lodge has



the first call upon the services of the brother, no matter how many degrees he may have taken in the other branches of the Masonic tree. As the individual member advances, he has new ties to bind him to those with whom he becomes thus associated; but these new ties do not, nor should they have the power to loosen the hold of those which formerly bound him in love and fellowship. The color represented by the term "Blue Lodge Masonry" (which by the way is an improper as well as inelegant term for Symbolic Masonry) means friendship; and if zeal for the higher degrees is to destroy the "friendship" acquired in the symbolic, then its mission is an evil one, and true Masons should avoid them. The higher degrees have, however, no such object. They are intended to bind the links of love stronger around the brother, extend his sphere of usefulness, and perfect him as a man for those duties which are incumbent upon him in his relations with God, his neighbor and himself. The sublime lessons of Faith, Hope and Charity are taught in the Lodge, and are the great and fundamental principles which should bind Masons together into one common bond of union. The badge of a Mason, "the emblem of innocence," is given to the candidate in the first of the symbolic degrees, and no matter how high the brother may rise in the Order, the same badge is buried with him, even if he be the Grand Master himself. So much are the symbolic degrees revered that to attain the higher branches the candidate must have received the first three degrees in a duly constituted Lodge; and when he fails in his duty to the Lodge, and suffers expulsion, he loses all his right and privileges acquired in the upper degrees—no matter even should he belong to the Supreme Council itself—until properly restored in the symbolic degrees. Consequently, with these facts before the Fraternity, it may be safely asserted that the Lodge has the prior claim to the services of the brother whenever two different bodies summon him at the same time.—*New York Courier.*

#### Mozart Lodge of Philadelphia, Penn.

This Lodge, as its name indicates, is composed almost entirely of musicians, and works musically much the same as St. Cecile of this city. Although only a little more than four months has passed since it was instituted, probably no Lodge in the whole jurisdiction is more widely known, or has a better reputation for doing the standard work according to the Grand Lodge of the State than Young Mozart. Mozart, like St. Cecile, holds its communications in the afternoon, and being the only two Lodges especially devoted to the art and science of music, so beautifully set forth in our Manual—it was not strange that an alliance should be formed at once; and there was, for Mozart came to visit St. Cecile before coming of age, and was received with maternal as well as Fraternal affection. Mozart was instituted by the Grand Lodge of Pennsylvania, Hon. Richard Vaux, G. M., than whom a more eloquent or devoted Mason does not exist—on the 6th day of April, 1869, with the following brethren as officers:

Joseph H. Livingston, W. M.; John Litter, S. W.; S. Warner Young, J. W.; N. C. Mussleman, Treas.; J. Orr Finney, Sec'y.; John Blakely, Chaplain; C. R. Dodworth, Musical Director.

And since that time its prosperity has been abundant. Applications for membership are constant, and at each communication brethren from all parts of our country are anxious to witness the work as exemplified by them. It was our delight to be one of a party of brethren from St. Cecile, who visited Mozart Lodge on Tuesday, September 14th. The party consisted of W. Bro. John M. Burnet, M. P. M., G. E. Isley, Bros. L. Fromme and F. C. Jane, St. Cecile, R. W., G. Fred Wiltzie, D. D. G. M., Seventh District, and M. of Hudson River Lodge, Newburgh. Bros. O. Krebs and H. Gerner, Mystic Tie, New York City, Bros. James Hogan and Charles W. Massonneau, of Rhinebeck Lodge, New York. We had a good time on the trip. On our arrival in West Philadelphia at 11:30 A. M., we were smilingly

taken in hand by those genteel and gentlemanly brothers, Blakely and Murphy, conducted regularly to private carriages, and conveyed to the new Masonic Temple, now in process of erection in Broad street. This Temple, when completed, will be one of if not the most substantial and elegant buildings which our whole country can boast, and will be a noble testimonial to the taste, skill, efficiency and assiduity of the Masonic Fraternity of Pennsylvania. After viewing this noble edifice, we were conducted to the "Continental," where a sumptuous collation was spread, and to which the party did ample justice, digestion being materially assisted by the "pungent sayings" of Bro. Murphy, who seemed to hold a special antagonism to Bro. Isley, because Bro. I. could attend the "fat men's clam bake," and he couldn't. At 2 o'clock we visited the Lodge, and received a welcome only as the Philadelphia brethren can give. To say that it was cordial, friendly and brotherly but feebly expresses the reality. We had the pleasure of meeting R. W. Bro. Richard Vaux, G. M.; Rev. Dr. Pattison, G. Chaplain; W. Bro. Stone, St. Louis, and many others, for the Lodge room was crowded with brethren. The orchestra, under the direction of Bro. Dodworth, discoursed "music most delightful," after which Bro. Livingston introduced the visiting brethren very appropriately, and Grand Master Vaux spoke eloquently and fervently of the peculiar relations of the "mystic tie." Hon. Bro. Burnet, for himself, and in behalf of the visiting brethren, responded with that warmth of feeling, sentiment and sincerity, which only comes from the heart of an honest Mason.

The work of the Lodge was admirably performed by the Master, Wardens and brethren, and all present were well pleased with the skill displayed by those who took part. Bro. Livingston presided in the East with dignity, affability and promptness, understanding fully the duties of his station, and being surrounded by such brethren as Blakely, Dodworth, Zenny, Taylor, etc., how can the Lodge do otherwise than succeed? Where harmony exists success is sure to follow. We had thought Philadelphia brethren had feasted us sufficiently, but they were not content, and as we were in their custody we were obliged (?) to go with them to the Philadelphia Club House, where we sat down to one of the most magnificent of banquets. The tables were arranged with delicate taste, and the viands were of the very best quality, in infinite variety, and lavishly abundant. Here we indeed enjoyed the "feast of reason and the flow of soul." Wor. Bro. Livingston, ably assisted by Bro. Blakely, presided. There were many good things said and sung after the cloth was removed. The appropriate toasts were responded to by Bros. Bennett, Isley, Wiltzie, Stone, Ireland, Fromme, Mussleman, etc., and in like manner were responses made by the Mozart brethren to sentiments from their guests. Music most delicious, from the Mozart Quartette, enlivened the hearts of all, making merry the entire atmosphere. The party separated about 11 o'clock, after having joined in "Auld Lang Syne," with happier hearts and more fervent desire to extend the good fellowship of our beloved Order. Our thanks are due to Brothers Livingston, Blakely, Murphy, Zenny, Ireland and others, for many kind attentions, but more especially to Wor. Bro. Livingston who, on Wednesday, was untiring in his efforts to make our visit one of the best we ever enjoyed any where, and be succeeded. It is to him we are indebted for our visit to "Grand College," the "Water Works," "Independence Hall" and the Park, and to Mrs. Livingston we owe acknowledgments due for one of the most delicious repasts we ever partook, and thus, dear readers, we leave you, hoping and trusting that your lives may be as pleasant and happy as ours were in Philadelphia. And now, brethren of Mozart, again accept our hearty thanks for your kind, yea, more than kind, hospitality, and may you go on and prosper in the good work which you have so nobly begun, and may peace and harmony ever dwell among you.

#### THE GAUGE AND THE GAVEL.

It is by the manner in which the operative Mason uses the tools that are placed in his hands that those who may be watching his work can definitely decide upon his qualifications as a workman. If he uses them in a careless, slovenly, and bungling manner, it may readily be inferred that his character as a workman is below the standard of mediocrity; but if, on the contrary, he uses them as an expert, the idea very naturally suggests itself to all around, that he is a finished workman: one who thoroughly understands the designs drawn out for him upon the trestle-board, and is capable of executing them in a workmanlike manner. Nor would the judgment be far from correct, for he who has the tools of his profession perfectly at command is indeed a workman that needeth not be ashamed."

The first working tools that are put into the hands of the speculative Mason are somewhat primitive in their character, and consists of the twenty-four inch gauge and common gavel, and the sublime teachings that may be drawn from their use are eminently calculated to improve, beautify and adorn the character of all who may strive to estimate them at their proper value.

The twenty-four inch gauge is made use of by operative Masons to measure and lay out their work, so that it may be conducted by methodical regularity. Divided into twenty-four inches, it serves to calculate the exact distances which may be selected, with perfect accuracy, and properly used, it is next to an impossibility for the skillful workman to err in his calculations. As speculative Masons, this little instrument becomes invested with new qualifications, all of which possess great importance in the eyes of all just and upright members of the craft. The twenty-four equal divisions of the gauge have become emblematical of the twenty-four hours of the day, and as Free and Accepted Masons we are taught to sub-divide them into three equal parts, each of which has its distinct and separate meaning, each of which teaches us a lesson fraught with unerring wisdom that all should strive to value and appreciate.

The first sub-division, and by far the most important, gives one-third of our time to the service of Almighty God and to the performance of those sweet acts of charity and benevolence that serve to assuage the distresses of our worthy brothers in the Fraternity, who have a legitimate claim upon us by virtue of the obligations that rest upon each and every member of the craft. Do we as men and Masons understand and appreciate the solemn and important duties devolving upon us? How many Masons stop to consider that all the pleasurable enjoyments which surround them day by day come from the Parent of all Good? That health, happiness, success in our worldly affairs, all come from His hands alone? How many Masons solemnly consecrate and set apart any daily portion of the time our great Creator permits us to enjoy, and throwing all worldly cares or pleasures aside, humbly invoke His protecting power for the remainder of the day? And yet, as Masons, we are taught that this is our solemn, imperative duty, from which we have no right, on any pretense whatever, to deviate. A part of this sub-division is also allotted to the service of a distressed and worthy brother, and how is that part of our Masonic duty performed, if performed at all? Do we make diligent inquiry and endeavor to ascertain if any of our Masonic brethren "are any ways afflicted, or distressed in mind, body or estate," and if so do we call upon them in person, and at once tender our aid and assistance? Do we do this, earnestly and zealously, as a principle of duty binding alike upon us as men and Masons; or, recreant to our pledged honor, do we turn a deaf ear to the sorrows and afflictions that we might be the means of relieving if we ever kept in view our obligations as members of the Fraternity? These are questions that every honest Mason can find but little difficulty in answering; questions that should be thoroughly reviewed, until their purport is fully comprehended, and once understood, they



should leave an impression upon the mind never to be effaced so long as time shall last.

Eight hours are given us for our usual avocations. One of the first, and one of the most important lessons taught the young neophyte, is that of habitual industry. He is taught emphatically, "that as we came into the world, rational and intelligent beings, so we should ever be industrious ones." Nor is this all: the Sacred Writings are no less emphatic: "Soest thou a man diligent in his business? he shall stand before kings: he shall not stand before mean men." Well might our distinguished brother, Benjamin Franklin, the former Grand Master of Pennsylvania, have pointed to this glorious passage as he stood before the crowned heads of Europe the representative of our own republic. He began life as a poor printer's apprentice, but by untiring energy he passed on step by step, until he stood before kings, their equal and their peer. His name will illuminate the page of history, science will worship his memory long after the name of those who stood beside him wearing monarch's diadems shall have forever perished in oblivion. Industry alone accomplished all these grand results for our distinguished brother, results of which Masonry may well be proud to reflect upon. It is by constant attention to our usual avocations that we can honestly keep on the square with our brothers and fellows, and lay by something for the time when enfeebled by age we might not be able to work for ourselves and for those we love; and thus it is that this sub-division of the twenty-four inch gauge possesses no ordinary degree of importance.

The remaining eight hours we are instructed to give to refreshment, "tired nature's sweet restorer, balmy sleep." Those who work and labor faithfully have need of adequate rest and refreshment, for without them the whole physical system would soon become so enfeebled and debilitated as to be absolutely worthless. The refreshment should be of that character which will enable us best to endure the duties of life which devolve upon us, and no false system of economy should tempt us to deny ourselves any nourishing food we may require upon the ground that in no other way can money be hoarded up for the future. Neither should we attempt to deprive ourselves of any of the sleep that nature requires, upon the ground that a part of that time given to labor would serve to increase our daily gains. Such systematic robbery seldom, if ever, fails to secure an adequate punishment. So much for the lessons taught us by examining the twenty-four inch gauge as used by ancient York Masons.

The operative Mason makes use of the common gavel to break off the rough corners of stones, the better to fit them for the builder's use, but in the hands of a brother of the mystic tie it assumes new and distinct functions that can not fail to leave a peculiar impression upon the minds of all who seek eagerly for more light in Masonry. The gavel is placed in our hands in order that we may "divest our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens." It should never be forgotten that this life is but a sort of preparation room in which each and all of us must endeavor to obtain the passport that will admit us, "after life's fitful fever," into the celestial lodge above. Here, while on earth, we should endeavor to divest ourselves of all that impedes our progress toward the life which is yet to come, resolving to "lay aside every weight, and the sin which doth so easily beset us," determine to "run with patience the race that is set before us." While we are of the earth, earthy, we can not look for or expect perfection, "for perfection on earth has never been attained—the wisest, as well as the best of men have erred." We can, however, and should seek to improve day by day and hour by hour, as men and Masons, so that when the long, dark grass, waving fitfully above our grave, shall be the only reminder perchance of our former existence, those who linger near

may be more vividly reminded of their own Masonic duties, and look with greater confidence toward the Grand Architect above.—*Journal and Messenger.*

The following admirable article we copy from *The Keystone*, the leading Masonic publication of Pennsylvania. It will be read with interest.

#### THE LETTER "G."

There is no Masonic symbol more ancient, more full of meaning, or whose history is so interesting as that of the letter "G." While all our symbols are moral, this one is sacred. It has a double signification. Its chief and higher one is Deity Himself—Jehovah, the ineffable name of God. This name was first announced from the burning bush by God to Moses, and among the Hebrews it was considered unlawful to pronounce it except on one sacred occasion (the day of atonement), when it was uttered only by the High Priest in the Holy of Holies, amid the sound of trumpets and cymbals, so as to prevent the people from hearing it. This custom owed its origin to the desire to prevent the Name from becoming known to the surrounding heathen nations, and being by them blasphemously applied to their idols. Hence, whenever the word Jehovah occurs to a Jew in reading, he abstains from pronouncing it; he either simply and emphatically calls it *the Name*, or else he substitutes for it another Hebrew word signifying Lord.

This name was called the *Tetragrammaton*, because composed of four letters; and not only was it held sacred, but wonderful powers were said to rest with him who possessed it. The Jews say it was engraved on the rod of Moses and enabled him to perform his miracles, and some even have dared to assert that our Saviour wrought all his miracles by the mystical use of this venerable name, which he by some means obtained from the Temple. One writer tells us that at Amsterdam he offered to give a sum of money to a very poor Jew, if he would only once deliberately pronounce the name of Jehovah; but he refused it by saying he did not dare. Even the Brahmin of India will not pronounce the name of the Almighty without drawing down his sleeve and placing it to his mouth with fear and trembling. We may learn an important lesson from this veneration for the name of Deity. God's name should never be lightly spoken. Everything that pertains to Him is sacred, his name, his day, his house, and even every human creature whom he has created. Pronounce God's name always with reverence; keep his day holy before him; honor his house with your presence whenever opened in his name; and regard and aid every one who belongs to the brotherhood of man, knowing that in loving the creature you are loving the Creator.

While there seems to be no doubt as to the correct pronunciation of the many names applied to Deity, except the peculiarly sacred one of Jehovah, it is strange that the pronunciation of this one should have been irrevocably lost, which is alleged to be the case, and the Jews say that this is one of the mysteries that will be revealed only at the coming of the Messiah. Calmet remarks, in his Dictionary of the Bible "that he who pronounces it shakes heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in this name; it governs the world by its power. The other names and surnames are ranged about it like officers and soldiers about their sovereigns and generals: from this king-name they receive their orders, and obey."

The peculiar alphabet of the Hebrew language led to the loss of the true pronunciation of the word Jehovah, if it be in fact lost. The alphabet of this language consists entirely of consonants. The vowel sounds were originally supplied by the reader while reading, he previously having been instructed in the correct pronunciation of each word. Thus Jehovah is spelled with the four letters J H V H, and in consequence of the infrequency

of its being spoken, the connecting vowel sounds were finally lost, and have never been recovered.

We have said the letter "G" represents the name Jehovah. This is true. But it is no part of that word, and in truth it is only the substitute for J, the initial of that word, which letter in Hebrew is called *Yod*. In strictness the letter *Yod* itself should have been preserved. A letter of the English language can hardly be considered an appropriate symbol of Masonry, which traces back its history to a period long anterior to the origin of our language. It has been chosen because it is the first letter of our word God, as the equivalent of the word Jehovah; and while eminently appropriate to all English-speaking people as a symbol of Deity, as soon as you depart from our language and go into a foreign Lodge, or when you consider the antiquity of Masonry as antedating the formation of the English tongue, the strangeness of the symbol is apparent. Had the old Hebrew letter been retained, then in every age, clime, and people, the symbol would perfectly and historically represent the sacred name of the great Creator and All-Father.

One of the manners in which the Jews represented symbolically the Ineffable Name was by the letter *Yod* within an equilateral triangle. We have retained this symbolism. It is also well known that the Grand Master's Jewel consists of the letter "G," surrounded by the square and compasses. The triangle among many ancient nations was of itself adopted as a symbol of Deity. We have already alluded to the multi-licity of the names given to Deity in the Bible. The ineffable degrees of Masonry record a great variety of these names. Masonry considers the names of God as symbolical of truth; hence the study and search after these is nothing but the search after truth—the great aim of all Masonic science.

#### Curiosities of American History.

American political history is full of curiosities and singular incidents. For instance, three of our Presidents, all of whom participated in the Revolution, died on its great anniversary, the Fourth of July, viz.: John Adams, Thomas Jefferson and James Monroe. General Washington, when he retired from the Presidency, was in the 66th year of his age. His successor, John Adams, when he left, was 66 years old. After him came Thomas Jefferson, James Madison and James Monroe.—Mr. Jefferson was 66, James Madison had just passed his 66th year, and Mr. Monroe was in his 67th when they respectively left the Presidential chair. General Harrison was 67 years old when he was elected, and died in the Presidential office.

From 1801 to 1825 the Presidential office was filled by Virginians. During the same interval, with the exception of four years, the Vice-Presidential office was held by citizens of New York. John Adams negotiated the treaty of peace that concluded the war of the revolution with England. His son, John Quincy Adams, was a leading envoy, and negotiated the treaty which ended the second war with England in 1814. His son, Charles Francis Adams, at the third great crisis of our history, was the minister to England during the recent war, from 1861 to 1865, the period which covers the Alabama claims, out of which another war is altogether possible with the old mother country.

In 1860 John Adams was on a leading Presidential ticket. Twenty-four years after, his son, John Quincy, was also a Presidential candidate. Twenty-four years from that time Charles Francis Adams, John Quincy's son, was an important candidate for Vice-President, with a contingent Presidential succession.

Of the first six Presidents, four of them were taken from the office of Secretary of State; and the other two being the first elected, could not perform its duties.—From this fact rose the precedence that makes the Secretary of State the first officer in the Cabinet, instead of the Secretary of the Treasury, which is the case in Great Britain.

No less than five of the greatest of American



statesmen were born in the same year, 1782: Daniel Webster, John C. Calhoun, Thomas H. Benton, Martin Van Buren, and Lewis Cass. From 1800 to 1865, a period spanning from the second President to the seventeenth, only two persons filled the office of Chief Justice of the Supreme Court of the United States—John Marshall and Roger B. Taney.

#### St. Cecile Lodge, No. 568, F. & A. M.

We were present, by invitation, at the regular communication of St. Cecile Lodge, held at their rooms, No. 594 Broadway, on Tuesday afternoon, 19th inst.

The communications of this Lodge are always well attended, which fact argues well for the musical taste which we are pleased to see growing up so rapidly in our Fraternity, and toward the cultivation of which our peerless St. Cecile has done so much that she deserves the heartfelt thanks of all lovers of good music.

On this occasion, however, the brethren assembled in larger numbers than usual, and it was a tremendous turnout even for St. Cecile; but the genial good nature and proverbial courtesy of W. Master Burnet were equal to the occasion, and all were comfortably provided with seats, and made to feel at home.

What made the meeting peculiarly interesting to New Yorkers was the presence of a number of distinguished brethren from Philadelphia, including R. W. Richard Vaux, Grand Master of Pennsylvania; W. Joseph H. Livingston, Master of Mozart Lodge; W. Bros. Charles O. Klett and Brown, of Union Lodge; W. Bro. Kingston, of Solomon Lodge; and numerous delegations from Union, Solomon, and Mozart Lodges, which last, it appears occupies a position in the Fraternity at Philadelphia similar to that of St. Cecile in our own city—that is, its attention is particularly devoted to the musical art. We hope the time will come when the musical spirit will be caught up more fully by other Lodges, and the exquisite harmony of sweet sounds be made to tell of that harmony which existed at the building of the first Temple, and which should characterize every Lodge meeting and dwell in every Mason's breast.

Prominent among the brethren of New York were R. W. James M. Austin, Grand Secretary; R. W. G. Fred. Wiltie, D. D. G. M. of the seventh Masonic district; and R. W. Lionel Jacobs, P. D. D. G. M.; W. Bro. Saml. W. E. Beckner, Masonic Editor of the *N. Y. Era*; Bro. Cummings of the *N. Y. Sun*; W. Bro. Curran, of Lebanon Lodge; W. Bro. Roome, of Kane; W. Bro. De Forest, of Citizens'; W. Bros. Sayre and Gray, of Rhinebeck; Cohen, of Franklin; King, of Aquahonga; James McGee, of Chancellor Walworth; and many other distinguished brethren whose names we were not able to obtain.

After the usual interchange of brotherly courtesies, the work of the Lodge was proceeded with, under the direction of the Master, and the third degree was conferred upon three candidates in *really* due and ancient form.

We were particularly impressed with the chant "Remember now thy Creator," which was sung with thrilling effect by W. Bro. Hsley, Past Master of the Lodge. By courtesy of W. Bro. Burnet, W. Bro. Curran, of Lebanon Lodge, was invited to conclude the degree; and from the impressive manner in which he gave the ritual we all felt that he had fully caught the inspiration of the occasion.

In the evening a small but select party assembled at the Astor House to do honor to the Philadelphians. We understand that this arrangement was not a Lodge affair at all, but simply the movement of a few individuals who desired to show the esteem in which they held their distinguished visitors, and their appreciation of courtesies formerly received at their hands in the City of Brotherly Love.

The hosts of the occasion were:

W. Bros. John M. Burnet, Geo. F. Hsley, Bros. Louis Fromme and F. Jaus, of St. Cecile,

568; O. Krebs and H. Gerner, of Mystic Tie, 272; H. V. Gebegen, of Montauk, 286; W. A. Delong, of Marsh, 188; James Hogan and C. W. Massoneau, of Rhinebeck, 432.

And the following guests:

R. W. Richard Vaux, G. M., Pennsylvania; M. W. James Gibson, G. M., New York; R. W. James M. Austin, G. Sec.; R. W. Daniel Sickles, P. D. G. M.; R. W. Geo. W. Harris, D. D. G. M., 4th district; R. W. G. Fred. Wiltie, D. D. G. M., 7th district; W. Joseph H. Livingston, Master of Mozart Lodge, Philadelphia; W. Bros. Kingston, Ireland, James R. Elsev, Henry Hopkins, John R. Curran, Homer Gray, William M. Sayre; and Bros. Blakely, Brown, Young, Page, Taylor, Murphy, Spencer, Kingston, Cosgrove, Dodworth, and others.

Arrived at the dining-hall, which consisted of a parlor prepared especially for the occasion, it was evident to the most casual observer that the Committee of Arrangements, of which Bro. Geo. F. Hsley was chairman, had performed their duties as such committees seldom do. In consequence, we presume, of the native modesty of the members of the committee, and a lack of confidence in their powers, particularly of the chairman, a *carte blanche* had been given to Bros. R. and A. Stetson, proprietors of the Astor House, to exhaust their skill in preparing a table that would be creditable alike to the oldest and best hotel in New York and the most ancient and honorable Fraternity in the world.

The Messrs. Stetson have, doubtless, the most capable and trustworthy corps of assistants to be found in any hotel in the country, and the fare is always good, substantial, and furnished in superb style; but on this occasion it seemed to us that all previous efforts of this famous old house were eclipsed. Such groaning tables are seldom seen, and it would require the pen of a Sir Walter Scott to give anything like an adequate description of them. Suffice it to say that the efforts of the caterers in chief, Messrs. Emile Follmer and Gus P. Philipoteaux, and of Mr. Tracy, the cook, and Mr. Seits, the artist in pastry, were fully appreciated; and that their several healths, which were drank at the close of the entertainment, will always be very dear to their guests of that evening.

After the cloth had been removed, the following regular toasts were proposed by the President, W. Bro. John M. Burnet.

1. The great Masonic Brotherhood—bounded only by the extreme points of the compass. Responded to by R. W. and Hon. Richard Vaux, of Philadelphia.
2. The principal rounds of the Masonic Ladder—Faith, Hope, and Charity. R. W. James M. Austin.
3. The M. W. Grand Lodge of Ancient York Masons, of the State of Pennsylvania. W. Bro. Kingston of Philadelphia.
4. The M. W. Grand Lodge of the Ancient and Hon. Fraternity of Free and Associated Masons of the State of New York. R. W. George W. Harris.
5. Mozart Lodge: Health, Peace, and Prosperity. W. Joseph H. Livingston, Master of Mozart Lodge, Philadelphia.
6. The Square, the Level, and the Plumb. R. W. G. Fred. Wiltie.
7. Brotherly Love, Belief, and Truth. Bro. J. Blakely of Philadelphia.
8. Our Country, and Our Rulers. W. J. R. Curran.
9. The Press: A potent aid in promoting the usefulness of the Craft. Masonic Editor of *The Landmark*.

Prior to any speeches being made, letters of regret were read from Grand Master Gibson and W. Bros. Hopkins and Sickles. The Grand Master's letter, particularly, was characteristic of the writer; it was peculiarly warm, genial, and brotherly, and was without doubt the next best thing to his personal attendance.

Volunteer sentiments to W. Bro. Hsley, W. Bro. Burnet, and any number of others followed, and the "wee sma' hours were far past the twa" when the company broke up, ap-

parently highly pleased with each other, and with mankind generally.

During the evening, W. Bro. Hsley, on behalf of the committee, took occasion to give a brief running history of the several magnificent Temples, Pagodas, &c., that adorned the table, some of which had been presented by the most ancient governments of the Old World, and the last of which was said to be a correct representation of the flight of Louis from the ancient city of Philadelphia.

W. Bro. Burnet understands thoroughly the Standard Work of New York, and gives it with an unction seldom equaled; and as a presiding officer, the grace and dignity which he imparts to the position we have certainly never seen surpassed. The Grand Lodge of New York may well be proud of having the State represented by such officers.

We understand the Philadelphians returned home on the following day, and we trust they carried with them pleasant impressions of New York Masonry, that will not be without their influence in cementing the ties of brotherly love and friendship between the great jurisdictions of Pennsylvania and New York.

—*Landmark*.

In copying the above, we do so for the purpose of drawing the attention of our readers in large cities to the feasibility of establishing lodges in which the sweet and refining influences of music—one of the seven liberal arts and sciences of Masonry—may be made one of the grandest means of conveying the sublime truths and principles of our Fraternity to the heart and soul of the candidate.

In fact, in every lodge, music should be more practiced and cultivated than it is. It begets fellowship and opens up the wellsprings of the human heart, and makes men *brethren*, as will be seen by the heartfelt reunion of MOZART and ST. CECILE Lodges.

#### THE UNITY OF RACE.

Are the fair Circassian and the jet black African, the olive Malay and the red American, the dusky New Zealander and the florid Saxon, all of one original stock? Did the Patagonians, whose average height is six feet, spring from the same parents with the pigmy Bosjesmans, whose average height is under five feet, and that of the females rarely exceeding four? Are the fat, blubber-fed, flat visaged Esquimaux even more distantly related to the lean, date-eating, hatchet-faced Arab? Does the Bosjesman, who lives in holes and caves, and devours ants, eggs, locusts and snakes, belong to the same species as the men who luxuriated in the hanging gardens of Babylon, or walked the olive groves of Acadame, or sat enthroned in the imperial homes of the Cæsars, or reposed in the marble palaces of the Adriatic, or held sumptuous festivals in the gay salons of the Versailles? Can the groveling Wawa, prostrate before his fetish, claim a common origin with those whose religious sentiments inspired them to pile the prodigious temples of Thebes and Memphis, to carve the friezes of the Parthenon, or to raise the heaven-pointed arches of Cologne? That Alfouro woman, with her flattened face, transverse nostrils, thick lips, wide mouth, projecting teeth, eyes half closed by the loose swollen, upper eye-lids, ears circular, pendulous and flapping, the hue of her skin smoky black, and, by the way of ornament, the septum of the nose pierced with a round stick some inches long—is she of the same original parentage as those whose transcendent and perilous beauty brought unnumbered woes on the people of ancient story; convulsed kingdoms, entranced poets and made scholars and sages forget their wisdom? Did they all spring from one common mother? Were Helen of Greece, and Cleopatra of Egypt, and Joanna of Arragon, and Rosamond, of England, and Mary, of Scotland, and the Eloieas, and Laurus, and Ianthus—were all these, and our poor Alfouro, daughters of her who was "fairest of all her daughters, Eve?"—*Eve*.



## VIRELAI.

A lark in the mesh of the tangled vine,  
A bee that drowns in the flower cup's wine,  
A fly in the sunshine—such is man—  
All things must end as all began.

A little pain, a little pleasure,  
A little heaping-up of treasure,  
Then no more gazing upon the sun—  
All things must end that have begun.

Where is the time for hope or doubt,  
A puff of the wind, and life is out;  
A turn of the wheel, and rest is won—  
All things must end that have begun.

Golden morning and purple night,  
Life that fails with the failing light;  
Death is the only deathless one—  
All things must end that have begun.

Ending waits on the brief beginning,  
Is the prize worth the stress of winning?  
E'en in the dawning the day is done—  
All things must end that have begun.

Weary waiting and weary striving,  
Glad outsetting and sad arriving:  
What is it worth when the goal is won?  
All things must end that have begun.

Speedily fades the morning glitter;  
Love grows irksome and wine grows bitter;  
Two are parted from what was one—  
All things must end that have begun.

Toil and pain and the evening rest,  
Joy is weary and sleep is best,  
Fair and softly the day is done—  
All things must end that have begun.

## ARKANSAS.

*Extract from the Annual Address of M. W. Grand Master E. H. English, before the M. W. Grand Lodge of the State of Arkansas, A. F. & A. M., at its Thirty-first Annual Communication, begun in the city of Little Rock, November 1, 1869:*

## BRETHREN OF THE GRAND LODGE:

It seems but a little while since we parted, and yet we are here again at the close of another Masonic year. We have made our annual march on the journey of life, toiling more or less as we marched; and now we have assembled to pause for a few days, and look back over the way, and give an account of what we, and the Lodges which we represent, have been doing during the year.

Along the journey of life, rugged as it may be, beset with difficulties and dangers as it is, there are nevertheless some pleasant places—there are springs in the parched deserts, and blooming valleys between barren mountains! HERE, in the Grand Lodge, to the devoted Mason, is one of those pleasant places. HERE men of kindred spirits, bound together by the strongest ties, mingle in the exercise of the better feelings and nobler sentiments of human nature. This assembly is a type of the sublime Grand Lodge above, where all the just and upright Masons, from the continents and islands of the seas, shall in the end assemble and celebrate with harps and songs that triumph over death and the grave so beautifully symbolized in the Master's degree.

If I did not know how strongly men become attached to Masonry, and how zealously they labor for its promotion, I should be surprised to see so many representatives of Lodges assembled here at this time—a time when DOLLAR making is the prevailing passion of the American people, and all else is neglected, or made subservient to the ruling passion. The DOLLAR is now king—nay more, the DOLLAR is the IDOL of our country. Palaces and castles, abounding with luxury, fill the imaginations of men, and silks, and diamonds, and splendid equipages dazzle the visions of woman; all to be reared and purchased by bushels of gold and reams of greenbacks, acquired not by toil, but by trade moving under the pressure of steam, and speculation, of flying upon the wings of lightning. In this all absorbing rush

after the DOLLAR, religious and moral institutions are neglected, patriotism has become an empty sound, men seek public places merely to fill their pockets, and governments are converted into mere combinations to gather money from the multitudes, and distribute it to favorites. How is it, therefore, that you, during this reign of the DOLLAR, concluded to spend money in attending the Grand Lodge, instead of employing your time at home making money? It is because you feel that there are jewels of greater value, and more imperishable than gold, or silver, or greenback. You are laboring for the promotion of an institution which has lived to see the boardings of misers scattered to the winds, the palaces of the rich crumble into dust, and the wealth of empires perish. You are serving humanity and charity, and laying up treasures that will never waste.

Beyond the pleasure of an approving conscience, men who labor for the good of humanity need not ordinarily look for their rewards in this life. Socrates devoted his life to teaching virtue, and yet his own wife abused him, and his neighbors condemned him to be poisoned with hemlock. Moses abandoned the luxury of the Egyptian court, and the prospects of a crown, to labor for the emancipation of his people, and yet they were stubborn, disobedient, and ungrateful. Hiram, the companion of kings, and yet the friend and associate of the working men, was slain for his love of truth and unyielding integrity. Masonry is on the increase in Arkansas, as it is in all the American States, and as it is in all civilized countries, where it is not proscribed by tyrants, or denounced by a jealous, domineering priesthood. It is the strongest and most wide-spread moral organization on the globe. It comprehends all dialects, yet it speaks one universal language. Men of all countries, of all politics, and of all religions, agreeing upon a few cardinal principles, and leaving all else to perfect freedom of opinion, are united as a great brotherhood. The observing craftsman, who travels, is struck with the number of Masons he finds everywhere among the better classes of men. Looking around him in any rail car, boat or ship cabin, hotel office, or church, at the persons accidentally collected there, and the faces may be all strange and unknown to him, yet he will hardly fail to notice symbols with which he is familiar—the cross of the Templar, the key stone of the Mark Master, the ring of the M. E. P. and Sub. Knight, and the trowel or the gavel of the Blue Master.

By some the wearing of Masonic symbols is condemned, because since Masonry has become popular, an impostor is occasionally detected in false colors, and now and then an unworthy Mason is seen parading the symbols of the craft about his person. But the logic that would persuade us to forego wearing of the beautiful symbols of our order because bad men desecrate them, would strip us of all ornaments, and indeed of all clothing. Bad men wear all that is ornamental, as well as all that is useful, and they parade the insignia of all societies. They array themselves in the "livery of heaven to serve the devil in." But the innocent lamb need not abandon his white fleece, because the sly wolf covers his deformity with a similar, but stolen garb. Masonic symbols often serve as the means of introduction, and lead Masons to become agreeable traveling companions, who might, without them, fail to recognize each other, and remain indifferent strangers. Where the impostor is found clothed in our symbols, the intelligent Mason discovers his cloven foot too readily to be seriously imposed upon; and the abandoned craftsman poorly conceals his vicious habits with a jewel. It is like a diamond in a swine's snout.

In my recent travels I endeavored to ascertain in what points and to what extent there is a want of uniformity in the work and lectures of the three symbolic degrees. I have found from conversations with well informed Masons of different States of the union, and with intelligent brothers who have visited the countries beyond the seas, where the York Rite is

worked, that there is everywhere a substantial uniformity in the modes of recognition, and in the fraternal pledges. Indeed, it is wonderful to see how nearly Masons of all countries speak the same traditional and unwritten language, and how similar the vows which they assumed. There is also no material want of uniformity in the work and lectures of the Entered Apprentice, Fellow Craft, and first and third sections of the Master's degree. In the dramatic representations of the historical incidents of the second section of the third degree, and in the rehearsals of the legendary circumstances of the great tragedy on which it is founded, there is a want of uniformity. But no other unwritten tragedy has been dramatized, and no other unwritten legend repeated, for so many centuries, so many countries, and by so many people, with so much substantial uniformity. The masters of this age illustrate and rehearse the incidents of a tragical event substantially as did the old Masters who saw the Temple of Solomon completed, or worked upon the now buried Temples of the Nile and the Euphrates.

## UTILITY OF THINKERS.

The opinion generally prevails that thinkers are impractical men. There is thought to be an essential antithesis between a theorist and a man of action. Such phrases as, "It is good in theory, but won't do in practice," are heard every day. The general idea here involved is popular because it enables ignorance to plume itself on an asserted equality with, or even superiority over, learning. It is often true that thinkers, theorists, men who have devoted themselves to the investigation of science, are ignorant of the price of horses, or may be swindled by a swindler in driving a trade, but there is the extent of the truth. The rest is wholly false.

There is no such thing as, "true in theory or science and false in practice." The theory of science has distinct reference to practice. A proposition which proves untrue in practice can have no place in science. Science and practice ought to be in absolute accord, and whenever they are not it is the practice that is wrong.

No class of men have been so useful as scientific men, as thinkers. The thinker is more useful than your so-called practical man, because the latter directs his own enterprise only, while the former directs enterprises for the world. Bacon reversed the current of human thought. His thinking has been utilized by millions of practical men. If the man who manufactures spades which the gardener makes useful is a practical man, then Bacon, who has furnished to all men what they have made useful, is one also.

In 1776, from his quiet seclusion in Kirkcaldy, Adam Smith published his *Inquiry into the Wealth of Nations*, the first systematic treatise on Political Economy ever written. Mr. Smith was never a trafficker, but he was a thinker. Had he been a trafficker, he would probably have amassed a small fortune, died respected and there an end. He would then have been called a practical man, albeit making every day those blunders which ignorance is ever making, and which his book teaches us how to avoid. But he was merely a thinker. Was he, therefore, not practical? We venture to say that no one has done so much toward the production and accumulation of wealth, national and individual, and toward preventing its useless consumption as this thinker. Kings, Parliaments and people have been his pupils. Statesmen, merchants, bankers, manufacturers, all classes have sat at his feet and learned wisdom from his precepts. Mr. Pitt, as first lord of the treasury and chancellor of the exchequer, was very successful, and he accordingly is called an eminently practical statesman. But, in truth, every syllable of the extravagant eulogy which has been lavished on Pitt belongs, of right, to Adam Smith, excepting only the praise, the high praise, of seeing that Dr. Smith was in fact the greatest practical man in the world, and taking the *Wealth of Nations* as his guide. If to rule successfully denotes the practical mind, then



Dr. Smith's mind was practical, for he ruled Pitt, and Pitt ruled England.

Jeremy Bentham, whom Mr. Mill calls 'the most influential, and, on the whole, most eminent philosophical writer of recent times,' though bred to the law, never practiced a day. Yet few more practical men ever lived. His various treatises on legal and political reform have instructed lawyers, courts and legislators, and through them have modified and improved mankind down to the humblest classes, in every government in the civilized world. What is called the Code of Practice, which was first adopted in the State of New York, and subsequently in many other States, including Missouri, a system which reduces the practice of law to a simple and rational proceeding, and affords immense benefit to lawyers and litigants, is an emanation from the mind of Jeremy Bentham. All the recent legislation liberalizing the rules of evidence so that parties litigant may give to the jury the whole truth, is Mr. Bentham's work. If a general who does not pull a trigger but only directs others successfully, is a practical man, surely the same may be said of one whose mind is felt every day in every court that sits in Missouri.

But some times speculative thought and practical action are combined in one person. When William III. was distressed at the deprecation of British coin, and trade had become almost impossible, when popular complaint grew louder and still louder, and tumults were arising, and when the statesmen of England, your practical men, were utterly nonplussed, who was it that brought relief? The thinker Newton, and the thinker, aye, the metaphysician Locke. Mr. Ricardo, the ablest political economist of recent times, was emphatically a thinker—an original thinker. He it was who first discovered and fully developed the theory of Rent. Yet throughout life he carried on with extraordinary success the business of stock and note broker, and for years represented his borough in the British Parliament with high respect and efficiency.

But while the functions of the man of thought and those of the man of action are not incompatible, they ought not to be united. The thinker has enough to do without dicker-ing over the value of a draft. Mr. Ricardo would have done more good as a thinker, would have been more efficient as a practical man, if he could have given his whole life to the work of thinking. Inferior minds can do inferior labor, Presidents and cabinets, and congresses and courts can make, execute and adjudicate laws, leaving the higher duty of giving orders to those higher minds who are capable.—*St. Louis Times.*

#### CHILDREN.

The following is sensible: "Some children are easily governed. Some are very susceptible to persuasion and to reason. It may be laid down as good doctrine, that the rod is not to be the first and chief resource, but is to be deferred until all other means have been tried and have failed. Some parents would almost seem to watch for an opportunity to flagellate. They seem to think that the rod is in some mysterious way an instrument of virtue—a medium of mystic grace, (the very antithesis of "the laying on of hands,") by whose touch certain beneficent qualities are imparted. All government to such seems to reside in the switch. Only whip enough, and you have cleared your skirts of all blame, whatever becomes of the child.

But the more sensible view is, that the rod should be a thing in reserve; something on which to fall back in extreme cases, when everything else has failed—but to be wholly avoided, if possible—and never to be used with violence of temper on the parent's part.

1. It should be dedicated to the baser faults. A child should never be struck for inadvertencies, faults of forgetfulness, for irritability and carelessness and for petty irregularities. But for lying, filthiness, for cruelty to companions, or to the brute creation, for downright mean-

ness, it may be used. It is a coarse remedy, and should be employed on the coarse sins of our animal nature.

2. When employed at all it should be administered in strong doses. The whole system of slaps, pinchings, snappings, and irritating blows is to be condemned. These petty disciplines tend to stir up anger, and rather encourage evil in the child than subdue. To be of any use, corporal punishment should be emphatic and full of transient pain. Pain is the curative element in punishment. It emphasizes, it tends to associate temptation to evil with the receiving of pain, and so furnishes the child a motive for resistance; in case of temper, obstinacy or cruelty, it acts as a liberal counter-irritation, and brings down the passionate excitement, by raising up a sharp counteracting sensation of suffering. But for any such end there should be sharp and decisive dealing. Never use the rod for trifles—never trifle with it. Severely, or not at all.

3. In administering physical punishment to a child, the head should be left sacred from all violence.

A person who will strike a child in any manner upon the head, deserves to be himself severely punished. Pulling the hair or ears, rapping the head with a thimble or knuckles, boxing the ears, slapping the cheek or the mouth, are all brutal expedients. Nature has provided other regions for the exercise of discipline, and to them it should be confined. The head is the seat of the mind. It is more liable to injury than any other part. These irritating and annoying practices are far more likely to rouse the child to malignant passions than to alleviate them.

4. The feeling with which you administer punishment will, generally, excite in the child a corresponding experience. If you bring anger, anger will be excited; if you bring affection and sorrow, you will find the child responding in sorrowful feelings; if you bring moral feelings, the child's conscience will answer back again. Anger and severity destroy all benefit of punishment. Strong love and severity will, if anything can, work penitence and reformation of conduct.—[H. W. Beecher.

#### Massachusetts.

The Grand Commandery of Knight's Templar of Massachusetts and Rhode Island held its annual session at Providence last week for the election of officers and the transaction of other business. This body has heretofore been known as the Grand Encampment, but a vote was passed to change the title to that of Grand Commandery. The meeting was very largely attended, a greater number being present than has been known for several years. The election of officers resulted as follows:

Benjamin Dean of Boston, R. E. G. C.  
W. S. Shurtleff of Springfield, V. E. D. G. C.  
N. Van Dyck of Providence, E. Gen.  
C. A. Stott of Lowell, E. C. G.  
H. W. Warren of Boston, E. S. W.  
Horace Daniels of Pawtucket, E. J. W.  
J. W. Dadmun of Boston, E. Prelate.  
A. F. Chapman of Boston, E. Recorder.  
W. Parkman of Boston, E. Treasurer.  
Henry Perkins of Lowell, E. Warder.  
H. S. Russell of Pittsfield, E. Sw. O.  
Gen. William Sutton of Salem, E. St. B.  
L. L. Webster of Providence, E. Captain of the Guard.  
E. F. Gray of Boston, E. Grand Sentinel.  
*Flag of our Union.*

The *Freemason*, edited by George Frank Gouley, and published at St. Louis, is devoted to the literature of the Masonic Order. We can safely recommend it to Masons as being unsurpassed by any periodical devoted to the advancement of that ancient order. It is published monthly, and contains a large amount of original and selected matter of the highest merit. We cordially invite the attention of the brotherhood in Colorado to this publication, and hope to see it freely circulated in our territory.—[*Chieftain.*

#### WHAT IS NOBLE!

What is noble? To inherit  
Wealth, estate and proud degree?  
There must be some other merit  
Higher yet than these for me!  
Something greater far must enter  
Into life's majestic span!  
Fitted to create and center  
True nobility in man.

What is noble? 'Tis the finer  
Portion of our mind and heart,  
Linked to something still divinier  
Than mere language can impart;  
Ever prompting—ever seeing  
Some improvement yet to plan;  
To uplift our fellow-being,  
And like man, to feel for man!

What is noble? Is the sabre  
Nobler than the human spade?  
There's a dignity in labor  
Truer than ere pomp arrayed;  
He who seeks the mind's improvement,  
Aids the world in aiding mind.  
Every great commanding movement  
Serves not one—but all mankind.

O'er the forge's heat and ashes,  
O'er the engine's iron head,  
Where the rapid shuttle flashes,  
And the spindle whirls its thread;  
There is labor lowly tending  
Each requirement of the hour—  
There is genius still extending  
Science and its word of power.

'Mid the dust, and speed and clamor  
Of the loom-shed and mill,  
'Midst the clank of wheel and hammer  
Great results are growing still;  
Though too oft by fashion's creatures  
Work and workers may be blamed,  
Commerce need not hide its features,  
Industry is not ashamed.

What is noble? That which places  
Truth in its enfranchised will;  
Leaving steps, like angel traces,  
That mankind may follow still?  
E'en though scorn's malignant glances  
Prove him poorest of his clan,  
He's the Noble—who advances.

#### GRAND LODGE OF OHIO.

The annual communication of the M. W. Grand Lodge of Ohio, was held Cleveland, closing on Friday; 22d of October ult. On the 20th the following brothers were elected: A. H. Newcomb, Toledo, Grand Master; P. M. Wagenhals, Lancaster, D. G. M.; A. H. Batin, Steubenville, S. G. W.; O. S. Pyie, Newark, J. G. W.; F. I. Phillips, Geogtown, G. Treas.; John D. Cadwell, Cincinnati, G. Secretary.

These officers were installed on the 21st by M. W. Wor. Howard Mathews, P. G. M., as G. M.; M. W. Thomas Sparrow, P. G. M.; acting as G. Marshal.

The new Temple of Kit Carson Lodge, A. F. & A. Masons, at Elizabethtown, New Mexico, is nearly finished. It is twenty-two by thirty feet, one story high, with a frontage modeled somewhat after the ancient Parthenon, with the mable columns left off.

M. E. James M. Austin, General Grand High Priest of the United States, has granted a Dispensation for the formation of a Royal Arch Chapter at Seattle, Montana, to be called Seattle Chapter U. D. The Dispensation was dated Nov. 1, 1869.



### United Grand Lodge of Ancient Free and Accepted Masons of England.

At an especial Grand Lodge, holden at Freemasons' Hall, London, on Wednesday, the 28th of July, 1869, present, the Right Honorable the Earl De Grey and Ripon, Deputy Grand Master as Grand Master; The Right Honorable the Earl of Limerick, Provisional Grand Master for Bristol, as Deputy Grand Master; R. W. Henry Murray, District Grand Master for China, as S. G. Warden; R. W. John G. Dodson, M. P., J. G. Warden; R. W. John Havers, P. G. W.; V. W. Rev. T. F. T. Ravenshaw, V. W. Rev. Chas. J. Martyn, G. Chaplains, V. W. J. L. Evans, P. of Board of Gen. Pur.; V. W. John Hervey, G. Secretary. The Master, Past Masters and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters and Wardens of many other Lodges.

The Grand Lodge was opened in due form and with solemn prayer.

The summons calling this especial Grand Lodge was read, viz:

"United Grand Lodge of Ancient Free and Accepted Masons of England.

"The Right Hon. the Earl of Zetland, K. T., &c., M. W. G. M.

"W. MASTER: At the quarterly communication, held on the 2d of June, time did not admit of all the business of that meeting being concluded. The M. W. Grand Master, feeling that it is undesirable that the appeals to the Grand Lodge against certain decisions should be further delayed, has ordered that a Grand Lodge of emergency be summoned for the 28th of July, to dispose of those appeals.

"You are accordingly hereby summoned to attend, together with your Wardens and Past Masters, a Grand Lodge of emergency, to be holden at Freemasons' Hall, on Wednesday, the 28th of July, 1869, at 6 o'clock in the evening.

"The Grand Lodge to be opened at 7 o'clock precisely.

"The following business only will be taken.

"1. Appeal of Brother Jose Felix Gonzalez against his continued suspension by the District Grand Master for Trinidad.

"2. Appeal of Brother Antonio G. Julia against his supposed suspension by the District Grand Master for Trinidad.

"3. Appeal of Brother John Staachan Patterson against a vote of censure, and Brother James Alexander Brown against a vote of suspension for 12 months, passed upon them by the St. George's Lodge, No. 440, Montreal.

"By command of the M. W. Grand Master.

"JOHN HERVEY, G. S.

"Freemasons' Hall, London, 19th July, 1869.

"N. B.—The papers relating to the above appeals will be in the Grand Secretary's office till the meeting of Grand Lodge, and open for the inspection of the brethren during office hours."

Brother Havers thought, therefore, that considering the punishment Brother Gonzalez had already been subjected to, justly deserved as it was, and which had continued for over two years, and his having written the letter of submission to the District Grand Master, which was couched in most respectful language, that Grand Lodge might now temper justice with mercy and restore him to his Masonic privileges. He therefore submitted the following resolution:

"In consideration of the long period of time during which the suspension of Brother Jose Felix Gonzalez has continued—*Resolved*, That the submission he has made be accepted, and that he be restored to his Masonic privileges."

Brother John L. Evans, President of the Board of General purposes, seconded the motion, which, on being put by the Grand Master in the chair, was carried unanimously.

Brother Havers then proceeded with the appeal of Brother Antonio Geronimo Julia, likewise of the Royal Phoenix Lodge, No. 911, against his supposed suspension by the District Grand Master for Trinidad.

The question resolves itself into two points: on the one hand, to decide whether the petition can be entertained; and on the other, as to what is the proper way of dealing with the

warrant. He submitted the following resolution to Grand Lodge, which he thought would meet the merits of the case:

"That this Grand Lodge declined to entertain the appeal of Brother Antonio Geronimo Julia against his alleged suspension by the District Grand Master for Trinidad, Brother Daniel Hart, the fact of such sentence of suspension being unsupported by evidence and being distinctly denied by the District Grand Master.

The Grand Master in the chair then put the motion, which was carried unanimously.

Brother Havers said he would now submit to Grand Lodge the following resolution:

"That the warrant of the Royal Phoenix Lodge, No. 911, having been delivered up to the District Grand Master by the W. Master of the Lodge, accompanied by a statement in writing that he and all the other members had resigned—*Resolved*, That the District Grand Master was justified in returning such warrant; at the same time the Grand Lodge empowers him to restore the warrant if within six months the brethren of the Lodge make due submission, and there is reasonable ground to believe that the proceedings of the Lodge will be conducted with regularity for the future."

From what he had heard he thought that a better state of feeling was appearing among the brethren, and that some of the members, if not all, might be fairly entrusted with their warrant. It was well known that it was not in the power of even the majority of a Lodge to get rid of its warrant. If the majority seceded, the warrant still remains with the minority.

The Grand Master in the chair said, perhaps the shortest mode of dealing with the question would be to put the resolution in two parts; he would, therefore, put the first part:

"That the warrant of the Royal Phoenix Lodge, No. 911, having been delivered up to the District Grand Master by the W. Master of the Lodge, accompanied by statement in writing that he and all the other members had resigned; *Resolved*, That the District Grand Master was justified in retaining such warrant."

Which was carried unanimously.

The Grand Master in the chair then put the next resolution.

"That the Grand Lodge empowers the District Grand Master to restore the warrant, if within six months the brethren of the Lodge make due submission, and there is reasonable ground to believe that the proceedings of the Lodge will be conducted with regularity for the future."

The resolution was then put, and on a show of hands, was declared by the Grand Master in the chair to be carried.

Brother Havers observed, that before he entered upon the next appeal, it was right to say that the Grand Master had ordered this special Grand Lodge to assemble in consequence of his feeling the great hardship which was suffered by brethren in distant parts from having their appeals left standing over from one Grand Lodge to another, and it was hoped that a long appeal, involving a great many questions, from Bombay, might have been disposed of this evening, but it appeared that that appeal was not received in sufficient time for the proper notice to be given at the Board of Masters, and knowing that the brethren in Bombay, either the appellant or the parties appealed against, had a right within twenty-one days before the meeting of Grand Lodge to deposit further proofs, they might complain that Grand Lodge adjudicated upon their case in the absence of evidence which they desired to bring forward. The Grand Lodge was therefore debarred the opportunity of disposing of that appeal on the present occasion.

Brother Havers then stated the case of the appeals of Brothers James Alexander Brown and John S. Patterson, which he thought would give Grand Lodge very little trouble, the facts of the case not being disputed. Brothers Brown and Patterson are members of the St. George's Lodge, No. 440, Montreal. They were walking together in a certain street in Montreal when they met a Brother Ireland, who said to them, "Are you going to Brother Sandham's father's funeral?" Brother Brown answered "No; that in the first place the de-

ceased was not a Ma-on, and the Lodge had no right to turn out; that the W. Master and his mother had been the cause of old Mr. Sandham's trouble; and that between them they had taken all the old man had, and driven him from his home.

He would therefore move—

"That the alleged offense of Brothers Brown and Patterson was not one which could be properly inquired into by the Lodge; that the St. George's Lodge, No. 440, Montreal, acted illegally in suspending Brother Brown, and in censuring Brother Patterson; that in the case of Brother Patterson the punishment was especially unjust, as it was not proved that he had taken any part in the alleged conversation. The Grand Lodge directs that this resolution be read in open Lodge and recorded on the minutes, and that the sentences of suspension and censure be erased from the minute book of the Lodge."

The resolution was then put by the Grand Master in the chair and carried unanimously.

All business being concluded, the Grand Lodge was then closed in due form and with solemn prayer, and adjourned.

At a quarterly communication, holden at Freemasons' Hall, London, on Wednesday, the 1st of September, 1869—present, R. W. Robert J. Bagshaw, Provincial Grand Master for Essex, as Grand Master; R. W. Henry Murray, District Grand Master for China, as Deputy Grand Master; R. W. Samuel Rawson, P. District Grand Master for China, as S. G. Warden; V. W. Rev. Robert J. Simpson, P. G. Chaplain, as J. G. Warden; R. W. John Havers, P. G. W.; R. W. Col. Francis Burdett, P. G. W. and Representative from the Grand Lodge of Ireland; V. W. Rev. Chas. J. Martyn, G. Chaplain; V. W. Aeneas J. McIntyre, G. Reg.; V. W. J. L. Evans, P. of Board of Gen. Pur.; V. W. John Hervey, Grand Secretary.

The Grand Stewards of the year.

The Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

The Grand Lodge was opened in form and with solemn prayer.

The minutes of the quarterly communication of the 2d of June were read and confirmed.

The minutes of the especial Grand Lodge of the 28th of July were read and confirmed.

The Grand Master in the chair stated that he labored under some disadvantage in occupying the chair, especially as he had been unable to attend Grand Lodge on the two previous occasions. There were two or three matters of great importance to come before Grand Lodge to which he earnestly directed attention.

It would be remembered that at the last quarterly communication the Most Worshipful Grand Master gave notice that it was his intention, at next Grand Lodge, in conformity with ancient usage, to propose that the rank of a Past Grand Master be conferred on H. R. H. the Prince of Wales. This notice was received with great enthusiasm, and he (the Grand Master in the chair) congratulated the brethren on having so distinguished a brother amongst them. The notice had, however, by some accident, been unfortunately omitted in the business paper of the evening, and as the brethren would see the importance of this question not being postponed, he would ask them to pass over what might at the first blush appear to be an irregularity, and to accept the notice given by the Most Worshipful Grand Master in June last. It was to the great advantage of the Craft that the predecessors of the present Prince of Wales had been received into Masonry, and they were placed in the order of distinction which it was now proposed to confer on His Royal Highness. As a private individual, he felt gratified that the Craft was again to be supported by the reigning house. He would not offer any further observations, but confine himself to proposing the motion placed in his hands by the M. W. Grand Master: "That the rank of a Past Grand Master of the Grand Lodge of England be conferred on His Royal Highness the Prince of Wales."



Brother Henry Murray, D. G. M. for China, Deputy Grand Master in the chair, had great pleasure in seconding the motion.

Brother Mathew Cooke, P. M. No. 905, did not think that they had any right, in that hall, with those paintings of the progenitors of His Royal Highness around them, to pass any such resolution as that proposed. Had the Grand Master proposed that His Royal Highness should be elected to his proper position as Grand Patron of the Order, he would not have been one to have offered any opposition; but he must say this—the brethren have been anxious that the Prince of Wales should come amongst them, and now the Grand Master proposes to gird him with a Past Grand Master's Apron, ticket and docket him, and in that manner put him out of the way. He demurred to the Grand Master's power to do anything of the kind. The authority under which he claims this power is a recent gift to him by the Grand Lodge, and he would refer to the Book of Constitutions, page 30, art. 4, relative to the powers of the Grand Master.

Brother Brackstone Baker, J. G. D., rose to order; the present was a question for Grand Lodge.

The Grand Master in the chair said the Grand Master did not propose to confer this dignity without the sanction and approval of Grand Lodge.

Brother Cooke contended that the motion being before Grand Lodge, he was perfectly in order in moving an amendment. He said distinctly that the Grand Lodge had no right to pay a less compliment to the heir to the crown than had been paid by the Grand Lodge of Scotland. Brother Cooke then referred to the proceedings of that Grand Lodge on the 2d of August, 1869, when, on the motion of the Earl of Dalhousie, the Prince of Wales was elected Grand Patron of the Masonic Craft in Scotland. It did not matter who made the proposal; the Grand Lodge should not treat the heir to the crown worse than the Grand Lodge of Scotland had done. It was by prerogative the family became Grand Patrons of the Order, and not Past Grand Masters put out of the way, and perhaps never more heard of. The brethren want to have His Royal Highness amongst them. He hoped Grand Lodge would carry his amendment, which was, "That the Grand Lodge begs to offer His Royal Highness the highest rank that it can, by asking him to accept the office of Grand Patron of the Freemasons of England."

Brother William Young, P. G. S. B., briefly seconded the amendment.

Brother John Havers, P. G. W., had often said when he rose to address Grand Lodge, that it was under circumstances of considerable importance, but was quite certain that the present, when the Freemasons of England were about to pay honor and respect to the eldest son of their sovereign, was one of the most important occasions on which he had ever addressed Grand Lodge. Three months ago the Grand Master having announced, by the desire of His Royal Highness, that the Prince had joined the Craft, gave public notice that it was his intention to propose that His Royal Highness should, according to ancient custom, take rank as a Past Grand Master. By an unfortunate error, very pardonable during the Grand Secretary's absence, that notice failed to be placed on the Agenda paper. It was felt that the more frank and straightforward course would be to acknowledge the error, and although the Book of Constitutions states that nothing shall be brought forward of which notice is not given, so that the brethren shall not be taken by surprise, yet relying on the fact that the Grand Master gave public notice of his intention to make the proposition, Grand Lodge was now asked frankly and loyally to accept it. It had been put very gracefully by the Acting Grand Master, and had been opposed by a brother: who, on a recent occasion, proposed himself for Grand Master, and who insinuated that by the Grand Master's proposal His Royal Highness would be shelved. Grand Lodge did not want a Patron—a Patron was an empty title—but Grand Lodge was charmed to receive His

Royal Highness as a working brother. The brethren had already been told that His Royal Highness had intimated his intention to join several Lodges; that did not look like being put on the shelf. With the single exception of the last Prince of Wales, who was not elected Grand Master until he had been three years a Mason, the royal family, in the persons of the Dukes of Clarence, York, Kent, Gloucester and Cumberland, all had conferred upon them, at the next meeting subsequent to their initiation, the very rank Grand Lodge was now asked to confer. Two of them were initiated out of this country; the Duke of Kent was initiated at Geneva, the Duke of Sussex at Berlin. As soon as the announcement was made, a Grand Lodge was called, and they had the rank of Past Grand Master conferred upon them. He trusted it would not be allowed to go forth that there had been any cavilling or opposition to conferring this dignity upon His Royal Highness. The Prince of Wales was anxious to come amongst the brethren; let him, therefore, be welcomed as a brother. He hoped Grand Lodge would agree to the motion without a dissentient voice.

Brother John M. Clabon, P. G. D., hoped Grand Lodge would be unanimous on the subject. No one objected on the ground that this motion was left out of the business paper; every one wished to do honor to the Prince of Wales, and none thought of putting him on the shelf; why, therefore, discuss the trivial point of whether he was to be Grand Patron or Past Grand Master. A Grand Patron signified nothing; a Past Grand Master would be a working Mason, and as the Grand Master proposed that title, let Grand Lodge with one voice agree to it.

Brother Joshua Nunn, G. S. B., said, if it were hereafter the wish of the Masons of England to elect the Prince Grand Master, he would be quite as eligible to, and as useful in, the chair as a Past Grand Master, as if any other title were given to him.

The amendment was then put and lost.

The original motion was then put and carried, with only one or two dissentients.

The Grand Master in the chair said, the next duty he had to perform was to direct the attention of Grand Lodge to the question of the formation of an Independent Grand Lodge for Nova Scotia, and he called upon the Grand Registrar to state the facts of the case.

Brother Aeneas J. McIntyre, G. R., said he was commanded by the M. W. Grand Master to propose a resolution to recognize the New Grand Lodge of Nova Scotia, and would add another resolution when the brethren were in possession of the circumstances of the case. They were all aware that in most of the colonies Masons were under three jurisdictions. This was the case in Nova Scotia, where English Constitution had the largest number of Lodges, and was the best supported. Some time back, some of the Scotch Lodges being dissatisfied with the way in which the government of their Lodges was conducted, called meetings, determined to assert their independence, and proclaim a Grand Lodge of Nova Scotia. The Lodges under the sway of the Grand Lodge of England, true to their allegiance to their mother country, true to themselves as Masons, preferred to remain under the sway of their parent Grand Lodge, and determined to uphold the interests of English Masonry, but they found themselves placed in rather an awkward position, because in that great hemisphere stretching from north to south on the other side of the Atlantic, a notion had sprung up that a certain number of Lodges might form themselves into a Grand Lodge, and the District Grand Lodges would cease to exist. They frankly and openly stated their difficulties to the Grand Lodge of England, feeling that the time had come when, by the number and importance of the Masons in their colony, the three jurisdictions united might form a Grand Lodge, which would do honor to the parent Grand Lodges, who had sent them forth to disseminate the principles of Freemasonry. Acting upon that feeling, they joined together, held meetings, and communicated to the Grand Master that they felt

they could go alone and do honor to the Grand Lodge of England, and showing how anxious they were to uphold the interests of the Craft.

The Grand Master, with that consideration which always distinguishes him, listened to what these Masons said; he told them he could give them no encouragement to throw off their allegiance to the Grand Lodge, but, if they found themselves strong enough to maintain Masonry in its integrity throughout the colony, the Masons of England were too loyal, good, and sound in their principles to reject the prayer of any petition presented to them. They had acted upon that suggestion, and presented a memorial, the substance of which is that they do feel themselves strong enough to uphold the honor of the Craft, their attachment to their mother Lodge is unabated, and to evince that, they not only respectfully ask to be recognized as an independent Grand Lodge, but beg that they may be permitted to retain the warrants they hold from the Grand Lodge of England, to be handed down from generation to generation to show that they sprung from the old tree of Masonry in England. In deference to the command of the M. W. Grand Master, he therefore moved—

"That the independence of the Grand Lodge of Nova Scotia be recognized, and that the Lodges holding warrants under the Grand Lodge of England be permitted to retain their warrants, as memorials of their parent Grand Lodge."

Brother John Ll. Evans, President of the Board of General Purposes, seconded the motion. He would say very little after the very able address of the Grand Registrar, but he thought when brethren were sufficiently strong to support their position and maintain the principles of Masonry, it was desirable that their independence should be recognized.

The Grand Master in the chair, said, as an old Mason, this was to him a most interesting subject. Nothing could be more satisfactory than the manner in which the subject had been brought forward. Grand Lodge must look to the progress of Masonry throughout our colonies, when so important a question was brought forward, and he hoped the resolution would pass without dissent.

Brother Hyde Clarke, P. M., 806, thought the motion so important that it should not pass without some observation. The matter had been very well explained by the Grand Registrar and the President of the Board of General Purposes. The independence of Nova Scotia was a natural consequence of the independence of Canada, but if care were not taken all colonial jurisdiction would pass away. It had been thought desirable, and for the good of Freemasonry, whenever a country had attained a certain degree of development and was in a proper position to receive Masonic independence, that Grand Lodge should freely award it. But it must be remembered that in many of the colonies the Lodges were few, and it was much to their advantage to have the organization and support their connection with Grand Lodge afforded. An unnatural state of affairs prevailed in the colonies, by having three separate District Grand Masters working against each other; he was not speaking without some personal experience on the subject, and he should like to direct the attention of the Presidents of the Board of General Purposes and Colonial Board to the subject, to see if some better system could be devised for the government of the colonies. Considerable honor was derived from the colonies, because this Grand Lodge had been the founder of Masonry throughout the world, and he thought by the joint action of the Grand Masters of the three Grand Lodges a far better system could be devised than that now prevailing. It was a subject of importance and well worthy consideration.

Brother John Havers wished to notice one or two of the observations of the brother who had just sat down. In the course of his address he said, if independence be so easily granted to Nova Scotia, Australia and other colonies will soon be lost. He doubted it for this reason: Australia is not a place to which a man goes with the intention of spending his



life there. He goes with the hope of making a fortune, and returning, but a man goes to Nova Scotia or Canada to settle, and in the course of time they require an independent Grand Lodge. He, however, went further; if the colonies were strong enough to act independently, they ought to have their independence. If Australia and other colonies are to be lost, so be it, it will not check the progress of Freemasonry. His impression was that those colonies to which men resorted for temporary purposes were not those which would throw off their allegiance, and he urged, that in any case, if they were strong enough, and desired independence, Grand Lodge should freely grant it, and say, God speed to them.

Brother Francis Bennoch, V. P. of the Colonial Board, wished to rectify an error into which Brother Havers had fallen with regard to the Australian colonies. He knew many people in Australia who had returned to England for four or five years, and then left to settle in Australia. Australia, whether independent or not, would, he believed, be of infinitely more importance to us than Canada or Nova Scotia. He quite concurred in the view taken of this question, and most cordially supported the motion.

Brother James Mason, P. G. S. B., would have been pleased to concur in the motion if it had been supported by sufficient argument. He did not think the good of Freemasonry would be promoted by the colonies forming independent Grand Lodges, but that the sway of the Grand Lodge of England over the world did much more to benefit it. He could not vote for the resolution.

Brother the Rev. Robert J. Simpson, P. G. O., did not think so momentous a question should be decided after a half hour's discussion. The Grand Registrar had, however, made himself so completely master of the subject that his opinion ought to have considerable weight, although they might not feel bound to tie themselves to his conclusions. He was inclined to accept his opinion, that, where three jurisdictions exist there must be a certain amount of antagonism. There is a time when infancy ceases and manhood begins, and if that period had arrived in Nova Scotia as regarded Masonry, he would say that the colony which stands in the van of our colonial dependencies should by all means have an independent Grand Lodge of its own.

Brother Murray, D. G. M., China, fully concurred in the motion of the Grand Registrar. The question was simply, whether the colonies, when they felt themselves strong enough, were to have the privilege of governing themselves. His opinion was that it was for the good of Freemasonry that they should have the power when they could exercise it properly.

Brother James Lockley, P. M., No. 757, as a stranger, would like to add a few words upon this important subject. Having just returned from India, after a residence of twenty-four years, he had a good knowledge of Masonry in that country, and he said Grand Lodge should be careful not to come to a hasty decision. The Lodge over which he had the honor to preside, a few years back numbered only ten to twenty members, and it had now one hundred and fifty; there were two other Lodges of the like number, and Masonry was spreading everywhere, and was most popular. He considered that as the sovereign looks after her colonies, and would be sorry to lose a portion of her empire, so ought Grand Lodge to be jealous about losing any portion of her authority over the Craft.

The Grand Register having briefly replied, the motion was put, and carried unanimously.

#### MAMMOTH CAVE.

We will in the next number give a view of our trip through the Mammoth Cave, and endeavor to put it in such a way and with such details as will be intelligible to the general reader. We will merely here state, that we look upon it as really a greater wonder than Niagara Falls.

**Address of M. W. Bro. Jno. D. Vincil, Delivered at the Dedication of New Masonic Hall, corner Benton and Broadway.**

After the solemn ceremonies had been concluded at the new hall, the Most Worshipful Grand Master delivered the following brief remarks:

MY BROTHERS AND FRIENDS: I regret that the time allowed us for these services is so short, and that we are necessitated to return so early to the Grand Hall, thereby preventing any remarks from any of the brethren who are here. I had felicitated myself that this occasion would not pass without at least "a feast of reason and a flow of soul," but the golden king of day, sitting upon his throne, reminds us that we must hie to our homes and other duties. I cannot forego the pleasure nor deny myself the privilege of making one remark. Less than twelve months ago, just a little below (pointing to the ground), in company with the Grand Lodge of Missouri, and in co-operation with the Order of Odd Fellows, the corner-stone of this superb structure was laid with Masonic honors. Its completion and solemn dedication to the sacred uses and purposes of Freemasonry afford a striking proof that the institution of which we are members is a "live institution," and though she boasts not of, nor prides herself in her material structures alone, yet this beautiful temple, dedicated to Masonry, to Virtue, and to Universal Benevolence, rises up and marks a new epoch in our history as an institution. It is one to which we may point with pride and pleasure, and especially may the Lodges which will meet here do so. This is the dawning of brighter, and I trust more auspicious days in this part of your great city. Why, sirs! it is scarcely credible, that within twelve months—scarcely that time since we laid the corner-stone—that this beautiful temple, the creation of genius and an enduring indication of the liberality and the spirit of its builders, has sprung up. My brethren, this temple, this material structure, in its simplicity, in its beauty, its fitness for its object, is a credit to the taste and refinement of the members, who will hold it as their retreat from the storms of the world; and it is but feebly significant of that brighter, nobler, holier superstructure, that the principles we teach within the arena of Masonry are erecting—a moral superstructure. They are doing this in the sunlight of God's smiles, and entrench themselves in the great heart of humanity. This superstructure will survive all material structures, and live in the destinies of a bright future, co-extensive with the immortal mind; for the principles and their moral influences upon character are destined to survive all earthly things. I am proud, as your Grand Master, of the Lodges of North St. Louis, and rejoice that they have added this additional monument to the taste, to the refinement, and to the moral history of Freemasonry in this proud metropolitan city of the West. May God bless Beacon and Aurora Lodges, and may the brethren throughout our jurisdiction, catching the inspiration of this occasion, on their return to their homes, go forward and do likewise, and soon may we have, all over this

grand commonwealth, many such places, in which brethren will delight to come. I thank you for your indulgence.

#### GRAND LODGE OF KANSAS.

At the Annual Communication of the Grand Lodge of Kansas, held at Topeka, on the third Tuesday in October, the following Grand Officers were elected and duly installed:

M. W. John H. Brown, Grand Master.  
R. W. C. C. Kellarre, D. G. Master.  
R. W. Geo. H. Hogeboom, S. G. Warden.  
R. W. J. D. Rush, J. G. Warden.  
R. W. C. Beck, G. Treasurer.

#### GRAND LODGE OF GEORGIA.

At the Annual Communication of the Grand Lodge of the State of Georgia, held at Masonic Hall, in the city of Macon, on the 25th day of October, A. L. 5869, the following Brethren were duly elected Grand Officers for the ensuing Masonic year, viz:

M. W. Samuel Lawrence, Marietta, Grand Master.  
R. W. Davis N. Austin, Fort Riley, Deputy Grand Master, 1st District.  
R. W. James M. Mobley, Hamilton, Deputy Grand Master 2d District.  
R. W. Josiah J. Wright, Rome, Deputy Grand Master 3d District.  
R. W. David E. Butler, Augusta, Deputy Grand Master 4th District.  
R. W. James H. Dunham, Buena Vista, Senior Grand Warden.  
R. W. David Mayer, Atlanta, Junior Grand Warden.  
R. W. Jos. E. Wells, Macon, Grand Treasurer.  
R. W. Emmett Blacksher, Macon, Grand Secretary.

OFFICE OF THE GRAND SECRETARY GRAND LODGE F. & A. MASONS IN OHIO.  
CINCINNATI, O., Oct. 28, A. L., 5869.

*Official action of the M. W. Grand Lodge of Ohio at recent Grand Communication held at Cleveland, Ohio, October 19th and 21st, 1869.*

*Resolved*, That this Grand Lodge again recognizes the Grand Lodge of Louisiana, as the Supreme authority over the Symbolic Degrees within its territorial jurisdiction.

*Resolved*, That the establishment of an order within the territorial limits of the Grand Lodge of Louisiana, which claims to work the Symbolic Degrees without, and in violation of, its authority, is an unwarranted proceeding, revolutionary in its character, and should receive the prompt condemnation of this and every other Grand Lodge in this country.

*Resolved*, That the members of the fraternity in Ohio are hereby positively prohibited from holding any fraternal relations or Masonic intercourse with those who claim to have received the Symbolic Degrees by or through the Supreme Council of the Ancient and Accepted Rite of the Sovereign and Independent State of Louisiana.

*Resolved*, That the Grand Secretary be and he is hereby directed to transmit to the M. W. Grand Lodge of Louisiana, duly certified copies of the foregoing resolutions immediately after the close of the present session of this Grand Lodge.

Adopted, October 21st, 1869.

Attest: JOHN D. CALDWELL,  
Grand Secretary.



**Orphans' Home, Mississippi.**

St. Louis, October 12, 1869.

To the Worshipful Master and Brethren of  
Free and Accepted Masons of—

Gentlemen—I have laid before your Worshipful Grand Master an appeal from the Grand Master of Mississippi for aid for the Widows and Orphans' Home, located at Lauderdale Springs, Miss. This institution is designed to relieve, as far as possible, the destitution of the Widows and Orphans of the South. This "Home" was opened for the reception of children on the 1st of October, 1864; during the great suffering from famine the mothers also were gathered in, and it has thus become the "Widows and Orphans' Home." Many have found shelter there who were homeless wanderers. Several hundred children have been rescued from suffering, and now enjoy its guardian care under a system of training which dispels ignorance and paves the way to honor and usefulness. The system of instruction is thorough securing a sound practical education, and giving to each pupil some trade or profession that will enable them to earn their own bread. This institution is doing a great work for our country in rescuing these children from vice and ignorance, and teaching them that labor is no disgrace. Every child old enough is required to work every other day, and goes to school each alternate day. They are trained in habits of industry, neatness and order. Each boy becomes a practical farmer besides securing some trade. The girls are taught to do well every kind of work a woman should know how to do or have done. Great care is taken with their moral and religious training. They are taught to "search the Scriptures" as the rule of life. Nothing of a sectarian character is permitted. Every denomination in the State is ably represented in the Board of Trustees. Mr. Thos. S. Gathright, Worshipful Grand Master of the State of Mississippi, is President. The Vice Presidents, Treasurer, Secretary, Doctor and Superintendent of the Home are all Masons.

There is always something peculiarly affecting to every feeling heart in the appeal of fatherless and motherless children, helpless and neglected unless cared for by Christian hearts; but we come to you in behalf of those desolate ones with confidence, knowing how sacredly every Mason regards his obligations to the widows and fatherless children of his deceased brethren. We have now in the Orphan's Home over one hundred children of deceased Masons, over fifty of Odd Fellows, and many of their desolate mothers. This Home of the fatherless and widow is now in peril, and we come to you for help to save these children from being turned from their only "Home." We must raise the sum of ten thousand dollars or these widows and orphans will be thrown upon the world homeless. Masons, will you reach forth a helping hand and save from ignorance and suffering the children of your brothers who now walk the courts of death? Would you see those fatherless little ones again cast forth upon the world having every good impulse crushed out by the vice and temptation of extreme poverty? Shall these sorrowing ones appeal to you in vain? The great wants of the "Home" are food of every kind, bedding, clothing, farming and mechanics' tools for the various trades, that this Institution may be self-sustaining, and money that they may not be turned from this their only "Home." Christian fathers and Masons, will you reach forth a helping hand and gather in these destitute children, feed the hungry, clothe the naked, give shelter, and put it in the hands of every little child some tool with which to earn his own bread and the voices of these fatherless and widows will ascend in petitions to God whose ear is ever open to their cry for rich blessings for your own homes.

MRS. LAURA REED.

All donations of food, &c., can be sent by the Vicksburg Packet Company, marked "Orphans' Home, care Capt. Duff Green,

Vicksburg, Miss." Messrs. Gilkerson & Sloss, of St. Louis, Shipping Agents.

Contributions in money to "Thos. S. Gathright, M. W. G. M. of Mississippi, Gholson, Mississippi."

OFFICE GRAND SECRETARY,  
October 12, 1869.

This is to certify that the Grand Lodge of Missouri this day approved the report of the Special Committee, who recommended to the Fraternity the merits of the charity asked for by the Orphans' Home of Lauderdale Springs, Mississippi.

GEO. FRANK GOULEY, Grand Sec'y.

We are pleased to announce that the following donations have so far been received and sent forward:

Kansas City □ 220 K. C. Mo., Cash \$10  
Mystic Tie □ 221 Oakridge, Mo., Flour 50

**Appeal from Washington, D. C.**

The following has been received from the Grand Secretary and is genuine.

OFFICE OF THE MASONIC HALL ASSOCIATION,  
WASHINGTON, July 14, 1869.

Brethren—We are building a Masonic Temple. It is just under roof, and is a very fine edifice. Thus far we have not received aid outside of our own jurisdiction. The building is costing considerably more than we expected, and we are cramped for means. We have determined to make a very reasonable appeal to our Brethren abroad, which, when they consider that we are here in the political centre, as it were, of the Union, and are subject to all sorts of demands on our charity, we hope will be readily and cheerfully responded to. All we ask is that each Lodge which receives this note will remit to us two dollars. This, if responded to in the fraternal manner that we believe it will be, will aid us very much, and will be most thankfully received.

All our Brethren throughout the Union desire to feel that they have a Masonic Home in the Federal City, and here they will always find one.

During the past six or seven years the Masonic Fraternity of this District have expended in charity to distressed worthy brothers, sojourners amongst us, and to widows and orphans from ten to fifteen thousand dollars, and we think the craft will admit that we now have some little claim upon them.

Please address "Noble D. Larnier, Esq., Secretary Masonic Hall Association, No. 71 Louisiana Avenue, Washington, D. C."

Fraternally yours,

B. B. FRENCH, President.

NOBLE D. LARNER, Secretary.

**Grand Chapter of Indiana.**

Grand Chapter met October 20, 1869, and opened its twenty-fourth Annual Communication at 2 o'clock, Harvey G. Hazelrigg, of Lebanon, Grand High Priest, in the Chair. All the grand officers were present except Hugh Anna, of Wabash. Grand King, whose decease occurred soon after the last session of the Grand Chapter. M. H. Rice, of Indianapolis, was appointed Grand King, *pro tem*.

After some business the Grand Chapter proceeded to the election of officers for the ensuing year. The following were elected and appointed:

H. G. Hazelrigg, of Lebanon, Grand High Priest.

Reese J. Chesnutwood, of South Bend, Deputy G. H. P.

Alex. Thomas, Terre Haute, Grand King.

Lawrence B. Steckton, Lafayette, Grand Scribe.

Charles Fisher, Indianapolis, Grand Treasurer.

J. M. Bramwell, of Indianapolis, Grand Secretary.

These were duly installed, and then the Chapter took a recess until Thursday morning at 8 o'clock.

To-night the Grand Council of High Priests held an adjourned session, and a number of High Priests are being initiated.—*Correspondent*.

**PENNSYLVANIA.****SPEECHES AT THE BANQUET.**

At the request of a number of the brethren, we publish below the speeches delivered at the banquet given by the brethren of Allegheny city on Tuesday, October 26th, by G. M. Richard Vaux and D. G. M. R. A. Lamberton. The speeches have been revised by the G. M. and D. G. M.

The first toast was: "The Grand Lodge of Pennsylvania." This toast was responded to by R. W. Grand Master Richard Vaux, who said:

"Mr. Chairman, Brethren and Ladies:—For the cordial and fraternal expression of your feelings for the Grand Lodge of F. and A. Masons of Pennsylvania, my duty and pleasure both impel me to offer you the assurance that it is appreciated. The Grand Officers and myself feel that less than this fraternal sentiment would have been unexpected, and that more would be unnecessary. The Grand Lodge is the source of all Masonic power in this jurisdiction. It is supreme and sovereign within its boundaries. It deals with its subordinate lodges and members as a mother with her children. Its desire is only for their unity, happiness and prosperity. The labors of the Grand Officers are directed exclusively to the benefit of the craft. This only animates them to perform the responsibilities of their stations. The toast that you have given is the highest evidence of your appreciation of this action of myself and the Grand Officers who are your guests. It is also a most gratifying evidence of the fidelity of your attachment to the supreme and sovereign Masonic authority to which you owe fealty.

"And now, Ladies—for although it is novel for me to address you on such an occasion, it is by no means less agreeable—let me say a word of sincere gratification at your presence to-night. The secrets of our Order you can never know. All your seductive powers to fascinate and subdue are powerless, even erased as they may be by the witchery in the veils of your purpose. You are here to-night to show by your presence the high estimate you place on the fraternity, since you know it makes your husbands, and brothers, and lovers better men, by their practice of its high virtues. You come here to testify by your presence that Masonry is a teacher, a benefactor, and an example. This is the language of your smiles, as you approvingly look on at this fraternity."

"The Plumb, Level, and Square.—When used as we are taught to use them, will help to build the Temple of Life more graceful, proportionate and grand than any of the massive structures of ancient architecture." Bro. Lamberton, R. W. D. G. M., responded to this toast:

"In the sentiment just offered there is the recognition of a great truth. It is in the power of every man by the use of the right means to build up his own character to the full stature of manhood, and the character so formed was the most graceful and outlasting of any structure which adorned the earth. Masonry did not usurp the province of religion, but brought to her help the purest teachings. Masonry bowed reverently at the shrine of Divinity. She looked up devoutly to Him who ruling in the armies of heaven, assisted by his guidance him who sought it. She had her ancient and venerable truths which she imparted to those who crossed her threshold to further their progress to the fulfillment of the end of their creation. She speaks through her emblems. In her signs she has her things significant.

"By the Plumb, Level, and Square of the operative Mason our ancient Order administers her children to walk uprightly before God and man, obedient to the great rules revealed for our behavior all along that pathway of time which leads to the eternity awaiting us. Her appeal and monition are to be individual. Before her altar each is the



equal of the other. All are brethren. History tells chiefly of the rulers and the great and their doings, and rarely stoops to chronicle the acts of the lowly. Freemasonry has a tender regard for the humblest of her members and his works, and her hand and counsels are ever ready to aid him in the upright walk and blameless life.

"However graceful, proportionate, and grand have been the structures of ancient architectures, alike upon all were written, 'perishable.' The proudest and costliest have long since passed away, or stand the ruined monuments of their former glory. But the temple of life fitly framed by the teachings of Masonry, under the eye and with the help of our Father, the Grand Master of all, is imperishable. He knows His own, and when they are called off from labor here He has for them their reward in the Heaven to come."

R. W. Bro. Charles H. Kingston acted as Grand Marshal with his well-known ability.

#### Extract from Report on Foreign Correspondence before the Grand Lodge of Missouri, October, 1869.

In concluding this report, we wish to draw the attention of our Grand Lodge, as well as of our Brother Foreign Correspondents, to some few important facts which we deem worthy of consideration.

In perusing over ten thousand pages of printed matter for your information we have noticed the following points:

First—More Masons are initiated than raised.

Second—More Masons dimit than affiliate.

Third—Very few published proceedings give the number of Lodges "represented" at the proper place, viz.: at the foot of the column of Representatives.

Fourth—Very few Grand Masters give the number of "Dispensations" for new Lodges that they issue, and merely give the names and dates.

Fifth—In some Grand Lodges the important committees, such as Grievance, Appeals, By-Laws, Lodges, etc., will make many supplemental reports, instead of combining all the matter in one report for each committee.

Relative to our first item, we will say that we believe that "more persons being initiated than raised" arises from a radical defect in modern Masonry, viz.: that it does not take the world as it finds it. This is a *speculative age*, and many men apply for our mysteries either through curiosity or from the hope of worldly gain.

The first class are often disappointed, because the first degree is so bunglingly done; and the officers show so little soul in their work that the candidate rationally becomes so dissatisfied that he never goes any farther. What should have been "Light" to him is nothing but a miserable "darkness;" when "brought to light," he probably found the officers sitting with their feet on the pedestal spitting tobacco juice into a spittoon three yards off, and the Worshipful Master, when he came to deliver his lecture, instead of standing up, with the dignity and perfectness of manhood, sitting down, poised on the back of his neck, and mumbling out incoherently what he did not properly understand or appreciate himself. In looking over the list of Entered Apprentices who have remained such for years, we find the great bulk of them

are very intelligent men, and naturally came to the conclusion that if the Entered Apprentice degree was a sample of the balance, that they had enough of it; that is, the degree in the shape in which it is too often conferred. When Worshipful Masters will properly learn their work and duties, as we have already expressed it in our remarks under the head of TEXAS, much of this difficulty will be avoided.

The second class, viz.: Those who join from mercenary motives, and can "see no speculation in the eye" of Masonry, after initiation, they can be cured by a dose of Missouri ointment, such as was first introduced by us in Missouri Lodge, No. 1, some years ago, viz.: Make the fee for the Entered Apprentice degree a little over half the aggregate for the whole three, thus the speculative candidate having that much cash invested in his speculation, will not let it be lost, when, by a little more, he can get the benefits of a Master Mason, and, perhaps, if the other two degrees are properly conferred, he may be made ashamed of his cupidity and start out, for the first time, with an honest and unselfish purpose of life. Try it; it will do no harm.

Relative to our second complaint, we arrive at two conclusions, viz.: That many States include in their reports those who dimit to form new Lodges, and, in the returns, are not included as affiliates, as in our own State, and we, therefore, make due allowance for such States; but that class being few, as most Grand Lodges do not demand dimit with petitions for dispensations for new Lodges, we make such States, where the dimit is a *bona fide* withdrawal from the Lodge. In examining the Constitutions and By-Laws of such Grand Lodges we find but few restrictions on dimit; any one can get them, by the mere asking, while in Missouri each one must declare that he intends to join another Lodge, or help to form a new Lodge, or intends removing from the jurisdiction.

Our third complaint touches the delinquencies of Grand Secretaries in not giving, at the close of representatives, the number of Lodges represented, expecting foreign correspondents to do this work for them, just as if these correspondents had nothing else to do but write reports and do other people's work for nothing.

We look upon the item of representatives as a very important one; it is the expression of life in the face of a Grand Lodge.

Our fourth complaint refers to the delinquencies of Grand Masters who never wrote reports on correspondence, and take it for granted that they do the craft great honor by simply talking to them, and not caring a straw for statistics. They too often look upon their address as the only one which goes to the world, like some people who write to a public office, under the supposition that theirs is the only letter sent, and that they need furnish no data to go by.

Our fifth complaint is of committees sending in a dozen reports during the session, each with a long preamble and half page of signatures, when the whole thing could be boiled

down in one report, and thus foreign correspondents could get at the gist of the matter in one-tenth the time.

Having thus had our say, and proposed certain reforms, which suggestions are valuable in a Republic of Grand Lodges like this of ours, we close by saying that, throughout all these reports, we find universal harmony prevails.

The blatherskites who have assembled in Pittsburg and Chicago, and tried to raise a storm against our beloved and ancient institution, have at last subsided into the miserable contempt they deserve. After looking over the list, we find many of them to have been Army Chaplains who picked the pockets of the dead on the battle field, and furnished their homes with the plunder stolen from Widows and Orphans. Like a set of harpies that they are, they would vote against admitting into their membership, Judas Iscariot, because he did not sell Jesus Christ for more than thirty pieces of silver; their price would have bankrupted the Court of Rome! We have met many of them during the last few years, and only last summer, we came across one on the deck of a Round Steamer, clothed in black cloth and a white choker, who told us over his stale hash of Anti-Masonry, and when a passenger made complaint that his baggage had been stolen, we were not at all surprised to find that our reverend friend (?) was the last one seen near the state room door of said passenger, and that he got off at the last town where the boat stopped.

These charlatans always seek the easiest class of people to swindle consequently they went into the ministry, because in that field they could best work on the tender consciences of men, women and children, and get the largest proceeds on the rescality invested. That harvest having nearly been gathered with the sickles of bombastic patriotism, they turned in the mowing machines of Anti-Masonry, but finding more rocks and stumps than they anticipated, they have about bursted up their hybrid factory, viz.: Oberlin College, and are now calling for aid to lift the debt on that concern. The best way we can suggest for them, is to get the devil to take the first mortgage and give their souls as security; we will guarantee his Satanic Majesty that the security will be forthcoming on call.

It is a glorious thing to know that God Almighty, in his wisdom and knowledge, judges men by what is inside of them, instead of their words and clothing; therefore, these miserable thieves, seducers and slanderers, are every now and then caught up by the arm of the civil law and punished. "*Magna est veritas, et prevalebit.*"

#### Examination of Visitors from Foreign Jurisdictions.

It may not be generally known that no visitor can be examined in this jurisdiction who hails from any Foreign jurisdiction, unless he presents a properly authenticated certificate from His GRAND LODGE. Canada, Nova Scotia, and New Brunswick are exceptions to this rule. This is an important matter, and should be more carefully attended to by the craft in order to avoid imposition.



**FAULTS IN BUILDING.**

The *American Builder* enumerates these faults in planning and erecting houses:

1. Cramping a house down to the smallest possible space, so as to make more "yard room," which will never be used.
2. Making no calculation as to the size of rooms or the location of furniture.
3. Building chimneys by guess, so that one has to have a dozen lengths of useless stove-pipe, or else place his stove in the most inconvenient locations.
4. Arranging windows and doors so that one opens against the other, or in the very spot to be occupied by a piece of furniture, or so placing them that no fresh air can get through the house, even though the whole should be open.
5. Providing no means of ventilating rooms, save by open doors or windows; hence all the impure air which is generated by breathing, cooking and fermentation, as it is rarified, raises to the top of the room, and there remains to breed discomfort, disease and death.
6. Nailing sheathing to the outside of the studding, and clapboards (or siding) close to the outside of that, leaving small or no air chambers between them, and as in nine cases out of ten, green materials for each covering have been used, they shrink and rot, soon making a honey comb of the shell, though plastered with paint and cement.
7. Laying the lower floor directly on joists, or at best, lining it with culls full of knots and shakes, which are but little better than nothing, and, as a consequence, the floor is always cold and uncomfortable.
8. In finishing, first laying the bases, pilasters and casings (perhaps of green lumber) and then lathing and plastering up to them, so that when they dry large orifices are left to let in cold and moisture.
9. Letting his work out as a whole, trusting to the honesty of the contractor to do it, without having plans or specifications properly drawn, and without any one to oversee, criticize or direct it.

Freemasonry has but little sympathy for "botches," and, unfortunately, the building fraternity are full of them.

The *American Builder* has "hit the nail on the head," and we do hope that Freemasons, for the sake of their ancient brotherhood, will prosecute the first builder who makes a botch of his house. There is not one architect or builder out of a dozen who knows any more, *practically*, of his business than a horse does of Sunday.

(LATER.)

**Practical Illustration.**

We suppose nearly all of our readers have read of the horrible accident which occurred a few weeks ago at the corner of 5th and Olive streets, in this city. The whole south side of a large four story, marble front building fell and killed seven or eight human beings who were working in the cellar trying to prop up that part of the house which was considered unsafe for the previous few weeks.

For the loss of property occasioned by the fall we do not suppose a dozen people in the country possess the least sympathy, especially as the architect and builder was one of the owners. For the loss of the poor souls buried there, a deep and heartfelt sympathy has gone forward, and whatever the coroner's jury may determine, we have heard many of our most practical citizens call it little less than manslaughter.

It requires no juries to tell the public, who have examined the foundations and the

character of that south wall, that it was nothing but a gigantic piece of botch work, for which the parties interested should be held to a fearful responsibility.

Whenever a builder attempts to put up a large building and does not know the specific gravity of brick, iron and stone he should be made to pay dearly for his ignorance or neglect, for both alike are criminal.

**Grand Lodge of Kentucky.**

GRAND SECRETARY'S OFFICE.  
LOUISVILLE, KY., Nov. 12, 1869.

At a Grand Annual Communication of the Grand Lodge of Kentucky, begun and held at the Masonic Temple, City of Louisville, on the 18th day of October, A. D. 1869, A. L. 5869, on the 3d day thereof the following proceedings were had:

Past Grand Master McCorkle, from the Special Committee on the Complaint of the Grand Lodge of Louisiana, made the following report, which was concurred in, and the resolutions accompanying it were unanimously adopted, viz.:

Whereas, It is manifest that the Grand Orient of France, by the late recognition by its Grand Master, General Millinet, of the spurious Supreme Council of Louisiana, and the recent endorsement of said recognition by the said Grand Orient, at its last July meeting, after having, ten years ago, denounced it and expelled its founder for refusing to dissolve it, evidences a settled determination on the part of the said Grand Orient to uphold and countenance a most flagrant invasion of the jurisdictional rights of the Grand Lodge of Louisiana; therefore

Be it resolved by the *Grand Lodge of Kentucky*, That all Masonic intercourse with the Grand Orient of France be now dissolved; and that the Lodges under the jurisdiction of this Grand Lodge, and all Masons owing allegiance to it, are hereby forbidden to receive as visitors, or hold Masonic intercourse with, any Mason owing allegiance to said Grand Orient of France, or any Masonic body under its jurisdiction.

Resolved, That an authenticated copy of this report, preamble and resolutions be transmitted by the Grand Secretary to the Grand Orient of France, and to all Masonic bodies in correspondence with this Grand Lodge.

Faternally submitted,

J. M. S. McCORKLE,  
FRED. WEBBER,  
H. JONES, JR.

**Grand Lodge of Nebraska.**

At the Annual Communication of the M. W. Grand Lodge of Nebraska, held at Nebraska City on the 26th, 27th and 28th days of October, A. L. 5869, A. D. 1869, the following officers were elected for the ensuing year:

M. W. Harry P. Deuel, Omaha, G. M.  
R. W. William E. Hill, Nebraska City, D. G. M.  
R. W. A. F. Cogswell, Brownsville, Gr. S. W.  
R. W. H. O. Hanna, Falls City, G. J. W.  
R. W. Geo. B. Graff, Omaha, G. T.  
R. W. Rob't W. Furnas, Brownsville, G. Sec'y.

**Recognition and Welcome to M. Ex. Grand Chapter of Florida.**

M. Ex. Grand Chapter of Iowa reunites with General Grand Chapter U. S.

Office of General Grand Secretary of the General Grand Royal Arch Chapter of the United States of America.

CINCINNATI, O., Oct. 27th, A. D., 1869.

(Sixty-third year of organization, A. I. 2399.)

The following Official Documents, filed in this Office, are communicated to the Royal

Craft for information and observance.

In behalf of the General Grand Chapter,  
JOHN D. CALDWELL,  
General Grand Secretary.

[seal.]

Office of the Gen. Gr. High Priest of the Gen. Gr. R. A. Chapter of the United States of America.

NEW YORK, October 25, 1869.

To whomsoever it may concern, and especially all regular Royal Arch Masons acknowledging the jurisdiction of the General Grand Chapter of Royal Arch Masons of the United States of America, Greeting:

Whereas, the Grand Royal Arch Chapter of Florida, at a regular convocation, held in the city of Tallahassee, commencing on the 11th day of January, 1869, did adopt the following Preamble and Resolution—to wit:

"Whereas, The General Grand Chapter of the United States of America, waiving all matters heretofore in controversy relative to the organization of this Grand Chapter, thereby admitting the regularity of the same, has most cordially and fraternally invited this Grand Chapter to become a constitutional member thereof."

"Resolved, That this Grand Chapter accept such invitation in a true Masonic spirit, and will hereafter bear allegiance and support to the said General Grand Chapter."

"Adopted by the Grand Chapter the 18th day of January, 1869.

Attest,

"EDWARD BRADFORD, JR.,  
Grand Secretary."

[L. S.]

Now, therefore, I, James M. Austin, General Grand High Priest of the General Grand Chapter of Royal Arch Masons of the United States of America, do hereby order and direct, that said Grand Royal Arch Chapter of Florida be received and enrolled under the jurisdiction of the General Grand Chapter of the United States, and be hailed and recognized accordingly.

The present opportunity is embraced to show the Companions of Florida a warm and generous welcome to the family of Grand Chapters forming the General Grand Chapter of the United States, and to congratulate the Royal Craft upon this auspicious exhibition of fraternal love and the spirit which Masonry teaches.

The General Grand High Priest avails himself of this occasion to offer to the Royal Craft his earnest congratulations upon the fact that the Grand Chapter of Iowa, at its late convocation, rescinded its resolutions of withdrawal, resuming its place in the National Compact.

The R. E. John D. Caldwell, General Grand Secretary, is hereby charged with the promulgation of this decree.

Given under my hand and private seal, at the city of New York, the day and year first above written.

JAMES M. AUSTIN,  
General Grand High Priest.

**MARYLAND.**

The annual election for officers of the Grand Lodge of Maryland took place on Wednesday night, with the following result:

Gen. John S. Berry, Grand Master.  
Francis Burns, Deputy Grand Master.  
L. A. C. Gerry, Grand Senior Warden.  
George A. McCahn, Grand Junior Warden.  
Jacob H. Medsary, Grand Secretary.  
Frederick Fickey, Grand Treasurer.  
Rev. John McCron, Grand Chaplain.  
Charles E. Kemp, Grand Marshal.  
Emanuel Corbit, Grand Standard Bearer.  
Philip D. Boyd, Grand Sword Bearer.  
F. J. Kugler, Grand Senior Deacon.  
S. S. Nyburg, Grand Junior Deacon.  
William Wilson, Grand Senior Steward.  
C. E. Dorsey, Grand Junior Steward.  
James Pentland, Grand Director of Ceremonies.  
D. E. Piper, Grand Tyler.



**JURISPRUDENCE.**

We contemplate in the coming volume beginning the publication of a brief and practical work on Jurisprudence, to continue through the volume, or until all the various points shall have been disposed of, such as the powers and duties of the Master and other officers; the powers of the Lodge &c., together with the established and accepted construction of the points continually raised in a Lodge for adjudication.

We believe such a department in the paper will be acceptable to many of our readers, who will appreciate both the necessity for it and the labor it will require to do it any thing like justice.

**DISTRICT OF COLUMBIA.****GRAND LODGE.**

R. B. Donaldson re-elected M. W. Grand Master.

J. R. Russell, R. W. Dept'y Grand Master.

G. B. Clark, R. W. Senior Grand Warden.

M. C. Baxter, R. W. Junior Grand Warden.

N. D. Larner, R. W. Grand Secretary.

C. Cammack, Sr., R. W. Grand Treasurer.

**GRAND CHAPTER.**

B. B. French re-elected M. E. Grand High Priest.

J. Lookie re-elected R. E. Dept'y Grand High Priest.

J. Daniels, R. E. Grand King.

E. D. MacGrotty, R. E. Grand Scribe.

N. D. Larner, R. E. G. Secretary.

C. Smith, R. E. Grand Treasurer.

Fraternally yours,

N. D. LARNER, G. Sec.

**PERSONAL.**

We had the pleasure of a visit from R. W. Bro. Fred. Widdows, P. M. and first Master of St. Cecile Lodge No. 568, New York city. Our readers will recognize this as the first musical and day Lodge in this country, and from which has grown Mozart Lodge of Philadelphia, and from whose example we also hope may soon spring a musical Lodge in this city. Bro. W. is the business manager of the Parepa Opera Troupe, recognized as one of the best in the country.

We wish him success in his tour.

**Status of District Lecturers.**

Our opinion has been asked relative to the status of District Lecturers, who were appointed in 1868, under the law creating them passed by the Grand Lodge in that year.

By reference to the law it will be seen that these officers are not selected nor commissioned in the same manner as District Deputy Grand Masters, for the reason that the latter officers are annual appointments by the Grand Master, and the commission specially provides that it expires on the first day of each session, whereas the Lecturers are selected by the craft and commissioned by the Grand Lecturer, and the commission has no specification as to limitation or expiration. We look upon it as entirely dependent upon the will of the craft in

in each District, and that they can make a selection whenever the good of the work demands it. In conclusion, we should say that all commissions issued to the District Lecturers remain in force until recalled by the craft, through the Grand Lecturer.

**APPLETON'S JOURNAL.**

This splendid Journal has been placed upon our table, and we have found it to be one of the very best in the United States—ably edited, neatly published and beautifully illustrated. It is published weekly, and consists of thirty-two quarto pages, containing stories, essays upon literary and social topics, sketches of travel, and papers on various subjects suitable for family reading. Every number contains a splendid engraving. It is published at \$4, per annum, and is worth twice the money. It is one of the few periodicals that is free from sensational bias, and we would like to see it succeed.

Address D. Appleton & Co., 90 Grand street New York.

PHILADELPHIA, Nov. 18th, 1869.

DEAR GOULEY:

October 25th being announced as an unusual "high-tide day," your correspondent went to Penn's Grove, N. J., to hear General John Sidney Jones, the great Noah-eratic, Pedo-eratic, Gunboat, Family Yacht and Anti-Pacific Railroad man, who is a leading elder in the I. A. M. R. E., (whatever that may be.) He announced as his text, "The Divine Pluvina and Riveine Manifestations, exemplified in the missions of Noah, Moses, Elias, John the Baptist, St. Cecilia, and St. Patrick, Columbus, Wm. Penn and St. Tammany.

The General talked so fast, and as it is one of the cardinal principles of his creed to speak only during the "ebb and flow of the tide," I can only give you a very brief sketch of what he said. I regretted very much Livingston of Mozart was not along, he being a good short hand reporter. Bro. Jones, after spreading himself on the glorious advantages to be derived by taking shares in the family boat and living a marine life, building vessels, fishing, &c., in contradistinction to a sedentary life on shore, where on every hand you meet a constable at one door and starvation at the other, proceeded thus:

How shall the Adamatic race culminate diplomatically under the Star Spangled Banner, that righteousness may cover the earth as the waters cover the great deep, throughout the entire supercure of the commercial war-marine by the Nautilus, or the International Gospel Fleets of the Family Yachts."

It is needless to say the General handled his subject in his usual graphic style, and your correspondent only regrets that the space in your excellent monthly can be filled up with articles having more sense and less nonsense, that compels him to stop here. The tide was running down fast when I left, but the General was still engaged in his discourse, and had only reached the "Divine Pluvina" of John the Baptist.

P. S. The General's next discourse will be on

"The Utilizing Process of the Batrachian Reptile, and the Characteristics of Teleosauridal and Plesiosaureus, as inducing a change in the construction of family boats."

If any of your friends wish to take stock in this great enterprise, to bring about things as they used to be, they may address,

"TREASURE,"

Front and Broad streets, Philadelphia, Pa.

With the above we received a splendid lithographic representation of the great meeting at Penn's Grove, in which the complacent countenances of Bros. Rue, Stavely, Livingston, and Campbell are elegantly and truthfully portrayed, along with about five thousand other faces, to the owners of which we received no introduction during our visit to Philadelphia last summer. We hope Commodore Jones will recollect that the Gun boats are still for sale in St. Louis, and would be an effective addition to his fleet for the noble work of hunting for porpoise oil. We thank our correspondent for his faithful report. E. F.

CAMBRIDGE, Mo., November, 17, 1869.

DEAR BRO. GOULEY:

On Saturday, the 13th inst. I set Malta Lodge to work under dispensation granted by Grand Lodge. This new Lodge is in the new and flourishing town of Malta Bend, Saline county, and begins work under auspices that would be creditable to any town in the State. They have a very comfortable and convenient room, very neatly furnished, and furnished in a manner that ought to make several older Lodges in the county blush for shame. They have a full set of jewels, improved Sherer's carpet, Lodge room nicely carpeted, stands and altar all neat and in proper position. In fact I have never set a new Lodge to work that I thought the new members forming it were entitled to more credit for liberality and enterprise than the members of Malta Lodge. The officers are,

C. M. Orr, Worshipful Master,

A. Vanmeter, Senior Warden,

H. Rouse, Junior Warden,

John Blosser, Treasurer,

— Williamson, Secretary,

B. F. Pierce, Senior Deacon,

E. Cooper, Tyler.

Fraternally yours,

JOHN W. PETTY,

Dist. Dept'y Grand Master 3d Dist.

**ST. LUKE'S HOSPITAL.**

This new and splendid institution is situated corner of Ohio and Summer streets, in one of the healthiest localities in our city.

Bro. John Whittaker is President of the Board of Managers. The hospital is worthy of every confidence and support, and should be patronized by the fraternity when occasion requires.

The constitution, laws, &c., can be obtained by addressing Bro. Jno. W. Luke.

**Editorial Change.**

The Central Baptist of October 28 contains the announcement that Rev. J. H. Luther is hereafter to be Editor of that journal, assisted by Rev. A. A. Kendrick as Associate Editor



## INDIANA.

The Grand Lodge met May 25th, 1869, at Indianapolis, presided over by M. W. Bro. Martin H. Rice, Grand Master.

Three hundred and fifty out of 380 chartered Lodges, and 26 out of 31 Lodges U. D. were represented, making a total of 376. It will sound strange to Missourians to hear of Lodges U. D. having a regular representation, when it is not yet known how many, if any, of them will ever be regularly constituted Lodges under charter. But so it is.

The annual address is a lengthy document, and treats very fully of the affairs of the Grand Lodge, as well as a brief review of other jurisdictions, it being a part of his duty to render a report on foreign correspondence. He is sound on landmarks, which it had been the strenuous effort of some to break down. He says:

"On May 1st I was informed that Hiram Lodge, No. 42, had initiated a candidate with but one leg. I immediately appointed R. W. Bro. John M. Bramwell to visit the Lodge, and take such action as required by rule 83. The report of Bro. Bramwell shows that, on the 10th instant, he arrested the charter, and appointed Bro. Christian Fetta to take charge of the effects of said Lodge. This case seems to be a willful violation of the Ancient Landmarks, and is but a repetition of what occurred last year. I would suggest whether it is not about time to establish a precedent that shall prevent such things in future."

He recommends the District Lecture system, such as adopted by our Grand Lodge, and which has been found to work so well. He also recommends that any Lodge which receives lectures from unauthorized parties shall forfeit its charter, and if the would be lecturer belongs to the State, that he be suspended by his Lodge.

He closes his attractive address by the following beautiful remarks:

"The object of Masonry is not the same as the Church, or the State. It has a peculiar mission of its own, and by the distinct presentation of that mission, so that all may see it, the less will be the suspicion in the world against the institution, and the more plainly will its peculiar merits be manifested and unfolded in fruits of beauty, richness and delight. Masonry is not a religious or a political body. It is not exclusively or primarily a teacher of morality, or politics, in the sense of practically applying the moral principles of any religion or the practical principles of any civil government, but in common with all religions, and all State authority, it starts with the fact of the brotherhood of the human race; and believing that to think over problems that relate to action between man and man, without proceeding to act, is to become speedily paralyzed; it acts, and its action is a society. The mysteries of mutual, fraternal action do not yield up their secrets of light, while we

'Sit apart, holding no form of Society,  
But contemplating all.'

"The formative principle of Masonry finds its illustration in that principle of science by which the most minute, and apparently isolated

facts resolve themselves into systems; these systems again are bound together in still wider systems; complex laws, as we ascend higher in the scale of being, unfold their complex operations, and assume simpler forms. And so we go from infinite diversity to a higher and higher unity, until we find all reduced to a unity of one universe, beneath the throne of one God.

"From this fundamental principle of science springs the development of mind, in the activity of thought, and the various applications of the conclusions gained.

"In the Brotherhood of man, and the Fatherhood of God, is the unity of one human family; and this principle is the formative principle of Masonry. The realization of this sublime fact develops obligations, moral, religious and political. But Masonry aims not at the presentment or enforcement of obligations abstractly considered, only at the inculcation of the family relationship, from which organizations and instrumentalities, Divine and human, have their legitimate place in the world's history, to which Masonry claims only to be the handmaid, and from which Masonry welcomes light and truth, and all elements that tend to the realization and perfection of the Brotherhood that it is her peculiar mission to insist upon and illustrate;

"For so the whole round earth is every way  
Bound by golden chains, about the feet of  
God."

The reports of the Committees on Grievance, Chartered Lodges and Lodges U. D., are very full and complete.

The Committee on Jurisprudence submitted the following:

"Resolved, That the payment of all dues for which a brother may stand expelled, or a majority vote of all the members present of the Lodge inflicting the penalty of suspension or expulsion, for any other cause, shall restore the brother to all the rights and privileges of a non-affiliated Mason, but it shall require a unanimus ballot to restore to membership in the Lodge any brother so suspended or expelled for any cause whatever."

We can understand all of the foregoing except the *expulsion* for non-payment of dues, which, to us, is a new and extraordinary severe punishment for such an offense.

On Foreign Correspondence, the committee offered the following, which was adopted, and in which we fully concur:

"1st. That the rights and benefits of Masonry attach to all Master Masons in good standing, wherever they may travel or go, regardless of the country or clime from whence they come.

"2d. That among these inalienable rights is that of the honor of Masonic funeral, which he has the privilege of choosing while alive, or his next friend for him when he is dead.

"3d. That this claim is not made upon a special Lodge, but upon Master Masons.

"4th. That should he be destitute when taken sick or stricken down, all the expenses connected with his sickness and funeral should be borne by the Master Masons individually or the Lodge having jurisdiction in the premises, and that it is not in accordance with Masonic law and precedent to ask the Lodge of his affiliation to pay the expenses."

From the tables we learn that 2,301 were

initiated and 2,183 raised, being a deficiency of 119 only in closing up the work of the year; 721 were admitted and 1,321 dimitted, which is a fearful discrepancy for a Western State; 311 were suspended, 79 expelled, and 117 reinstated; 189 departed this life out of a total membership of 21,205.

M. W. Bro. Martin H. Rice, of Plymouth, was re-elected Grand Master, and R. W. Bro. Jno. M. Bramwell, of Indianapolis, elected Grand Secretary.

## NEW ORLEANS.

We are indebted to brother Joseph P. Horner, of New Orleans, for a published report of a "Lodge of Sorrow," held in that city on the 10th of November, under the auspices of the Grand Consistory of Louisiana.

A large number were present and the services were very similar to those held in this city by the Supreme Council in 1868, and the parties whose memories were commemorated were also the same, and the addresses delivered was essentially similar as published on the occasion of 1868. The address of brother Horner was a very fine production, and evinced a tender feeling of manhood and nobility of nature for which he is so eminently distinguished.

## Married.

On Sunday, Nov. 7th 1869, by D. R. Cowan, Esq., Bro. Thomas J. Bast, to Miss Elizzy, eldest daughter of Bro. Andrew Miller, all of West View Lodge, No. 103, Millersville, Mo.

## The Masonic Token.---A Gift Book.

This new and beautiful work of 290 pages, edited by Bro. Wm. T. Anderson, and published by the Masonic Publishing Comp'y, 432 Broome street New York, has been laid upon our table.

It is beautifully bound in Morocco, gilt edge, and contains many happy selections, and is what its name implies, a token or gift book for the Masonic centre table, worthy of being read by all. It helps to fill a want long felt in the Masonic family. We regret we cannot state the price of it.

## ORPHANS' HOME BANNER.

We have been favored with the above semi-monthly, published by and for the orphans at Lauderdale Springs, Miss.

It is a neat journal and very creditably got up, and we hope it will succeed for the noble cause in whose interest it is enlisted.

All communications should be addressed to S. S. Granberry, the Superintendent of the Home.

## WANTED--AGENTS

FOR THE

General History of Freemasonry  
IN EUROPE,

In Missouri, Iowa, Wisconsin, Michigan and Minnesota. The highest commissions known to the trade paid to first class agents. Address,  
J. FLETCHER BRENNAN,  
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**THE LAMB SKIN.**

More ancient than the golden fleece,  
More dignified than Star  
Or Garter, is the badge of peace  
Whose ministers we are.

It is the badge of innocence,  
And friendship's holy flame,  
And if you ne'er give that offense,  
It will ne'er give you shame.

**MASONRY AND WOMAN.**

While many other institutions receive all the credit for elevating the standard of woman, it is a singular fact that the only society from which she is excluded has done more for her, and is the first one in the world which enforced an obligation in behalf of woman, viz.: Freemasonry. Love of female virtue and innocence, and protection for female helplessness, is an ideal of our institution. The Freemason, therefore, who is unkind to a woman is unworthy not only of the name of Mason, but of brother or son.

The man who has not studied a woman's nature, from her childhood up, is not much of a man. If he has studied it he will find the little girl, as soon as she can talk or walk, admires colors and dress. She is neat and careful about her dress, while her brother is perfectly negligent and reckless. The one was intended for a woman, the other for a man. One designed to attract respect and admiration by here taste, and the other by his manly qualifications in the rougher walks of life.

Once reduce a girl to rags and you have robbed her of all respect for herself, or hope of respect from others; but a boy being differently constituted will fight his way through all difficulties.

We have seen the hard and sturdy father who was poor, but he so understood his daughter's nature that in spite of all sacrifices he never forgot to provide for her the best dress he could afford. That man was a man. He recognized that God Almighty made the girl and made her to suit himself, and no human laws could change her. Female cleanliness and neatness in dress is the first handmaid to virtue, and therefore demands the attention of Masons.

The Freemason who roughly uses a little girl or woman should be expelled from the fraternity, for Freemasonry is the very soul of chivalrous honor.

He should as a father recognize the peculiar nature of his daughter, and as a husband he should, of all others, know a woman's trials and sufferings—such sufferings as no man has ever endured; and he who would oppress the patient mother of his children and drive her, in silent moments, to shed tears over the recollections of her marriage, should be kicked out of all decent society and shunned by every honorable man.

We have seen men who knew so little of woman that they actually got angry because the wife insisted by the last word that she was right. To quarrel with any woman on such account is mere foolishness and boyishness. He should know that she has no other weapon but her tongue; she cannot well fight nor get so low nor abandon her home and children;

therefore, for heaven's sake allow her the only defense God has given her, and be not angry but let it pass, and you can rest assured she will be the first to weep over it and ask pardon.

Devotion to the interests of females is a Masonic ideal, and is well established by the fact that any Mason who is known to treat them badly is universally despised by the fraternity, and his future visits to his Lodge will become less interesting to him, as the fact becomes more generally known.

It was the wisdom of God that planted the mysteries of vegetation down in the earth, and only left us the tree to look at, so in Freemasonry her mysteries are hidden from women; but it was intended that of all others, she should especially share in its rich and abundant fruits, chief of which is a defense of her virtue, her honor, her rights and her person.

**Who are Representatives in Grand Lodge!**

Article II of the Constitution of the Grand Lodge of Missouri defines the membership as follows:

SEC. 1. The Worshipful Master and Wardens, for the time being, of the several chartered Lodges under the jurisdiction of this Grand Lodge, or their legally appointed proxies; Past Masters who have been duly elected Masters, and have actually presided as Worshipful Master of a Lodge within the jurisdiction of this Grand Lodge, and who still remain members of a Lodge.

SEC. 2. Whenever the Worshipful Master or Wardens of any Lodge (or either of them) shall be unable to attend the Communications of the Grand Lodge, they, or either of them who cannot so attend, may depute any member of their own Lodge, who is of equal or superior rank with themselves, as proxy to represent their Lodge in the Grand Lodge; and the proxy so deputed shall be entitled to the same privileges and perform the same duties of him or them deputing him. Such deputation shall be in writing, and signed by the officer deputing him.

One would suppose that this was clear enough; but, strange to say, during the first session of the Grand Lodge many proxies were presented as follows:

Secretary's office ———— Lodge, No. —.  
————— Oct. 4th, 1869.

This certifies that Bro. ———— was duly elected at the regular communication thereof, in September, 1869, as a delegate to represent our Lodge in the Grand Lodge of Missouri, to be held October 11, 1869, and as such, invested with full power to act in the premises.

Witness our hand and seal, &c., &c.  
Attest, ————, Sec. ————, W. M.

Here is a direct violation of the Constitution of the Grand Lodge, and even if the Constitution was silent on the subject it is a violation of Masonic usage which makes the chartered officers of the Lodge, (W. M., S. W. and J. W.) the responsible representatives of the Lodge, for all it does, and therefore responsible to the Grand Lodge for their own acts by virtue of their representation, either personally or through those they may individually appoint in their stead.

The Lodge has no more right to elect delegates to the Grand Lodge than it has to elect two Masters or four Wardens.

We know that this habit of electing dele-

gates over the heads of the first three officers, is customary in a few States but it is wrong, for the simple reason that from the earliest ages of Grand Lodges, the Master and Wardens have been and are the only legitimate representatives of their respective Lodges, and any Constitutional provision which elects delegates over them is equivalent to saying that a Master and his Wardens are not competent to perform all the duties assigned them by the ancient regulations.

We, hold, also that it is not competent for a Lodge to *absolutely* bind the Worshipful Master and Wardens or their proxies by any Lodge vote to a defined course of action in the Grand Lodge, unless the subject has been specifically referred to the Lodges by a vote of the Grand Lodge.

We recognize the right of the Lodge to express its views by a vote upon any question they think will come before the Grand Lodge, and may request their representatives to act accordingly, but we hold that those representatives are not bound by that vote, but may in Grand Lodge, upon consultation with the assembled wisdom of that body, vote and act independently of the Lodge vote for the best interests of the fraternity.

If it were otherwise, there would be no use of a Grand Lodge, for the votes might be collected by the Grand Master, and he might declare the result from his private office. We hold that the chief object of a Grand Lodge is to consult upon the general interests of the craft and legislate accordingly, independent of all local issues or *ex parte* statements or arguments.

**TRIBUTE OF RESPECT.**

Inasmuch as, in the inscrutable dispensation of Divine Providence, the heavy hand of affliction has again been laid upon our Lodge by the removal of our worthy and venerable Bro. HENRY COLE, who as officer and a craftsman has through so many years, stood in our midst a bright and shining exemplification of the principles and virtue of our noble order; therefore,

*Resolved*, That this Lodge is deeply impressed with sorrow at the loss of our eldest brother, in whom we recognized a chief pillar of the Lodge militant.

*Resolved*, That his devotion to Masonry and love for Bridgeton Lodge, of which he was a *Charter member*, were prominent characteristics of his life, and that as he was faithful here to every trust, he has only departed to assume the higher duties and responsibilities of membership in the Celestial Lodge, where welcome awaits the good and true servant of the Great Architect.

*Resolved*, That this Lodge tenders its sincere condolence to his beloved relations, and with them will cherish fond remembrances of our worthy brother.

*Resolved*, That as a testimonial to his memory, we will wear the usual insignia of Masonry for thirty days.

*Resolved*, That an approved copy of these resolutions be presented the family of our deceased brother.

Past Master, JOS. H. GARRETT, } Com.  
JOHN ADAMS, }  
GEORGE MOKE. }



## IMPOSTOR.

ATLANTA, GA., Oct., 22d, 1869.

G. F. GOULEY, Esq., St. Louis, Mo.,

Dear Sir and Companion: I have received several letters from the Secretaries of Belleville and Chester Chapters, Ills., that one C. H. Bristol is soliciting and obtaining aid as a Royal Arch Mason, from the above Chapters, and representing himself a member of Atlanta Chapter. There is no such Chapter here.

I am instructed by Mt. Zion Royal Arch Chapter No. 16, (the only Chapter here,) to request you to publish this impostor for the benefit of the craft.

The following is a description of the man:

"Five feet eight inches high, slim built, dark complexion, or rather sun-burnt, talks like a man raised South, dark hair, dark whiskers, front teeth bad, age thirty-two, is a great smoker, says he was in the Confederate States Army."

By publishing the above you will greatly oblige yours truly and fraternally,

A. RASENFELD,  
Mt. Zion Royal Arch Chapter No. 16.

## DEATH OF BRO. JAMES H. PETTY.

CENTRALIA LODGE, No. 59, A. F. & A. M.  
September 18, 1869.

WHEREAS, it has pleased the Supreme Architect to remove from the scene of earthly labor, to the courts of "that House not made with hands, eternal in the heavens," our brother, JAMES H. PETTY,

*Resolved*, That, bowing reverently in resignation to this divine decree of the Almighty, we can but make the memory of our departed brother an example for our lives, that we may, like him at death, leave behind us the glory of well spent lives.

*Resolved*, That to those bound to him even closer than we, by ties of kinship and affection, we tender our sincere sympathy, calling to mind the promise that the loved and the lost shall meet again where parting is no more.

*Resolved*, That copies of these resolutions be furnished the family of the deceased brother, sent to the *Statesman*, *Sturgeon Independent*, and *Freemason*, for publication.

J. F. JACKSON, } Com.  
C. C. BUSH, }  
Attest: W. D. WOODBINE.  
H. HULEN, Sec'y.

## Impolicy of Cheapening Masonry.

BY ELISHA FITCH, G. M. OF KY.

It is a lamentable fact that a too rapid multiplication of Lodges has tended only to cheapen Masonry, and this cheapening policy, in its turn, has tended only to lessen its dignity; to depreciate its comparative value and importance in the estimation of the world, and to render the privileges of the fraternity a matter of too easy attainment, and therefore, instead of the door of our mystic temple being closely tyled, to all save the worthy and well qualified, it is virtually thrown wide open, and thus invites an indiscriminate rush from the inquisitive populace without. This is indeed a sad and most deplorable perversion of the original design of the institution, and one which, as a Grand Lodge, we should not for a moment tolerate, much less in any way sustain or sanction. In view of the unprecedented popularity of the fraternity, it behooves us to

be more vigilant and guarded than ever before.

Otherwise, brethren, the pure and beautiful stream of Masonic philanthropy which for ages past has glided on in quiet majesty within its own appointed channel, bearing on its bosom the richest argosies of "Good men and true," to gladden and bless the wasted and destitute portions of our moral domain may become even in its flood-tide of prosperity, a wild and unmanageable torrent of popular passion and prejudice overflowing its ancient embankments, only to gather up in its destructive course the drifts of wood of our common humanity, and float upon its turbid waters the worthless wrecks of a former glory and splendor. Such a catastrophe is not more revolting than the danger is impending, and it becomes all our Lodges, throughout the land, both Grand and Subordinate, to attend well to this vociferous alarm at the outer door; to do all in their power to stay and direct the steady current of popular impulse which has already set in and threatens to bear us away from our ancient moorings, and set us adrift without compass or plummet, upon the shoreless sea of expediency. It is the manifest tendency of the times to popularize everything, both Church and State, and the same dangerous leaven is at work in our Masonic Lodges. Hence it is that we find such importune and persistent appeals for new Lodges, not only in our cities and larger towns, but in every village and hamlet, and at almost every cross roads and wagon stand in the State.

These Lodges, if established, must secure a membership, and to accomplish this the more readily the fees and dues must be reduced to the lowest possible rates, and if this vending of Masonry in "cheap cash store," style "at greatly reduced prices with a view to replenish stock," does not accomplish the desired purpose, the next step by way of "extraordinary inducement" is to lower practically the standard of the qualifications of candidates, until in some instances these proselyting missionaries would seem to be almost ready to "go into the highways and hedges, and compel them to come in." So true is this, indeed to our shame be it said, that already in some portions of our jurisdiction there is scarcely any man in the community that may not win perfect impunity petition a Masonic Lodge for admission. Our high standard of qualification is practically lowered, not only by receiving into the Lodge those who are not worthy, but also, and perhaps more frequently, by retaining in our fellowship those who have become unworthy, who habitually for years set at defiance the preceptive teachings of the institution, and have even become offensive to the moral sense of the general community in which they live.

"Can such things be,  
And o'ercome us like a summer's cloud,  
Without our special wonder!"

We may rest assured that such demoralization of our Lodges will do infinitely more to prejudice and degrade the institution, in the estimation of all thinking and sensible men, than all the fanatical conventions of political clergymen which have met or may ever assemble for the purpose of Masonic misrepresentation and abuse. This demoralization is indeed only the fruitful cause and occasion of such conventions, and without it they would have no stock in trade.

I for one shall rejoice that the battering rams of bigotry have renewed their assaults upon the institution, if it will only prompt us to fortify, as we should, this only vulnerable angle in our venerable temple.

This will perhaps be considered a departure from the prescriptive "meets and bounds" of an annual report, but brethren, I have no apology to offer for it. It is a digression necessarily made to notice a far more fatal digression from the ancient landmarks of Masonry, and if I could only infuse into the minds of the representatives present and, through them, into their respective Lodges the serious apprehensions which I myself entertain of the evil complained of, and could stimulate them to a speedy and thorough re-

form in this matter, I would most cheerfully subject my feeble report to any amount of criticism, deserved or undeserved, which might be indulged in by the scholar or cynic. For I would then feel assured that I had accomplished more in this one instance for the interests of the fraternity in this jurisdiction than in all other services which I may have rendered during the whole of my official term.

## CENTENNIAL ANNIVERSARY

OF ST. ANDREW'S ROYAL ARCH CHAPTER OF BOSTON.

The centennial anniversary of the organization in this city of the St. Andrew's Royal Arch Chapter of Masons of Boston occurred on the evening of the 29th of September, and was celebrated in a becoming spirit by the members of the body, assisted by distinguished representatives of the fraternity from the general Chapters of the State and the United States. The exercises took place at the Masonic Temple, and were held during the afternoon and evening. The afternoon was devoted to the centennial celebration proper, the proceedings being of a formal character, and applying particularly to the affairs and history of the Lodge; in the evening a levee was held, in which the social and musical element predominated. Each occasion in its way was a most interesting one to the Masons assembled—the first on account of the intellectual feast presented to them, and the second on account of the play of the genial and kindly feelings of friendship and mutual regard, for which the brotherhood is so justly renowned.

The exercises in the afternoon took place in the larger hall of the building, at which time there were present about fifty gentlemen, including in their number the Mayor of the city and several other distinguished personages. A. F. Chapman, Most Excellent High Priest, occupied the East. The services were opened with a performance on the organ, after which the Committee of Arrangements presented their report. At the conclusion of this preliminary business, the presiding officer announced the same Committee of Arrangements as a committee to escort the visitors from other Lodges who had come to attend the celebration into the room. They accordingly retired, and returned, escorting the following companions: Dr. J. W. Austin, of New York; R. S. Bruns, of Charleston, S. C.; Thomas A. Doyle, of Providence, R. I.; James Kimball, of Salem; Henry Chickering, of Pittsfield, M. W. Grand H. P. of the Grand Royal Arch Chapter of Massachusetts; Chas. A. Welch, of Waltham. Each of these individuals was presented to the High Priest, with the formal introduction peculiar to the Order. Companion William Parkman then unrolled and read the original charter of the St. Andrew's Royal Arch Chapter. The Masonic choir next rendered in a most admirable manner the devotional hymn, "Jubilate Deo," after which M. E. High Priest Chapman delivered the address of welcome. The address, though brief, was couched in eloquent and expressive language. The speaker said it was the wish of the Order he represented to give the guests a most cordial welcome to their *sanctum sanctorum*. Within this white hall there abided harmony and peace. Being, therefore, of their faith, he desired the guests, in closing, to be of them and with them in all they did, for they were very, very welcome. The Chaplain of the Chapter, Rev. Companion John P. Robinson, next proceeded to the centre and offered a devout supplication to the Most High. A centennial ode, written for the occasion by Companion William T. Adams, and beginning:

"Hail, Mystic Art! from ages gone,  
In triumph to the present borne."

was sung by the choir, Messrs. Barnabee and Whitney rendering alternate solos in base, and the others accompanying in the chorus.

## THE ORATION.

Companion William Sewell Gardner, the Most Worthy Grand Master of the Grand



Lodge of Massachusetts, was introduced and delivered the centennial oration. He first glanced over the important historical events which had transpired in the world during the past century, and made mention of several of the great men who had flourished in this time. The present year, he said, besides making the centennial anniversary of the great naturalist, Humboldt, was the three hundredth anniversary of the birth of Harvey, the discoverer of the circulation of the blood, and the four hundredth anniversary of the birth of Machiavelli, the Italian statesman, and the thirteen hundredth anniversary of the birth of Mahomet. The figures 69 had a mystical importance well known to the Fraternity of Masons. The speaker then turned his attention to the history of Masonry, particularly as it applied to the Royal Arch Societies. He said the time had gone by, when it was deemed heretical to examine too closely, or question the truth of doubtful authority, in regard to early Masonic records. He hoped what was now dark and unintelligible in this respect would be cleared away by patient and thorough investigation. He then went on with a review of the quarrel between the Masons of Great Britain during the earlier part of the last century, which led to the final separation of the brotherhood into two wings, styled the Ancient and the Modern Masons. It was from the body of the Ancient Masons, whose origin as such was in York, England, the Royal Arch Chapter originated. The speaker traced the spread of this controversy across the Atlantic, until it had affected the Masonic Lodges already established on this continent. These Royal Arch Lodges were formed in most all of the regiments of the British soldiers, and as several of them were quartered in Boston about a century ago, it was through them that the Lodge was first established here. The ritual of this Order was more extended and complete than that of the others, and a fourth degree was added, the one beyond Master Mason being styled the Holy Royal Arch. Instructive data were then given, showing the rapid spread of the Royal Arch Order on both sides of the sea. In New England, after the establishment of the St. Andrew's Lodge, similar societies were formed in Newport, Providence, and other places. A Grand Lodge was subsequently established in Massachusetts, and Joseph Warren, the gallant patriot, who afterwards fell on the redoubt on Bunker Hill, was chosen as its head. These Lodges flourished up to the time of the Revolutionary war, but during the time of the strife were temporarily in abeyance. With the return of peace and the establishment of the republic they were again revived, and have grown and flourished with vigor ever since. Allusion was next made to the union of the two grand wings of the Masonic Order in the year 1843, and their harmonious co-operation since then. The various changes in the titles of the officers and in the ritual were also described. The oration was concluded with an eloquent peroration, in which the speaker said the Order of Masonry was not based upon the formalities of its ritual, which were but ephemeral, but on the Divine principles which underlied them all.

At the close of the address a hymn of thanksgiving, written for the occasion, was sung, and the company then separated for an intermission till evening.

#### RECEPTION IN THE EVENING.

In the evening, at eight o'clock, there was a reception, and a very brilliant affair it was. Some eight hundred or more ladies and gentlemen were present. Many of the ladies were in full dress, and made an elegant appearance. Nearly the entire building was open to visitors, and not a few availed themselves of an opportunity to inspect the same—a privilege that does not often occur. The first portion of evening was pleasantly devoted to music. The Masonic choir, which numbers some very fine voices, was assisted by Mrs. H. M. Smith, Miss Anna S. Whitten, and Miss Addie S. Ryan, the whole under the direction of Mr Howard M. Dow. The programme was well

selected, and gave much satisfaction to all present. Besides the regular printed programme, Mr. H. C. Barnabee sang and impersonated "Mrs. Watkin's Party," and "The Rheumatics," which created much amusement. The concert took place in the lower hall, the headquarters of the State Lodge, and was presided over by the H. P., Mr. A. F. Chapman.

At its conclusion the company were invited to partake of refreshments, which were served in several apartments on two floors. These were abundant and sumptuous. The tables were handsomely ornamented with flowers. Following this was dancing in an upper hall to the music of Brown's Band. This amusement was prolonged to a late hour. The entire occasion was admirably carried out, and afforded much entertainment to all present. Let us hope that the future has in store many returns to the St. Andrew of a like day.

#### MASONIC FUNERAL.

Archibald E. McConnell, a member of the Baalbec Lodge, of East Boston, died on the 23d of September, and was buried on Sunday, the 26th, with Masonic honors, the escort being by Palestine Encampment and St. John's R. A. Chapter, of both of which he was a member. The Lodge rode in wagons to the grave, at Woodlawn, where they have a handsome lot, the Chapter choosing to walk with the Encampment. Messenger's Chelsea Brass Band furnished the music, and the cortege moved through Chelsea, unfortunately during church time, the route being by some of the principal churches. One minister suspended his preaching, we learn, until the procession had passed, petulantly pronouncing it a "device of Satan" to keep people from church. It was an unchristian remark, but the one who uttered it is young, and when years take the inflation out of him, peculiar to the veal period, he may not say so on any like occasion. Bro. McConnell was foreman for McKay & Aldus and was an exemplary young man. He died of softening of the brain, and is much regretted by his brethren.—*Flag of Our Union.*

#### DISTINGUISHED VISITORS.

During the week ending the 30th ult. our Masonic Circle has been enlivened by the visitation of some of our distinguished brethren from the South and West, drawn hither by business, and to attend the centennial celebration of St. Andrew's R. A. Chapter, which was consecrated in August, 1769. Among the distinguished guests were Judge Martin and lady, from Kentucky, who is Past Grand High Priest of the Grand R. A. Chapter of that State. R. S. Bruns, Esq., Grand High Priest of the Grand R. A. Chapter of South Carolina, and Deputy Grand H. P. of the General Grand R. A. Chapter of the United States.

The celebration took place at the Masonic Temple, all the rooms of which were then thrown open, and brilliantly lighted and handsomely decorated for the occasion, and was one of the most splendid entertainments that has been given within the walls of the Masonic Temple. Our friend Bruns was the recipient of many private attentions from his many Masonic brethren in Boston, the last, but by no means least of which, took place at the house of our estimable Companion R. S. Briggs, Past Grand High Priest of the Grand R. A. Chapter of Massachusetts. Companion Briggs resides at Longwood, and invited Companion Bruns to pass a quiet evening at his house previous to his departure from among us, but greatly to Companion Bruns' surprise, towards evening a line of carriages was seen approaching the house, and the rooms were soon filled by his old friends from Boston, and instead of passing a quiet evening, he found a splendid entertainment had been prepared for the occasion, and his friends were on hand to pledge him in the stirrup cup. There were present his honor Mayor Shurtleff; Past Grand Master Wm. Parkman; Grand High Priest Chickering; M. E. Companion A. F. Chap-

man, and others; it was a very pleasant and happy occasion, and it was very late before the parting "good night" was given. He goes from us loaded with benedictions and good wishes for his future health and prosperity, and bearing to our brethren and companions in his jurisdiction the same kind wishes, assuring them death alone can part those whom Masonry unites.

"Good night! and when the shadows of the grave  
Close in around you—when the laboring  
breath

Draws heavily, and unto Him who gave  
You yield the spirit, be he strong to save,  
Who is our Guide and Savior unto death,  
Then may dear friends and heavenly hopes  
unite

To say Good-Night! H."  
[Flag of Our Union.]

WE PUBLISH THIS IN DEFERENCE TO A request made to that effect by "several brethren."

Atholl, Grand Master; Wm. Dickey, D. G. M.; James Jones, S. G. W.; James Read, J. G. W.

"To all whom it may concern."

We, the Grand Lodge of the most Ancient and Honorable Fraternity of Free and Accepted Masons, (according to the old Constitutions granted by his Royal Highness, Prince Edwin, at York, Anno Domini, nine hundred twenty and six; in the year of Masonry, four thousand nine hundred twenty and six), in ample form assembled, viz.: The Right Worshipful and most noble Prince John, the Third, Duke, Marquis, and Earl of Atholl, Marquis and Earl of Tullibardine, Earl of Strathlay and Strathardie, Viscount of Balquider, Glenalmond and Glenlyon; Lord Murray, Belveny and Gask, Heretable Captain and Constable of the Castle, and Constabulary of Kincleaven, Hereditary Keeper of the Palace of Faulkland, one of the Sixteen Peers of Scotland, and in that part of Great Britain called England, and Masonical Jurisdiction thereunto belonging, Grand Master of Masons, the Right Worshipful William Dickey, Esq., Deputy Grand Master; the Right Worshipful James Jones, Esq., Senior Grand Warden, and the Right Worshipful James Read, Esq., Junior Grand Warden; with the approbation and consent of the warranted lodges held within the cities and suburbs of London and Westminster, do, by these presents, authorize and empower our trusty and well-beloved brethren, Free and Ancient Masons, who at the time of this present writing, are or hereafter shall become inhabitants of the Province of New York, in North America, to congregate, form and hold a Provincial Grand Lodge in the City of New York and Province of New York, as aforesaid, independent of any former dispensation, warrant or constitution, ordered, given or granted by us, or any of our predecessors, Grand Masters of England, to any Mason or Masons residing within the Masonical Jurisdiction aforesaid; such Provincial Grand Lodge, when duly constituted, to be held annually, half-yearly, quarterly, monthly, or at any reasonable time or times as occasion shall require. And we do hereby nominate, constitute and appoint our right trusty and well-beloved brother, the Reverend William Walter, Master of Arts, to be our Provincial Grand Master; our right trusty and well-beloved brother, John Stedholme Brown, Esq., to be our Provincial Senior Grand Warden; and our right trusty and well-beloved brother, the Reverend John Beardsley, Master of Arts, to be our Provincial Junior Grand Warden, within the Masonical Jurisdiction aforesaid; who, together with the aforesaid Provincial Grand Master, and his Deputy, when appointed and installed, and Provincial Grand Wardens, shall be addressed by the style and title of the Right Worshipful Provincial Grand Master, Grand Wardens, etc. And we do hereby further authorize and empower our said Right Worshipful Provincial Grand Master, William Walter, his Deputy



and Grand Warden, John Stedholme Browning, Esq., and John Beardsley, with the approbation and advice of their Grand Lodge, to grant dispensations, warrants and constitutions for the congregating and making Free and Accepted Masons, forming and holding of lodges within the jurisdiction aforesaid, according to the most Ancient and Honorable Custom of the Royal Craft, in all ages and nations throughout the known world. And we do, by these presents, further authorize and empower our said Trusty and Right Worshipful Brethren, the Provincial Grand Master, Grand Wardens and their legal successors, when in regular Grand Lodge formed, to hear, adjust and impartially determine all and singular matters of complaint, dispute, debate or controversy, relative to the Craft within the jurisdiction aforesaid; strictly requiring all and every of our worthy and loving brethren within the jurisdiction aforesaid to be conformable to all and every of the good rules, orders, issues and decrees, which shall from time to time be ordered, issued or decreed by the said Right Worshipful Provincial Grand Lodge; herein reserving to ourselves our ancient Prerogatives of hearing appeals, and administration of such thing as shall (bona fide) be held absolutely necessary for the honor and benefit of the Craft in general. And, lastly, we do hereby authorize and empower our said Trusty and Right Worshipful Provincial Grand Master and Grand Wardens, together with their lawful associates, being the installed Masters, Wardens, and Past Masters of the regular lodges within the jurisdiction aforesaid, in Grand Lodge assembled, to nominate, choose and install their successors, to whom they shall deliver this warrant, and invest them with their particular jewel and Masonic powers and dignities as Provincial Grand Officers, etc., etc., etc. And such successors shall in like manner nominate, choose and install, etc., their successors, etc., etc. Such installation to be upon or near every Saint John's Day, the twenty-fourth of June, during the continuance of the said Provincial Grand Lodge for ever. Providing the said Right Worshipful William Walter, John Stedholme Browning, Esq., John Beardsley and all the successors, Grand Officers of the said Provincial Grand Lodge, do continually pay due respect to the Right Worshipful Grand Lodge of the most Ancient and Honorable Fraternity of Free and Accepted Masons, by whom this warrant is granted; otherwise this warrant and constitution to be of no force nor virtue.

Given under our hands and seal of the Grand Lodge in London, the fifth day of September, in the year of our Lord One Thousand Seven Hundred and Eighty-one, in the year of Masonry, Five Thousand Seven Hundred and Eighty-one, and in the Seventh Year of the Grand Mastership of his grace, the Duke Atholl, etc., etc., etc.

CHAR'S BEARBLOCK, Grand Secretary.  
(Seal.) N. Y. Dispatch.

#### INDIANA—GRAND COUNCIL.

Grand Council met in Franklin, Oct. 19.

M. P. G. M. Thos. Pattison, presided.

James G. Bennet, Thrice Illustrious Grand Master of Franklin Council, then welcomed the Grand Council of the State to the new Masonic Temple and the hospitalities of the resident Brotherhood and citizens at large.

The Presiding Officer then read his Annual Report, which indicates a year of uninterrupted prosperity. Among other things he reported three new Councils established during the year: One at Franklin, one at Crawfordsville, and one at Cannelton.

The following grand officers were elected for the ensuing year:

Most Puissant Grand Master, W. W. Austin of Richmond.

Deputy Puissant Grand Master, Martin H. Rice of Indianapolis.

Grand Thrice Illustrious Master, Alex. Thomas, of Terre Haute.

Grand Principal Conductor of the Work, George H. Fish, of Evansville.

Grand Treasurer, Charles Fisher of Indianapolis.

Grand Recorder, J. M. Bramwell, of Indianapolis.

After the installation M. P. G. M. Wm. W. Austin delivered a brief, terse, and appropriate address, a copy of which was ordered printed in the regular proceedings.

Charters were granted to Councils at Franklin, Cannelton, Laporte, Crawfordsville and Jeffersonville. The charters of Grampton, Noblesville, Bashaw and New Albany were ordered taken up. There are now thirty-six Councils, with twelve hundred and fifty members, in the State.

#### STATISTICS.

The following interesting compilations, prepared by Bro. D. R. Munro, of St. Johns, New Brunswick, from late returns of Grand Lodges, will doubtless be read with interest by the members of the Brotherhood. The returns of a number of other Grand Lodges are required to fully exhibit the aggregate number and strength of the Fraternity extending to the shores of the Oregon, on and over the steppes of the American Continent:—

NAME OF GRAND LODGE.	Number of Subordinate Lodges on the Roll.	Number of Lodges re-presented.	Membership.
Alabama	271	200	10,423
Arkansas	220	98	7,676
California	158	149	8,106
Connecticut	105	85	11,957
Canada	195	170	8,022
Columbia	18	16	2,380
Delaware	23	17	922
Florida	47	38	1,783
Georgia	266	250	15,555
Illinois	542	401	30,229
Idaho	5	4	225
Indiana	383	363	20,133
Iowa	261	145	11,463
Kansas	71	48	2,645
Kentucky	391	314	18,982
Louisiana	667	69	6,711
Maine	147	113	13,001
Maryland	61	63	4,609
Massachusetts	176	138	18,367
Michigan	257	234	18,016
Mississippi	213	132	8,378
Missouri	301	198	14,817
Nebraska	15	14	595
Nevada	12	10	921
New Hampshire	67		6,032
New Jersey	98	87	7,729
New Brunswick	22	19	1,312
North Carolina	211	174	11,184
New York	645	609	74,079
Ohio	*400	265	†
Oregon	32	26	†
Pennsylvania	259		26,140
Rhode Island	24	20	3,064
South Carolina	125	106	†
Tennessee	298	221	16,996
Texas		73	†
Vermont	88	74	†
Virginia	178	82	†
West Virginia	30	24	1,590
Washington Ter'y	13	10	348
Wisconsin	169	138	7,713
			392,195

\* Estimated. † Not stated.

#### Foreign Items Worth Knowing.

MASONRY IN JAPAN.—A petition for a second Lodge, to be held at Yakohoma, Japan, has been sent to London, which no doubt will be speedily granted, as Masonry has made much progress there. The new Lodge is to be called "O Tentosama," a Japanese term referring to the Sun.

CONFERRING DEGREES IN THE OLD COUNTRY.—The London Freemason says: The first or third degree can be conferred upon one brother at a time, and one degree only at each meeting, according to the Irish Book of Constitutions. In Scotland extraordinary laxity exists in these particulars, and even in England we have seen four or five

brethren "hurried" through a degree at the same time.

IRISH MASONIC LAW.—The following curious article exists among the laws of the Grand Lodge of Ireland, and will sound strange to American ears:—"107. If a Lodge shall initiate any person who shall be a sheriff's, coroner's or marshal's bailiff, or a livery servant, the officers and members of the Lodge present upon such occasion shall be suspended during the pleasure of the Grand Lodge. Any brother exercising any of these occupations after he has been admitted a member of the Order, shall forfeit all his rights as a Freemason, so long as he shall continue to exercise such occupation; and any Lodge which shall receive or admit among them any brother exercising any of the aforesaid occupations shall be punished as the Grand Lodge shall direct."

MASTERS NOT INSTALLED IN SCOTLAND.—In Scotland a brother elected to the chair of a Lodge is inducted into office in the presence of the Master Masons, and does not receive the secrets of an Installed Master, a degree which is not recognized by the Grand Lodge of Scotland.—*Pomeroy's Democrat.*

Kind words are among the brightest flowers of earth; they convert the humblest home into a paradise; therefore use them, especially around the fireside circle.

Always manage so as to have some path open to return to kindly sentiments,

#### Died.

BAUMGARTNER.—In St. Louis on Saturday, the 23th of Nov., Bro. FREDERICK ERNEST BAUMGARTNER, in the 59th year of his age. He was a member of Irwin Lodge 121, (German,) also of St. Louis Commandery No. 1. He was much beloved and respected by all who knew him, for his amiable qualities, charitable disposition and courteous demeanor to all his fellows.

From the Missouri Republican, we extract the following:

"Though upwards of fifty-nine years of age, he enjoyed good health, and his mind and habits were still so juvenile, that, without an extraneous cause for his death, he might have lived for many years longer. On returning last Wednesday from his farm near Benton Station to the city, his carriage was overturned and he incurred such internal injuries as to cause his death. He died last Saturday. Dr. Baumgartner was a prominent member of the medical fraternity, and was one of the Curators of the College of Physicians and Surgeons. He practiced with signal success during many years in this city. His death is regretted by all who knew him to be, as he was, a gentleman of great learning and of most excellent qualities of head and heart."

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*Michigan*—Jas. Fenton, Detroit, 1; J. E. Johnson, Centreville, 2; O. Bourke, Detroit, 3, 4.

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*Mississippi*—J. L. Power, Jackson, 1, 4; Oscar T. Keeler, Columbus, 2, 3; D. P. Porter, Jackson, 4.

*Montana*—Sol. Star, Helena, 1.

*Nebraska*—J. N. Wise, Plattsmouth, 1, 2.

*Nevada*—Wm. A. M. Van Bokkelen, Virginia, 1.

*New Hampshire*—Horace Chase, Hopkinton, 1, 2, 3, 4.

*New Jersey*—Joseph H. Hough, Trenton, 1; Jno. Woolverton, Trenton, 2; Thos. J. Corson, Trenton, 3, 4.

*New York*—Jas. M. Austin, M. D., N. Y. City, 1; Christopher G. Fox, Buffalo, 2; Josiah Shove, Box 8737, N. Y. City, 3; Robt. Macoy, 432 Broome street, N. Y. City, 4.

## AN ALMANAC OF FULL MOONS,

SHOWING THE

Day of the Week and Month on which every Full Moon falls, from June, 1868, to December, 1883, inclusive.

Compiled from De Morgan, by Bro. W. B. LANGRIDGE, of Iowa.

YEAR.	JANUARY.	FEBRUARY.	MARCH.	APRIL.	MAY.	JUNE.	JULY.	AUGUST.	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
1868						Fr. 5	Sa. 4	Mo. 4	We. 1	Th. Sa. 1 31	Su. 29	Tu. 29
1869	We. 27	Fr. 26	Sa. 27	Su. 25	Tu. 25	We. 23	Fr. 23	Sa. 21	Mo. 20	We. 20	Fr. 19	Sa. 18
1870	Mo. 17	Tu. 15	Th. 17	Fr. 15	Sa. 14	Mo. 13	Tu. 12	Th. 11	Fr. 9	Su. 9	Mo. 7	Th. 7
1871	Fr. 6	Su. 5	Mo. 6	We. 5	Th. 4	Sa. 3	Su. Mo. 2 31	We. 30	Th. 28	Sa. 28	Su. 26	Tu. 26
1872	Th. 24	Sa. 23	Su. 24	Tu. 23	We. 22	Fr. 21	Sa. 20	Su. 18	Tu. 16	We. 16	Tu. 15	Su. 14
1873	Mo. 13	Tu. 11	Fr. 14	Sa. 12	Mo. 12	Tu. 10	We. 9	Fr. 8	Sa. 6	Su. 5	Tu. 4	We. 3
1874	Fr. 2	Su. 1	Tu. 3	We. 1	Fr. Su. 1 31	Mo. 29	Tu. 28	Th. 27	Fr. 25	Su. 25	Mo. 23	Tu. 22
1875	Th. 21	Sa. 20	Su. 21	Tu. 20	Th. 20	Fr. 18	Su. 18	Mo. 16	We. 15	Th. 14	Sa. 13	Su. 12
1876	Tu. 10	We. 8	Th. 9	Sa. 8	Mo. 8	Tu. 6	Th. 6	Fr. 4	Sa. 3	Tu. 3	We. 1	Fr. Sa. 1 30
1877	Mo. 29	Tu. 27	Th. 29	Fr. 27	Su. 27	Mo. 25	We. 25	Th. 23	Sa. 22	Mo. 22	Tu. 20	Th. 20
1878	Fr. 18	Su. 17	Mo. 18	We. 17	Th. 16	Fr. 14	Su. 14	Mo. 12	Th. 12	Fr. 11	Sa. 9	Mo. 9
1879	We. 8	Th. 6	Sa. 8	Su. 6	Mo. 5	We. 4	Th. 3	Sa. Su. 2 31	Tu. 30	We. 29	Fr. 28	Sa. 28
1880	Tu. 26	We. 24	Th. 25	Sa. 24	Mo. 24	Tu. 22	We. 21	Fr. 20	Sa. 18	Su. 17	Tu. 16	Th. 16
1881	Sa. 15	Mo. 14	Tu. 15	Th. 14	Fr. 13	Su. 12	Mo. 11	Tu. 9	Th. 8	Fr. 7	Su. 6	Mo. 5
1882	We. 4	Fr. 3	Su. 5	Mo. 3	We. 3	Th. 1	Sa. Su. 1 30	Mo. 28	Tu. 26	Th. 26	Sa. 25	Su. 24
1883	Tu. 23	Th. 22	Fr. 23	Su. 22	Tu. 22	We. 20	Fr. 20	Sa. 18	Sa. 16	Tu. 16	We. 14	Fr. 14

*New Brunswick*—Wm. F. Bunting, St. John's, 1; D. R. Munro, St. John's, 3.

*North Carolina*—D. W. Bain, Raleigh, 1; Thos. B. Carr, M. D., Wilmington, 2; H. H. Munson, Washington, 3.

*Nova Scotia*—Charles J. Macdonald, Halifax, 1.

*Ohio*—Jno. D. Caldwell, Cincinnati, 1, 2, 3, 4.

*Oregon*—J. E. Hurford, Portland, 1; Chas. M. Cartwright, Salem, 2.

*Pennsylvania*—John Thompson, Masonic Temple, Philadelphia, 1, 2; Christian Stoltz, Reading, 3; Alfred Creigh, Washington, 4.

*Rhode Island*—Charles D. Greene, Providence, 1; G. H. Burnham, Providence, 2; E. B. Knight, Providence, 3; Solon Thornton, Boston, Mass., 4.

*Scotland*—Wm. A. Laurie, Edinburgh, 1, 2.

*South Carolina*—R. S. Bruns, Charleston, 1; Ebenezer Thayer, Charleston, 2; H. W. Shroder, Charleston, 3.

*Tennessee*—Jno. Frizzell, Nashville, 1, 2, 3, 4.

*Texas*—George H. Bringham, Houston, 1; Robert Brewster, Houston, 2, 3, 4.

*Vermont*—Henry Clark, Poultney, 1; Jno. B. Hollenbeck, Burlington, 2, 3, 4.

*Virginia*—John Dove, M. D., Richmond, 1, 2, 3, 4.

*West Virginia*—T. H. Logan, Wheeling, 1.

*Wisconsin*—Wm. T. Palmer, Milwaukee, 1, 2, 3, 4.

*Washington Territory*—Thos. M. Reed, Olympia, 1.

*United States*—John D. Caldwell, Cincinnati, Ohio, 2, 4.

\*Those marked 1, are Grand Lodge; 2, are Grand Chapter; 3, Grand Council; 4, Grand Commandery.

Corrected monthly for the readers of the Freemason; and any errors noted by our brethren in the above offices will oblige us by ending corrections.



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